



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

What news?

April 2, 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 & snacks), as well as through Zoom, YouTube, and this printable PDF.¹ If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca)



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

Communion this week: All who want to know our Lord better are invited to join us the Lord's Supper. If you are celebrating from home you will have to provide your own elements.

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.

Jesus & Java: Join us as we share the joys and questions of faith.

Thursday, 3:30 pm at Beetz, 5914 Sherbrooke @ Clifton

Choir: would like you to join them. We practice Sunday at 9:15.

Pizza & Movie Nights: Fridays at 6:30

April 14: The Lion, the Witch & the Wardrobe

April 21: Nausicaä (anime with earth day theme)

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

Montreal Children's Theatre breakfast & Piggy Bank Hunt:

Next Saturday they are have a fundraising breakfast (\$15, \$10 for children) starting at 9, and a free hunt at 11:30.

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: 514-486-4559info@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

Humbly and riding on a donkey,
We greet you.

Honoured by crowds and cheered by children,
We cheer you.

Moving from the peace of the countryside
to the corridors of power,
We salute you, Christ our Lord.

You are giving the beasts of burden a new dignity;
you are giving majesty a new face;
you are giving those who long for redemption a new song to sing.
**With the, with heart and voice,
we shout 'Hosanna!'**

♪ Hymn: Filled with excitement.....pg 11 (215)
www.youtube.com/watch?v=3mmjn4VkSfU



Prayer of Approach

We praise you, O God,
that you redirected the world through Jesus Christ.
We remember Jesus entering Jerusalem
with shouts recognizing him as the Messiah and King.

² adapted from *Stages on the Way* (wild goose worship group) pg 77.

by those spreading coats and branches along his path.

May your Spirit help us to follow Jesus
through the events of this week
and into the Kingdom of Heaven.

Through Jesus Christ we pray,
Amen.



Listening to God

♪ Hymn: Tell me the stories of Jesus.....pg 12 (348)
www.youtube.com/watch?v=lf5uc0aA8Yg



Jesus MAFA

Prayer for Illumination

Lord God,
Guide us, O God,
by your Word and Spirit,
that we may recognize and follow Jesus
in living your way.

Amen.

Intro to the readings

- since last week...
 - going back to the start of Jesus' arrival in Jerusalem. As they slowly wound their way there Jesus had been teaching about the importance of accepting God's invitation and vision for life, rather than being tied to your own. He lifted up the children and healed the sick... and predicted his own torture and death - and resurrection.
- Our passage is very familiar. It's one of the few that is in all four gospels - and we remember it every year. Sometimes we have our own parade.
 - One thing to not note is that, in Matthew, Jesus seems to be riding on both a donkey and a foal at the same time. While people wondered how to ride two animals at the same time, the consensus is that this sort of practical detail wasn't important to Matthew.
 - There are various ways to approach it. How do you relate to it? This is similar to my frequent invitations to consider what attracts your attention, or to consider who you are in the story. Considering how you relate to the passage combines what you bring to the passage, and what you get out of it.


How do you relate to the passage?

What emotions and thoughts come?

- As we've been including since Advent, the passage will include more of the scene - because that gives us a bigger picture.
- Our psalm is the last in a series sung at the time of Passover - which is this coming week for our Jewish friends - and the time for Jesus in the scripture reading.



Entry into the city - Swanson

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

[Matthew 21: 1-17](#)

[Psalm 118: 1-2. 19-29](#)

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



Sermon: What do you expect?

Dear Lord, please bless these words
and the meditations of our hearts.⁴ Amen.

We've heard the story.
How do you relate to it?

This is an important question. It shows what you bring to the text, and what the text brings to you. If you're not relating to the text, then it won't affect your life - and that's what the good news should do.

I'm going to suggest a series of options of how you might relate to this passage. You may find one of the questions leading you down a path. Right now I'd invite you to just look down the path, and to walk it later.

Remember the passage.

Is it a story of joy?

Does it make you feel happy?

Is it a celebration parade?

helping you remember/feel how amazing Jesus is?

helping you feel a part of a joyful crowd?

a great community of Christians?

Does it celebrate the glory of the King?

reminding you of his authority?

that Jesus was King

Is it a victory parade?

reminding you that Jesus will defeat death and sin?

Is this lifting up the humble - showing God on a donkey?

Does it remind you of the importance of humility?

Does it remind you of the poor?

That God goes to them;
that the poor are valued.

Does it show Jesus as peaceful?

riding a donkey and not a horse.

leading ordinary folk and not soldiers

Is it about Jesus challenging the authorities?

Do you feel invited to challenge authority too?

Some of these ideas/feelings contradict each other... and they are all valid. They are all in the text... and more.

In Matthew, Mark and Luke this story starts with setting the stage. Jesus has a plan. You can assume he arranged to borrow the donkey ahead of time, or that the owner simply knew Jesus, or that this is the actions of a king taking what he needs from a subject, or that this was divinely ordained centuries ago. We don't know. It's even possible that they are all right. Through history different branches of the church have emphasized how much God arranges things ahead and how much God just knows what will happen.

How do you relate to it? Do you assume God has already decided the future? That Jesus was a good planner? That Jesus, like other kings, will use what is needed?

For the writer of Matthew, it's important to remind us of a passage in Zechariah (9:9+) in which Jerusalem shouts aloud as their king comes riding in on a donkey - and brings peace to the nations. Here Jesus comes bringing peace.

Not that Jerusalem was feeling it. We're told 'the whole city' was in turmoil. The Greek word is the same as earthquake. The

4 Psalm 19:14

city was shaken. Why? It could have been because of Roman occupation, but that wasn't new. Are they worried about fanatics? or afraid of a rebellion? (better the devil you know)

They ask, "Who is he?" It's been a question that's always being asked. Do you remember asking it? "Who is Jesus?" is a question that changes lives. Changing lives always shakes things up. It sounds like this peaceful man is shaking things up

...or is it the reception he's getting.

All four gospels have the parade. They have the crowds shouting in joy, and the road being covered to honour Jesus. It's a parade that has inspired re-enactments since early times. (There's a fourth century account by a pilgrim to Jerusalem.) Some traditions still have a parade collecting people through the community on their way to the church.

It's powerful community, and the scripture has all sorts of meanings in this scene. Which do you relate to?

On the first level, there's a parade for somebody - and that's always exciting. People will stop and look; children and dogs will join in. People will ask, "Who is he?" Were you ever a passer-by who asked what was going on? A child caught in the excitement?

Others think they know. Jesus is a threat. He didn't come up through the proper system. He's from outside the established way of doing things... and brings a rag-tag assembly with him. Can you relate to being threatened by Jesus' way? priorities? Do you feel unqualified to join in?

Then, in all four gospels, the crowd shouts out, "*Hosanna, blessed is he who comes in the name of the Lord!*" I grew up thinking 'Hosanna' meant 'Yeah Jesus!' A better translation would be, "Help us!" or "Save us!" The shouts of the crowd are excited, but there is more going on. They want Jesus to save them. They might

be thinking of their sins... but more likely from the Romans. Throughout history people have always prayed for deliverance from governments and individuals oppressing them. Theologians shift the focus to sins. This can be communal sins, like the community condemning Jesus to the cross later in the week, or our lifestyle that produces so much waste. It can also be individual sins. Have you felt the urge to shout, '*Help me!*'

The covering of the road with branches and coats is a way of showing respect to someone. You're placing them above the dirt. Jesus was a celebrity, or at least respected by some. Does this help us consider how we celebrate and respect Jesus?

When the parade gets to the temple, Jesus goes into the first courtyard.⁵ Everyone is welcome here... and Jesus upsets some tables. He does like he has the right to - like he has the authority. John includes lots of details and makes the point that "*this is my Father's house*". I've heard this passage is used in debates by congregations trying to decide how to use their buildings. Can the building be used for anything other than worship? I'm glad that at Kensington the focus is on using the building to help the community - because that's where God lives.

The other gospels emphasize how the poor are being taken advantage of. This is a consistent theme through the gospels, and one picked up by the early church - to help the poor.

In Matthew, while Jesus upsets the tables... the people are upset by something else. The next scene is perhaps the highlight of the whole day. In the Temple Jesus heals some people - and

Begging Jesus - T Schmalz

there are reactions. From the mouths of babes comes the cry of

⁵ One interesting thing I learned this week, the courtyard where sacrifices were sold and money exchanged was 25 acres. While there's no doubt an event like this happened, it's unlikely Jesus kicked them all out - especially without attracting the attention of the police.



“Hosanna to the Son of David!” And from the mouths of the chief priests comes shock. How can Jesus let people confuse him with God? Who does he think he is? They challenge Jesus - and he quotes the Bible to the chief priests. The conflict is clear.

While seeing Jesus as peaceful is a definite theme here, and throughout the gospel. Jesus is also challenging authority throughout the passage. The parade challenges the Romans (The Roman Governor, Pilate, was probably having a similar one around the same time - but with horses and soldiers). Jesus accepting the children basically calling him the Messiah challenges the religious authorities - and on their turf. Jesus, and Christianity, have always challenged other priorities than those shown by Jesus. History shows that when the church becomes a power, like that of the chief priests or kings of Jesus' day, the

church struggles to stay true to God's priorities. Do you sympathize with this? struggle with this? relate to the story in this?

and today, how you relate to the story is what I want you to consider. Jesus the King? Jesus, humbly on a working animal? Coming in peace? or as a challenge?

How do you feel about it?

What gets you thinking?

How does it inspire your priorities? your life?

To God be all the glory

Amen.



Responding to God

♪ Hymn: Hosanna.....pg 13 (216)
<https://www.youtube.com/watch?v=yLRCZGfcEWO>

🗣️ 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: Share a Palm Sunday memory.

Values: How do you relate to Jesus' entry into Jerusalem & the temple?

Wonder: Consider an aspect of the story, and take the time to follow that path.

Values: How does this story set the stage for what is to come?

Actions: Brainstorm together a special way that you can honour or celebrate Jesus this week.

Prayer: ...that our story will be shaped by the stories of Jesus.

✦ Spirit Sighting

This week the Roman Catholic Church said that the Doctrine of Discovery was wrong. It is the idea that Europeans can claim lands and possessions that they find.

The Presbyterian Church in Canada has a very informative web-page about this. It explains the issue and how it affected the church and it's ministry. In addition to readings and links, there is an excellent video.

You can click or type the link below - or do a search for 'PCC doctrine of discovery'.

presbyterian.ca/justice/doctrine-of-discovery/#:~:text=The%20idea%20that%20European%20colonial,eventually%20governed%20Indigenous%20Crown%20relations.

This is part of the Holy Spirit bringing healing to the world.

✦ 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.



Hosanna! Blessed is He who comes in the name of the Lord.



Communion

♪ Hymn: 'Twas on that night.....pg13 (537)
www.youtube.com/watch?v=OPieB7HOJHE

✦ Invitation to the table

As we just sang, before Jesus was arrested in the garden he celebrated the Passover with his disciples. This is the celebration of God freeing the Hebrew people from slavery, and their ongoing story with God.

Jesus encouraged the disciples to remember him when they celebrated this feast - and Jesus continues to invite us to share with him. While it doesn't look like a feast, it does represent the amazing feast to come.

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

So, come,
you who have much faith,
and you who would like to have more,
you who have come often
and you who have not joined for a while,
you who try to follow
and you who wander.

Everyone who wants to know God better
is welcome to the Lord's table.


As we come together to share the Lord's Supper,
we also come together with a statement of faith that we share
with Christians of many types,
around the world and through the centuries.

 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 hell.
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.



Carvalhos Triptych
Barredo Maximino Cerezo

 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.

We give thanks to you,

because your steadfast love endures forever.

We see as we remember how you've stayed with us
throughout the millennia.

Leading Abraham & Sarah into a new life;
Helping Joseph become humble & helpful;
Rescuing the Jews from Egypt
and helping them to have faith in you;
and continuing to help,
even as their faith and focus
wonders from you
...like ours does.

Please forgive us when our attention is attracted
to another parade
or worries that we forget to give to you.

May your Spirit continue to light the way
so that we can 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.

While there is joy in the world,
there is also such brokenness.
Even those who don't believe in you can feel it.
So we sing loud Hosannas to you.
Asking for your help
and knowing that you will give it
Because we saw in Jesus
how you will always try to help those in need
to live into your wonderful kingdom.
As the events of this week show,
you will sacrifice everything for us.
...and yet, you are not overwhelmed or defeated.

...Together, we proclaim the mystery of the faith.

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

We wish we knew when that would be,
but we thank you for the faith that it will come.
We thank you for your Holy Spirit,
who works around us
and within us
to lead us in your way.
We thank you for the hope
that we will be free from all pain
to live full of joy.

As we wait,
we accept your invitation to share our concerns with you

- We pray for healing from the vast damage done by the belief that one group of people could deny others rights and respect. Help everyone to continue to heal from the 'doctrine of discovery'.
- We pray for Malawi as they continue to recover from Cyclone Freddy. May our partners continue to receive the support they need to share your love and hope in their communities.
- We pray for an end to ongoing violence - in conflict zones and unexpected places like the school in Nashville. May you come again, and bring peace to the nations.
- We pray for people who are forced to become refugees; who must risk their lives for a hopeful future.
- There are those of us recovering or suffering. We pray for healing.

Jesus, you came to us
and invite us to come to you
and so we gather at your table.


We pray that as we share your bread and your cup,
your Spirit will make them alive
so that we may be closer to you
and be strengthened by you until you come again.

As we prepare to taste your story of good news, let us once again
speak the words Jesus taught us to pray, saying:

 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. 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 saunt;
faites ceci en mémoire de moi”

These are the gifts of God for the people of God.

[take and drink]

 Prayer after Communion

Loving God,
you graciously feed us
now and through your Spirit.

Jésus, il n'y a rien qui puisse te séparer de nous.

We thank you for bringing us together with you and each other
through your Word and your table.

Vous êtes ici maintenant avec espoir et amour.

Help us to feel your love,
and to share it with all the world.

In Jesus name
Amen.

🎵 Hymn: All glory laud and honour.....pg 14 (214)
www.youtube.com/watch?v=fhbYS31TYbs

✦ Benediction

May the grace of our Lord Jesus Christ
the love of God
and the fellowship of the Holy Spirit
be with you
Amen.



Filled with excitement

Unison

C F6/C

1. Filled with ex-cite-ment, all the hap-py throng
 2. As in that en-trance to Je-ru-sa-lem,

1. Man-tos y pal-mas es-par-cien-do, va
 2. Co-mo en la en-tra-da de Je-ru-sa-lén,

Ddim/C C

spread cloaks and branch-es on the cit-y streets. There in the
 we sing ho-san-nas to the Christ, our King, to the liv-ing

el pue-blo a-le-gre de Je-ru-sa-lén. A-llá a lo
 to-dos can-ta-mos a Je-sús el Rey, al Cris-to

F6/C Ddim/C

dis-tance they be-gin to see, rid-ing on a don-key, comes the
 Sav-iour who still calls to-day, ask-ing us to fol-low him with

le-jos se em-pie-za a mi-rar en un po-lli-no al Hi-
 vi-vo que nos lla-ma hoy pa-ra se-guir-le con a-

C Refrain F Em

Son of God. From eve-ry cor-ner a thou-sand voic-es sing
 love and faith.

jo de Dios. Mien-tras mil vo-ces re-sue-nan por do-quier, ho-
 mor y fe.

Words: Spanish, Rubén Ruiz Avila (20th cent.); translation, Gertrude C. Suppe (1911-) Music: Rubén Ruiz Avila (20th century); arrangement, Alvin Schutmaat (1921-1988)

F G9 C

prais-es to him who comes in the name of God.
 san-na al que vie-ne en el nom-bre del Se-ñor,

F Em D7

With one great shout of ac-cla-ma-tion loud tri-um-phiant songs break
 Con un a-lien-to de gran ex-cla-ma-ción pro-rrum-pen con voz triun-

G C F6

forth: "Ho-san-na,
 fal: "¡Ho-san-na!

G C

ho-san-na to the King! Ho
 ¡Ho-san-na al Rey!" "¡Ho-

F6 G C

san-na, ho-san-na to the King!"
 san-na! ¡Ho-san-na al Rey!"

Words: copyright © The United Methodist Publishing House, 1972, 1979, 1989 Music: copyright © The United Methodist Publishing House, 1972, 1979, 1989 CCLI #4440603

Tell me the stories of Jesus

C /G C /G G/D G C

1. Tell me the sto-ries of Je - sus I love to hear,
 2. First, let me hear how the chil - dren stood round his knee,
 3. Tell me a-bout the dis - ci - ples from far and near,
 4. Tell me, in ac-cents of won - der, how rolled the sea,
 5. In - to the ci - ty I'd fol - low the chil-dren's band,

C /G C A/C# G/D D7 G

things I would ask him to tell me if he were here:
 and I shall fan - cy his bless - ing rest - ing on me;
 and I will lis - ten a-mong them ea - ger to hear.
 toss-ing the boat in a tem - pest on Gal - i - lee,
 wav-ing a branch of the palm tree high in my hand;

Words: William Henry Parker (1845–1929), alt Music: Frederick Arthur Challinor (1860–1952)

G7 C6 C C9 (Am/C C7) A7/C# Dm

scenes by the way - side, tales of the sea,
 words full of kind - ness, deeds full of grace,
 Whose loaves and fish - es did Je - sus bless,
 and how the Mas - ter, read - y and kind,
 one of his her - alds, yes, I would sing

G7 Am dim 7 C/G G7 C

sto - ries of Je - sus, tell them to me.
 all in the love - light of Je - sus' face.
 show - ing the peo - ple God's ten - der - ness?
 chid - ed the bil - lows and hushed the wind.
 loud - est ho - san - nas: Je - sus is King!

Words: copyright © National Christian Education Council; v. 3, copyright © The Presbyterian Church in Canada, 1997, added by permission of NCEC. Music: copyright © National Christian Education Council CCLI# 4440603

Hosanna

G D Em C

1. Ho - san - na, ho - san - na, ho - san - na in the high -
2. Glo - ry, glo - ry, glo - ry to the King of

1. D | 2. C D

est! est! Lord, we lift up your name
kings! kings!

G C D G

with hearts full of praise;

C D G D/F# Em /D C D G

be ex - alt - ed, O Lord my God! Ho - san - na in the high - est!
Glo - ry to the King of kings!

Words: Carl Tuttle Music: Carl Tuttle CCLI #44406031

Words: copyright © Mercy/Vineyard, 1985 Music: copyright © Mercy/Vineyard, 1985

'Twas on that night

ROCKINGHAM 8888 LM

Eb Ab Bb Eb /G Ab 6 Eb /G Ebmaj7

1. 'Twas on that night when doomed to know the ea - ger
2. and af - ter thanks and glo - ry given to God who
3. "My bro - ken bo - dy thus I give for you, for
4. Then in his hands the cup he raised and God a

Ab Eb/G Bb/D Eb /Bb Bb /D F Bb /Ab

rage of eve - ry foe, that night in which he
rules in earth and heaven, that sym - bol of his
all; take, eat and live; and oft the sa - cred
new he thanked and praised; the full - ness of God's

Eb/G Eb F7 Bb Eb/G Fm7-6 Eb Ab6 Eb/G Eb/Bb Bb 7 Eb

was be - trayed, the Sav - iour of the world took bread,
flesh he broke, and thus to all his fol - lowers spoke:
rite re - new that brings my won - drous love to view."
grace he showed, and from his lips sal - va - tion flowed.

5. "My blood I thus pour forth," he cries,
"to cleanse the soul in sin that lies;
in this the covenant is sealed,
and heaven's eternal grace revealed.
6. "With suffering love this cup is given;
let all partake the wine of heaven,
and when you gather, let it pour
in living memory of this hour."

See also: Rockingham 231

Words: ascribed to John Morison (1750–1798), Scottish Paraphrases 1781, alt

Music: Psalmody in Miniature, Second Supplement, c. 1780; adaptation, Edward Miller (1731–1807)

Words: public domain Music: public domain

All glory, laud and honour

ST. THEODULPH 7 6 7 6 D

Instrumental Descant



Choral Descant



4. All glo-ry, laud, and hon - our to thee, Re-deem - er, King,

B \flat (/D) E \flat D/F# Gm E \flat 6 Cm7 B \flat /F F B \flat



(1.-4.) All glo-ry, laud, and hon - our to thee, Re-deem-er, King,



to whom the lips of chil - dren made sweet ho - san-nas ring!

B \flat (/D) E \flat D/F# Gm (/F) E \flat 6 Cm7 B \flat /F F B \flat



to whom the lips of chil - dren made sweet ho - san-nas ring!



Words: Latin, Theodulph of Orleans (750–821); translation, John Mason Neale (1818–1866)
 Music: Melchior Teschner (1584–1635); harmony, J.S. Bach (1685–1750); descant, Randall De Bruyn (1947–)

Words: public domain. Music: this arrangement, copyright © OCP Publications, 1990. All rights reserved. Used with permission.



Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

B \flat Gm C/E C F C7 F /E \flat B \flat /D F/C B \flat 6 C 7 F



1. Thou art the King of Is - rael, thou Da-vid's roy - al son,
2. The peo - ple of the He - brews with palms be - fore thee went;
3. To thee be - fore thy pas - sion they sang their hymns of praise;
4. Thou didst ac - cept their prais - es; ac - cept the prayers we bring,



who in all good de - light - est, thou good and gra - cious King.

F/A B \flat /A \flat E \flat /G Bdim7 Cmsus Gm B \flat /A \flat E \flat /G B \flat /F E \flat 6 F 7 B \flat



who in the Lord's name com - est, the King and bless - ed one.
 our praise and prayer and an - thems be - fore thee we pre - sent.
 to thee, now high ex - alt - ed, our mel - o - dy we raise.
 who in all good de - light - est, thou good and gra - cious King.



The Climate Crisis and Global Food Insecurity

According to the Global Humanitarian Assistance Report, an estimated 87% of all people living in extreme poverty live in environmentally vulnerable or fragile countries, the majority of which are in the global south. Added to that, 800 million of the world's poorest people live in rural areas and rely largely on farming to put food on their plates and make a living.

Smallholder farmers, whose farms are often on marginal land, are most vulnerable to the effects of climate change—including soil degradation, erratic rainfall, droughts and pests. Agricultural innovation, such as conservation agriculture, which focuses on sustainability and disaster risk reduction, can have a significant impact in achieving a sustainable future for people who practise agriculture.

A resilient food system is able to withstand and recover from climatic disruptions in a way that ensures a sufficient supply of viable and accessible food for all. Such climate mitigation efforts would help those most affected to weather the shocks.

Canada has made important commitments to address the impact of climate change on the global south, and to protect biodiversity. Investments in conservation agriculture, agroforestry and other solutions can increase agricultural production, support food security and fight climate change. These investments address one of the most pressing challenges we currently face—ensuring all people can access sufficient healthy and nutritious food, without depleting the earth's resources.

The PCC is working every day, through Presbyterian World Service & Development, to ensure food insecure families and communities have the food they need to survive and thrive. With partners at Canadian Foodgrains Bank, the church is advocating for action to address food insecurity around the globe.

What can you do?

- Let the Minister of Finance and the Minister of International Development know that you care about investing in solutions that address climate change and global food security. Visit foodgrainsbank.ca/online-letter for more information and to send a letter.

Since the beginning of the war in Ukraine, pastors and church workers of the Reformed Church in Transcarpathia, Western Ukraine, have been serving tirelessly, providing spiritual support to those who remained and warmly welcoming refugees and internally displaced people from Eastern and Central Ukraine. Recognizing the dedication and work of these faithful servants, the Reformed Church in Hungary established a solidarity fund and invited partner churches to join in providing encouragement and financial support. The PCC, through Presbyterians Sharing, along with the First Hungarian Presbyterian Church in East Toronto, Ontario, responded by contributing to the fund, which aims to support 100 pastors and church staff in Transcarpathia with a monthly financial supplement of \$360 CAD.



DAILY PRAYERS

Saturday, April 1 We pray for refugee children from Afghanistan.

Sunday, April 2 (Palm/Passion Sunday) We pray for pastors and church workers of the Reformed Church in Transcarpathia, Ukraine, serving refugees and internally displaced people affected by war.

Monday, April 3 Today, as the Moderator-Elect of the 2023 General Assembly is determined, we give thanks and pray for the Committee to Advise with the Moderator.

Tuesday, April 4 We give thanks for the leadership of the current Moderator, the Rev. Dr. Robert (Bob) Faris.

Wednesday, April 5 We pray for survivors of conversion therapy who are struggling to overcome shame and trauma. Loving God, surround them with your comfort and grace, and access to supports for healing.

Thursday, April 6 (Maundy Thursday) Give us, O God, a renewed and growing awareness, in the church and in our lives, of Christ's commandment to love as he loved and to serve as he served.

Friday, April 7 (Good Friday) Merciful God, we pray for all those who have suffered violence, and for reconciliation wherever there is division and conflict.

Saturday, April 8 (Holy Saturday) On this day, Jesus lies in the grave. We pray for trust in the resurrection and in God's power to stir new life among and within us.