

**St. Andrew's Presbyterian Church, Perth
Sunday, April 10th, 2022
Rev. Gerry Gallant**

**He Wept
Palm Sunday
Luke 19:28-44**

Welcome

God of all time,
as we prepare to worship you today and this week,
help us to call to mind these past events in Jesus' life
so that we can sense their significance for our present lives
and for the future you are preparing for all creation.
In Jesus' name, Amen.

Announcements

Bible Studies

Book of Hebrews on Mondays!
Revelation Starting on Wednesday May 4th, 2022

Sermons by Phone

It's a new way to connect with the weekly service.
Just dial **1-833-270-9944** from anywhere in North America for FREE to listen to our full
weekly service.
Please share this number further with friends and family all over!

Bake sale at Perth Maple festival

April 30th is the Perth Maple festival
We will be having a bake sale
Proceeds from the bake sale will go to support the Sermons by phone
If you can help out with sales or sale items let us know

Refreshing of Church Directory

I am still new and in need to an up-to-date Church Directory
We will be having families fill out a new Church Directory information sheet soon.

Call to Worship

As we are called into worship today,
 it is sobering to remember
 that when God appeared on earth in the person of Jesus,
 most of the world did not recognize him
 and therefore did not worship him.
 Today we ask for faith that will open our eyes
 to see Jesus for who he is,
 that we might worship him in truth.
 People of God, behold and see your God!

We open our eyes to see his glory.
We open our ears to hear his wisdom.
We open our hands to offer him gifts.
We open our mouths to sing his praise.
We open our hearts to offer him our love.
He is Lord!

Prayer of Adoration

We praise you, O God,
 for your redemption of the world through Jesus Christ.
 He entered the holy city of Jerusalem in triumph
 and was proclaimed Messiah and King
 by those who spread garments and branches along his way.
 Just as we carry these branches,
 may we follow Christ in the way of the cross,
 that, dying and rising with him, we may enter into your kingdom,
 through Jesus Christ, who lives and reigns
 with you and the Holy Spirit, now and forever.
 Amen.

Opening Hymn # 350: "To God Be The Glory" (V 1, 3)

To God be the glory, great things he has done!
 God so loved he the world! Freely sending the Son,
 who yielded his life an atonement for sin,
 and opened the life-gate that all may go in.

Refrain:
 Praise the Lord! Praise the Lord,
 Let the earth hear God's voice!

Praise the Lord! Praise the Lord!
 Let the people rejoice!
 Oh come to the father through Jesus the Son,
 And give God the glory, who great things has done.

Great things God has taught us, great things God has done,
 and great our rejoicing through Jesus the Son,
 but purer and higher and greater will be
 our wonder, our gladness, when Jesus we see. [Refrain]

Call to Confession

Prayer of Confession

**Jesus, our Lord, we shout hosannas to praise you.
 With eager hands, we place our cloaks and palms on the path before you.
 Yet, Lord, we confess that the mouths that seek to praise you often deny or defy you.
 And we confess that the hands that seek to serve you often become fists.
 Lord, hear us as we confess to you our sins in our hearts.**

Assurance of Pardon

Hosanna to the Son of David!
 Blessed is he who comes in the name of the Lord!
 For Christ came into the world not to condemn the world,
 but that the world through him should be saved.

Therefore, be imitators of God, as beloved children.
 And walk in love, as Christ loved us and gave himself up for us,
 a fragrant offering and sacrifice to God. Hosanna! Amen!

The Lord's Prayer

**Our Father, who art in heaven, hallowed be thy name.
 Thy Kingdom come, Thy will be done on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our debts, as we forgive our debtors.
 And lead us not into temptation, but deliver us from the Evil One.
 For Thine is the Kingdom, the power, and the glory,
 Forever and ever. Amen.**

Responsive Reading

Question 17. What does it mean that all people are created in the image of God?

The image of God expresses our relationship to God, to one another and to the whole of creation. It is represented in our ability to think, to imagine, to will and to love. These have been given to us to mirror God's goodness, holiness, and love as they have been revealed in the life and ministry of Jesus Christ.

Gen 1:28, Col 1:15-16, Rom 8:29

Question 18. Why did God make us male and female?

God created us male and female for our mutual help, comfort, and joy. God also gave us the gift of marriage for the birth and nurture of children, for the joy of family life and the well-being of human society. Our creation as sexual beings is God's loving purpose for all of us. Married or single, as male and female, we complement, depend on, and need each other.

Gen 2:18, Gen 2:24, Mt 19:4-6

Question 19. What responsibility do people have for the care of the earth?

We are not owners but stewards of God's good earth. We are to care for it by not exhausting its resources or polluting its atmosphere, soil, or water. We are to protect the earth, share its resources and conserve it for future generations.

Gen 2:15, Ps 24:1, Isa 24:5-6

Music Ministry: "One Thousand Hosannas" by Choir

Prayer for illumination (Ian Tennant)

Eternal God,
 whose Word silences the shouts of the mighty:
 Quiet within us every voice but your own.
 Speak to us through the suffering and death of Jesus Christ,
 that by the power of your Holy Spirit
 we may receive grace to show Christ's love
 in lives given to your service. Amen.

Scripture

Luke 19:28-44

²⁸ And when he had said these things, he went on ahead, going up to Jerusalem. ²⁹ When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, ³⁰ saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³¹ If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.' " ³² So those who were sent went away and found it just as he had told them. ³³ And as they were untying the colt,

its owners said to them, “Why are you untying the colt?” ³⁴ And they said, “The Lord has need of it.” ³⁵ And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. ³⁶ And as he rode along, they spread their cloaks on the road. ³⁷ As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, ³⁸ saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” ³⁹ And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” ⁴⁰ He answered, “I tell you, if these were silent, the very stones would cry out.”

Jesus Weeps over Jerusalem

⁴¹ And when he drew near and saw the city, he wept over it, ⁴² saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. ⁴³ For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side ⁴⁴ and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

Children’s Hymn # 421: “Rejoice in the Lord”

Rejoice in the Lord always: again I say, Rejoice!
 Rejoice in the Lord always: again I say, Rejoice!
 Rejoice, rejoice, and again I say, Rejoice!
 Rejoice, rejoice, and again I say, Rejoice!
 Rejoice in the Lord always: again I say, Rejoice!
 Rejoice in the Lord always: again I say, Rejoice!

Children’s Lesson

Sermon

We have almost come through the season of lent, the time of reflection on our own behaviors and our own sins. Now we are just a week away from Easter Sunday, that the day when Jesus Christ died on the cross to pay the debt for the sins we have committed.

Today is known both as Passion Sunday and Palm Sunday. The reason for this is that in the modern church the practice of holding services for Maundy Thursday and Good Friday has become less common. Passion Sunday is the day the churches will go through the entire lead up to the resurrection. Palm Sunday is the story of Jesus entering the city of Jerusalem for the season of Passover.

Since we will be having a Maundy Thursday service this Thursday at 6pm and a Good Friday Service at 10:30am our focus this week will be the story of Palm Sunday, a story which I believe with which we are all familiar.

After his meal at the house of Lazarus, Jesus and the disciples had set off for Jerusalem and the celebration of Passover. Along the way Jesus had continued to teach people and spend time with the sinners that the Pharisees and Sadducees hated so much.

As they neared Jerusalem, Jesus sends two of his disciples ahead with the task of collecting a colt, a young donkey which had never been ridden. This has a lot of significance, both in terms of the times and in biblical terms.

In the real world of Jesus' time donkeys were in fact quite a valuable resource. They were used to plough fields by farmers and to pull carts by merchants, they were the pickup truck of that day and age, being used to do all of the heavy lifting and strenuous pulling that man was not capable of doing himself. They were not just a pet or an animal that occasionally did some work, they were the cornerstone of the business or the farm in which they were used. They had tremendous value, far beyond what we would give to them in the modern world.

So, when Jesus sends his disciples off to get the donkey, he is not just sending them to borrow any animal, he is sending them to go to a farmer and take one of his most important and valuable assets. Something that his livelihood depended upon, something that he valued more than most other things in his possession. Jesus is telling the disciples to go ahead, get this prized possession and just walk away with it.

The disciples obey, they go ahead and find this young colt tied up right where Jesus told them it would be, and they begin to untie it from where it is tied as they had been instructed. The owner walks out and sees a couple of people untying his very valuable, very important colt. So, he does what is natural, he confronts them and asks what it is that they are doing.

Could you imagine being at home and walking out and seeing someone taking your vehicle. How would you react? I imagine your reaction would be direct and probably more than a little bit upset. In the scripture we see the man simply asked, 'Why are you untying the colt?' I imagine it would have been more like 'WHY are YOU UNTYING the COLT!' What are you doing touching my expensive, my valuable animal? That young colt which I need to do all my work and support my family and myself? Why are you taking something that does not belong to you, but belongs to me?

'The Lord needs it.'

How would you react? Someone is taking your car... 'The Lord needs it.'

Surprisingly, this man understands 'The Lord needs it.' And he allows the two disciples to walk away with his colt.

It is strange, but we can accept this happening. Even though it seems odd, we can accept that because of the popularity of Jesus of Nazareth that this man knew of him and let the disciples walk off with his colt.

But now we need to ask ourselves why Jesus needed the colt, why did he need this young donkey. He has been walking around all of the area for the last three years of his ministry and never needed an animal to ride on, so why does he need this colt now? Why does it need to be a donkey, wouldn't a horse be more comfortable, or how about a cart so they can all ride, or a chariot at least?

Jesus needs this colt; he needs to sit upon the donkey and ride into the city because of the people of Jerusalem. Because of the response of those people who know the Old Testament and the prophecies that are written in it.

Zechariah 9:9-10

The Coming King of Zion

⁹ **Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.**

¹⁰ **I will cut off the chariot from Ephraim
and the war horse from Jerusalem;
and the battle bow shall be cut off,
and he shall speak peace to the nations;
his rule shall be from sea to sea,
and from the River to the ends of the earth.**

These words of Zechariah were spoken around the fall of Jerusalem, roughly five hundred years before Jesus Christ was born. The people had been waiting for the Messiah for five hundred years, and that Messiah needed to be riding into the city on a donkey to fulfil the words of the prophet Zechariah.

When Jesus is seen riding into Jerusalem on the back of the colt, the Jews collected there for Passover see Jesus as the one of the prophecies, of the scriptures. They did not see Jesus' riding in on a pack animal, instead they saw him riding in as the Messiah. The

one who was going to ride into Jerusalem and change their lives, be their king, save them from being under the rule of the Roman thumb.

They saw him as the Messiah who was going to return the Israelites to their status as God's chosen ones, they would no longer be second class citizens in the Roman Empire, they would no longer have to tolerate the worship of people who worshiped other Gods in their midst, they would no longer need to struggle to survive, they would no longer need to worry about war with other nations. Life would be great because the Messiah had come and all of their different expectations of the Kingdom he would bring were floating around in their heads.

The people are excited, they are not heading the warning being given to them about following Jesus by the religious leaders around them. They do not see the same man that the Pharisees and Sadducees see, instead they see the Messiah, Jesus is the one. He has to be, and he is the only one they want to follow because of what they believe he will bring to them.

He becomes the object of their praise, the one they worship, they are calling out 'hosana' in loud voices, 'Peace in Heaven, Glory in the highest!' The people have seen everything Jesus has done, the miracles, the teachings and now he is riding into Jerusalem on a colt. They think that He is there to give them everything they desire, to fulfil the prophecies as they understand them.

The crowds are pushing in on each other as they cry out and lay palms fronds and cloaks out along the path in front of him. Their Saviour has come, the wait is over. The people are convinced they are about to experience something life changing, something that will set them free from the bonds that they are living in, and they are correct. It is just not the event and the blessings that they think they are getting.

Luke19:41

⁴¹ And when he drew near and saw the city, he wept over it,

Jesus is on the road to Jerusalem, the road that marks the fulfillment of all of the work he has been doing for the past three years and he weeps.

Tears flow from the eyes of Christ as he rides into the city of Jerusalem, surrounded by crowds of people calling out to him as the Messiah.

In biblical Greek there are multiple words for weeping. This is because understanding the reason for weeping was important to understanding what was happening in the stories and scriptures of the Israelites. They had a word for the way someone weeps when someone they love has died. They had a word to describe the type of weeping that someone does when they are in extreme pain or under severe mental anguish. They had another word for when it was a deep emotional form of grief, and another

that describes the release of tears because of tensions in life. Finally, they had two words that describes the type of weeping people did when they brought the issues in their lives to God in lament.

And as Jesus rode into Jerusalem, he wept. The rest of the people are celebrating, and Jesus wept.

Here on the road to Jerusalem, here on the back of the colt with the people all around him calling out to him as the Messiah marks the end of his journey here on Earth. The crowd is excited because they see the Messiah they have created in their minds, the one who has come to save them, but Jesus knows that he is not the Messiah in the way that they expect him to be, and this is why Jesus weeps.

Some of those gathered there see Jesus the Messiah as Jesus the King, the one who will go into the palace of Herod and kick him out, to take over control of Jerusalem, take control over the region and give God's people back their rightful place on this earth. A king that will oversee them with authority and power.

Others see Jesus the saviour, the one that will bring peace and happiness to the entire region. The one that will rule over all the different nations gathered around Jerusalem, the one who will defeat all of the enemies of Israel and bring prosperity and respect to the nation of Israel.

And there are those who see Jesus the Lord, the one who will bring peace to the tribes of Israel. No longer have inter-tribal conflicts, instead of the tribes of Israel fighting one another they will be united as one people. No more conflict, no more jealousies, no more suspicion, just one nation united to stand for God and his purposes here on earth.

The Jews saw Jesus the Messiah, the Savior, and the King; each in their own way, and their expectations were wrong.

Jesus was not riding into Jerusalem to take his place on the throne of Herod.

Jesus was not riding into Jerusalem to call together all of the spiritual leaders to organize a rebellion against the Romans.

Jesus does not use this moment of popularity to gain momentum for his movement, to bring people all of the tribes of Israel together.

Instead, Jesus weeps as he rides into Jerusalem.

Jesus knows that he will not meet the worldly expectations that the crowd who is gathered and celebrating his entry into Jerusalem has for him. He knows that in just five

short days the entire world will be changed. The crowd that is now cheering at his entry into the city of Jerusalem will be turned against him.

Instead of crying 'Hosana, Hosana' as they are now, they will be shouting 'Crucify him, Crucify him!' They will once again take to the streets as he moves through the city, but instead of laying out palm fronds and their cloaks, they will spit on him, curse him, and mock him as he carries His cross to the place where he will be put to death.

In just five days those who are closest to him now, those who have spent the last three years travelling with him, seeing his miracles, and hearing his teachings will abandon him.

Judas will betray him for a measly sum of thirty silvers to the religious authorities.

Peter will fear for his own well being and deny knowing Jesus three times in a single night.

The rest of disciples will flee the city of Jerusalem, seeking to prevent the same fate from falling on themselves.

In five days, the Roman Empire will still be in control of Jerusalem. It will be Pilate, the Roman Governor, who will be the one who declares Jesus guilty even though he knows that Jesus is innocent of the charges which the religious leaders have brought against him. It is Pilate who will condemn Jesus to be crucified – a cruel death that was reserved for only the most serious of criminals, but for Pilate this was what he needed to do to keep the peace in the Jewish capital, to keep peace with society.

In five days, the religious leaders that are so angry at the people celebrating the entrance of Jesus into the city of Jerusalem will be the ones celebrating. That day the religious leaders believe they are the ones getting rid of the false king, the heretic, the one who works against the true religion. They will seek to humiliate him, to falsify all of the religious teachings he has given, to mock him, to ridicule him, to destroy him so that he will never be heard of again.

In five days, all of the love, joy, and happiness that exists in this very moment, in the triumphant entry into Jerusalem will cease to exist, there will be no more passion for the one who rode into town on the colt.

This is why Jesus weeps.

The Greek word for weeping here is not one of lament, or the loss of a loved one. This is the weeping of someone who is undergoing extreme mental anguish. Jesus is not suffering from any physical ailment he is weeping is because of a deep emotional pain.

He is weeping because he knows that even though the people love him now, they will soon reject him.

And it is in Jesus's weeping we get a glimpse of what it means for him to go to the cross for each of us. He is weeping over His people, all those who have gathered in Jerusalem for the season of Passover. He is weeping because he has come to save the people from their sin, to reconcile them with God and they do not understand, they are going to spew hatred and anger at him in just five short days.

He is not weeping because of the shame, humiliation, and torture he is going to endure before his death; he is not weeping because of the hatred that will come against him, he is not concerned with Himself at all. Instead, he is weeping because of his love for those people who will turn against him. He is weeping for those who will reject him.

Despite of everything that is about to happen to him; the false accusations, the charade and mockery of a trial, the calls for his execution, the torture and ridicule of the guards, the degradation and mockery of him as he carries his cross and the brutal death he suffers upon the cross. Despite all of these things, Jesus loves these people and will die upon the cross to give them the chance to be reconciled with God.

Jesus weeps, yes, he weeps because of the great pain he feels for all of the people he loves, for all of the people who will have their souls lost for all of eternity because they fail to recognize him and obey his teachings.

Nowhere in scripture do we see Jesus joyfully punishing those who break God's laws for the things they have done. Nowhere do we see him punishing people for their disobedience to the Lord. Never do we see Jesus looking at those lost souls and telling them 'I told you so!'

He weeps not out of a false pretense of caring, or a sense of pride, but because he is heartbroken. Heartbroken because as he is riding into Jerusalem, he sees all of the praise and all of the worship that he is receiving, and he knows that not everyone present there as he enters into the city of Jerusalem will be praising and worshiping God for all of eternity. He weeps because he wants to see every soul saved, every person brought into the kingdom of heaven, but he knows that the hardened hearts of those who falsely worship him will prevent them from ever coming to true faith. He weeps for the lost.

He weeps because he knows that he is the only way to God. He is the only way to salvation, the only method for the forgiveness of their sins. He weeps because he knows that only those who come to him, believe in him, and obey him are going to the only ones who enjoy the eternal life promised in heaven.

He weeps for the lost because he knows that there is no other way, there is no place in heaven for people who think they are good people but do not believe in God. There is no place in heaven for those who follow other religions. That it does not matter how moral and ethical people believe that they are, there is no place in heaven for those who worship the Jesus that they have created in their own minds.

If there were any other way into heaven Jesus would not be weeping as he rode into Jerusalem, yet here we see him weep in anguish. He weeps because he knows that there are people here in the city of Jerusalem who will reject him and reject the only way that they have of reconciling themselves to a God that loves them so deeply.

Jesus weeps because he knows fully what is happening.

An angel had visited Mary and told her that she would give birth to a son, even though she was a virgin. That same angel told her that that baby was the Son of God, and he would sit on the throne of David and rule over the house of Jacob forever.

When Jesus was born the angels sang, the shepherds celebrated with joy, Magi travelled across vast distances to recognize his kingship and present him with gifts. It is the story of Christmas that we all love, but that baby had come for a specific purpose which is about to be fulfilled in a weeks' time.

Here on the road to Jerusalem for Passover, our Lord weeps because he is on the way to fulfil his call – one which will save people from their sins and reconcile them with the God that loves them. A call that will bring to him great anguish, pain, suffering, torture, humiliation, and death, but also one that will be the greatest triumph of God, a triumph over sin and over death.

The birth of Jesus proves that God loves sinners, God could have just as easily let all of mankind continue down the path to eternal suffering under the old covenants. Yet instead, He sent his son, to save us. God sent Jesus to save sinners because he loves sinners.

Jesus weeps here for the same reason that God had sent him to earth. He weeps because God has been weeping over those people who were lost, those people who through their lifestyles had chosen to be his enemies rather than his family. He weeps because of the pain that our rebellious nature causes him through our sin. He weeps because he loves us so deeply and wants what he knows is best for us, and people still reject him.

The birth of Jesus tells us all just how seriously God takes sin, and just how deeply he loves sinners. The birth of Jesus was God showing the world that he does not want anyone to have to suffer eternally, he wants all of mankind to repent and return to his loving family. God was reaching out trying to save those who were lost, those who have

turned away from him willingly and those who have turned away with from him in indifference.

When Jesus weeps here at the entrance to Jerusalem, it shows us just how much God cares for sinners and just how much he wishes for them to become part of his family.

He weeps in anguish for all of those in the city who are not yet saved. He weeps because he wants them all to be a part of God's family, he wants them all to reconciled, which means he has also wept for everyone who has already returned to God's family.

Jesus has wept over everyone here, everyone here is a sinner, everyone here has misunderstood Jesus at some point in their lives. Everyone here has had a savior who wept for them, one who wept for them because he wanted them to return to the family of Christ, wept for them because He did not want them to suffer any punishment for the transgressions, they had made against God that he had come to pay for with his blood.

And Jesus weeps here at the entrance to Jerusalem for all the lost, for all those who are enemies of God. He weeps in anguish because he cares so much for his enemies, those who are rebelling against him. If he cares so much for his enemies just imagine how deeply he cares for those who have their names written in the book of life.

As Christians there may be times where we feel alone, days when we wonder about why God is allowing things to trouble us. There may be times when we are angry with God, disappointed with the situations that we find ourselves in, or even the people we find around us Christian and non-Christian alike.

On those days we need to remember Palm Sunday, we need to remember Jesus weeping as he rode into the city of Jerusalem with cries of Jubilation and 'Hosana' going on all around him. Jesus' weeping for those who were his enemies and weeping for those who will someday come back into the family of God.

Jesus not weeping because of pride, or joy, but because of love and anguish over those who are lost, because he knows that though the world may come up with its own definitions of truth, and laws about and right and wrong, people do not understand that he is the only way to God.

He weeps because for all of those who will never come to him, never repent of their ways, never submit to his word and the scripture. He weeps for those who are lost and those who have found their way.

Jesus weeps in the middle of this great celebration in anguish because he wants us all to reconcile ourselves with God and be a part of God's family.

Let us Pray,

Give Us Highest Comfort in Your Grace

Lord God, heavenly Father,
 in your fatherly grace you did not spare your only Son
 but gave him up to death on the cross.
 Pour your Holy Spirit into our hearts
 that we may find our highest comfort in your grace.
 Protect us from temptations to sin more,
 and help us patiently bear whatever hardships may come,
 so that through him we may have eternal life.

Source: Veit Dietrich, d. 1549, Lent 6 / Palm Sunday

**Music Ministry: "The Waters of Grace" by Melissa Valliquette, Glenda Gould
 & Byeong Uk Kim**

Invitation to Offering**Offering**

Presenting our tithes and offerings is an act of worship. I want to encourage you to write a cheque and drop it in the mail to the church using your envelope, if you have one. (St. Andrew's Presbyterian Church, PO Box 161, 1 Drummond St W, Perth, ON K7H 3E3). We also have another option for you for giving and that is you can make an e-Transfer. This note from our treasurer:

E-transfers are now accepted. Please note the new email address for this purpose only. standrewspert offering@gmail.com If you have an Offering Envelope #, please include it in the message section of the INTERAC transfer page you fill in. If you wish any part of your donation to go to a specific fund (e.g., Presbyterian Sharing) please mention this in your message.

Offertory Prayer (Ian Tennant)

Gracious God,
 when we look at what you have done for us in Jesus Christ,
 our offering seems so small.
 Yet the story of Jesus tells us five loaves and two fish can feed a multitude,
 and a man condemned to death on a cross becomes Living Bread for a hungry world.
 Accept the gifts we offer you today,
 and use them to ensure that Jesus' story will be told for generations to come.

Amen

Closing Hymn # 357: “How Sweet the Name of Jesus Sounds” (V 1, 4)

How sweet the name of Jesus sounds
in a believer's ear!
It soothes our sorrows, heals our wounds,
and drives away our fear.

Jesus my shepherd, guardian, friend,
my Prophet, Priest, and King,
my Lord, my Life, my Way, my End,
accept the praise I bring.

Prayers for the People & Pastoral Prayer

Lord Jesus Christ,
You came to us in humility,
reaching out to all God’s little ones with mercy and compassion.
You ask us to do the same.
So today we pray for all those who find themselves in humble circumstances:
For the homeless in our community and for refugees wherever they take shelter;
For the poor and all who find themselves without resources to cope these days;
For those who live in isolated communities in Canada and around the world,
lacking access to care, resources and technology others take for granted.
Strengthen them in your mercy,
and humble us, lest we forget how much we have to be grateful for.

Lord Jesus Christ,
hear us as we pray for all those who have been humbled by life’s unexpected turns
during the months of the pandemic:
We remember before you
those who face illness, pain or injury;
those who have known death or disaster, fear or failure;
and all who struggle with anxiety and uncertainty.
We pray for victims of crime
and those who suffer through the misjudgment or mistake of others.
And we pray for those who suffer because of the consequences
of their own actions and choices.
Embrace them in your mercy,
and humble us, lest we imagine we can live lives untouched by trouble

Lord Jesus Christ,

hear us as we pray for those who have not learned the lessons of humility yet:
for those who live carelessly or drive recklessly, endangering themselves and others;
for those who abuse the trust and power in their positions,
betraying those whose interests are in their hands;
And we pray for those who mislead others for gain
or indulge their fame with no thought for the example they set.
Humble them in your mercy,
And humble us if we are tempted to ignore the consequences of our own actions.

Lord Jesus Christ,
as we watch you walk to your Cross this week,
fill us with humble gratitude that you go before us into any challenge or crisis we may
face.
Give us courage to stand with others facing injustice or prejudice,
and give us words to speak out for those at risk at home or abroad,
for you have given us words to pray for the coming of your kingdom,
your reign of justice, mercy, and peace.
In Jesus name we pray. Amen.

Benediction

May the God who sent his Son
so that we could be adopted as God's own children,
send his Spirit into your hearts—
especially in this week of remembrance and renewal—
and equip you to live
as God's own children,
dearly loved and called to serve a needy world.