



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

*Living the consequences*

November 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.<sup>1</sup> 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*

#### **Prayer Groups:**

**Zoom:** Wednesday at 6:30 am

**Women's Prayer Group:** Tuesday 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.

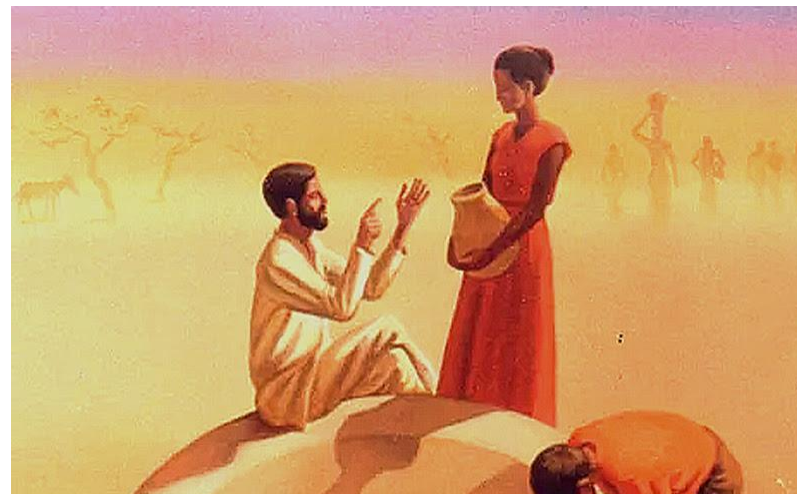
#### **Friday Series:** God in the ordinary (this week: *making the bed*)

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

#### **Passing the love:** Sun, Feb 8<sup>th</sup> after worship

Come make valentines cards for your neighbours, and give them  
cards to make for others.

<sup>1</sup> note: that the footnotes are not as thorough as an academic paper.



*Women at Well - Peter Koenig*

#### **New Hope Special Activities**

Tues. Feb 10<sup>th</sup> 1-2pm Join in a calming session focused on  
releasing tension in the head, neck, and shoulders using  
mindful self-acupressure, and relaxation techniques.

Wed. Feb 11<sup>th</sup> 12-1pm Valentines lunch with Grant on piano.

Tues. Feb 24 1-2:30pm Mug Painting with Gabriel Sierra Henao  
and learning how ornamentation conveys meaning in  
Indigenous traditions from Colombia and Canada.  
(limited spots)

#### **Drop Box:** Head and Hands currently needs mitts, hats & socks.

We also distribute food to St. Monica's and Women on the Rise.

### *Contacts*

Church Office: 514-486-4559 .....info@Kensingtonchurch.ca  
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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

All who thirst, come to the water.

Come, all who are weary.

Come and drink of these living waters.

**We offer glory to you, O Lord,  
glory to you.**

♪ Hymn: Fairest Lord Jesus.....pg 14 (375)

[www.youtube.com/watch?v=45MO9aDDhU4](http://www.youtube.com/watch?v=45MO9aDDhU4)



Prayer of Approach

As a deer longs for flowing streams,

**so our souls longs for you, O God.**

Thankfully your Spirit has brought us together  
with each other, and with you.

**Lord Jesus, may your Spirit fill us with your living water  
washing us clean,  
and blessing us so that we will never run dry.**

Amen.



Phil Irish

## Listening to God



Prayer for Illumination

Lord,

open our hearts and minds

by the power of your Holy Spirit,

that we may receive your Living Water.

Amen.



Intro to the readings

Our psalm is the beginning of psalm 42, and instead of saying it with a response, we'll just sing it.

Our first scripture passage is the beginning of Psalm 42, however we're not going to say it. Several composers have put the words back to music, and we're going to sing one of them. After that our readers will come forward and share today's passage.

In our journey through the Gospel of John we're starting to skip sections. Last week we heard about Nicodemus coming in the dark to find out more about Jesus. We also heard the famous John 3:16, "*For God so loved the world that he gave his only Son, so that everyone who believes in him may not be destroyed but may have eternal life.*"

After that conversation Jesus stays in the area of Jerusalem, but down near the Jordan River, and there is some baptizing. We don't get many details on that, but do hear John the Baptizer say he is not the Messiah - but look to Jesus.

Before we hear the reading I want to remind you a bit of the cultural context.

In this story we will meet Samaritans. They are descended

from the Israelites left behind when the Assyrians conquered Israel (700 some years ago), and they intermarried with those the Assyrians brought in from elsewhere in the empire. They developed their own ways of worshipping God that did not centre around Jerusalem. For hundreds of years the Samaritans and Jews have tried to pretend they had nothing in common.

They did though. There were common beliefs such as that a man and a woman should not be alone together. They also shared common origin stories - such as several stories of a tired man (such as Jacob) stopping at a well in the wilderness. There he meets a woman. They get married, and from her there are children. Everybody in today's story, and later hearing it, would know this.

As you listen to the text, remember these details - and that it comes after the visit of a Jewish religious leader Nicodemus.

What do we hear?

♪ Hymn: As the deer.....pg 14 (27)  
[www.youtube.com/watch?v=UZv3jzOTE70](http://www.youtube.com/watch?v=UZv3jzOTE70)

📖 Reading: Please look up the passages in your own Bible,<sup>2</sup> or click on the name to be taken to an online version.  
[John 4: 1-41](#)

✦ Sermon: Living water  
*Dear Lord, please bless these words  
and the meditations of our hearts.<sup>3</sup> Amen.*

There are two stars in today's story.

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2 If you'd like a new Bible with helpful notes, I recommend the 'Life with God Bible' NRSV from Renovaré. ISBN 0061834963

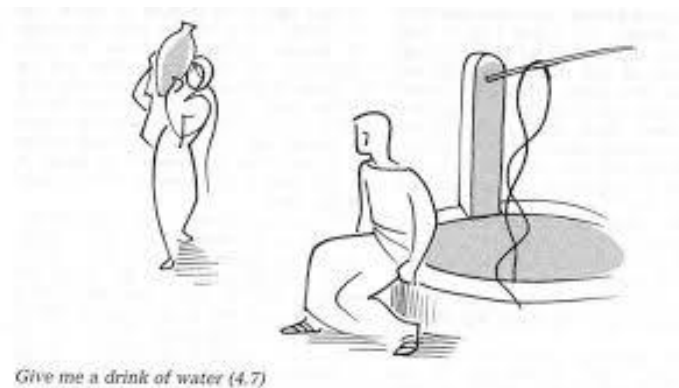
or for the more academically inclined, The New Oxford Study Bible NRSV

3 Psalm 19:14

The first is a man who is exhausted walking back to Galilee after the Passover. This is Jesus. While he shows some divine knowledge and connections in this story, he also shows his human side needing some rest and refreshment.

The second is a woman. She's an unlikely star. We don't know her name, unlike Nicodemus in the previous chapter. She's not important as a leader, or a religious expert (again, unlike Nicodemus). She's not a student of anyone, unlike the disciples. She's a Samaritan, and they misunderstand God (and everything else). She's female and has no power. Over the centuries there have been suggestions that she lived a sinful life, but it's important to note that Jesus didn't seem to have any issues with her.<sup>4</sup>

Still, she's a star in this story. Why? Because when Jesus comes to her she engages with him. She listens. She is confused, and asks questions. Even though she doesn't really understand what Jesus means about Living Water, she asks to experience this - and she does.



*Give me a drink of water (4.7)*

woman at well - Annie Vallotton

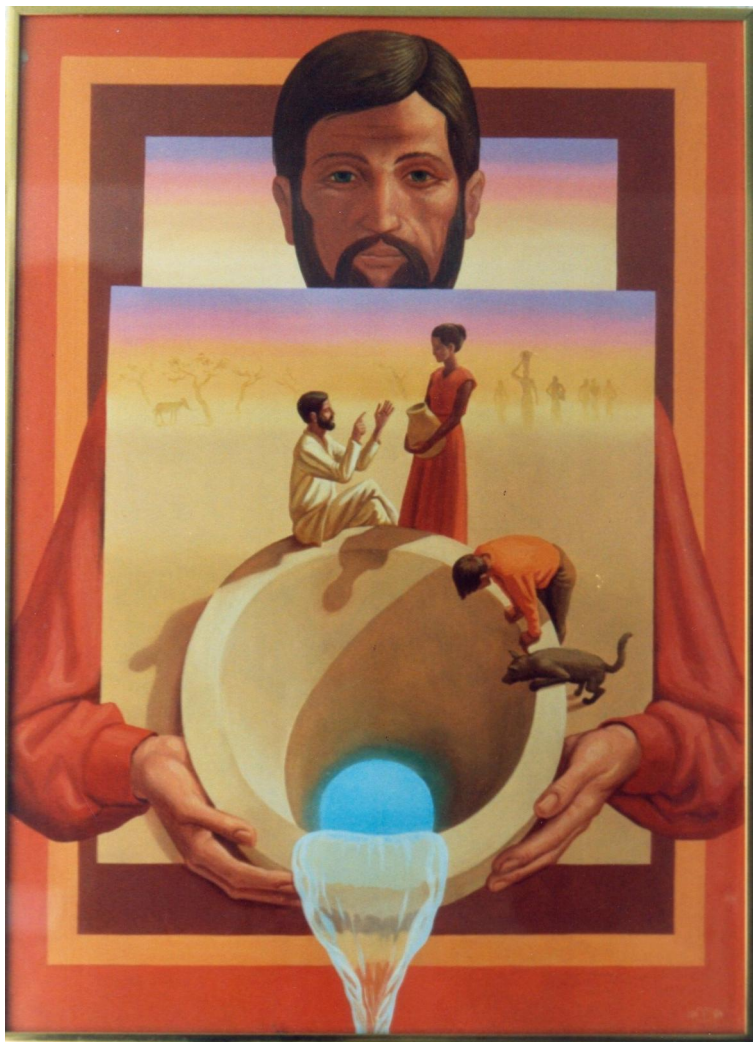
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4 Some possible explanations for having 5 husbands and living with a man she wasn't married to could be that the first 4 either died or divorced her (possibly for not having children), that the last one died and she now lived with his brother. ...though we'll never know, and the story doesn't think it's important.



It's a beautiful story, and there are many things you can take away from it. I'm going to touch on three.

The first is where this story starts. Someone is going about their daily tasks and notices God. You can too. When you start wondering, stay engaged and don't fade back into the darkness like Nicodemus.



Women at Well - Peter Koenig

The second goes back to last week. “*For God so loved the world*”. Jesus could not have made a more powerful statement of what this means than by going to a Samaritan - and a woman at that. The text says that “*he had to go through Samaria*”, but there were other routes. They would have taken a bit longer, but people did it all the time. We’re not told he’s in a rush - so why did he have to go? Because he had to show that “*God so loved the world*”. Even those the Jews hated, quite possibly more than the Romans who didn’t know better.

Jesus goes way beyond the limits. He breaks many boundaries. He does what nobody at the time would have imagined. It begs the question... what do we imagine? What limits do we put on God? and ourselves? Where might God be working?

and what was God doing?

Which leads into the lesson I’m going to touch on.

There’s the section about the harvest. Jesus is talking to the disciples a little after the Passover. There are fields about. They know that in four months they’ll be heading back to Jerusalem for the Festival of Booths - or the harvest festival. And Jesus is telling them to look around - there’s lots of harvesting to do now - even right here.

The disciples are confused, which helps us to see what’s going on. Jesus found fruit ready for harvest: the woman. And she provides a contrast to the disciples. In chapter one some of them told their friends and relations about Jesus. In this story they all go into town, and all they come back with is some food to eat. She went back to town and invited everyone in the village to share her experience. Her feelings of joy. Her feelings of wonder. Could God have come to us?

And she provides a good model for us. Not to go running



## Responding to God

♪ Hymn: Let justice flow.....pg.15  
[youtu.be/SDCZp3GMlyw?t=13](https://youtu.be/SDCZp3GMlyw?t=13)

### 🗨 FaithTalk:

In a month Laura will be joining students from Presbyterian College on their field trip... to Cuba. While there they will meet with various various Christian leaders and students and see how God is working - and talk about faith. As a part of this visit, the participants are encouraged to invite their congregations to donate money for the purchase of a medical kit. The kit costs \$250, and donations can be made through the church.

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

Values: Read over the story ([John 4](#): 1-41) and share what stands out for you.

Visions: What does it mean for you that Jesus came to the Samaritan woman?

Wonder: List a bunch of things you do regularly (even daily). How could you look for God being in these activities?

How could they connect to the way God created you or the world?

Memories: Describe how believing in God brings you hope? or peace? or joy? or love? or...?  
(This is a way to point others towards the living water.)

Prayer: ...that we will be so filled with living water that we can't help but to share our wonder(ing).

around Montreal telling people they need to be Christian. She would have known all the people in her town. She doesn't have an attitude of knowing (or being) better than they do. She also doesn't go about it with threats of eternal damnation. Instead she shares her joy and hope. She invites them to wonder if a better way of living has arrived. As it says in *Living Faith*, one of our subordination standards,

*"We should not address others in a spirit of arrogance implying that we are better than they.  
But rather, in the spirit of humility,  
as beggars telling others where food is to be found,  
we point to life in Christ." (9.2.1)*

If this sounds scary, remember she didn't have any credentials or suzerainty. She shared her experience - her feelings & questions - her wondering/speculation. This is a good place to start.

While this story would have been shocking, even scandalous, it shows how much *"God loved the world"*. God loves even those we think are wrong, or worse. God reaches across all boundaries to meet them where they are. What limits do we imagine that we should look beyond?

God also loves those everyday worldly activities - like a refreshing glass of water. In our daily necessary activities, we can meet Jesus.

And God invites us to join the harvest - to humbly share whatever glimpse we have of God's love with all those who need love (which is everyone).

*To God be all the glory  
Amen.*

✧ Spirit Sightings: Ordination of Elders  
There are varieties of gifts,

**but the same Spirit;**

There are varieties of services,

**but the same Lord;**

There are varieties of activities,

**but it is the same God**

**who activates all of them in everyone.**

To each one is given a gift by the Spirit,

**to use it for the common good.**

Together we are the body of Christ,

**and individually members of it.<sup>5</sup>**

Though we have different gifts,

together we are called to be the church

with a ministry in the world

which is led by the risen Christ.

As a sign of our common belief,

I invite you to join in saying one of the historic Creeds of the church. On this occasion we'll use the Nicene Creed, which is even more widely used than the Apostles Creed.

**We believe in one God,**

**the Father, the Almighty,**

**maker of heaven and earth,**

**of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,**

**the only Son of God,**

**eternally begotten of the Father,**

**God from God, Light from Light,**

**true God from true God,**

**begotten, not made,**

**of one Being with the Father;**

**through him all things were made.**

**For us and for our salvation**

**He came down from heaven,**

**was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again  
in accordance with the Scriptures;**

**he ascended into heaven**

**and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the  
dead,**

**and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshipped and  
glorified,**

**who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one baptism for the forgiveness of sins.**

**We look for the resurrection of the dead,  
and the life of the world to come.**

**Amen.**

*Narration of steps*

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<sup>5</sup> 1 Cor. 12: 4-7, 27, adapted.

Kensington has a group of elected leaders who discern how God is working through Kensington, and how we can join in. They are responsible for ministries/programs, and the support of those connected with the congregation, and those outside it. And the building and other assets. This group is called The Session. Those who serve on it are called Elders... though age is not a factor. The qualifier is being a member of the congregation, and that the congregation recognizes that God has called them to this role.

At Kensington we have term eldership. This means our volunteers commit to terms of 6 years, and theoretically we have an election every two years for a third of the members. COVID made elections complicated, but we're getting back on schedule.

Last November we held elections for three people by circulating the list of members. The results were shared in December, and again last week.

Moderator, on behalf of the Session and the people of this congregation, I present to you David MacLeod and John Silvius, and request that you now proceed to ordain them as elders and admit them to the Session. I also present to you Roberta McLaren, who has already been ordained as an Elder, that through renewing her vows she be readmitted to the Session.



Pentecost - Kelly Latimore

*Preamble* (Before the questions there is a statement that the denomination has created to set the context. A few years ago the denomination approved a new one that is easier to follow.

All ministries come from God  
who, in great love, sent us Jesus Christ  
and now sustains us by the Spirit.

Jesus Christ sends us  
as the Father sent him  
and he promises never to leave.

We follow his example,  
we receive his promise,  
we obey his command  
because Jesus is our Prophet  
our Priest and our King.

The Church exists because of Jesus Christ and God's Spirit.

In the Spirit  
we have strength to live out the abundant life of  
love, grace, forgiveness,  
peace-making, healing and justice.

All Christians are called to live as witnesses,  
worshipping God  
with our whole lives  
wherever we find ourselves in creation.

Each of us is equipped to take on our role  
in the Church's witness.  
Some are called to lead and care for the Church.

They take vows  
to serve the mission of Jesus Christ  
by leading and governing.

As a Church  
we prayerfully listen for God's leading  
watching for their gifts  
that we might confirm.

They are called to the ministry of Elder

Jesus Christ is the full revelation of the Godhead  
revealed in the Scriptures  
and brought to life in us  
by the Holy Spirit.

We are united with each other through God  
and through our allegiance to Jesus Christ

We are united with Jesus Christ's  
one, holy, catholic and apostolic church  
throughout history and around the world.

In this unity  
we honour the voices of our ancestors  
expressed through ecumenical creeds  
and Reformed confessions.

They shape our witness  
of the good news  
in our own times and places.

They shape our new articulations  
and challenge us to listen for God's voice  
in the courts of The Presbyterian Church in Canada.

We, the congregation of Kensington Presbyterian Church  
have discerned your gifts and call,  
your faith in Jesus Christ  
and your love for people.

We are ready to ordain you to the ministry of Elder

David, John & Roberta,  
today, you vow to uphold the life  
and confession we've just made.

So that all gathered might hear  
your faith in God  
and commitment to this ministry,  
we ask you to answer the following questions:

1. Do you believe in God the Father, made known in his Son  
Jesus Christ our Lord, to whom the Holy Spirit witnesses in  
the Scriptures of the Old and New Testaments?

**I do.**

2. Do you accept the subordinate standards of this Church,  
promising to uphold its doctrine under the continual  
illumination and correction of the Holy Spirit speaking in the  
Scriptures and to be guided thereby in fostering Christian  
belief, worship and service among the people?

**I do.**

3. Do you accept the government of this Church by sessions,  
presbyteries, synods, and general assemblies, and do you  
promise to share in and submit yourself to all lawful oversight  
therein, and to follow no divisive course, but to seek the peace



and unity of Christ among your people and throughout the Holy Catholic Church?

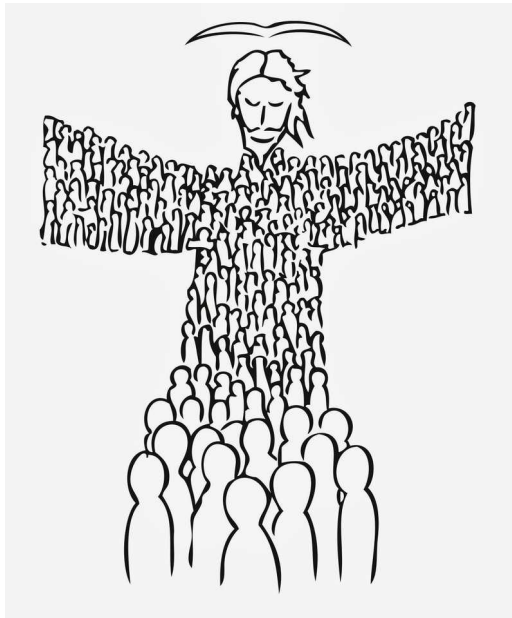
**I do.**

4. In accepting the office of Elder, do you promise to perform your duties in the grace of the Lord Jesus Christ, striving to build up his Church and to strengthen its mission in the world?

**I do.**

May the Lord bless you and give you grace to keep these vows.

**Amen.**



Now, the ordination of elders in a congregation, if their leadership and ministry are to be fruitful, involves responsibilities for both the elders and the people of the

church. Therefore, I direct these questions to you, the members and adherents of this congregation, so that you may renew your obligations to this shared ministry.

1. Do you confess your faith in God as creator and ruler of the world, in Jesus Christ as your Saviour and Lord, and in the Holy Spirit as your inspiration and strength?

**We do.**

2. Do you receive David, John, and Roberta as elders, chosen by God through the voice of this congregation to lead you in the way of Christ?

**We do.**

3. Do you agree to encourage them, to respect their decisions as they guide you, serving Jesus Christ, who alone is head of the church?

**We do.**

May the Lord bless you and give you grace to keep these promises.

**Amen.**

*ordination prayer*

We praise and glorify you, Lord God Almighty,  
for you have created us and called us to yourself;  
you have redeemed us in Jesus Christ your Son;  
you sustain our lives and our works  
through the presence and power of your Holy Spirit.

Almighty God:  
in every age you have chosen servants

to speak your word and lead your people.  
We thank you for these men and women whom you have  
called to serve you as ruling elders.  
By the power of your Spirit,  
develop in them the gifts of ministry;  
may they have the same mind that was in Christ,  
serving you in the world as long as they shall live;  
through Jesus Christ the Lord.  
Amen.

**God of Grace,  
who baptized us into a common ministry  
as ambassadors of Christ;  
who called us to be a priesthood of all believers;  
who entrusted to us the message of reconciliation;  
we pray for courage and discipline  
to follow where your elders rightly lead us,  
that together we may declare your mighty acts  
and show your love to the world;  
through Jesus Christ who is ruler of all.  
Amen.**

*declaration*

In the name of Jesus Christ, the only king and head of the  
church, and by the authority invested in me by the Presbytery  
of Montréal, I now declare you to have been ordained as a  
ruling elder and admit you to the session of this congregation.  
Whatever you do, in word or action, do everything in the  
name of the Lord Jesus Christ, giving thanks to God through  
him. Amen.

*the right hand of fellowship*

*The minister and other members of the session shall give the newly  
ordained elders the right hand of fellowship.*

## ✧ 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: You Satisfy the Hungry Heart #2-4.....pg 16 (538)  
[www.youtube.com/watch?v=wr7bApTNiFw](http://www.youtube.com/watch?v=wr7bApTNiFw)

Normally as part of the communion liturgy we would say a creed  
after the invitation to confirm our common beliefs. As we've  
already done that, we won't do it again (this morning).

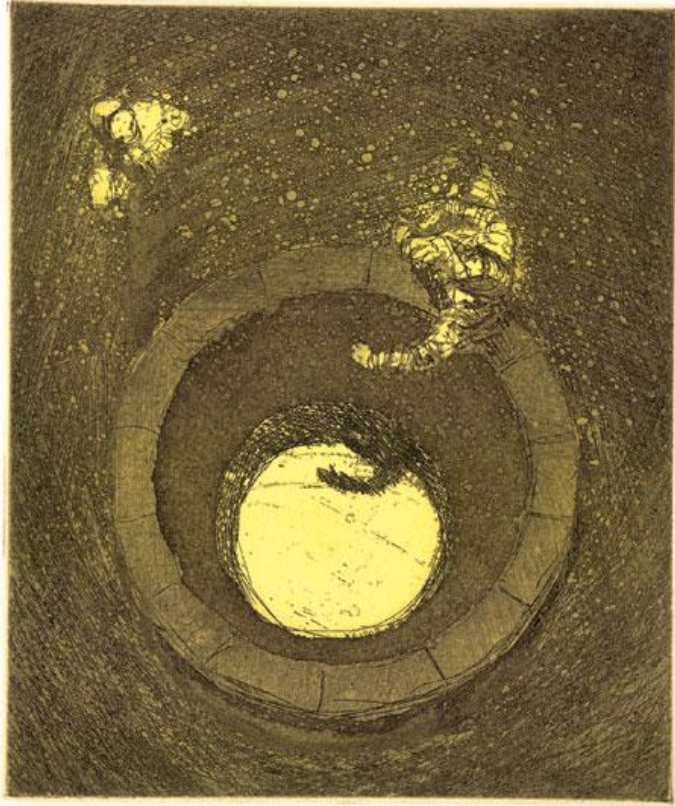
## ✧ Invitation to the table

*"For God so loved the world that he gave his only Son, so that everyone  
who believes in him may not be destroyed but may have eternal life.  
Indeed, God did not send the Son into the world to condemn the  
world, but in order that the world might be saved through him. "*


To show who is invited, Jesus broke the boundaries of his age.  
Know that everyone who wants to know Jesus better

is welcome at Christ's table.  
You don't need understand,  
you can even be asking questions,  
but if you respond to Christ's invitation  
then you are welcome to drink.

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



Living Water - woman at well

 Great Prayer of Thanksgiving  
The Lord be with you.  
**and also with you.**

Rev. Peter Rombeek  
for Kensington Presbyterian Church

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.**

We thank you for your Word  
that brought creation into being.  
Bringing your Divine imagination  
into such amazing detail and diversity  
that creation can still fill us with wonder.

We thank you for your Word  
that formed us as well.  
Each one of us,  
individually unique,  
and part of the whole.

With all the world,  
loved by you.

and so we join with the whole of 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 thank you for your Word,  
that came and walked among us in Jesus  
Showing us how far your love goes,  
and showing us how to share your love.

While you love us  
and want us to love ourselves  
We admit that we give into the temptation  
to love ourselves more than others,  
or even you.  
Please forgive us when we focus on our needs,  
rather than just running away with your love  
and letting your love quench our thirsts.

We recognize that this leads to suffering,  
for others,  
for ourselves,  
and for you.

Yet through you, there is a way,  
and so we proclaim the mystery of the faith.

**Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

We thank you for your Word  
that invites us to drink of the Living Water.  
Refreshing us so that we may invite others  
to “*come and see*”.

Christ,

as we wait for your return  
we turn to your advocate to help.  
We pray for concerns that are weighing us down. . .  
and for those in need of your Living Water. . .

Remembering the words you gave your disciples,  
let us come together and say the Lord’s prayer:

 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.**

As we gather at your table  
we are reminded that your Spirit  
can turn the ordinary into the holy.  
so that we can recognize you in bread and juice.  
May your Holy Spirit make this time come alive  
in ways that bring us closer to you.  
Amen.





Communion - Eucharist - Hochhalter, Cara



### 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]*



### Prayer after Communion

Loving God,  
 Merci pour c'est temps avec toi,  
 uniting us with Christ,  
 and with each other.  
 Let us go out, overflowing with your Living Water,

sharing your love, hope & healing to the world.  
 Unissons-nous à ton Esprit dans le monde.  
 In Jesus name,  
 Amen.

♪ Hymn: Sent Forth by your Blessing.....pg 17 (775)  
[www.youtube.com/watch?v=ixolD8fJt9M](http://www.youtube.com/watch?v=ixolD8fJt9M)



### Benediction (2 Corinthians 13:13)

*The grace of the Lord Jesus Christ,  
 the love of God,  
 and the fellowship of the Holy Spirit  
 be with all of you.*  
 Amen



# Fairest Lord Jesus

198

Münsterisch Gesangbuch, 1677

CRUSADER'S HYMN

Silesian folk melody

trans. Evangelical Christendom (st. 1-3), 1850

56 85 58

Schlesische Volkslieder, 1842

and J.A. Seiss (st. 4), 1873

1. Fair - est Lord Je - sus, Ru - ler of all na - ture,  
 2. Fair are the mead - ows, fair - er still the wood - lands,  
 3. Fair is the sun - shine, fair - er still the moon - light,  
 4. All fair - est beau - ty heav - en - ly and earth - ly,

O Thou of God and man the Son, Thee will I cher - ish,  
 robed in the bloom - ing garb of spring: Je - sus is fair - er,  
 and all the twink - ling star - ry host: Je - sus shines bright - er,  
 won - drous - ly, Je - sus, is found in thee; none can be near - er,

Thee will I hon - or, Thou, my soul's glo - ry, joy, and crown!  
 Je - sus is pur - er, who makes the woe - ful heart to sing.  
 Je - sus shines pur - er, than all the an - gels heav'n can boast.  
 fair - er or dear - er than thou, my Sav - iour, art to me.

27

# As the deer

Psalm 42

Unison D A/C# Bm G Em Asus A7 D Asus A7  
 Capo 2 (C) (C) (G/B) (Am) (F) (Dm) (Gsus G7) (C) (Gsus G7)

As the deer pants for the wa - ter so my soul longs aft - er you;

you a - lone are my heart's de - sire, and I long to wor - ship you.

Refrain Bm Bm/A G D G G/F# Em F#sus4F#  
 Harmony (Am) (Am/G) (F) (C) (F) (F/E) (Dm) (Esus4)(E)

You a - lone are my strength, my shield; to you a - lone may my spir - it yield.

You a - lone are my heart's de - sire. and I long to wor - ship you.

Unison D A/C# Bm G Em7 A7 D  
 (C) (G/B) (Am) (F) (Dm7) (G7) (C)

You a - lone are my heart's de - sire. and I long to wor - ship you.

Words: Psalm 42; paraphrase, Martin Nystrom (1956-) Music: Martin Nystrom (1956-)

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# Do We Ask The Questions

Do we ask the ques - tions that trou - ble our own hearts? Do we

dare to raise — them know - ing what we'll start? Do we know - ing

1. Do we ask the questions that trouble our own hearts? Do we dare to raise them knowing what we'll start?

2. Do we ask the questions that Jesus heard each day? 'Will you feed me, heal me, and hear what I say?'

3. Do we ask the questions that Jesus asks of us? Will you follow him today, give him all your trust?

4. Do we ask the questions that wake our sleeping souls? Turn God's love to action, broken hearts made whole.

5. Do we ask the questions that stir the hornet's nest? Who is welcome in Christ's church? Must there be a test?

6. Do we ask the questions to which no answer comes? Do we stand as witnesses for the selfless one?

7. Do we ask the questions that turn our world around? Let compassion rule our hearts; peace and grace be found.

Words and Music: Peter Johnston  
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for Spill the Beans

## Dare We Ask The Questions

1. Dare we ask the questions that trouble our own hearts? Do we raise our trembling voice knowing what we'll start?
2. Dare we ask the questions that Jesus heard each day? 'Will you lay down what divides, heading what I say?'

3. Dare we ask the questions that Jesus asks of us? Will you follow him today, give him all your trust?

4. Dare we ask the questions that wake our sleeping souls? Turn God's love to active care, broken hearts made whole.

5. Dare we ask the questions that stir the hornet's nest? Who is welcome in this land? Must there be a test?

6. Dare we ask the questions to which no answer comes? Do we stand as witnesses for the selfless one?

7. Dare we ask the questions that turn our world around? Let compassion rule our hearts; peace and grace be found.

adapted by Jo Love.

## You satisfy the hungry heart

FINEST WHEAT 8 6 8 6 CM with Refrain (8 6 8 6)

Unison

Refrain

D /C# Bm D/A G6 F#m/A Bm G6 F#m/E Gsus2/D D

You sat-is-fy the hun-gry heart with gift of fin-est wheat;

A/C# Bm G6 F#m /A Bm7 Em7 A Dsus2-1 Fine

come give to us, O sav-ing Lord, the bread of life to eat.

F#m Bm /A G6 Dsus2-1/F# A6

1. As when the shep - herd calls the sheep, they  
 2. With joy - ful lips we sing to you our  
 3. Is not the cup we bless and share the  
 4. The mys - tery of your pres-ence here, no  
 5. In gra - cious love you give your - self; then

May be played in D major

Verses may be sung by soloist or choir

Gsus2- 1 A Bm F#m/B G6/D G/B

know and heed that voice, so when you call your  
 praise and grat - i - tude, that you should count us  
 blood of Christ out - poured? Do not one cup, one  
 mor - tal tongue can tell; whom all the world can -  
 self - less let us be, to serve each oth - er

A/C# Asus4-3 Em7 G6 Asus4 - 3

fam - i - ly, we fol - low and re - joice.  
 wor - thy friends, to share this heaven-ly food.  
 loaf, de - clare our one - ness in the Lord?  
 not con - tain comes in our hearts to dwell.  
 in your name in truth and char - i - ty.

Words: Omer Westendorf (1916-) Music: Robert E. Kreutz (1922-)

Words: copyright © Archdiocese of Philadelphia, 1976 Music: copyright © Archdiocese of Philadelphia, 1976 CCLI #4440603



# Sent forth by your blessing

ASH GROVE 12 11 12 11 D

(C/E) F C/E F Dm Gm /Bb C (Dm7 C/F)

1. Sent forth by your bless-ing, our true faith con - fess-ing, your  
The sup - per is end - ed: oh now be ex - tend - ed the

2. With praise and thanks - giv - ing to God ev - er - liv - ing the  
our faith ev - er shar-ing, in love ev - er car - ing, em -

F /A Bb (/D) F /C C7 F

peo - ple, O God, from your ta - ble take leave.  
fruits of your ser - vice in all who be - lieve.  
task of our eve - ry - day life we will face,  
brac - ing as neigh-bours all those of each race.

F/A (F) C7/E F C7/G (/E) /G)

The seed of your teach - ing, our hun - gry souls  
One feast that has fed us, one light that has

Words: Omer Westendorf (1916-) Music: Welsh traditional

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F C F C#dim Dm C/G G

reach - ing, shall blos - som in ac - tion for all hu - man -  
led us, u - nite us as one in your life that we

C /E F C/E F Dm Gm/Bb (Gm) C (Dm7

kind. Your grace shall in - cite us, your love shall u - nite us  
share. Then may all the liv - ing, with praise and thanks - giv - ing,

C/E) F /A Bb (/D) F/C C7 F

to work for your king - dom, your pur - pose to find.  
give hon - our to Christ and his name that we bear.



# MISSION MOMENT

Sunday, February 1

For over 75 years, the church and PWS&D have dedicated themselves to helping the most marginalized people around the world. Through partnerships with our global partners and ecumenical networks and coalitions, we are helping create change within our shared global community. Together, we are working to restore dignity, ease suffering, and empower communities to thrive through cooperation. Guided by our faith, we are called to stand beside 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 1 (PWS&D Sunday; Black History Month Begins)

We pray for PWS&D programs and partners involved in development and relief, as they serve marginalized communities worldwide. We pray that their efforts continue to bring hope, dignity and opportunities for an abundant life to those in need.

**Monday, February 2 (World Wetlands Day)** We pray for the protection and conservation of the world's wetlands, which are essential for the health of ecosystems and biodiversity.

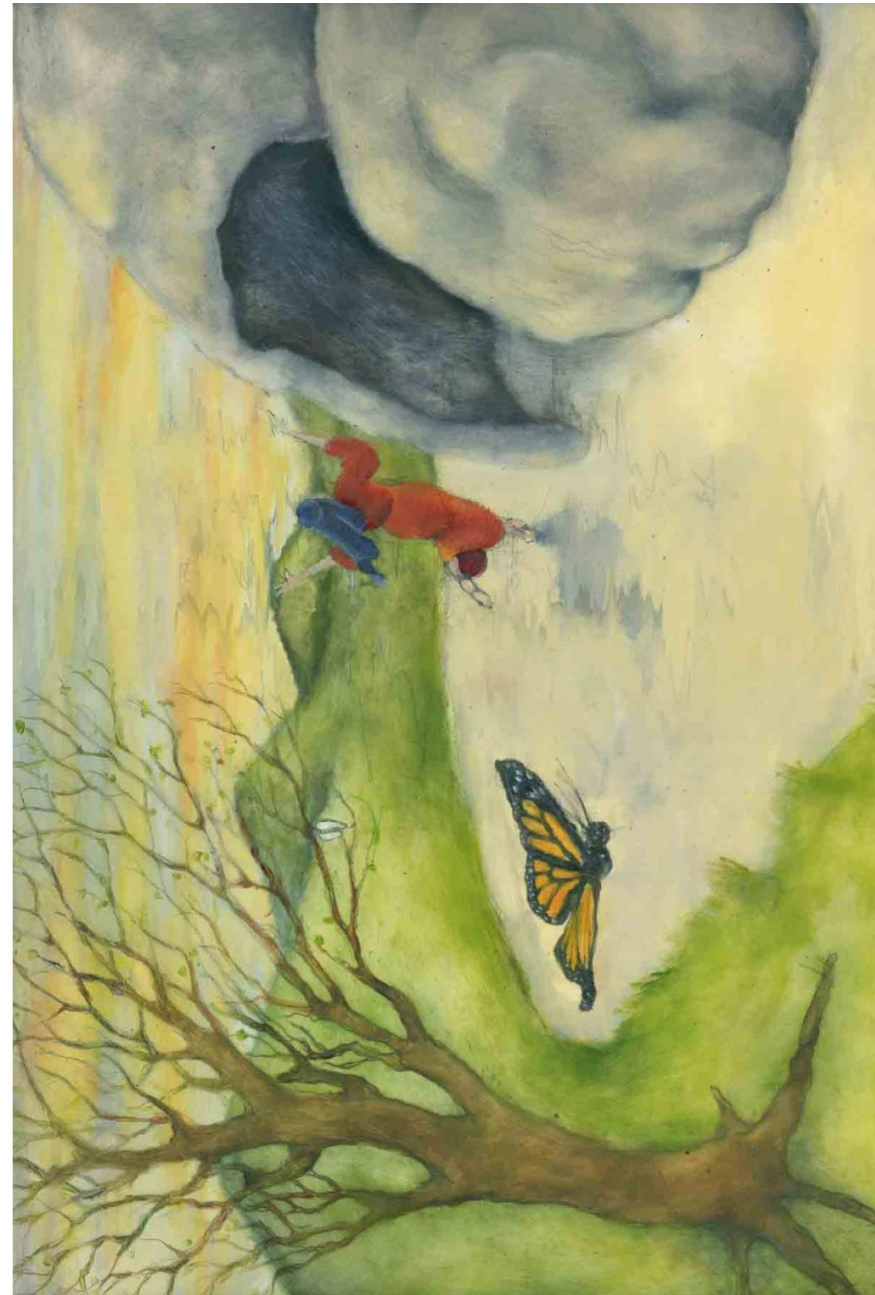
**Tuesday, February 3** We pray for Anne Drover, the new president of Saskatoon Native Circle Ministry's board. We pray for blessings on the board and staff as they reach out to people in need of their assistance.

**Wednesday, February 4** We pray that congregations would use their gifts of discernment and wisdom to call and support people God provides for leadership in Christ's church.

**Thursday, February 5** We pray for those who God is calling to service in the church as ordained ministers of Word and Sacraments.

**Friday, February 6** We pray for the healing and well-being of people served by each of the eight ministries of the National Indigenous Ministries Council.

**Saturday, February 7** We pray for the Rev. Rebecca Simpson, Assistant Dean of St. Andrew's Hall, as she offers compassionate leadership for SAH supporting the work and witness of the ministries of the PCC's West Coast theological college.



Sharron Helleman