



Kensington Presbyterian Church
Growing in faith and sharing God's love

since 1786

Where to find God

January 18, 2026

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

We are offering a variety of ways for people to gather. We are welcoming people to worship in person, as well as through Zoom, YouTube, and this printable PDF.¹ If this is how you are worshipping, know that you are not alone... and if you like, you can invite others to join you. Clicking on or tapping blue text will take you to a web-site.

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

Prayer Groups:

Zoom: Wednesday at 6:30 am

Women's Prayer Group: Thurs at 2 pm
and through *What's App*

Bible Study: Wednesday 7-8 pm

Join us in the minister's office and over zoom
as we discuss the upcoming week's main scripture passage.

Friday Series: God in the ordinary (this week: *making the bed*)

6:30 pizza, followed by video and discussion
based on Tish Harrison Warner's book *Liturgy of the Ordinary*

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



Christ Overturns the Tables of the Moneylenders - Peter Koenig

Drop Box: Head and Hands currently needs mitts, hats & socks.
We also distribute food to St. Monica's and Women on the Rise.

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 worship²

Let us worship the eternal God,
the source of love and life, who creates us.

**Let us worship Jesus Christ,
the risen one, who lives among us.**

Let us worship the Spirit,
the holy fire, who renews us.

**To the one true God be praise
in all times and places,
through the grace of Jesus Christ.**

♪ Hymn: I danced in the morning.....pg 10 (250)

www.youtube.com/watch?v=PEAIJV6CmtA



Dance of Grace - Mark Keathley



Prayer of Approach

Lord of the journey

Lord of the dance

We gather now look for you,

for the moves you make,

that are breathtakingly beautiful

in their complexity,

Yet inviting

and providing ways for us to join in

to be a part of your dance.

You are wonder

and we want to do our best

Yet we realize that there are times when we step on your toes,

or stumble into others,

or trip and fall.

There are times when what we do

doesn't help the dance

but hurts others,

ourselves,

and you

because of moves we make,

or fail to make. . .

Please forgive us.

Thanks to your Spirit opening our eyes


we can see that you come to us

when we are dancing well,

and when we stumble.

Help us to let you lead us

into the prayer that you teach your disciples: The Lord's Prayer.

 The Lord's Prayer (please use a version you are comfortable with)

**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
Amen.**



Listening to God

Children's Time

Last Thursday was the birthday of somebody famous. Did any of you talk about it at school?

It was Martin Luther King Jr's birthday, or would have been if he was still alive. He was born 97 years ago and became a minister. More than that, he inspired people to peacefully protest the unfair treatment of people with black skin. He figured that if Jesus accepted and loved everyone, then we should too. This made a lot of people angry because they didn't want to change their ways. Thankfully Martin Luther King Jr had the courage to stand up for what God wanted... even when it was dangerous. He was attacked, there were bomb threats, and when he was 39 years old he was shot and died.

More importantly he helped bring change to the way that people lived - with laws for equal rights regardless of your skin

colour. It hasn't made everything fair, even here in Montreal, but it made things better.

Our hymn book has several songs that come from the African American tradition. Let's start the hymn sing by singing one of them.

Jesus in the morning.....378



Martin Luther King jr at Protest

Hymn Sing:

This is a time when we sing several hymn requests. You can join in on YouTube:

www.youtube.com/channel/UC_EPsf2FuWoen7j1iGcz_w

Prayer for Illumination

Lord, open our hearts and minds
through the power of your Holy Spirit,
that we see you where you are.
Amen.

✧ Intro to the readings

Last week we heard about the first sign Jesus did - showing that he is the Word of God that brings life. While attending a multi-day wedding celebration with his disciples he turned water, that was meant to help people be clean before God, into wonderful wine so that the community could come together - celebrating and enabling life.

The next story tells us that the Passover Festival is coming. Like many good Jews, Jesus and his disciples head to Jerusalem and go to the Temple. I want to give three bits of background before we hear the reading.

In the Gospel According to John (and Matthew) there are frequent references to 'the Jews'. It's important to remember that they were all Jews. Some believed in Jesus, and others didn't. With the discovery of The Dead Sea Scrolls we also know that not all Jews practised their religion the same way, like Christians today. In the past this has been used to support antisemitism - and that was wrong.

A central part of how the Temple worked was as the place for people to offer sacrifices. These were to show gratitude to God (ex. birth of a child, first part of a harvest, ...), or to repair their relationship with God because they'd done something wrong. Our churches focus on Sunday morning time with God, their Temple focused on sacrifices to God.

The other piece of context is the placement of the story in the gospel narrative. It is one of the few that show up in all four Gospels. Matthew, Mark & Luke have this story follow Jesus' glorious parade into Jerusalem. It's when Jesus goes into the Temple courtyard and cries out that it has become a "den of thieves." After this spectacle the authorities decide Jesus needs to be killed. John's gospel highlights different aspects. It also happens in Chapter two. The narrative is just getting started.

Why place it here? What's the message? And, at the risk of being self-centred, what's in it for us?



Reading: Please look up the passages in your own Bible,³ or click on the name to be taken to an online version.

[John 2: 13-25](#)

[Psalm 127: 1-2](#)



Christ driving the moneychangers - Rembrandt



Sermon: Where to find God

*Dear Lord, please bless the meditations of our hearts,
and my words. Amen.*

The main focus of this story is Jesus' actions around the market at the Temple, but what first captured the attention at the Bible Study was the end of the passage. We're told that many

³ 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

people believed in him, and that Jesus didn't entrust himself to them.

What's going on?

Why?

Thinking back to last week, we're told that the disciples believed in him - like many people in the crowd today. If we flip to the last chapter we'll see that the disciples are still struggling with doing what Jesus asks. You could say they betrayed his trust. We considered how ideas/beliefs can catch the popular imagination. Sometimes they lead to changes in how people live... and sometimes it's just a fad. There isn't commitment.

I remember when Greta Thunberg came to Montréal in 2019. At least 315 thousand people joined the demonstration for the environment. There were people of all ages there, including those with the power to shape government regulations. My neighbour was very excited to take her girls to participate. That day, many believed. ...but what changed? A year later Valarie Plante referred to it when announcing the city's environmental plan. My neighbour seemed to create just as much garbage and drive her car for little errands. It's good that Thunberg didn't entrust her message to those thousands who believed to solely carry on the environmental revolution.

In researching this passage I listened to a podcast with some biblical scholars. One asked what is meant by "*Jesus, on his part, would not entrust himself to them.*" The expert said, "I don't know." I wonder if it's because Jesus "*knew them inside and out*" and knew they couldn't carry the message yet. Jesus knew his time was not yet done.

This can be reassuring to us, because Jesus also knows us inside and out. Jesus will continue to work until we can carry the message on. Jesus trusts us with what we can carry... which as the disciples will later show, is likely more than we feel we can do -

but that's another story.

This story focuses on Jesus using a whip and flipping tables. This might be shocking to you because you think of Jesus as 'meek and mild'. It was shocking at the time because having merchants and money changers operating in the outer court of the Temple was an important part of how the Temple functioned. People weren't expected to catch their own doves or raise an unblemished lamb for sacrifice. They weren't going to use Roman money to buy a sacrifice for God - hence the money changers. While there's the high likelihood that pilgrims were getting overcharged, that isn't what Jesus is criticizing (in John's account). Is it the selling of sacrifices? The text doesn't make an issue of that. Jesus tells those selling doves to "*Take them out of here!*" While this is strong, he doesn't say to set them free. I'm sure if the cages had been toppled and broken the doves would have loved to leave. "*Stop making my father's house a marketplace!*" seems to be the point of this section. Was it the selling of stuff in church? or the financial burden sacrifices put on people who wanted a relationship with God?

Imagine showing up at a church. You walk in and there's all these people trying to sell you what they say you need to be right with God. How would you feel? They are so sure. The minister is there supporting them. What if, like almost everybody in Jesus' day, we're struggling to pay your bills.

While Jesus isn't clear what the point is, the way the action plays out is suggestive.

The officials don't react impulsively to this disturbance of their ways. They ask, "*What sign can you show us for doing this?*" ...which I figure is pretty generous. If somebody showed up here and started

throwing the chairs out the door or kicking the various groups out of the building I'm not sure we'd seriously ask under what authority they are doing this. We'd probably stay back while 911 arrived - perhaps we'd try to talk and de-escalate the situation, but would we actually let them change how we do things?

Here the officials ask if he can give them a sign that he has the authority to send out the merchants. Jesus doesn't oblige. Instead he says he can raise up the Temple in three days. This confuses the officials because they know the Temple in which they're standing has been undergoing King Herod's renovations for the past 43 years.

However, that's not what Jesus is talking about. He's making an important point - and it's why this story shows up so early in John. This helps frame the Good News in the gospel. Good news for them; good news for us.

I think to get what's going on we need to consider what The Temple is. It was referred to as God's house. This is where God was. People came to the Temple to build their relationship with God. The disciples would later realize that when Jesus talked about rebuilding the temple after three days he was referring to his resurrection after the crucifixion. Jesus is making the point that a building is not where you find God. If you want to find God, then look to Jesus.

This was good news for the original listeners, because they knew the Temple had been destroyed by Rome. It's good news to us. This building is not required to find God.

Buildings can help provide an inspirational atmosphere. They can remove distractions and allow us to connect with habits that help us look for God. Even more important, buildings can be gathering places where Christians can explore their faith together

and practice following Christ. But God doesn't reside in a building.

God is in Jesus.

This is central, and the reason the story is helping set up the rest of the Gospel.

The way to know God is to know Jesus.

How? Like getting to know anyone - it takes time. Read about Jesus, and listen. Talk about Jesus, and listen. Look for Jesus, and listen. and most importantly, talk with Jesus, ...and listen.



Christ Crucified - J Petts

But that's not the end. The good news is better than that.

Remember the story we heard that comes before this? Jesus comes into our lives. Jesus comes to you. No matter where you are or what you're going through, Jesus comes.

I'll end with a little scenario.

Imagine looking everywhere for something precious. Someone shows up, curious, and asks, "What are you looking for?"

You can't think of the name for it, but you replay, "What? Oh. It's, hmm, beautiful. It helps keep me going... giving me some peace and hope. ...I'll know it when I see it."

"Can I help?" they ask.

"No thanks. I've got this system figured out. Actually, could you just step off to the side."

"Is this it?"

...do you change your patterns and look,
or say, "Sorry, I'm busy."

*To God be all the glory
Amen.*



Responding to God

♪ Hymn: Heart of Worship.....pg 11
www.youtube.com/watch?v=gljs4N7ZoD4



FaithTalk: These are some questions for you to discuss with somebody... or many somebodies.

Do what you feel safe (and practice stretching a little).

Memories: Remember a fad that you either wish had become the norm, or are glad it didn't.

Memories: Share some relationships that have helped you see God? ...with buildings, people, ...

Wonder: What are ways at Kensington that form barriers for people coming to know God?

Values: Describe how you keep up your relationship with Jesus, or how you wish you would.

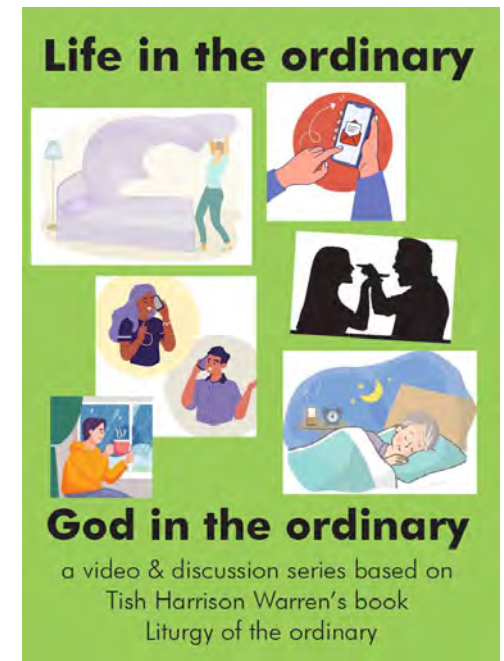
Prayer: ...that you will see Jesus this week



Spirit Sightings

Both last week's story and this week's show us a truth about God. Last week God showed up at a community celebration. This week God showed up at the church... or at least the religious building. Before that Jesus was walking down by the riverside where people gathered to hear John. While these weren't things that happened every day, they were not rare - except that people saw God at them and believed in Jesus.

This Friday the movie night is starting a new series. Like did the Sanctuary Mental Health series last year, and The Chosen before that, we'll be watching a short video after dinner and then



discussing it. The theme this time will be finding God in ordinary aspects of your day. Times such as brushing your teeth, checking email, having an argument, eating leftovers, sleeping, The videos will feature Tish Harrison Warner and are based on her book *Liturgy of the Ordinary*. Here's a trailer...

www.youtube.com/watch?v=FBk5ScLXH10

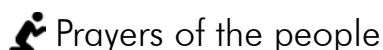
Please join us... and consider the example of the disciples of inviting a friend or relation.



Financially, we have set up a donation option on our **website**: kensingtonchurch.ca. Just click the '**Donate Now**' button, and then the pretty button. It gives you various options that are easy to follow.

You can also 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.



This week we will be passing around the prayer book and saying something based on what people write in it. You are welcome to create your own prayer based on this taken from the magazine *Spill the Beans* #25

Lord God, we thank you for the many places of worship around the world today. From ancient cathedrals to tiny island churches, from tin huts to newly built multi-purpose buildings.

Thank you, Lord, for the creativity

you have given us to design such amazing places where people can gather to worship you.

Thank you that we have the freedom to go to a place of worship whenever we choose.

We pray for the people who do not enjoy such freedom, who fear to worship in public, or who do not have a place to go.

Thank you for the people who give of their time to maintain these buildings and look after them. We pray for churches who are struggling with financial or specialist difficulties and whose buildings are in need of expensive repairs and upkeep.

Thank you for Jesus, who reminds us that our bodies are also temples, holy places. We pray for people who abuse their bodies due to addiction, for those whose bodies are abused by others, for those who have no money

to pay for medicine
and for those whose
bodies are riddled
with disease or chronic disability.

Lord, in your mercy
hear our prayers this day,
we wait patiently for your answers,
and we humbly offer your our thanks.
Amen.

♪ Hymn: Jesus Christ is waiting.....pg 12
www.youtube.com/watch?v=Wqwzlel4-5E

✦ Benediction (Numbers 6:24-26)
*The LORD bless you and keep you;
the LORD make his face to shine upon you
and be gracious to you;
the LORD turn his face toward you
and give you peace.*



MISSION MOMENT Sunday, January 18

In July of 2025,
with support from
Presbyterians Sharing,
two active young adults
in The Presbyterian
Church in Canada



attended the Starpoint Youth Festival, a biennial five-day event hosted by the Reformed Church in Hungary. Today, Christian youth spaces can feel scattered and isolated, and Starpoint provides an environment for youth to congregate and spiritually grow in community. Over 3000 participants from over nine countries gathered for worship, discussions about mental health, and recreational activities and concerts. The two young adults returned from Hungary renewed as Christians who aim to share what they have learned in their local communities.

DAILY PRAYERS

Sunday, January 18 We give thanks for the Reformed Church in Hungary's Starpoint Youth Festival that brings young people from around the world together for worship, learning and recreation.

Monday, January 19 We pray for the Spirit's guidance for Women's Missionary Society groups as they consider creative ways to further their mission.

Tuesday, January 20 We pray for University chaplains who provide spiritual care and support for students from multi-faith traditions and for students curious about faith and spirituality.

Wednesday, January 21 We pray for students and professors, that their teaching and learning might be done with integrity of purpose and in the service of Jesus Christ.

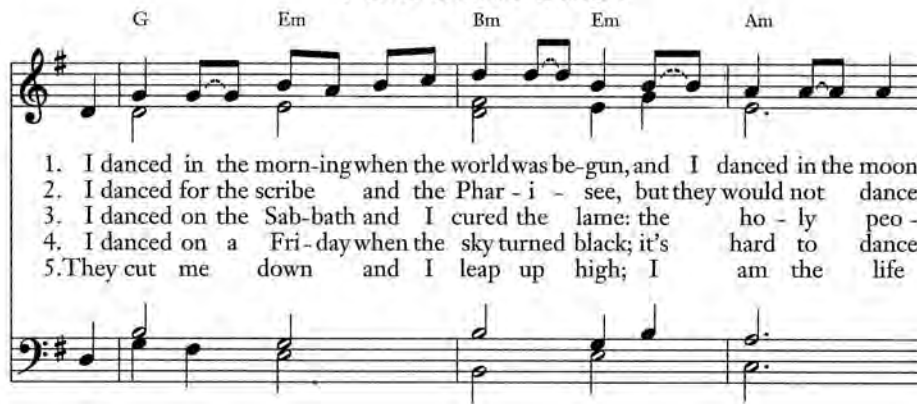
Thursday, January 22 The Treaty on the Prohibition of Nuclear Weapons came into force on this day in 2021. We give thanks for global peace and justice advocates and pray for global nuclear disarmament.

Friday, January 23 We pray for congregations that celebrate the rich heritage of faith and their history of service in their communities.

Saturday, January 24 During the winter months, we remember dormant plants and trees, land lying fallow and animals snuggled in their winter shelters at Crieff Hills Retreat Centre. May we all learn to live in the Divine rhythm that makes room for both work and rest.

I danced in the morning / Lord of the dance

G Em Bm Em Am



1. I danced in the morn-ing when the world was be-gun, and I danced in the moon
2. I danced for the scribe and the Phar-i-see, but they would not dance
3. I danced on the Sab-bath and I cured the lame: the ho-ly peo-ly
4. I danced on a Fri-day when the sky turned black; it's hard to dance
5. They cut me down and I leap up high; I am the life

D G Em



and the stars and the sun, and I came down from heav-en and I
and they would-n't fol-low me; I danced for the fish-er-men, for
ple said it was a shame. They whipped and they stripped and they
with the de-vil on your back. They bur-ied my bo-dy, and they
that-'ll nev-er, nev-er die; I'll live in you if you'll

Words: Sydney Carter (1915-) Music: 19th century, Shaker tune; adaptation by Sydney Carter (1915-);
arrangement, John Birch

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Bm Em Am D 7 C/G G



danced on the earth; at Beth-le-hem I had my birth.
James and John; they came with me and the dance went on.
hung me high, and they left me there on a cross to die.
thought I'd gone, but I am the dance, and I still go on.
live in me; I am the Lord of the Dance, said he.

Refrain D6 Bm Em G Am7 D /C



Dance, then, wher-ev-er you may be; I am the Lord of the Dance, said he, and I'll

G/B C G/D D/C G/B Am7 D7 G C G



lead you all, wher-ev-er you may be, and I'll lead you all in the dance, said he.

The Heart Of Worship

Words and Music by
Matt Redman

$\text{♩} = 70$ D^2 A^2 Em^7

1. When the mu-sic fades, — and I sim-ply — come;
2. King of end-less worth, — no one could ex-press — how much You de-serve.

A^7sus D^2 A^2

Long-ing just to — bring — some-thing that's of worth
Though I'm weak and — poor, — all I have is Yours, —

Em^7 A^7sus $D/F\sharp$

that will bless Your — heart. — I'll bring You more than a song, —
ev - 'ry sin - gle — breath. —

A^7sus Em^7 $D/F\sharp$ A^7sus

for a song in it - self — is not what You have re-quired. —

Em^7 $D/F\sharp$ A^7sus

You search much deep - er with - in — through the way things ap - pear;

Em^7 $D/F\sharp$ A^7sus D^2

You're look-ing in - to my heart. — I'm com-ing back to the heart —

$A^2/C\sharp$ Em^7 $D/F\sharp$ G A^7sus

— of — wor - ship, and it's all a - bout You, — all a - bout You, — Je - sus,

D^2 $A^2/C\sharp$

I'm sor - ry, Lord, for the thing — I've — made — it, when it's

Em^7 $D/F\sharp$ G A^7sus D

all a - bout You, — all a - bout You, — Je - sus. —

CCLI Song # 2296322
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Jesus Christ is waiting



1. Je - sus Christ is wait - ing, wait - ing in the streets, no one is his
 2. Je - sus Christ is rag - ing, rag - ing in the streets where in - jus - tice
 3. Je - sus Christ is heal - ing, heal - ing in the streets, cur - ing those who
 4. Je - sus Christ is danc - ing, danc - ing in the streets, where each sign of
 5. Je - sus Christ is call - ing, call - ing in the streets, "Who will join my



neigh - bor, all a - lone he eats. Lis - ten, Lord Je - sus, I am
 spi - rals and real hope re - treats. Lis - ten, Lord Je - sus, I am
 suf - fer, heal - ing those he greets. Lis - ten, Lord Je - sus, I have
 ha - tred he, with love, de - feats. Lis - ten, Lord Je - sus, I should
 jour - ney? I will guide your feet." Lis - ten, Lord Je - sus, let my



lone - ly too; make me, friend or stran - ger, fit to wait on you.
 an - gry too; in the King - dom's caus - es let me rage with you.
 pit - y too; let my care be ac - tive, heal - ing just like you.
 tri - umph too; where good con - quers e - vil let me dance with you.
 fears be few; walk one step be - fore me, I will fol - low you.

Text: John L. Bell, b.1949 and Graham Maule, b. 1958; © 1988, WGRG, c/o Iona Community, GIA Publications, Inc., agent
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