



Kensington Presbyterian Church
Growing in Faith and sharing God's Love
since 1786

Sabbath Lord

February 2, 2025

WELCOME, we come to you from the un-ceded lands of the Kanien'kehá:ka Nation.

We're glad this PDF has come to you.¹ If you're using a device, clicking on or tapping blue text will take you to a web-site. We are also welcoming people to worship in person on Sundays at 10:30, over Zoom, and on YouTube. Know that you are not alone.

If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca)



Announcements

Clicking on or tapping blue text will take you to a web-site

Sunday Singing: Join Zoé Sundays at 9:15 to run through the day's music, and sometimes other tunes.

Prayer Groups:

Zoom: Wednesday 6:30 am

Woman's Prayer Group: Thursdays 2-3:30 pm at Cathy's house
talk to Ines or Cathy for more information

Bible Study on Luke: Wednesday 7-8 pm over zoom and in person

Jesus & Java: Thursday, 3:30 pm at Beetz, 5914 Sherbrooke @ Clifton
A casual discussion about life and God

Drop Box: Food, diapers & children's items are welcome for young mothers through Head & Hands.

¹ note: that the footnotes are not as thorough as an academic paper.



Prodigal return - Grace Carol Bomer

Sanctuary Mental Health exploration: Fridays

6:30 pizza (RSVP with Peter appreciated)

followed by video and discussion exploring key mental health topics and examining meaningful ways to offer companionship, support recovery, and promote wellbeing.

Contacts

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Approaching God



Lighting of the Christ Candle

Jésus Christ est la lumière du monde.
Jesus Christ is the light of the world.



Call to worship (from Psalm 92)

It is good to give thanks to the Lord,
to sing praises to your name, O Most High;
to declare your steadfast love in the morning,
and your faithfulness by night,
For you, O Lord, make us glad by your work;
at the works of your hands we sing for joy.

♪ Hymn: Love Divine, All Loves Excelling.....pg 11 (371)

www.youtube.com/watch?v=9eb6xfRzjhq



Faces
Safet Zec



Prayer of Approach

God of grace,
you have given us minds to know you,
hearts to love you, and voices to sing your praise.

Fill us with your Spirit,
that we may celebrate your glory
and worship you in spirit and in truth
through Jesus Christ, our Lord.

Amen.²



Listening to God



Children's Time

We all have times we want to focus on something. Perhaps you want to look at a book, or some music, or do your homework. It could even be something with other people, like playing a game.

What can you do to help yourself focus?

- make sure you don't need a drink or a snack
- go pee
- maybe have something to fidget with
- take some deep slow breaths
- say a prayer - or just listen for God

A lot of people think of Sunday as the Sabbath - a time to rest with God. Coming to church is a good part of this, but it also needs us to focus - and that can take some work - like the things we thought of. Perhaps you'll try some in Sunday school!

Prayer

Dear Jesus,
Please take away our distractions
so we can focus on you. Amen

² Worship Sourcebook 1.4.29

♪ Hymn: Lord Father, of humankind.....pg 12 (451)
www.youtube.com/watch?v=jT4S83YrJ5Y

🧘 Prayer for Illumination

Lord,
open our hearts and minds
by the power of your Holy Spirit,
that our distractions may be taken care of.
and respond.

Amen.

✨ Intro to the readings

Last week we heard about Jesus inviting Simon (Peter) & his partners into a deeper relationship - and to join him in catching people with God's vision. After that is a series of little stories. A leper asks Jesus to heal him, Jesus agrees and tells him not to tell anyone - but go to the priests like the rules say. Then Jesus is teaching a crowd out of someone's house, when the roof is ripped apart so someone could be lowered down by his friends. Jesus makes the fuss bigger when he says, "You're sins are forgiven." Then he calls a tax collector to join him, and they have a banquet at his house. When the Pharisees ask why Jesus is associating with people like that, he replies, "I came for the sick." Later John the Baptizer's disciples ask Jesus why they don't fast. Jesus explains you can't fast while celebrating with the Bridegroom - another suggestion of his connection with God and role with the bride/people.

Out of this we have themes of going to people, healing, food, and Jesus possibly being The Messiah.

Before Rose D reads the next section, I want to clarify a couple of legal matters and share a definition. It was accepted that travellers could eat food from fields as they passed by - but couldn't take it with them. It was also expected that you would

always help in an emergency - such as somebody starving or hurt.

We use the word disciples and apostles, but you may not be sure of the meanings. A disciple is a student who tries to live like their teacher. An apostle is a messenger with authority - like an emissary or ambassador. The other gospels don't use the term.³

📖 Reading: Please look up the passages in your own Bible,⁴ or click on the name to be taken to an online version.

[Luke 6: 1-16](#)

[Psalm 92](#)



Withered Hand
Bazzi Rahib (1684)

³ but Paul does.

⁴ If you'd like a new Bible with helpful notes, I recommend the 'Life with God Bible' NRSV from Renovaré. ISBN 0061834963
or for the more academically inclined, The New Oxford Study Bible NRSV

✦ Sermon: Sabbath Lord

Dear Lord, please bless these words
and the meditations of our hearts.⁵ Amen.

Sundays. Once upon a time we couldn't go shopping on Sunday - it was illegal for the stores to be open. It was an attempt to help people respect God. Debate about this happened in the courts; about what was respectful for people and the law was declared unconstitutional.⁶



Back in Jesus' day this debate happened too. They were concerned about how to honour God. One aspect of the Sabbath was that it should be a day of rest, as the Lord God, creator of the universe, rested on the seventh day. However it was acknowledged that some things needed to be allowed to happen. For example, everything needs to eat and drink - but how much was needed to allow the necessities to happen? Did you need to get all your water the day before or was it okay to walk to get it? If walking is okay, how far before it becomes laborious? What if the walking was for pleasure?

Your average person might engage in these debates, but mostly it was left to the religious people to figure it out - people like the Pharisees ...and Jesus. Here Jesus is disturbing some Pharisees

with what might be considered working on the Sabbath. He does so with good debating form - referring back to Biblical stories and principles. But what point is he trying to make?

The events we heard today are told about in all three synoptic gospels (Matthew, Mark & Luke). To consider the point Jesus was originally trying to make we can compare them. The Mark recollection of the harvesting incident has a line Luke doesn't include. There Jesus says, "*The sabbath was made for humankind, and not humankind for the sabbath.*"⁷ Jesus is reminding the Pharisees, and us, that the Sabbath is a tool to help us have better lives. This contradicts the practice in other cultures of working every day on the assumption that more productivity leads to a better life. In Matthew Jesus talks about mercy. Eugene Peterson's paraphrase of the man with the withered hand, Jesus asks, "*What kind of action suits the Sabbath best? Doing good or doing evil? Helping people or leaving them helpless?*" Suggesting that your debating partners are evil isn't nice, but saying that not doing anything is an action that is against the Sabbath is a big point to consider.

And considering the Sabbath is what Jesus is trying to get people to do. Specifically turning it away from what not to do and back to helping people.

I think when Luke was deciding what stories to include and in what order he was thinking of this, but had another point in mind as well. Luke ends the first story with Jesus saying, "*The Son of Man is lord of the Sabbath.*" While it could be interpreted in different ways, one is that Jesus is claiming to be the Messiah and Lord of God's day. This would explain why the Pharisees get so upset. Some guy from Nazareth claiming to be the Saviour from God, and without any credentials.

⁵ Psalm 19:14

⁶ because it was seen as promoting one religion over others.

⁷ [Mark 2: 23-28.](#)

But this is a point that Luke has been making. Jesus is the Lord. Some credentials have been shown in the birth narrative, baptism, and some miracles. Here Luke is showing what sort of Lord Jesus is.

We're not told that the disciples were starving. For the person with the withered hand, this didn't seem to be a new situation. That it is the right hand is a big social issue,⁸ but neither this nor the disciples seem to be in an emergency. What does this say about Jesus as Lord? That when somebody is in need, help should be given - sometimes directly like the healing, or through permission like the 'harvesting' the disciples did in snacking on the grain. I think part of this is about resolving suffering, and part of it is about removing distractions (such as hunger or being sick) so that the people can focus on the Sabbath. This removing of distractions can even apply to the Pharisees who are so intent on seeing if Jesus will do something offensive that they are probably not focused on the Sabbath. Jesus brings it front and centre so it can be addressed. Sadly, this doesn't remove their barrier.



Prodigal Son - Fr Sieger Koder

The thirst story continues to tell us more about Jesus as Lord. He takes time by himself (introverts take note). He prays

(everyone take note). Before a big decision like choosing the 12 apostles, he prayed all night. Then he named them - 12 people to be the first apostles or messengers to represent him. Our Lord isn't one to micromanage everything. Our Father isn't a helicopter parent. God wants people to be involved in sharing the message.

It's also good to note that there is diversity in this, at least as much as the culture of the day could manage. Luke talks of apostles and disciples - not everyone has the same role. The list of disciples includes names from different parts of the world. As for genders, there are lots of stories of memorable women.⁹ God is involving a diversity of people in a diversity of ways.

But what's this got to do with now?

In the news we've been hearing for years about the increasing food crisis. Matthew brought me a recent article about it to the movie night. The affordable housing and homeless situation has also been more desperate over the last couple of years - and with the recent rent increases will get worse. I know people in this congregation who are stressed about how to pay for food and rent. They don't know where else to save money.

Where is Jesus healing and easing hunger?
Where is Jesus removing barriers to Sabbath?

While God can do anything, I think the answer is in the apostles and disciples. God calls people to help. This isn't because Jesus is a lazy Lord, or doesn't care. It's because our Lord wants to empower us to use our God given gifts to bring the Salvation of the Lord.

This can be through churches, such as our drop box, 'pay what you can' pizza, or after worship lunch. It can be through

⁸ The right hand was used for eating, greeting, etc. The left hand for... dealing with the other end of the digestive process.

⁹ While the men are more often named, they are usually not as memorable as they lack details.

organizations, such as The Depot (started by churches). It can be through writing letters to politicians, or talking with neighbours. It can be through prayer.



This morning, as we gather around the Lord's table, let us remember what these stories show us about Jesus. He tries to remove distractions so that people can participate in the Sabbath - sometimes through invitation and sometimes through empowerment. Jesus also invites people to help. Our Lord is inviting, empowering, challenging, healing, and liberating.

*To God be all the glory
Amen.*



Responding to God

♪ Hymn: Help us to help each other.....pg 13 (489)
www.youtube.com/watch?v=JSyYAnUmU4

💬 FaithTalk: These are some questions for you to discuss with somebody... or many somebodies. Do what you feel safe (and practice stretching a little).

Etching: Hunger, sickness and fear are not minor things. What major or minor things distract you from being able to rest with God on the Sabbath?

Memories: Can you tell about somebody who you think was a good apostle - messenger and representative for Jesus?

Values: Practice describing what sort of Lord you think/feel Jesus is.

Wonder: How could we/you become better apostles to the people around us and already in our lives?

Visions: Who do you think would be (or is) a good leader at Kensington?

Could you be a leader of something?

Prayer: ...pray that Jesus will help heal our distractions in being with God.

✦ Spirit Sighting

There's a project I've been hearing about on the radio, and then here in the building with New Hope: Crafted for Courage. They are trying to raise awareness about violence against women - and will be raising money to support four local shelters.

They are doing this by having volunteers knit or crochet squares that will be made into blankets (deadline April 12), displayed at Esplanade Place Ville Marie, and then sold off. If you're interested, you can join the New Hope group on Monday afternoons, or check out their website (or talk to me).¹⁰



¹⁰ for more incormations: notabenecourage.ca



Offering

Financially, we have set up a donation option on our **website**. Just click the '**Donate Now**' button, and then the pretty button. It gives you various options that are easy to follow. You can now donate through **interac e-transfer**. Our name is Kensington Presbyterian Church and the e-mail address is info@kensingtonchurch.ca.

Mailing a cheque or signing up for Pre-Authorized Remittance (**PAR**) are also good options.

All donations are gratefully received and support God's work in our local and extended community.



Communion

♪ Hymn: Jesus call us here to meet him.....pg 14 (528)

www.youtube.com/watch?v=wvBGtFPd6TQ



Breakfast on the Beach - Peter Koenig



Invitation to the table

Today we heard Jesus refer to a time when David approached the Lord's table, received bread, and shared it with his companions. This gave them strength for their journey.

The table is God's. It's not mine to control, or the church's. Everyone who wants to come closer to God is welcome to approach the Lord's table - to take, eat, and with your companions receive strength for the journey.

C'est la volonté de Dieu
que tous ceux qui veulent connaître Jésus
partager ce repas.

As we come together to share this taste of Lord's Supper,
let us also join with Christians around the world and through
the centuries in speaking the Apostle's Creed.



Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.

On the third day he rose again from the dead.

He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,

the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Great Prayer of Thanksgiving

The Lord be with you.
and also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

**It is right to give God
thanks and praise.**

Lord,
creator of the universe,
and everything from dark
matter to people.
and also the Lord of the
Sabbath,
Lord of this time we have
a time of rest and well-
being.

We offer this time to celebrate
that you are present in creation,
in fields
in homes,
in churches,
...everywhere.

We celebrate that for you creation and relationships
are all woven together in a tapestry of beauty and detail
that we only glimpse part of it.



Despite our limits,
we celebrate that you care about our well being,
and empower us to also care about the other threads
with mercy - and with help.
And so we join with the whole creation
to lift our hearts in joyful praise.

**Holy, Holy, Holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the One who comes
in the name of the Lord.
Hosanna in the highest.**

We celebrate that you came in Jesus.
That you showed diversity in how you lived
taking time to be alone,
with people,
and with God.
Taking time to teach about salvation from God's point of view
and bringing people back into healthy relationships.

When we take time to think about it,
we realize we have not always cared as you do about
relationships;
that sometimes we do things that hurt creation, or others.
and sometimes we don't do something
that continues another's suffering.
Please forgive us
and help us to repent. . .

We remember the wonder that we see in Christ.
and together, we proclaim the mystery of the faith.

Christ has died.

Christ is risen.

Christ will come again.

You continue to weave relationships,
through your mercy and forgiveness.
Help us to accept your forgiveness,
and embrace the opportunities you give us.

We see in the followers Jesus chose
people from all walks of life and all over the known world.
We see this in Kensington,
and even more so around us.
Help us to do better at listening to our diversity
and celebrating your blessings.

Jesus, we also come to you with our concerns

- such as the trade war with our partners to the south
- for those who are feeling the need for change, and lost at how
- for those who are hungry or worried about rent increases
- for those who are in need of healing
- ...

May your Holy Spirit be seen and felt in all our prayers.

As may we be shaped by the prayer that Jesus taught us to say:



Lord's Prayer (feel free to use another version/translation)

**Our Father in heaven,
hallowed be your name,**

**your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever.**

Lord God,
as we gather at your table,
May your Holy Spirit settle on the bread and cups,
and fill them with the fullness of Jesus.

And let the same Spirit rest on us,
converting us
from the patterns of this passing world
into the body of the one who now shares this table.
Amen.



Words of Institution

On the night before he met with death, Jesus took bread, and
after giving thanks to God
he broke the bread and shared it, saying

“This is my body; it is broken for you.”

“Ceci est mon corps, qui est rompu pour vous”

[take and eat]

In the same way, he took the cup of wine after dinner and said,

“This is the new relationship with God, sealed in my blood

Take this, all of you, in remembrance of me.”

“Cette coupe est la nouvelle alliance en mon sang;

faites ceci en mémoire de moi”

Take and drink.

[take and drink]

Prayer after Communion

Loving God,

Merci pour c'est temps avec toi,

uniting us with Christ,

and with each other.

Let us go out, filled with the power of your Spirit,

sharing your steadfast love, hope & healing to the world.

Unissons-nous à ton Esprit dans le monde.

In Jesus name,

Amen.

🎵 Hymn: All hail the power of Jesus' name.....pg 13 (363)

www.youtube.com/watch?v=tmxCpX28-Gc

✦ Benediction (2 Corinthians 13:13)

and may the grace of the Lord Jesus Christ,

the love of God,

and the fellowship of the Holy Spirit

be with all of you.

Amen.



For more than 75 years, the church and PWS&D have been dedicated to serving those in need across the globe. In collaboration with our partners, we are creating meaningful change in our shared world. Working together, we support the poor, the sick and the marginalized, strive to restore dignity, relieve suffering, and empower communities that thrive through cooperation. Guided by faith, we are called to walk alongside those we serve—advocating for equality, sustainability, human dignity, peace, and care for God’s creation. Together, we are working toward a future that is sustainable, compassionate and just.



DAILY PRAYERS

Sunday, February 2 (PWS&D Sunday) We pray for PWS&D programs and partners in development and relief that are supporting marginalized communities and enabling abundant life.

Monday, February 3 (World Wetlands Day is Feb 2) We give thanks for the diverse abundance of wetland ecosystems on World Wetlands Day. We pray for the protection of wetlands under global threat from unsustainable human development, pollution and global warming.

Tuesday, February 4 We pray for the church in Malawi and all its members. May they find strength and comfort in God’s presence and may their joy in the Gospel bring hope through their ministries of compassion, development, health and education.

Wednesday, February 5 We pray for music leaders in congregations who use their talents to support congregations as they praise God.

Thursday, February 6 We pray and give thanks for the members of the Women’s Missionary Society across Canada as they pray and serve as God leads.

Friday, February 7 We give thanks for our ecumenical connections through Canadian Council of Churches, World Communion of Reformed Churches and World Council of Churches as members share the good news of Christ in study, ministry and programs.

Saturday, February 8 We pray for the leadership team of the Centre for Missional Leadership at St. Andrew’s Hall, as they equip local congregations for discerning God’s presence and responding with a ministry of witness, reconciliation and justice.

Love divine, all loves excelling

HYFRYDOL 8787D

F C F B♭/D C7/E F C Dm C F/A C7/G F /A

1. Love di-vine, all loves ex-cel-ling, joy of heaven, to
 2. Breathe, oh breathe thy lov-ing Spir-it in-to eve-ry
 3. Come, al-migh-ty to de-liv-er, let us all thy
 4. Fin-ish then thy new cre-a-tion; pure and spot-less

B♭6 Dm C F F /A C F B♭/D C7/E F C Dm C

earth come down; fix in us thy hum-ble dwell-ing,
 troub-led breast! Let us all in thee in-her-it,
 grace re-ceive; sud-den-ly re-turn and nev-er,
 let us be; let us see thy great sal-va-tion

F/A Gm 6 F /A B♭6 Dm C F Am Dm7 Dm

all thy faith-ful mer-cies crown. Je-sus, thou art
 let us find the prom-ised rest; take a-way our
 nev-er more thy tem-ples leave. Thee we would be
 per-fect-ly re-stored in thee, changed from glo-ry

Words: Charles Wesley (1707–1788) Music: Rowland Hugh Pritchard (1812–1887);

Words: public domain Music: public domain

Gm C7 Dm C7/E F /E Dm B♭6 Am Gmsus4-3 B♭maj7 C7sus4-3

all com-pas-sion, pure, un-bound-ed love thou art;
 love of sin-ning; Al-pha and O-me-ga be;
 al-ways bless-ing, serve thee as thy hosts a-bove,
 in-to glo-ry till in heaven we take our place,

F Am Gm C7 F /A C B♭ C

vis-it us with thy sal-va-tion;
 end of faith as its be-gin-ning,
 pray and praise thee, with-out ceas-ing,
 till we cast our crowns be-fore thee,

F/A B♭ /D F/C C7 F

en-ter eve-ry trem-bling heart.
 set our hearts at thy lib-er-ty.
 glo-ry in thy per-fect love.
 lost in won-der, per-love and praise.

Dear Father, Lord of humankind

REST 8 6 8 8 6

D Ddim D /F# E7 A7 D Bm E7/B

1. Dear Fa - ther, Lord of hu - man-kind, for - give our fool - ish
2. In sim - ple trust like theirs who heard, be - side the Syr - ian
3. O sab - bath rest by Ga - li - lee, O calm of hills a -
4. With that deep hush sub - du - ing all our words and works that

A D A7/E D/F# F#7 G

ways; re - clothe us in our right - ful mind; in
sea, the gra - cious call - ing of the Lord, let
bove, where Je - sus knelt to share with thee the
drown the ten - der whis - per of thy call, as

B7/F# Em E/D A/C# A7 D 7 Gsus4 - 3 Gdim7 D

pur - er lives thy ser - vice find, in deep - er rev - erence, praise.
us, like them, with - out a word rise up and fol - low thee.
si - lence of e - ter - ni - ty, in - ter - pret - ed by love.
noise - less let thy bless - ing fall as fell thy man - na down.

5. Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace.

6. Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind and fire,
O still small voice of calm.

Alternate tune: Repton (last line of each verse must be repeated)

Words: John Greenleaf Whittier (1807–1892), alt Music: Frederick Charles Maker (1844–1927)

Words: public domain Music: public domain

REPTON 86 886 (6)

Unison

ways; re - clothe us in our right - ful mind; in
sea, the gra - cious call - ing of the Lord, let
bove, where Je - sus knelt to share with thee the
drown the ten - der whis - per of thy call, as

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Help us to help each other, Lord

DUNFERMLINE 8 6 8 6 CM

E♭ /G Fm6 E♭ A♭/C B♭sus4-3 E♭

1. Help us to help each oth - er, Lord, each
 2. Up in - to thee, our liv - ing Head, let
 3. Drawn by the mag - net of thy love let
 4. This is the bond of per - fect - ness, thy

Cm B♭/D E♭6 F B♭ /D E♭ B♭m6

oth - er's cross to share; let each our
 us in all things grow, and by thy
 all our hearts a - gree, and ev - er
 spot - less char - i - ty. Oh let us

A♭ B♭6 A♭/C E♭ B♭ E♭ A♭6 Cm B♭sus4-3 E♭

friend - ly aid af - ford and feel each oth - er's care.
 sac - ri - fice be led the fruits of love to show.
 to each oth - er move, and ev - er near - er thee.
 still, we pray, pos - sess the mind that was in thee.

Words: Charles Wesley (1707–1788), alt Music: Scottish Psalter 1615

Words: public domain Music: public domain

Rev. Peter Rombeek
for Kensington Presbyterian Church

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All hail the power of Jesus' name

MILES LANE 8 6 8 6 with repeat

A /C# D A/C# E A B7/F# E A/C# D A/C# /E E A

1. All hail the power of Je - sus' name; let an - gels pros - trate fall;
 2. Crown him, ye mar - tyr's of your God, who from his al - tar call;
 3. Ye seed of Is - rael's cho - sen race, ye ran - somed from the fall,
 4. Sin - ners, whose love can ne'er for - get the worm - wood and the gall,
 5. Let eve - ry tribe and eve - ry tongue, re - spon - sive to the call,

/C# D A/C# Bm6 A B E A

bring forth the roy - al di - a - dem to
 ex - tol the Stem of Jes - se's Rod, and
 hail him who saves you by his grace, and crown him,
 go, spread your tro - phies at his feet, and
 lift high the u - ni - ver - sal song, and

F#m E A D A/E E 7 A

crown him, crown him, crown him Lord of all.

Words: v. 2, 4, anonymous; v. 1, 3, 5, Edward Perronet (1726–1792) Music: William Shrubsole (1760–1806); fauxbourdon, Edgar C. Robinson

Words: public domain Music: fauxbourdon, copyright © Oxford University Press, 1931

Jesus calls us here to meet him

JESUS CALLS US 8 7 8 7 D

Unison F Cm7 F/A Bb6 Am7

1. Je - sus calls us here to meet him as, through
 2. Je - sus calls us to con - fess him Word of
 3. Je - sus calls us to each oth - er: found in
 4. Je - sus calls us to his ta - ble root - ed

Dm Gm7 Csus4 - 3 F Cm7

word and song and prayer, we af - firm God's
 Life and Lord of all, shar - er of our
 him are no di - vides. Race - er of our
 firm in time and space, where the church in

F/C Bb6 Am7 Dm Gm7 Csus4 - 3

prom - ised pres - ence where his peo - ple live and care.
 flesh and frail - ness sav - ing all who fail or fall.
 sex and lan - guage: such are bar - riers he de - rides.
 earth and heav - en finds a com - mon meet - ing place.

F Cm F Dm Bb6

Praise the God who keeps his* prom - ise; praise the
 Tell his ho - ly hu - man sto - ry; tell his
 Join the hands of friend and strang - er; join the
 Share the bread and wine, his bod - y; share the

Am7 Gm7 Csus4 - 3 F Gm7

Son who calls us friends; praise the Spir - it
 tales that all may hear; tell the world that
 hands of age and youth; join the faith - ful
 love of which we sing; share the feast for

F/A Bb6 Am7 Dm Gm7 F

who, a - mong us, to our hopes and fears at - tends.
 Christ in glo - ry came to earth to meet us here.
 and the doubt - er in their com - mon search for truth.
 saints and sin - ners host - ed by our Lord and King.

* the

Words: Iona Community (Scotland) Music: Gaelic melody; adaptation, Iona Community (Scotland)

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