

Kensington Presbyterian Church

Invited to Participate

March 19, 2023

WELCOME, to worship. We are offering a variety of ways for people to gather. We are welcoming people to worship in person (with singing), 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 those who live with you to join you, or connect with others through the phone or outside.

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



Peasant Wedding Feast - Bruegel

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

Announcements

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

Jesus & Java: Thursday, 3:30 at Beetz, 5914 Sherbrooke @ Clifton
Join us as we share the joys and questions of faith.

Friday Night at the Movies: Please join us for a simple meal & a family movie. Fridays at 6:30.

March 24: Brave

March 31: Prince of Egypt

Please let Rev. Peter know if you want to come.

Seder (Passover) meal: Thursday April 6th 6 - 8:30

Please join us for this modern version of the last supper that Jesus shared with his disciples. It includes a pot-luck meal. If you have any questions, please contact Rev. Peter.

Choir: would like you to join them. We practice Sunday at 9:30.

Community Easter Egg Hunt: The Montreal Children's Theatre is hosting an egg hunt here on Saturday, April 8th.

Drop Box: We are now accepting food donations to help the St. Monica's Food Pantry, AND items to help the young parents program at Head & Hands (ex. clothing, diapers, toys).

Contacts

Church Office: 514-486-4559.....info@Kensingtonchurch.ca
Rev. Peter Rombeek (pastor).....Peter@Kensingtonchurch.ca
514-773-4620
Antoinette (families).....Antoinette@Kensingtonchurch.ca
Zoé Dupont-Foisy (music director).....zoedupontfoisy@hotmail.com



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

Whatever we are wearing let us put on an attitude of openness to God's will for our lives.

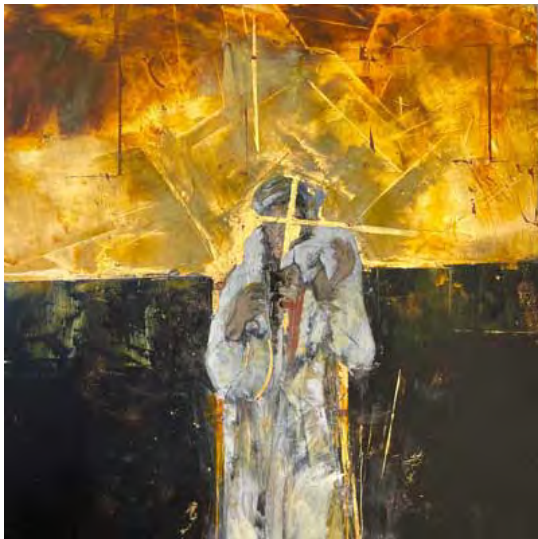
We enter into this time of worship clothing ourselves in the garments of love and commitment to God's way.

Let us journey into worship praising the one who wore and now offers the robes of righteousness.

Living Lord, may we receive all that you offer here, accepting the invitation to be served and to serve.

♪ Hymn: Saviour, like a shepherd lead us.....pg 11 (485)

www.youtube.com/watch?v=DrxxmObv2-s



Good Shepherd
Grace Carol
Bomer



Prayer of Approach

Lord God, King of the universe,
we thank you for inviting us here.

For coming into our souls,
and leading us to this time with you,
to listen to you and be nourished.

We are sorry for the times during the week when we lose our focus on your invitation.

The excuses of the late night,

busy lives,

family problems,

the desire not to be hypocritical.

For those times when we do not reject your invitation,
but just set it aside for later

as our focus turns from you to our lives

- as if that were something separate.

Please forgive us our excuses.

May your Spirit continue to invite;

may your rod and staff guide us,

so that we may hear your compassion

and recognize your grace

Always calling

inviting

waiting

longing

for us to enjoy the life you have for us.

In Jesus name

Amen.


Assurance of Pardon³

The Lord God said:

I will give you a new heart and put a new spirit within you;
I will remove from you your heart of stone
and give you a heart of flesh.

Hear the good news: Through Christ,
our minds and hearts are cleansed, healed, and renewed!

Amen.

 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 story

Going through Lent we try to become closer to God. The first week I suggested thanking God every time you see, hear or taste something good. Then I suggested you think back of your day, ask God to forgive you... and then forgive yourself.

Today's passage involve people who aren't feeling much peace,

or are used when we're not feeling peaceful. This week, practice saying "Peace of God be with you" silently, or out loud, to people that you meet.

Dear Jesus,

Help us to focus on you so that we will know your peace and joy.

Amen.

♪ Hymn: We come as guests invited.....pg 12 (524)

https://www.youtube.com/watch?v=GovCj8v8_vk (just music)

<https://www.youtube.com/watch?v=3fZXch9NHk0> (dif tune)

<https://www.youtube.com/watch?v=jafdLyZODw8> (dif tune)



Peasant Wedding Feast - Bruegel

³ based on Ezekiel 36:26; 2 Corinthians 1:20

Prayer for Illumination⁴

God of call, God of transformation,
God of the Lenten journey.
Help us to discern your still, small voice;
open us to change and growth,
that we may walk with Christ.
In Jesus name,
Amen.

Sermon: Invited to participate

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

I started writing the sermon, and it was going well, but then it felt like it wasn't a good teaching method. I was doing a conventional thing of telling you what to notice - but it's much more engaging if you tell me what you notice. So, we'll going to shake things up a bit and have the readings in the sermon, with times for input from you. If you're on Zoom, please feel free to add a chat message, or even speak - we'll hear you.

The two questions will be:

- What do you notice?
- How's it make you feel?

The first passage I'm not going to talk about much. It comes from the prophet Isaiah and provides a typical Jewish vision of the start of the next age.

[Isaiah 25: 1-9](#)

⁴ Worship Sourcebook J.3.1.3

What do you notice? . . .
How's it make you feel? . . .



Xnokomis good times - Nokomis

Now we'll head to the gospel readings. Both Luke & Matthew tell us of a feast. It's the same story, but quite different. Why? Because even though each of the gospel writers are telling us about Jesus' here on earth, they are each writing from their perspective. They are influenced by their concerns, which leads to different emphasis. It's like asking different people what they thought of a concert. I'll talk about the music. Somebody else might talk about the words, or the energy in the crowd, or how expensive and exclusive it was.

In Luke Jesus has been invited to a Pharisees house for dinner and discussion. He hasn't reached Jerusalem yet, and the atmosphere isn't hostile. Jesus, like in Matthew, tells a set of three stories - but the stories are different. He starts with one encouraging the guests to be humble. Then one encouraging the host to invite people without thinking of what they will do in return (ie. include the poor). Following on is this one.

Luke 14: 15-24

What do you notice? . . .

- a 'well off' host inviting friends
- reasons given for not going (normally acceptable ones)
 - polite "please accept my apologies"
- invites poor and crippled
- goes to the ends of the roads
- compel = convince
- feast filled
- original people left out

How's it make you feel? . . .

- joy?

And then we have the version in Matthew. In this telling Jesus has entered Jerusalem - riding in on a donkey with palm branches and coats lining his path. (We'll celebrate that in a couple of weeks.) He starts his visit by kicking those selling offerings away from the temple. There are people who want to silence him - permanently. Jesus knows this. He's told the disciples this. Things are tense.

In Matthew Jesus tells a different three parables. The first is about a father who asks two sons to help out. The first says no, but does it anyway; the second says yes, but doesn't get around to it. Then he tells a story about tenants renting a vineyard who beat the messengers instead of paying rent. They even kill the son. Jesus ends this one by saying, "*Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.*" Following these, we hear this version of the banquet in Matthew:



Wind Blows Wherever - Phil Irish

Matthew 22 1-14

What do you notice? . . .

- everything is more intense
- host is the king - and people say no
- violence
 - murder. city destruction
- good and evil people are invited
- guest who accepts invitation is kicked out

How does it make you feel? . . .

- worry? stress?

The same story from Jesus, but retold in different ways. Both tell us truth, but they focus on different aspects.

Both have an initial group invited who don't go. Then everyone is invited off the street, and there's no room left for those who didn't accept their invitation.

In Luke the emphasis is on the second group invited. The servant goes to the ends of the roads to invite the poor, crippled and outsiders to the feast. This is a great message for everyone who doesn't feel good enough to join in God's feast. Perhaps this brings you comfort, knowing that everyone is invited.

In Matthew the emphasis is on people's response to the invitation - and it's more intense than in Luke. Here the initial guests don't bother interrupting their lives for the King's banquet. Perhaps you can relate to this? Especially after COVID, is it hard to get back into making time for God? (Mostly likely you're doing okay as you're 'here'.)

Then Matthew mixes in a little of the past, for him. The King (God) sends the messengers out again to try and entice those initial guests to come - some laugh, and others kill the messenger... like what will be happening to Jesus. Then the king gets enraged and destroys their city... like what, for Matthew, had happened to Jerusalem. Why the violence? Because for Matthew this shows how people responded to Jesus, and one of what he saw as the consequences.

Should we just write off the violent part as Matthew and his context? Not quite. I think we can see it now too, though I'm not so inclined to make God the initiator. I do believe that if society lived in a more Godly way - saying yes to God's invitation - then

we would have less problems/destruction. There would be a higher priority on the environment, healthcare, reducing violence, ...essentially, making the world more like the Kingdom of God. I don't think these issues are sent by God, but they are things that are destroying cities now.

Then we have those go to the banquet. As I said, Luke prioritizes those who are struggling or are not fully accepted by society. Who would that be for us? Perhaps refugees, those who are isolated, those with mentally health issues, or those who just aren't like us. In Luke, God specifically seeks them out to invite. How well do we do?

In Matthew, we are told that both good and bad people come - with good and bad being defined by how well they follow Jesus. This is reassuring for anyone who can admit to not being perfect. It can also be helpful to remember that in any group called by God, such as a church, there are people who do well - and who struggle with being good.

And then Matthew ups the intensity. Everyone is invited, but it's not good enough to just show up. The invitation from the King comes by grace, not because of anything the people had done, but accepting it means changing. You need to change the focus of your life to the banquet. You need to change the way you are... to clothe yourself appropriately for God. There will be more on this next week when we head to Matthew 25, but for now, consider what it's like to be Christ-like... to be Christian. Some good words include: humble, generous, forgiving, helpful, loving, ...inviting.

Both versions of the great banquet tell us truth about what it's like to live under God's reign. Everyone is invited - especially

those who are isolated in some way. And it's important how you respond to not just the invitation, but to living in God's world. You need to shift your focus to the banquet... and live in a way that respects this way of being.

Because both Luke & Matthew also remind us that not everyone gets to be there.

I could go all 'hellfire and damnation' here, but instead let's end with today's psalm. It also has a feast, and a reminder of how we get to it. We'll say it responsively, with the sung refrain.



Good Shepherd - J Dupre

Psalm 23

To God be all the Glory
Amen.



Responding to God

♪ Hymn: He leadeth me.....pg 11 (650)
<https://www.youtube.com/watch?v=kW31BZ2MBEw> (a capella)
<https://www.youtube.com/watch?v=UCQ4Mnd6xio> (trad)

☞ 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: Describe the best banquet/party you've been to.

Wonder: What would it be like to have no hope of going to the king's banquet, and then being invited?

Wonder: What would it be like to assume you could go anytime, and then find yourself locked out?

Etching: When have you felt accepted? What was that like?
When have you felt rejected? What was that like?

Wonder: How could Kensington be more inviting? and better share the joy of attending the feast?

Values: How do you struggle with the various invitations for your time and attention?

Prayer: ...that we can say yes and participate in the feast.

✦ Spirit Sightings

Please see the flyer on Presbyterians Sharing on page . A more detailed flyer can be found here:

presbyterian.ca/2023/03/16/2023-presbyterians-sharing

✦ 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.

Prayers of the people

Heavenly Father,
At moments like these we realize that we live in your Kingdom,
and so we come to you, sharing our joys
- and our concerns.

We thank you that we live in a place with seasons
that brings us opportunities,
moisture for the crops
- and then spring warmth and life.

We thank you that we are rotating to see the sun more.
And we pray for the state of the environment
- and the struggle to change how we all live
so that it's not about us,
but about have a healthy environment
for the 7th generation.

Prince of peace,
we thank you that we live in a place that is relatively safe,
and pray for those that live in war,
and fear.

For those who are not treated with respect,
and for those who feel on the outside
- unacceptable for your feast.

Lord of lords, we pray for our governments
that they may be more inviting
to refugees,
and to diversity from within.

Jesus, we thank you for your church,
for the community and healing that it can bring.
and we pray for healing with those who have been excluded
because of questions,
or gender,
or age
or culture.

We pray for your church here at Kensington.
Thank you for the diversity of people you have gathered,
and help us to be more inviting,
and to share the joy of your feast.

We thank you for our the health we have.
and for the successful surgeries this week
with those we know, and those we don't.
We pray for those still in need of healing,
and for those who can't afford timely treatment.

Sacred Spirit,
that you invite us to the party.
Please help us to join in and make you proud.

In Jesus name
Amen.

♪ Hymn: Your hand, O God, has guided.....pg 13 (477)
www.youtube.com/watch?v=IaI3cRtXqRw



✦ Benediction
 As you go from this time,
 know that you (and everyone else) are invited to the feast,
 and live for that.

*The grace of the Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with all of you.
 Amen.⁵*

5 2 Corinthians 13: 13



Hawa Issifu lives in Ghana with her husband. Hawa became ill with a disease that caused damage to her spinal cord. Her husband explored every option available to them in search of a remedy but found none. One day, Hawa was registered for assistance at the Garu Community Based Rehabilitation (CBR) Centre by the Centre's field staff during a community survey. With the support of Presbyterian World Service & Development, the CBR program provided Hawa with a tricycle and wheelchair, as well as business training and access to start-up capital for a small business. **This assistance helped Hawa get around independently, and her business is gradually expanding and creating new opportunities for her family.**



DAILY PRAYERS

Sunday, March 19 (Fourth Sunday in Lent) We pray for the members of the Special Committee on Petitions 1 and 2, 2021, as they prepare a statement of apology to people who have been harmed by racism and xenophobia in the church.

Monday, March 20 We pray for people living with disabilities in Ghana and give thanks for the many ways they are being empowered to lead productive and fulfilling lives with support from the Garu Community Based Rehabilitation program.

Tuesday, March 21 (International Day for the Elimination of Racial Discrimination) We pray for courage and wisdom to recognize racism and discrimination in society and in the church so that we may grow to become communities of justice for all.

Wednesday, March 22 (World Water Day) We give thanks for the clean water that families in Sudan, Yemen and other conflict-affected countries can access as a result of Presbyterian World Service & Development's water, sanitation and health projects that help repair wells.

Thursday, March 23 We pray for Muslims throughout the world observing the holy month of **Ramadan**.

Friday, March 24 We pray for Pun Narayan and the staff of the New Life Psychiatric Rehabilitation Centre in Nepal as they welcome and care for people living with mental health issues.

Saturday, March 25 We pray for the people who gather and serve at the Anamiewigummig Fellowship Centre in Kenora, Ontario, and we give thanks for their ministry.



Presbyterians Sharing

the mission and ministry of
The Presbyterian Church in Canada

Living Faith Together

When we give to Presbyterians Sharing, we express our faith. We proclaim God's love, hope and grace through the words we use, the decisions we make and the actions we take.

The General Assembly, composed of roughly 272 people, determines the budget and direction for how we will continue Christ's ministry together in the world. An additional 240 people serving on 34 committees, subcommittees and working groups collaborate to discern what God is calling us to do and be.

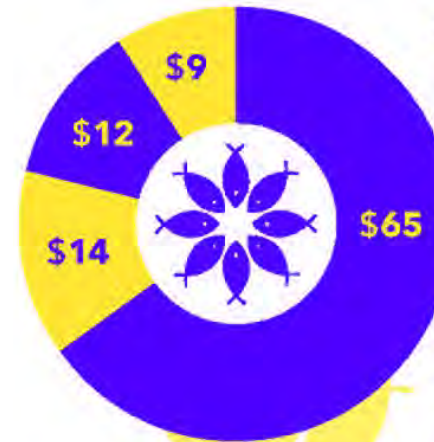
Gifts gathered in congregations across Canada are sent in faith that God will use them to transform lives. Committees, working groups and staff collaborate to develop educational resources, share information and guidelines, lead conferences and webinars, provide coaching and mentoring, write letters to governments, reflect theologically and participate in ministry programs.

God does remarkable things with the gifts we give. While we will never meet most of the people supported by gifts to Presbyterians Sharing, we know God is at work in all of our lives.



For we are God's servants, working together.

1 Corinthians 3:9a



Out of every \$100

\$65 equips ministries in Canada by: providing grants for congregations, camps, theological colleges and other ministries, producing educational resources, hosting webinars and events and supporting governance and justice work

\$14 accompanies mission partnerships across the globe

\$12 supports ministries with Indigenous people

\$9 stewards gifts

Pray

Pray for congregations, presbyteries, leaders, international partners, and ministries with children, youth and Indigenous people as we continue to love and serve one another.

Act

Add your voice to advocacy efforts. Volunteer to serve on a committee or working group. Write letters to community leaders and local, provincial and federal governments on human rights, climate change and healing and reconciliation. (See templates at presbyterian.ca/justice/social-action). Participate in an online webinar or conference. Share your experiences in our newspaper.

Give

Donate through your congregation, online at presbyterian.ca/donate/sharing or by mailing a cheque. Learn how gifts of securities, life insurance plans, charitable gift annuities and bequests can support ministry at presbyterian.ca/waystogive.



None of this is possible without your gifts. Thank you for your generosity.



The Presbyterian Church in Canada

50 Wynford Dr. Toronto, ON M3C 1J7 | 1-800-619-7301 | presbyterian.ca/sharing

Saviour, like a shepherd lead us

BRADBURY 878787

D (A/G D/F# A7)/E D A D/A A7 D

1. Sav-iour, like a shep-herd lead us: much we need your ten-der care;
2. We are yours; in love be-friend us; be the guard-ian of our way;
3. Let us al-ways seek your fa-vour; let us al-ways do your will.

(A/G D/F# A7/E) A D/A A7 D

in your pleas-ant pas-tures feed us; for our use your folds pre-pare:
keep your flock from sin, de-fend us; seek us when we go a-stray:
Je-sus Christ our on-ly Sav-iour, with your-self our spir-its fill.

G D A7 D

bless-ed Je-sus, bless-ed Je-sus! you have bought us; yours we are.
bless-ed Je-sus, bless-ed Je-sus! hear your chil-dren when we pray.
bless-ed Je-sus, bless-ed Je-sus! you have loved us; love us still.

G D D A7 D

Bless-ed Je-sus, bless-ed Je-sus! you have bought us, yours we are.
Bless-ed Je-sus, bless-ed Je-sus! hear your chil-dren when we pray.
Bless-ed Je-sus, bless-ed Je-sus! you have loved us; love us still.

Words: Dorothy A. Thrupp (1779-1847), alt Music: William Batchelder Bradbury (1816-1868):
harmony, V. Earle Copes (1921-)

Words: public domain Music: harmony, copyright © Abingdon Press, 1964

He leadeth me

HE LEADETH ME 8888 LM with refrain

D G D D/A A

1. He lead-eth me: oh bless-ed thought! oh words with heav-en-ly com-fort fraught!
2. Some-times 'mid scenes of deep-est gloom, some-times where E-den's flow-ers bloom,
3. Lord, I would clasp thy hand in mine, nor ev-er mur-mur nor re-pine,
4. And when my task on earth is done, when by thy grace the vic-tory's won,

D G D Bm D/A A7 D

What-e'er I do, wher-e'er I be still 'tis God's hand that lead-eth me.
by wa-ters still, o'er troub-led sea, still 'tis God's hand that lead-eth me!
con-tent, what-ev-er lot I see, since 'tis my God that lead-eth me!
e'en death's cold wave I will not flee, since God through Jor-dan lead-eth me.

Refrain D /F# A /G D/F# G D G/D D Bm D/A A

He lead-eth me! He lead-eth me! By his own hand he lead-eth me!

D /F# A /G D/F# G D G/D D Bm D/A A7 D

A faith-ful fol-lower I would be, for 'tis God's hand that lead-eth me.

Words: Joseph Henry Gilmore (1834-1918) Music: William Batchelder Bradbury (1816-1868)
Words: public domain Music: public domain

524

We come as guests invited

1. We come as guests in - vit - ed when Je - sus bids us dine,
 2. We eat and drink, re - ceiv - ing from Christ the grace we need,
 3. One bread is ours for shar - ing, one sin - gle fruit - ful vine,

the bread of life is bro - ken, the wine is free - ly poured
 with won - der and thanks - giv - ing for love that knows no end,
 re - newed, sus - tained and giv - en by to - ken, sign and word,

his friends on earth u - nit - ed to share the bread and wine;
 and in our hearts be - liev - ing on him by faith we feed;
 our fel - low - ship de - clar - ing re - newed in bread and wine

for us, in sol - emn to - ken of Christ our dy - ing Lord.
 we find in Je - sus liv - ing our ev - er - pres - ent friend.
 the pledge and seal of heav - en, the love of Christ our Lord.

Words: Timothy Dudley-Smith (1926-) Music: Finnish hymn melody;
 arrangement, David Evans (1874-1948)

Words copyright © 1984 by Hope Publishing Co. Music: arrangement, copyright © Oxford University Press from The Revised Church
 Hymnary OCLC#4440603



Grace before meal - Manansala

477 Your hand, O God, has guided

THORN BURY 7 6 7 6 D

Unison
D A7 Bm G D/F# E7 A /G D/F# G Em A7 Dsus2 - 1

1. Your hand, O God, has guided your flock from age to age;
 2. Your her-alds brought glad tidings to great-est, as to least;
 3. And we, shall we be faith-less? Shall hearts fail, hands hang down?
 4. Your mer-cy will not fail us, nor leave your work un-done;

A7 Bm G D/F# E7 A /G D/F# G Em7 A7 Dsus4-2-3

the won-drous tale is writ-ten full clear on eve-ry page;
 they sum-moned all to has-ten to share the great King's feast,
 Shall we e-vade the con-flict, and cast a-way our crown?
 with your right hand to help us, the vic-tory shall be won,

F#m /A Bm6 D F#m/C# C#7 F#m C#E# F#m /A Bm C# 7

our fore-bears knew your good-ness, and we their deeds re-
 and this was all their teach-ing, in eve-ry deed and
 Not so; in God's deep coun-sels some bet-ter thing is
 and then by earth and heav-en your name shall be a-

F#m (Bm/F# F#m) A7/G D/F# Em D /C# G/B D/A E7/G# A

cord, and both of this bear wit-ness,
 word, to all a-like pro-claim-ing, "One
 stored: we will main-tain, un-flinch-ing,
 dored, and this shall be their an-them,

D/F# (G D/A) A7 Bm /A G A9/G D (Em/D A/D) D

church, one faith, one Lord."

Words: Edward Hayes Plumptre (1821-1891), alt Music: Basil Harwood (1859-1949)
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