



*Kensington Presbyterian Church*  
*Growing in faith and sharing God's love*  
*since 1786*

*We want to see Jesus*

*March 29, 2026*

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

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

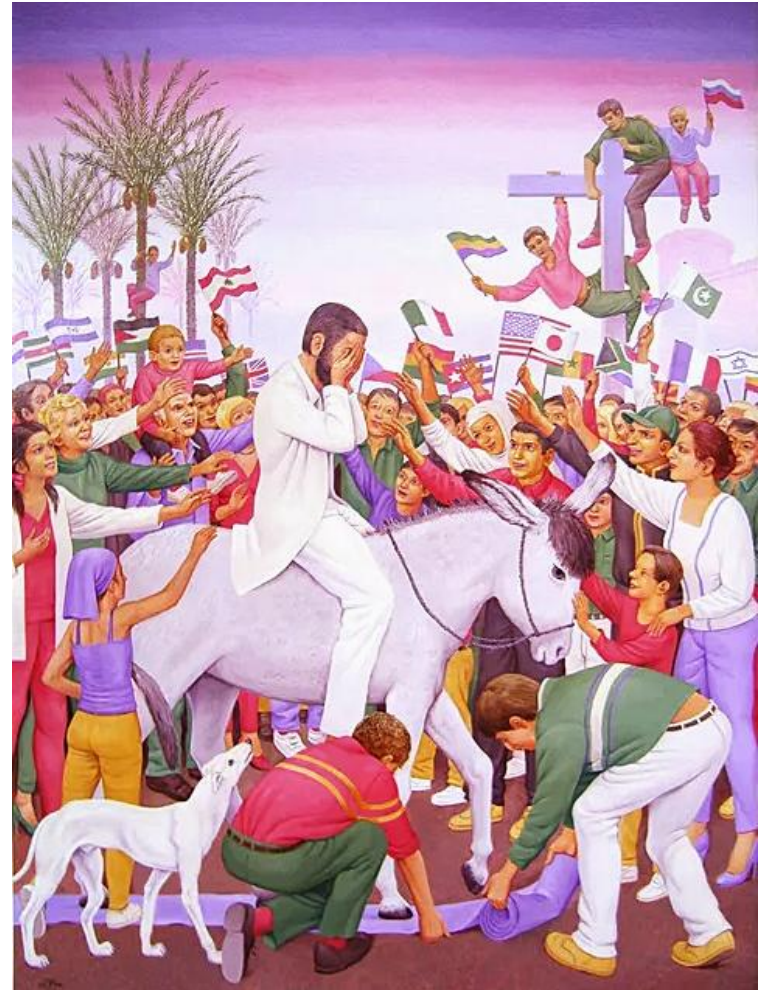
If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca).



*Announcements*

- Annual Meeting & Lunch:** today after worship
- Good Friday:** Join us at 10:30 for a lessons & carols style worship
- Easter Party:** after worship on April 5 (Easter)
- Sunday Singing:** Join Zoé on Sundays at 9:50 to share in the music
- Prayer Groups:**
  - Women's Prayer Group:** Tuesday afternoon
  - Zoom:** Wednesday at 6:30 am
  - 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 Friendly Food & Film Series** - returning April 10

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



Palms Sunday - P Koenig

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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<sup>2</sup> (Psalm 47:1-2, 5-6)

Clap your hands, all you peoples;

shout to God with loud songs of joy.

**For the LORD, the Most High, is awesome,  
a great king over all the earth.**

God has gone up with a shout,

the LORD with the sound of a trumpet.

**Sing praises to God, sing praises;**

**sing praises to our King, sing praises.**

♪ Hymn: Filled with excitement.....pg 9 (215)

[www.youtube.com/watch?v=3mmjn4VkSfU](http://www.youtube.com/watch?v=3mmjn4VkSfU)



Prayer of Approach

Lord God,

We come to you

remembering how you came to us

Humbly as a baby,

living as a refugee

living in poverty.

We come to you

remembering how you came to those who needed you

showing God's love for everyone.

We come to you

remembering how you showed a new way of living

...that was so threatening you were killed.

<sup>2</sup> Worsihp Sourcebook 1.2.6



Palm Sunday - Heqi

Jesus,

we confess that, like the people of your day,

we are challenged by your humility and generous love,

that there are times when we make mistakes

small ones

and big ones

there are times when we hurt others

...and ourselves

there are times when don't follow your example

and turn away from you

preferring the dark

to your light.


May your Spirit

help us to recognize what we need to change

to accept your love and forgiveness

and have the strength to try again.

As we look to you to shape our lives,  
we come together to sing the prayer  
that you left to teach us: The Lord's Prayer...

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

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



### *Listening to God*

#### Children's Time

The Bible has four collections of stories about Jesus (the Gospels - can you name them?). One of the stories that's in all four is when Jesus went into Jerusalem before being arrested.

What do we remember from the story?  
(ex. before Passover, riding a donkey, palm branches, laying down coats, disciples get the donkey, help Jesus on it, Jesus cries for Jerusalem, people cheering, shouting Hosanna, ...)

One of the parts of the story in the *Gospel According to John* is that the people who had seen Jesus do amazing things told others

- and the crowd celebrating Jesus grew. I'd like you to invite others by sharing these palm branches - and then inviting them to join the parade. Not everyone will be able to, and that's okay, just go on to the next person.

As we go around, let's sing...

♪ Hymn: Hosanna.....pg 10 (216)  
[www.youtube.com/watch?v=yOzK1DDpcMw](http://www.youtube.com/watch?v=yOzK1DDpcMw)

Prayer:

*Dear Jesus, help us to see you in the world around us,  
in the people around us,  
and even whispering within us.*

Amen.



*Hosannah! Blessed is He who comes in the name of the Lord*

♪ Hymn: Open our eyes, Lord.....pg 10 (445)  
[https://www.youtube.com/watch?v=9oCl\\_Utlmw4](https://www.youtube.com/watch?v=9oCl_Utlmw4)

## Prayer for Illumination

Lord, open our hearts and minds  
through the power of your Holy Spirit,  
so that we can see Jesus.

Amen.

## Intro to the readings

Rose is about to read us the version of Jesus' entry into Jerusalem as told in John. Because we've been bouncing around the this gospel a bit I want remind you where it fits in the story. Jesus had recently raised Lazarus from the dead and had him unbound. After this the High Priest suggested that Jesus' followers will be seen as a threat by Rome, leading to a military crackdown.




Palms Parade - Corinne Vonaesch

He suggests it would be better for everyone if Jesus were taken out. Then there was a celebratory dinner at which Mary showed astounding generosity, humility, and intimacy by washing Jesus' feet with expensive perfume and wiping them with her hair. Our story comes shortly after this... and shortly before Jesus washes the disciple's feet.

You may notice as the story is told that details are different than in the other Gospels. For example, this is the only one that mentions palm branches. Perhaps the others thought it was obvious? or maybe John is trying to suggest an added truth (that

we haven't figured out). Remember that back then truth was bigger than facts. What is the author trying to show us?

First let's start with Psalm 24. It has three sections moving from people approaching the temple to the appearance of Yahweh as the King.

 Reading: Please look up the passages in your own Bible,<sup>3</sup> or click on the name to be taken to an online version.  
[John 12](#): 12-27  
[Psalm 24](#)

## Sermon: We want to see Jesus

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

*"We wish to see Jesus."*

A couple of Greeks (most likely Jews in town for the Passover) approach one of the disciples with a Greek name and express their desire, "Sir, we wish to see Jesus."

It's a great request. Who wouldn't? And it's a central part of all the Gospels - to help those of us who weren't there to see Jesus.

But what do they see?

What do we see?

First, these Greeks would have seen others excited about something. Then they heard stories suggesting that Jesus was the Messiah - God embodied on earth. This would have raised hopes and questions. Before entering the story, what did they hope to see? What were their expectations?

<sup>3</sup> 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

...What would you hope to see if you heard that Jesus had come?



the entry of Christ into Jerusalem - Louis Felix Leullier

There are many things that people expect when Jesus comes again. Some branches of Christianity focus on judgment: the bad get sent to eternal torment and the good receive grace and a nice place to live out eternity. Others think of their loved ones who have died, and being reunited. Some think of the world being recreated so that it is full of peace, love and happiness - an end to all problems.

Back on that day that Jesus rode into Jerusalem, what might have been going through the minds of those who wanted to see Jesus? Did they want to see more spectacles? more wonders just for the show of it? or did they want to see signs so that they could see for themselves how Jesus and God were one? We're told they were shouting "*Hosanna!*" This means 'save us' - suggesting the

crowds wanted saving, but from what? Perhaps they were looking for teachings to save them from their sins: such as being jealous or selfish. The vast majority of people at the time were poor - so maybe they wanted freedom from poverty and oppression. Maybe they wanted freedom from foreign rule - from the Romans. Maybe they hoped Jesus would make Israel great again. I expect all of these hopes were in the crowd, but especially the last one as their chanting ends with calling Jesus "*the King of Israel!*"

When the Greeks ask, "*We wish to see Jesus*" they bring their hopes. But what do they see?

The first thing they see are excited people flocking somewhere. People, such as themselves, from around the world - yet another example of John 3:16 of "*For God so loved the world*". Flowing among the crowds were stories of the incredible - signs that the Messiah had come. God was here! in the flesh! in Jesus! The crowds were creating a parade to give glory to Jesus - like to a King coming to town.

They would have noticed that this wasn't like the stories of kings, or their experiences with Roman leaders. Jesus didn't bring an army of soldiers, but an assortment of labourers, tax collectors, and others - ordinary people like them. Jesus wasn't riding a mighty war horse, but a humble donkey. Those well versed in the minor prophets would remember this as a sign of a king bringing peace.

They also would have found confusion. Is this really the Messiah? It doesn't seem to be very glorious. or mighty. And then there's that talk of dying and bearing fruit? As the passage says, "*His disciples didn't realise the significance of what was happening at the time.*"

Then they'd hear Jesus' last public talk<sup>4</sup> This will show that he knows what is coming, and is in control. We see this when Jesus gets the donkey himself. We see this when Jesus doesn't make people do things leading to his final sign of God's love, but also shows that he isn't being forced against his will. We see that Jesus is in control when he admits that his soul is troubled, but he knows that this hour is the point of why he's here. Jesus believes in this new relationship, and throughout this Gospel belief is an action to be lived out.

They will hear, and see through Jesus' actions, that they should not long for this broken world. If they love this life, they will lose it, but if they long for the life that Jesus shows, then they will lose this broken world and gain a wonderful one with Jesus.

They will hear, and see through Jesus' actions, that the goal is not for power or earthly glory, but to serve. The disciples will experience this after dinner when Jesus shockingly washes their feet.<sup>5</sup>

What do they see that day? A powerful Jesus coming humbly into town - challenging the ways of society, and individuals... but not the power structures. They see Jesus challenging their expectations with a new pattern to life - the way that will bring peace and love.

This leads to several types of responses. Some are excited - shouting and singing and telling others about Jesus. Some are afraid - such as the Pharisees watching the crowds grow and feeling powerless about the end of the world as they know it. Some are confused - the disciples (the experts) don't understand

until they have a chance to reflect back after the resurrection.<sup>6</sup> And after Jesus is done talking, we are told that many didn't believe in him. Despite the signs that had already been done, they didn't 'buy in' and live out this new pattern for relationships. What they see doesn't match what they expected or hoped for.

What about us?

What do we see?

We can see God's Word made flesh leading confidently into a new way of peace - not through conquest, but through respect. We can see Jesus living out this belief/faith.

Because, like the author, we know how the story is going to go, we can see that there is hope, love, and even happiness to come - though not instantly. Many will resist the changes. There will be judgment - their judgment that the Jesus way is not in their best interest. But we can see the signs that things are changing.

This will come out more in the story over the next week as we approach and meet at Easter, but there are signs now too. Earlier this week I was at the Assembly Council meetings. This is the group that tries to follow through on what is decided at the denominational national meeting, as well as provide a prophetic voice for the future. We heard from the Change Leadership Commission, who will be bringing back structural changes to lift administrative burdens from congregations and give them support for reaching out. We heard from the Intercultural Office about systemic issues in our society, including the church, and ways to live out God's love for the world. We heard about how the Life and Mission Agency is being pulled by many worthwhile priorities - and that they need guidance on how to prioritize - so we'll be revisiting the denominational goals. While these are all

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4 in the *Gospel According to John*. There will be several chapters of what Jesus says that night, but this is for his disciples. The other Gospels include a week of Jesus teaching and upsetting the Pharisees.

5 we explored this on March 15: <https://kensingtonchurch.ca/wp-content/uploads/2026/03/love-looks-like-mar-15.pdf>

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6 ...suggesting that reflecting back is important

big systemic things, they focus on helping congregations bring God's love to those around them.

I don't know what the Greeks saw when they saw Jesus, but I pray you can see that this is a journey being led by God, who comes and is active in the world.

*To God be all the glory  
Amen.*



### *Responding to God*

♪ Hymn: All glory laud and honour.....pg 11 (214)  
[www.youtube.com/watch?v=fhbYS31TYbs](http://www.youtube.com/watch?v=fhbYS31TYbs)

🗨️ 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 some memories of parades. (St. Paddy's, Stanley Cup, ...)

Wonder: What do you hope will happen when Jesus comes again at the end of this 'age'?

Reflecting: How do your hopes match what you see of Jesus in the Bible? What do you know of God's love in your experiences?

Values: The High Priests suggest the needs of the many outweigh the needs of the one - and the one should be killed. How do you feel about this? What sort of leadership does Jesus show?

Actions: Consider putting your palm branches on your front door or in your window.

Prayer: ...that we can see Jesus.

✦ Spirit Sightings  
Along with the denomination's quarterly newspaper is a booklet of daily prayer suggestions. This is a wonderful way to help you pray for things outside your own experience... and find out some of what God is doing. Each week also includes a short report on something the denomination is supporting, and the booklet starts with some thoughts & suggestions on a larger issue (this month it's Environmental Racism).<sup>7</sup>

**Prayer Partnership**  
Engaging in God's Mission Through Word and Action



April - June 2026

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

You can also donate through **interac e-transfer**. Our name is Kensington Presbyterian Church and the e-mail address is [info@kensingtonchurch.ca](mailto:info@kensingtonchurch.ca).

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

👤 Prayers of the people  
This week we will be passing around the prayer book and saying something based on what people write in it. You are welcome to create your own prayer or use this one from *Spill the Beans #26*.

<sup>7</sup> You can download it here: <https://presbyterian.ca/worship/prayer-partnership/>

Lord God,  
the children of Israel sang praises  
and welcomed Jesus.  
They spread before him palms  
and cloaks  
and rejoiced at his coming.  
With similar emotion,  
we come before you this day:  
we come with a deep sense of  
thanksgiving  
for life is good.  
All that is made available to us,  
we try not to take for granted  
but to recognise all of it  
as your gift to us.



While we offer thanks  
we recognise that too many in our world  
have less access to the good things of life than we do.  
Today we call upon your Spirit  
to lead us towards deeds of goodness and justice:  
that that the poor may be lifted by our work,  
that the sick and needy may be healed  
by the comfort and support we offer,  
that the grieving are led to see  
the opportunities that are still awaiting  
as we offer them support and gentle encouragement,  
that the voiceless are given a voice  
by our readiness to advocate for them,  
that those who are oppressed are set free  
by our campaigning for a fairer world.

Hear us as we stay silent a while,  
bringing to mind our family and friends...

*Silence*

Those we name before you  
are precious to us and our concern for them is large.  
Yet your concern for all your children is even vaster.  
We thank you for that unconditional love.  
We are loved.  
All are loved.

Amen

♪ Hymn: From heaven you came..... 12 (379)  
[www.youtube.com/watch?v=zCAdWs-ZyEk](http://www.youtube.com/watch?v=zCAdWs-ZyEk)

✦ Benediction

*May the grace of the Lord Jesus Christ,  
the love of God,  
and the fellowship of the Holy Spirit  
be with you all.<sup>8</sup>*



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-mation loud tri-um-phant songs break  
 Con un a-lien-to de gran ex-cla-mación 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

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

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 #4440603

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

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# Open our eyes, Lord

OPEN OUR EYES Irregular

Unison

D A/G G A7sus A7

1. O - pen our eyes, Lord, we want to see  
 2. O - pen our ears, Lord, and help us to

G/D D A/C# Bm Bm/A Gamj7

Je - sus, to reach out and touch  
 lis - ten. O - pen our eyes,

1. Em A7sus A7 G/D D

him, and say that we love him.  
 Lord,

2. A7sus A7 Em/D D

we want to see Je - sus.

Words: Bob Cull Music: Bob Cull CCLI #4440603 One License #A-719461

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## 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,

Bb (/D) Eb D/F# Gm Eb6 Cm7 Bb/F F Bb



(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!

Bb (/D) Eb D/F# Gm (/F) Eb6 Cm7 Bb/F F Bb



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–)

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

Bb Gm C/E C F C7 F /Eb Bb/D F/C Bb6 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 Bb /Ab Eb/G Bdim7 Cmsus Gm Bb/Ab Eb/G Bb/F Eb6 F 7 Bb



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.



# 379 From heaven you came, helpless babe

THE SERVANT KING 8 8 7 8 with refrain

Unison

Cm G/B Abmaj7 Bb/Ab Eb/G

1. From heaven you came, help-less babe, en-tered our world, your  
 2. There in the gard-en of tears, my hea-vy load he  
 3. Come see his hands and his feet, the scars that speak of  
 4. So let us learn how to serve, and in our lives en-

Ab/C Eb/Bb Bb Cm G/B Abmaj7

glo-ry veiled, not to be served but to serve,  
 chose to bear; his heart with sor-row was torn:  
 sac-ri-fice, hands that flung stars in-to space  
 throne him, each oth-er's needs to pre-fer,

Bb/Ab Eb/G Ab/C Eb/Bb Bbsus4 - 2

and give your life that we might live.  
 "Yet not my will but yours," he said.  
 to cru-el nails sur-ren-dered.  
 for it is Christ we're serv-ing.

Refrain (Bb) Eb Bb Cm Cm/Bb

This is our God, the Ser-vant King, he calls us

Ab Bb (Ab/Bb) Eb Bb Eb Eb/Db

now to fol-low him, to bring our lives as a dai-ly of-fer-

Ab/C D Eb /G Bb Eb G7 Eb

ing of wor-ship to the Ser-vant King. King.

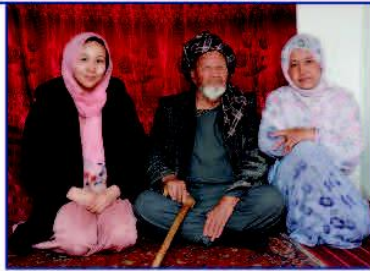
Words: Graham Kendrick (1950-) Music: Graham Kendrick (1950-)

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# MISSION MOMENT

Sunday, March 29

In the mountains of Bamyan, Afghanistan, 65-year-old Ghulam Hussain has endured a lifetime of hardship. After losing his first wife, he cared for their infant son alone before remarrying and having three more children. He worked tirelessly as a labourer to support them. But after the death of his oldest son, Ghulam experienced severe mental health issues that left him unable to work, leaving his family in poverty. With his wife, Sabira, struggling to find work amid limited opportunities, hope came through a Cash-for-Food program supported by PWS&D. The aid allowed the family to buy essential food. "For the first time in years, my children went to bed with full stomachs," Sabira shares with deep gratitude.



## DAILY PRAYERS

**Sunday, March 29 (Palm/Passion Sunday)** We pray for Israeli organizations that advocate for justice and work with illegally detained Palestinian children.

**Monday, March 30** We pray for church partners in India and give thanks for our years of cooperation and service in ministry.

**Tuesday, March 31 (Transgender Day of Visibility)** Transgender people are often subjected to intolerance, discrimination and violence. Holy Spirit, guide us as the church seeks good ways to act in solidarity with trans people for their dignity and well-being.

**Wednesday, April 1** We give thanks for the leadership that the moderators of the General Assembly have given in the church.

**Thursday, April 2 (Maundy Thursday)** On the night in which Jesus was arrested, we pray for those who are in prison. May the guilty find the peace to repent and seek amendment of life, and may those held unjustly be granted release.

**Friday, April 3 (Good Friday)** Merciful God, we praise you for your sacrificial love and pray for all those who have suffered violence, and for reconciliation wherever there is division and conflict.

**Saturday, April 4 (Holy Saturday)** On this day, when Jesus lies in the grave, we trust in the resurrection and in God's power to stir new life among and within us.

