



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

Don't Forget
 April 19, 2026

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

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

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



Announcements

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: 6:30 pizza, followed movie

April 17: My Neighbour Totoro

April 24: Toy Story

Barbara Westoby: passed away last week. Her funeral will be in July.

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



Montreal Climate Protest

Drop Box: We collect food for the pantries at St. Monica's and Women on the Rise. We also collect children's items (especially diapers) for *Head and Hands*.

New Hope News:

Legal matters After Someone Dies - Tuesday, April 21 - 1 - 3pm

Contacts

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Approaching God



Lighting of the Christ Candle

Jésus Christ est la lumière du monde.
Jesus Christ is the light of the world.



Call to worship (Psalm 9:1-2)

We will give thanks to you, O LORD, with our whole heart;
we will tell of all your wonderful deeds.

**We will be glad and exult in you;
we will sing praise to your name, O Most High.**

♪ Hymn: Love Divine, All Loves Excelling.....pg 9 (371)

www.youtube.com/watch?v=9eb6xfRzjhq



According to Luke - Rhonda Chase



Prayer of Approach²

God of all truth,
we give thanks for your faithful utterance of reality.
In your truthfulness, you have called the world “very good.”
In your truthfulness, you have promised,
“I have loved you with an everlasting love.”
In your truthfulness, you have voiced,
“Fear not, I am with you.”
In your truthfulness, you have guaranteed that
“Nothing shall separate us from your love in Jesus Christ.”
It is by your truthfulness that we love.

And yet, we live in a world
that tries to be separate from your ways,
and we participate.
Ours is a seduced world,
where we call evil good and good evil,
where we put darkness for light and light for darkness.
so that we rarely see the truth of the matter.

May your Spirit help us to see the difference,
and to live in you and into your ways
to call things by their right name,
to use things for their right use,
to love as you love us.
So that we may be tellers and practitioners of truth.

In our desire,
we turn to the prayer you left your disciples: The Lord’s Prayer

² adapted from *Awed to Heaven, Rooted in Earth* by Walter Brueggemann

he started this final talk, he humbly (though some would say humiliatingly) washed the feet of the disciples... including Judas the betrayer. These are some of the examples of how Jesus loved.

Jesus also told them they were not alone, and would not be alone even after he leaves them.

The passage ended with “Rise, let’s go.” Like many passages in John, this could be taken in multiple ways. In this case, an invitation to action, or an invitation for an after dinner walk, ... or (most likely) both.


Either way, the message continues. What is it that Jesus is trying to tell them? What do they need to hear?

...and who are they? It would be the disciples with Jesus, and the original listeners who were being kicked out of their synagogues because they believed in Jesus, ...and us.

Our word of the week is Abide. It refers to remaining stable... but actively. It is also translated as ‘living in’. So, when Jesus says, “If you abide in me and my words abide in you,” then you can think of living in Jesus, and Jesus’ words living in us.

And as usual, ‘you’ is plural.³

Our Psalm reflects some of the key themes in the John passage, and the Bible - which is perhaps why it’s the first psalm in the collection.

 Reading: Please look up the passages in your own Bible,⁴ or click on the name to be taken to an online version.

[John 15](#)

[Psalm 1](#)

³ interestingly, ‘you’ used to be the plural in English, with ‘thou’ the singular.

⁴ 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: Don’t forget

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

Jesus talks to them of vines and deadwood, abiding and getting your wishes, loving and hatred. What does he want them to remember? What does Jesus want us to remember?

This section starts with where they are (which in itself is a subtle and powerful theological point). In this case, they are in a garden. Later we’ll be told that Jesus often met his disciples here - perhaps when they came to Jerusalem for the various festivals. Being a garden in a society that needs wine for safe drinking, there are vines. They would have seen these vines through the seasons. Jesus talks of what they have probably seen. The gardener cutting branches off the vine, and the branches producing fruit... or not.

An important part of this image is the mutual abiding of the vine, gardener & branches. The vine needs the gardener to clean off the deadwood so that it can be fruitful. The branches need the vine for nutrients to grow and be fruitful. The gardener needs the fruit to live off of - and, I suspect, for enjoyment. Together, they live well.

Perhaps a better image for you would be a sports team. The coaches, the players, and the owners. Together they can do wonders, but those that pull away from the others to do their own thing... aren't abiding in the relationship.

Jesus talks of those who turn away, or don't abide in the relationship with the vine - with the source of life. They are like branches that aren't fruitful - that are cut off and burned. This has been used to judge people, but that's not the intent here. This is 'just' a description of what happens. Verse 6 helps us by pointing out that "*Whoever does not abide (live in) me is thrown away like a branch and withers*". What comes first is them not living into the relationship with Jesus, then withering and death, then cutting and burning. This passage isn't about judging your actions, it's about relationships. A fruitful branch is a sign of being connected to the vine - and Jesus tells us, "*I AM the vine.*"

Does this mean we can look at a successful person and assume they are well connected with Jesus? That depends on how you define success. I remember studying the church at the end of the 19th century. They believed that those with money were obviously blessed by God, and those who were poor or homeless or sick were obviously sinners and being punished. A more recent version of this is the Prosperity Gospel - that God gives wealth to good Christians. This is wrong. It defines success by the ways of the world. Remember Jesus - he didn't have a good job, a nice house, or wealth. For Jesus, success wasn't in worldly ways. It's the source of tension Jesus talks about later in the passage - where the world will hate those who follow Jesus. What does success or fruitfulness really look like: loving as Jesus loves us.

How can we do this? By staying attached to the vine - or abiding in Jesus. Abiding gets a lot of attention in this final speech because this is the source of strength - the source of life. Jesus says, "*Abide in me as I abide in you.*" Then Jesus links this into

loving - that he loves us just as God has loved him... and returns to the commandment "*love one another as I have loved you.*" This is very similar to the Greatest Commandment in the other Gospels... but different. Listen for that difference... "*You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.*"⁵ Did you notice the difference? The other gospels state the greatest commandment is loving... and give it like a checklist.

- Love God with all your heart,
- Love God with all your soul,
- ... and so on.

In John the commandment is described as a relationship. 'Love as I have loved you.' Love as I did when I reached out to the respectable and to those nobody would. Love as I did when I meet people in their grief - sharing it with them. Love as I did when I knelt before you, took your dirty feet in my hands, wiping them clean... including those I knew would turn away. Love as I did when I wasn't ready, but was needed. 'Love as I have loved you.'

This is a key reminder in John - that God wants a relationship with us - with you. That it is through this relationship that life eternal is possible - that all things are possible.

The verse about branches being cut isn't the only one that can be taken out of context. So can the one about possibilities - that "*the Father will give you whatever you ask him.*" This can also get us into trouble. Yesterday I saw the Ferrari Dealer. Their cars come in pretty colours, but no matter how much I ask for one God will not give one to me. What Jesus says is in the context of relationships. It's not about me or you (singular). But what about when we pray for somebody who is suffering? What about when that doesn't come true? We've probably all prayed for somebody

5 Luke 10: 25-28, Mark 12: 28-31, Matthew 22: 25-40

with cancer, or suffering from conflict, or hunger. We do this out of love. Why does God not answer?

I suspect there isn't one simple answer, just as the situations aren't simple. I am aware that in this passage Jesus is talking to a community. The 'you' is plural. There's the connection to asking out of loving... as Jesus loved us - a love that will soon mean he sacrifices his life. Imagine if instead of you (singular) praying for somebody to be cured, if everybody (not just Kensington, but everybody) prayed for a cure... and was prepared to sacrifice our entire way of life to find it. Imagine the same for the environment, or peace. This would produce fruit that will last, and the Father will grant what we ask.

That said, it would be a hard change. The world doesn't function that way, and would resist it. It would even hate the people trying to change it... just as it hated Jesus. Hence the warning to the disciples, and the words of assurance to those early followers being kicked out of their communities. ...and the challenge to us.

But again, we are reminded that we are not alone. The Holy Spirit is with us - abiding in us as we abide in Jesus - who abides in God.

This is the message Jesus is trying to drive home, and the author of the Gospel felt was important enough to spend multiple chapters including. We are connected together through Jesus, and looked after by God. There will be resistance, but through these relationships we will share love as Jesus loves us.

*To God be all the glory
Amen.*



Martin Luther King Jr



Responding to God

♪ Hymn Sing:

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

www.youtube.com/channel/UC_EPsf2FuWoen7j1iGcz_w

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

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

Reflecting: If you were to describe the relationship what Jesus does using vines/gardeners/branches/fruit... What comparison would you make?

Values: What do you feel are the most important values? What would an alien conclude if they visited our society?

Visions: Imagine society getting behind an issue in a

dedicated way. What would this look like? What would be the issues (how would 'the world' hate it)? How might this change happen? How could we help?

Actions: You will need support to love as Jesus loves. Share how you find it?

Prayer: ...that we will be able to live in Christ, and love will bloom from our lives

✦ Spirit Sightings

I'd like to share two places I saw God's Spirit at work this week.

Today's Bible passage tells us that when we are living in Jesus, and not in the world, then the world will resent this. This week we saw this as the Trump administration attempted to use religion to justify their war, and other actions, and the Pope pointed out that this is not how Christians should live. The Pope calmly presented an alternate way of living that was seen as a threat to the Trump administration's way of living - which it is.⁶

Another place I saw God's Spirit was in Grace Thornly-Brown. I was able to join her 100th birthday party this week. Not only did we remember her wonderful generosity and love that she showed throughout her life, but could share in her the joy she repeatedly experiences through her dementia.



⁶ for some interesting interviews, listen to
CBC's The Current: www.cbc.ca/player/play/audio/9.7163678
CBC's Day 6: www.cbc.ca/listen/live-radio/1-14-day-6/clip/16209382-whats-behind-trump-administrations-feud-pope

✦ Offering

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

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

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

🧎 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 *The Worship Sourcebook N.4.4.1*

God of life,
we rejoice in the resurrection of your Son,
his defeat over death, and his gift of new life.

We praise you for the reflections of that new life
in creation . . .
in nations and governments around the world . . .
in the ministry of the church universal . . .
in our community as it . . .
in the sacrifice of those who serve . . .
in our new life in Christ . . .

To you as the giver of new life and renewed hope
 we bring our prayers
 for creation and its care . . .
 for the nations of the world . . .
 for our nation and its leaders . . .
 for this community and those who are in authority . . .
 for the church universal as it works on your behalf . . .
 for this local church in its ministry . . .
 for persons with particular needs . . .

We pray all this in your name,
 the Lord and giver of life.
 Amen.

♪ Hymn: God bless your church with strength.....pg 11 (491)
www.youtube.com/watch?v=GV0gwCVSHV4

✦ Benediction
*May the grace of the Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you all.⁷*



⁷ 2 Corinthians 13:13



In 2022, the Rev. Konnie Vissers launched Rooted: Centre for Theology and Eco Justice, creating four urban children’s gardens in Guelph and Hamilton through local congregations. By 2023, summer camp and Sunday School programs integrated eco-theology and gardening, reaching over 90 campers. Last summer, a children’s garden at Kortright Presbyterian Church hosted workshops and a five-week class on sustainable gardening, food justice, and creation care. With support from Presbyterians Sharing, upcoming plans include a greenhouse garden and a fruit tree guild. By combining faith, practical skills, and positive coping strategies, this unique mission teaches children to connect with God, care for creation, and support local food security. These programs offer hope, cultivate love for nature, and empower young people to engage in meaningful climate action while taking home free, organic produce to share with their communities.

DAILY PRAYERS

Sunday, April 19 (Earth Week Starts) We pray for ministries involved in community gardens and creation care that teach practical skills while offering hope and nurturing faith in God.

Monday, April 20 We pray for record keepers and historians as they preserve and promote the history of congregations and the denomination.

Tuesday, April 21 We pray for the Committee on History as it preserves and promotes the rich history we share as The Presbyterian Church in Canada.

Wednesday, April 22 (Earth Day) We pray for the well-being of God’s beloved creation and for earth, land and water defenders, advocates, scientists and decision makers working to protect the ecosystems that sustain all life on Earth.

Thursday, April 23 We pray for farmers in Malawi, Pakistan and Guatemala who are receiving support from PWS&D to improve their harvests and make them resilient to climate change.

Friday, April 24 We pray for the Committee on Education and Reception as it meets on April 24th and 25th, that it might carry out its work with wisdom and grace.

Saturday, April 25 We pray that our hearts may be open to learn from those of different faiths and backgrounds, so that in diversity we may discover deeper truth and love.

Love divine, all loves excelling

HYFRYDOL 8787D

F C F Bb/D C7/E F C Dm C F/A C7/G F /A

1. Love di - vine, all loves ex - cel - ling, joy of heaven, to
 2. Breathe, oh breathe thy lov - ing Spir - it in - to eve - ry
 3. Come, al - migh - ty to de - liv - er, let us all thy
 4. Fin - ish then thy new cre - a - tion; pure and spot - less

Bb6 Dm C F F /A C F Bb/D C7/E F C Dm C

earth come down; fix in us thy hum - ble dwell - ing,
 troub - led breast! Let us all in thee in - her - it,
 grace re - ceive; sud - den - ly re - turn and nev - er,
 let us be; let us see thy great sal - va - tion

F/A Gm 6 F /A Bb6 Dm C F Am Dm7 Dm

all thy faith - ful mer - cies crown. Je - sus, thou art
 let us find the prom - ised rest; take a - way our
 nev - er more thy tem - ples leave. Thee we would be
 per - fect - ly re - stored in thee, changed from glo - ry

Gm C7 Dm C7/E F /E Dm Bb6 Am Gmsus4-3 Bbmaj7 C7sus4-3

all com - pas - sion, pure, un - bound - ed love thou art;
 love of sin - ning; Al - pha and O - me - ga be;
 al - ways bless - ing, serve thee as thy hosts a - bove,
 in - to glo - ry till in heaven we take our place,

F Am Gm C7 F /A C Bb C

vis - it us with thy sal - va - tion;
 end of faith as its be - gin - ning,
 pray and praise thee, with - out ceas - ing,
 till we cast our crowns be - fore thee,

F/A Bb /D F/C C7 F

en - ter eve - ry trem - bling heart.
 set our hearts at lib - er - ty.
 glo - ry in thy per - fect love.
 lost in won - der, love and praise.

Words: Charles Wesley (1707-1788) Music: Rowland Hugh Pritchard (1812-1887);

Words: public domain Music: public domain

655

Give me oil in my lamp

GIVE ME OIL 10 8 10 9 with refrain (8 9 8 7)

Unison A7 D (A7/E D/F#) G (D/A G/B) A7/C#

1. Give me oil in my lamp; keep me burn-ing; give me
 2. Give me joy in my heart; keep me prais-ing; give me
 3. Give me peace in my heart; keep me lov-ing; give me
 4. Give me love in my heart; keep me serv-ing; give me

D (/F# E7/G# E7) A (/G /F#) A7/E D (A7/E D7/F# D7)

oil in my lamp, I pray. Give me oil in my lamp; keep me
 joy in my heart, I pray. Give me joy in my heart; keep me
 peace in my heart, I pray. Give me peace in my heart; keep me
 love in my heart, I pray. Give me love in my heart; keep me

Words: anonymous Music: traditional; arrangement, Christian Stover (1932-)

Words: public domain Music: arrangement, copyright © 1988 by Hope Publishing Co. CCLI #4440603 One License #A-719461

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

burn-ing; keep me burn-ing till the break of day.
 prais-ing; keep me prais-ing till the break of day.
 lov-ing; keep me lov-ing till the break of day.
 serv-ing; keep me serv-ing till the break of day.

Refrain D (A7/E D/F#)D7 G (/F# G6) Em7 A (E7/B A/C#) A7 D G D/F# (A7/E)

Sing ho-san-na, sing ho-san-na, sing ho-san-na to the Serv-ant King;

D (/C G/B) D7 G (/F# G6) Em A (/B /C#) A7 D

sing ho-san-na, sing ho-san-na, sing ho-san-na, let us sing!

491 God bless your church with strength

ICH HALTE TREULICH STILL 6686DSMD

D Bm F#m G D (Em7D/F#) A D G A7 D

1. God bless your church with strength! Wher - ev - er we may be,
 2. God bless your church with life! May all our branch-es thrive,
 3. God bless your church with hope! De - spite cha - ot - ic days,

A D A/C# D Bm E A E/G# E A /C# D6 E A

up - build your serv - ants as we work in com - mon min - is - try.
 un - blem - ished, whole - some, bear - ing fruit, a - bun - dant - ly a - live.
 may we in dark - ness shine to light a path - way through life's maze.

G/B A6 G/B A/C# D F#7/C# Bm Em6 Bm/F# F#7 Bm /D Bm

Urge us from fledg - ling faith to ven - ture and to soar through
 from you, one ho - ly vine, in free - dom may we grow; sus -
 May jus - tice be our aim, and kind - ness ours to share; in

A/C# Bm A/C# A7 D A7/E D/F# D A D/F# Em7 A7 D

o - pen skies to sing the praise of Christ whom we a - dore.
 tain us in our mis - sion, Lord, your love and peace to show.
 hum - ble - ness oh may we walk, as - sured our God is there!

Words: John A. Dalles (1954-) Music: J.S. Bach (1685-1750)

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