



All Saints' Anglican Church, Westboro
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MISSAL

Welcome to All Saints' Westboro



Freedom Sunday – Journey of Jesus

Sunday, February 22nd, 2026

8:00 am — Said Eucharist

9:30 am—Sung Eucharist

Wednesday (February 25th, 2026 - Chapel)

10:30 am—Said Eucharist

The Ven. Kathryn Otley

The Rev. Chung Yan Lam

Children and Youth: Janet Currie-Kelk

Music: Lauren Saindon

BACKGROUND ON THIS SUNDAY'S THEME – FREEDOM SUNDAY AND BLACK HISTORY MONTH

*Welcome to our special liturgy to celebrate Freedom Sunday and Black History Month. On December 17th, 2024, a United Nations declaration proclaimed the **Second International Decade for People of African Descent**, beginning on January 1st, 2025, stating that it would be "an opportunity to take concrete actions to confront the legacies of enslavement and colonialism, deliver reparatory justice, and secure the full human rights and freedoms of people of African descent worldwide."*

Canada is one of the countries that has taken up the efforts to emphasize and to reconcile our histories of marginalization and racism against Indigenous, Black, and People of Colour. February is taken as a month where all Canadians, especially our children and young people, learn stories, music, historical events, and experiences that fill in the gaps in our collective memory for this land we call home. This year, we have been using a resource from the Church of England called "Coat of Many Colours" that was designed for Racial Justice Sunday.

Why is it important that the secular days of remembrance become one within our liturgical practices? Why do we need to celebrate a liturgy on a Sunday, during a major worship event, to name the importance of Black History Month?

It is because we live by the call of the prophet Micah – "to seek justice, to love mercy, and walk humbly with our God." This goes beyond walking alone with our God – this is a call to be a "beloved community" and then to walk humbly with one another and with our God. To seek justice requires us to speak truth, to name and renounce evil, and to embrace grace as a living approach to our Christian identity, beyond something we say a lot without any action.

In addition to highlighting the contributions of black communities in Canada during Black History Month, we are focusing on Freedom Sunday to opening a stand against human trafficking and all contemporary forms of slavery. We join to say, "No more." Globally, human trafficking has made an estimated 40 million children, women, and men victims of slavery. Most are forced into labour, such as domestic work, construction, agriculture, or commercial sexual exploitation. Others are exploited through forced marriage.

Therefore, this morning, we dedicate this time together to turn our hearts and minds for justice, dance to the rhythms of resistance against evil systems, and to commit, hand-in-hand, to building communities that are culturally diverse, compassionate, and just. Together, we share God's good news of freedom.

LAND ACKNOWLEDGEMENT

Dear friends, we gather on the ancestral territory of the Anishnaabeg Algonquin, the traditional stewards of the lands and waters on which we meet.

May we walk gently together on this land, seeking renewed relationship based on honour, respect, and peace.

PROCESSIONAL HYMN

Let Justice Flow Down



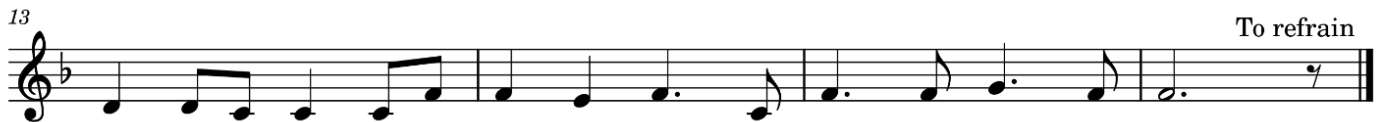
Let jus-tice flowdown, downlike a riv-er, - downto theval-leyswherecre - a - tioncries.



Right-eous-nessflow throughus for-e - ver; - leadus tothestream thatwill ne-verrun dry.



1.Flow to themouths of the hun - gry, flow tothehands of the poor.
2.Flow to thestreets of the home - less, find - ing no place theycan go.
3.Flowthroughthe courts of our na - tions, guide us in love's de - crees.



Flow to thehearts of the or - phans, ' heal thewounds of war.
Flow to the cells of the pri - son - ers, who face each day a - lone.
Lead us tostreams of sal - va - tion; and fill our lands with peace.

Refrain

**Let justice flow down, down like a river,
down to the valleys where creation cries.
Righteousness flow through us forever;
lead us to the stream that will never run dry.**

**Flow to the mouths of the hungry,
flow to the hands of the poor.
Flow to the hearts of the orphans,
heal the wounds of war. *Refrain***

**Flow to the streets of the homeless,
finding no place they can go.
Fow to the cells of the prisoners,
who face each day alone. *Refrain***

**Flow through the courts of our nations,
guide us in love's decrees.
Lead us to streams of salvation;
and fill our lands with peace. *Refrain***

GATHERING

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

OPENING PRAYER

God of all people, you are the one who brought us into being,
Knitting and weaving us together and forming us before we were even born.
You know us, each and every one – your dear children,
blessed to be bearers of your image and likeness.

God of all nations, you stitch and sew this intricate image of you –
Like a garment of many colours, stitched, sewn and hemmed;
Each tone and hue painted with the tender care of you,
the Artist, Our Maker and Creator – clothing us all in your love and mercy.

May your dream for all your dear children come true;
May your hope for all the earth to be renewed and reconciled be made real;
May your Kingdom come on this earth in this time, and be established for ever.
We call on you, O God,

That on this Freedom Sunday you would bring together our hopes and fears,
our prayers and our praise,
and unite them, as we draw closer in communion with you and each other,
for your glory. **Amen.**

LITANY FOR RACIAL JUSTICE

Come, all of you who have been ostracized and marginalized. Come, all of you who have been indifferent in the face of racial injustice.

Come, all of you who have prophetically challenged racism. Come, all of you who have perpetrated acts of racial injustice.

Come all and receive rest for your weary souls. Come to the fountain of life and receive grace upon grace.

Triune God, in whom we see the perfect interpersonal relation of love as Father, Son, and Holy Spirit, we come responding to your love and rejoicing knowing as we come to you, none will be turned away.

As church, we confess the sin of racism and condemn racist rhetoric and the ideology of white supremacy. God, have mercy.

God, have mercy on us.

As church, we confess, repent, and reject the times when this church has been silent in the face of racial injustice. God have mercy.

God, have mercy on us.

Racism is deeply ingrained within the Lutheran and Anglican traditions and histories. It is deeply embedded within the individual congregations predominately white, members continue to foster stereotypes and support policies that actively hurt people of colour. God have mercy.

God, have mercy on us.

As church, we declare that the enslavement of Black bodies and the removal of Indigenous Peoples established racism in Canada, not ignoring the large-scale internment of “enemy aliens,” including

German or Austro-Hungarian nationality, where the majority were Ukrainian; Italian Canadians; more than 3,000 German and Austrian Jews were interned in guarded camps in Ontario, Quebec, and New Brunswick; 21,000 Japanese Canadians were expelled from their homes, even though 60 percent were Canadian-born and 77 percent were Canadian citizens. This is a truth our nation and our church continue to fully embrace. God, have mercy.

God, have mercy on us.

Rooted in slavery, racism is manifested through the history of racial segregation practices, the Indian Act, and government policies. These practices continue to minimize the common humanity of Indigenous Peoples, the terror of racially based violence, and the disproportionate incarceration of people of colour. God, have mercy.

God, have mercy on us.

We have accepted practices in our churches and our society that privilege whiteness over diversity and equity. We have been complicit in how racism continues to exclude and harm people of colour. We cry out to you,

hear our lament, O God.

When one part of the body of Christ hurts, the whole body hurts. As we listen to people who are harmed by racism, we call to you,

open our hearts, O God.

As we reflect on our daily interactions with people and communities of colour, we call to you,

open our hearts, O God.

As we reconsider what we have been taught about race and racism, we call to you,

open our hearts, O God.

As we contemplate what we have done and what we have left undone, we call to you,

open our hearts, O God.

As we labour to create a loving and safe community for our siblings of colour, we call to you,

open our hearts, O God.

Holy and merciful God, as your people we recommit ourselves to loving one another as you have loved us. Prepare us for this time of listening and discovery. We pray in the name of the one who has made us one, Jesus Christ our Lord.

Amen.

MUSIC INTERLUDE

The Journey of Jesus

[Invite the children to join you at the front. Posters will be lying on the floor – pick one up at a time]



Story

Poster 1

Jesus' Birth and Growth

(Matthew 1:18–25; Luke 2: 1–7)

**In the beginning, the baby was born. God chose Mary to be the mother of God.
Listen carefully! Listen to the words.**

God chose Mary to be the mother of God, and the Word was born a wordless child. When the baby looked up into the face of the Mother Mary, he already saw the cross. When he looked into the face of the Father Joseph, the cross was there, too.

[In Mary's face, trace the cross with your index finger along the line of the nose to the mouth and then the line from eye to eye. Repeat for Joseph's face.]

The Mother Mary and the Father Joseph held the baby close.

[Trace a circle around the whole family.]

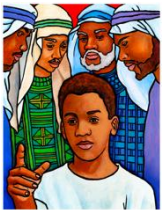
They kept the baby warm. They gave the baby everything he needed, and the baby began to grow.

Now I wonder if there is anything “on this table?” that you can bring and put beside this picture to help us tell more about this part of the story.

Look around and see. I will go around the circle and ask each one of you if you would like to go and get something to put beside the picture of the baby to show more of the story.

[While the children are selecting things, attach the poster to the first box]

MUSIC INTERLUDE



Poster 2

Jesus is Lost and Found
(Luke 2:41–52)

The baby grew and became a boy. When he was about twelve years old, he went with the Mother Mary and the Father Joseph and with many other people from their village of Nazareth to the great city of Jerusalem to keep one of the high holy days.

When the celebration was over, the people from Nazareth started on the road toward home. Suddenly, Mary and Joseph discovered that Jesus was not there! They thought he had been playing with other children from their village as they walked together. They hurried back into the great city of Jerusalem to find him. Mary and Joseph looked in the dark and narrow streets. They looked in the marketplace where they had bought their food. They looked where they had spent the night. They looked everywhere . . . for three days and three nights!

Finally, they even looked in the Temple—and there he was, talking to the priests of the Temple.

When he spoke, they listened, because he knew so much. When they spoke, he listened, because he wanted to learn more. Mary and Joseph then asked Jesus the question all parents ask their children, the question you can never answer: “Why did you do this?” And Jesus said something very strange. He said, “Didn’t you know I would be in my Father’s house?” Mary and Joseph did not understand. Their house was in Nazareth, where Joseph’s carpenter shop was. They did not understand, but they did not forget.

I wonder if anyone here has ever been lost? Found?

Now I wonder what there is “on the table” that can help us tell more about this story. Look around and see if you see something. I will go around the circle and invite you to go and get something to put by the picture of the boy who was lost and found or the picture of the Christ Child to help us tell more. You can also move something from the first poster if you like too.

[While the children are selecting things, attach the poster to the second box]

MUSIC INTERLUDE



Poster 3

Jesus' Baptism and Blessing by God

(Matthew 3:1–17; Mark 1:1–11; Luke 3: 21–22; John 1:29–34)

Jesus grew and became a man. When he was about thirty years old, he went to the River Jordan, where his cousin, John, was baptizing people. *[Point to John.]*

All you can see is his hair.

Do you see John? You can just see the back of his head. He was a wild man!

Jesus waded into the river until he was face to face with John. He said, “Baptize me.”

John looked at Jesus as if for the first time. Now he saw who he really was. “How can I baptize you? You are the Messiah, the One we have been waiting for. You must baptize me.”

“No. It is written that you will come before me and prepare the way. Baptize me.”

Jesus went down into the darkness and chaos of the water.

[Cover Jesus' face with one of your hands. Remove your hand.]

When John lifted him back up into the light, there were people there who said they saw something like a dove come down from heaven and come close to him.

[Trace the outline of the dove at the top of the poster.]

There were also people there that day who heard a voice. The voice said, “This is my beloved son, with whom I am well pleased.”

After Jesus was baptized, he went on across the River Jordan into the desert. He stayed there for forty days and forty nights to learn more about who he was and what his work was going to be.

Now I wonder what there is “on the table” that can help us tell more about this story. Look around and see if you see something. I will go around the circle and invite you to go and get something to put by the picture of the boy who was lost and found or the picture of the Christ Child to help us tell more. You can also move something from the other posters if you like too.

[While the children are selecting things, attach the poster to the third box]

Song

Thuma Mina

ELW 809

**Text: South African traditional*

Leader:

Thuma mina.

All:

Thuma mina, thuma mina.

Thuma mina, Somandla

**Poster 4**

Jesus' Desert and Discovery Experience
(Matthew 4:1–11; Mark 1:12; Luke 4:1–13)

Jesus went into the desert to discover more about who he was and what his work was going to be. He was there for forty days and forty nights. There was little to eat or to drink.

One day he heard a voice. It said, “Why don’t you turn one of those stones over there into bread and have something to eat?”

Jesus said, “No. To be a real human being, we need more than just bread to eat.”

Suddenly, it was as if Jesus were on top of the great Temple in Jerusalem. The voice came back, “If you are really the Son of God, why don’t you jump and see if God sends the angels to catch you before you hit the stones below?” Jesus said, “No. We do not need to test God.”

Then, it was as if Jesus could see all the kingdoms of the world. The voice came back again:

“If you will follow me, I will make you king over all these kingdoms.” Jesus said, “No. I am to be a king, but not that kind of king.”

Then the voice went away. Jesus went back across the River Jordan and began to do his work.

I wonder if anyone here has discovered who they are and what their work is going to be?

Now I wonder what there is “on the table” that can help us tell more about this story. Look around and see if you see something. I will go around the circle and invite you to go and get something to put by the picture of the boy who was lost and found or the picture of the Christ Child to help us tell more. You can also move something from the other posters if you like too.

[While the children are selecting things, attach the poster to the fourth box]

SOLO**To the Desert Follow Me****(OL #30143262)****Poster 5**

Jesus as Healer and Parable-Maker
(Matthew 4:23, Matthew 13:1–35; Mark 1:32–34; Mark 4:1–34; Luke 4:38–44; Luke 8:4–15; John 5:1–18; John 10:1–42, and many more!)

Jesus came back across the River Jordan and began to do his work . . . but what was his work? His work was to come close to people, especially the people no one else wanted to come close to. See? He has come close to this blind man; he is so close that he has touched the blind man’s eyes. *[Point to the blind man.]*

When Jesus came close to people, they changed. They could see things they had never seen before. They could do things they had never done before. They became well.

Jesus also told Parables. Finally, he knew that he had to become a Parable, so he turned toward Jerusalem for the last time.

I wonder if anyone has come close to people—especially people no one else wanted to come close to?

Now I wonder what there is “on the table” that can help us tell more about this story. Look around and see if you see something. I will go around the circle and invite you to go and get

something to put by the picture of the boy who was lost and found or the picture of the Christ Child to help us tell more. You can also move something from the other posters if you like too.

[While the children are selecting things, attach the poster to the fifth box]

SONG

Let Streams of Living Justice

Vs. 1-2 CP 575

Let streams of living justice flow down upon the earth;
give freedom's light to captives, let all the poor have worth.
The hungry's hands are pleading, the workers claim their rights,
the mourners long for laughter, the blinded seek for sight.
Make liberty a beacon, strike down the iron power;
abolish ancient vengeance: proclaim your people's hour.

For healing of the nations, for peace that will not end,
for love that makes us lovers, God grant us grace to mend.
Weave our varied gifts together; knit our lives as they are spun;
on your loom of time enroll us till our thread of life is run.
O great Weaver of our fabric, bind church and world in one;



Poster 6

Jesus Offers the Bread and Wine

(Matthew 26:17–29; Mark 12:12–16; Luke 22:7–13)

Jesus went to Jerusalem for the last time. It was the time of the Passover, so the city was full of people from many different lands. They thought Jesus was coming to be king, but they weren't paying attention.

He wasn't riding a great white horse like a king. He wasn't being carried by soldiers. He was riding on a donkey, and it wasn't even his. He had to borrow it.

Still that Sunday when Jesus came into Jerusalem, people waved palm branches, which were a sign of kings.

On Monday, Tuesday, and Wednesday, Jesus went into the Temple to teach. Every night he went back to the Mount of Olives with the Twelve.

The people watched him and whispered that the Mount of Olives was where angels were supposed to come down to make an army to drive away the Roman soldiers.

The Temple guards said, "On Thursday we will take Jesus." But on Thursday, they could not find him. That evening, Jesus and the Twelve hurried through the dark streets to a house. They climbed up the stairs to an upper room and shared their last supper together.

After they had everything they wanted to eat, Jesus took some bread and gave thanks to God for it. Then he broke it and said something like, "Whenever you break the bread like this and share it, I will be there." He also took a cup of wine, gave thanks to God for it, and said, "Whenever you share a cup of wine like this, I will be there."

[Point to the bread and the wine as you mention them.]

What was he talking about? He was always saying things like that. How could they know?

Still, they did not forget, and later they would understand. Suddenly, Judas, one of the Twelve, got up and left. The rest sang a hymn and then went to the Garden of Gethsemane on the Mount of Olives. Jesus wanted to pray. When he was finished, he joined the Twelve, but Judas came out of the dark and greeted him with a kiss on the cheek.

[Touch the side of Jesus' face.]

This was a signal for the Temple guards to take him. They came out of the shadows and took Jesus away with them into the night. The Twelve also disappeared into the darkness.

Now I wonder what there is “on the table” that can help us tell more about this story. Look around and see if you see something. I will go around the circle and invite you to go and get something to put by the picture of the boy who was lost and found or the picture of the Christ Child to help us tell more. You can also move something from the other posters if you like too.

[While the children are selecting things, attach the poster to the sixth box]

SONG

Here Is Bread

Vs. 1-2 SNC 229

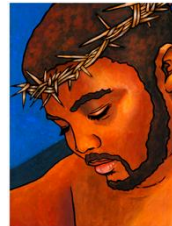
Here is bread, here is wine,
Christ is with us, he is with us.
Break the bread, taste the wine,
Christ is with us here.

Refrain

In this bread, there is healing,
in this cup is life forever.
In this moment, by the Spirit,
Christ is with us here.

Here is grace, here is peace,
Christ is with us, he is with us.
Know his grace, find his peace,
feast on Jesus here. *Refrain*

**Poster 7 (Make sure can only see Jesus with crown of
The One Who Was Easter and Still Is
(Matthew 26:30–28:10; Mark 14:26–16:8; Luke 22:39–
18:1–20:31)**



thorns)
24:12; John
Jesus was
Jesus died.

The night was long and confusing. The next day, taken outside the walls of the city and crucified. That afternoon, The sky grew dark. Point to the dark sky.

Jesus was taken down from the cross and buried in a cave. A great stone was rolled into the opening of the cave to close it like a door.

Saturday was so quiet you could almost hear the earth breathing. On Sunday, it was the women who had the courage to go to the tomb just to be close to Jesus. They wanted to remember everything, even if it was sad. When they came to the tomb, they found that the stone had been rolled away. When they looked inside the tomb was empty.

Jesus had died on the cross, but somehow, he was still with them as he is with us, especially in the bread and the wine.

[Turn the poster slowly here; point to the bread and wine.]

When you look at this side (*crucifixion*) you know that the other side is there (*Easter*).

When you look at this side (*Easter*), you know that this side (*crucifixion*) is there, and you cannot pull them apart.

[Turn the poster slowly back and forth as you describe the Faces in this part of the story, showing first one side, then the other. Finally, turn the edge of the poster toward the children and “try” to pull the two sides apart.]

This is the Wonder of Easter . . .

[Lean the poster against the seventh box with the face of the Risen Christ facing up.]

[Sit back and enjoy the complete story laid out in a line, then look puzzled.]

Wait a minute. There's something wrong. Here's the beginning . . . the middle . . . and the end.

[Point to each part as you call attention to the linear layout of the story. Pick up the seventh poster and turn it to the crucifixion side.]

Look! If we have only this side, the story has an end . . .

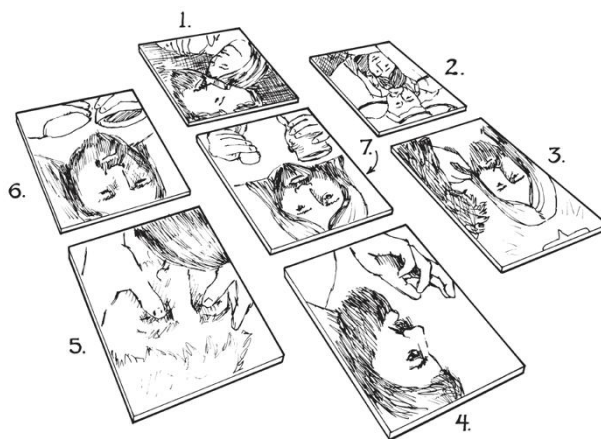
[Turn the poster over to the Easter side and show it to the children.]

. . . but there is also this side.

The ending is also a beginning, so we can't leave the story in a line.

Let's see what we can do.

[Attach the seventh poster (Easter side out) and Move the boxes around to arrange them like the image below]



The Circle of Faces (Storyteller's Perspective)

**Now the story
can go on forever.**

[Sit back and reflect silently for a moment]

Change my heart, O God; make it ev - er true.
Cám - bia - me, Se - ñor, con tu gran po - der.

Last time / Última vez.
 Change my heart, O God; may I be like you.
*Haz - me co - mo tú, *tu - yo quie - ro ser.*

You are the Pot - ter; I am the clay.
Tú el al - fa - re - ro; yo el ba - rro soy.

Mold me and make me; this is what I pray.
**tuya So - lo a tu i - ma - gen quie - ro siem - pre ser.*

Refrain

**Change my heart, O God,
 make it ever true.**

**Change my heart, O God,
 may I be like you.**

**You are the Potter,
 I am the clay.**

**Mold me and make me,
 this is what I pray. *Refrain***

PRAYERS OF THE PEOPLE

How good it is to sing praises of your goodness, God; even when we feel ashamed of our fellow humans who in past initiated, participated, sustained and perpetuated the forcible removal of over 10 million Africans from their homes for trade across the Atlantic?

We come with many names: terms of endearment that we cherish and labels that we seek to one day destroy.

But you call us by one name, Beloved. We remember your healing acts of salvation.

We remember how you gathered the dislocated and dispersed Black peoples in Nova Scotia and Ontario to build communities and relearn cultures that were torn away.

We remember the Maroons, who with their hands built a mighty fortress on a hill.

We remember Viola Desmond, Carrie Best, John Freeman Walls, Harriet Tubman, Chloe Cooley, Frederick Douglass, Rosa Parks, Leonard Braithwaite, Michaëlle Jean, Samuel Sharpe, Marcus Mosiah Garvey, Nanny of the Maroons, and other heroes and she-roes, that their actions have brought freedom and equality closer to Black people in our society.

We remember how your everlasting love healed the self-esteem and rebuilt the self-worth of Black peoples who were stripped of their human rights and dignity.

We remember that you continue to heal the brokenhearted and bind up the wounds of those who have been wounded, abused, and denied because of the shade of their skin, even today.

Like Moses,

Give us the courage to confront the systems that hold people captive and prevent them achieving their full potential.

Like Elijah,

Help us to be zealous in our calls for the deliverance of your people.

Like Jesus,

Give us the grace to follow through on our plans to be an anti-racist denomination and make the sacrifices necessary to make this a reality.

We offer to you all the things that we can no longer carry on our own: our burdens, our worries, and our concerns. We offer to you all the situations that we feel ill-equipped for. We pray specifically for **Emily S.; Shari R.; Brian O.; Cinde C.; Rowan C.; Anthony R.; Sandy R.; David C.; Joyce O.; Kathy L.; Josie H.; Kathleen F.; Doris R.; Martine D.; Gail C.; Sue W.; John P.**

When we join with Habakkuk (1:1–4) and complain, “O Lord, how long shall I cry for help, and you will not listen? Or cry to you ‘Violence!’ and you will not save? Why do you make me see wrongdoing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous—therefore judgment comes forth perverted.”

Help us to hear the words of the prophet (Habakkuk 2:3): “For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay.” Strengthen our weary souls, and remind us once more that you fight with us and you will never leave us nor forsake us in the struggle. Give us a double share of your Spirit to carry out this calling.

When we see injustice and unjust acts in our community, let the light of Christ that changed us through us change the world...

...and remind us that it takes ONE voice to initiate change. Amen.

PEACE

The peace of the Lord be always with you.

And also with you.

Share a sign of peace while respecting individual preferences.

OFFERTORY HYMN Bridge the Gap, Mend Broken Places

This hymn in support of reparations for slavery, is written in a popular lyrical meter (8.7.8.7.D) that enables it to be sung using many different hymn tunes.

**Bridge the gap, mend broken places,
Heal the wounds of long ago.
Tragedies ignored won't leave us.
Painful his-t'ries must be told.
Slave-ry still ensnares God's people.
Even now, race wars we fight.
Generations past have lived it.
Still today, we glimpse their plight.**

**Policies of old diminish
persons and communities.
Chains of economic bondage
keep God's people less than free.
Health care, housing, education
prove injustice ages old.
For the sake of liberation
we must make our witness bold!**

**What's been sewn in hate, unquestioned,
what's been buried seeks the day.
What's been hid will be uncovered.
God will judge and make things right!
Reparation, true confession,
calls us to repair our ways.
Sins of forebears, named and reckoned—
Our true path to greater days**

**We, who follow Christ's compassion,
we, who love for Jesus' sake,
must reclaim the way of justice
must make good the claims we make.
True repentance seeks new vistas,
higher ground on which to stand.
Sacrificial love seeks justice,
heals all people in this land.**

Reprinted From Reparations: A Process for Repairing the Breach

PRAYER OVER THE GIFTS

Abundant God, as the grain once scattered in the fields and the grapes once dispersed on the hillside are now united on this table in bread and wine, so, may your whole Church soon be gathered together from the corners of the earth into your kingdom. **Amen.**

EUCCHARISTIC PRAYER

God be with you.

And also with you.

Lift up your hearts.

We lift them up to God.

Let us give thanks to our God.

It is right to give our thanks and praise.

You are worthy of our thanks and praise, God of truth, for you made us in your image and redeemed us through your Son. You taught us by your prophets to work for that day when justice, mercy and peace will reign. Let the day come quickly when the walls that separate us are broken down, and when suffering and oppression, racism and discrimination will be no more. As we watch for the signs of your kingdom on earth, keep us faithful in prayer and active in service, until all your people rejoice with the angels in heaven, saying:

Holy, holy, holy Lord,

God of power and might:

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

God of our weary years, God of our silent tears,
you have brought us this far along the way.

In times of bitterness, you did not abandon us,
but guided us into the path of love and light.

In every age, you sent prophets to make known your loving will for all humanity.

The cry of the poor has become your own cry;
our hunger and thirst for justice is your own desire.

In the fullness of time,
you sent your chosen servant to preach good news to the afflicted,
to break bread with the outcast and despised,
and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples,
saying: Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup,
gave thanks, and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and all people for the forgiveness of sin.
Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup we proclaim the Lord's death until he comes.

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

Remembering, therefore, his death and resurrection,
we await the day when Jesus shall return
to free all the earth from the bonds of slavery and death.

Come, Lord Jesus! And let the church say,

Amen.

Send your Holy Spirit, our advocate,
to fill the hearts of all who share this bread and cup
with courage and wisdom to pursue love and justice in all the world.

Come, Spirit of freedom!

And let the church say,

Amen.

Join our prayers and praise with your prophets and martyrs of every age, that, rejoicing in the hope of the resurrection, we might live in the freedom and hope of your Son. Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, almighty God, now and forever.

Amen.

THE LORD'S PRAYER

Let us pray as Jesus has taught us, with music coming from the Land of the Holy One, we sing:

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as 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.

BREAKING OF BREAD

We break this bread to share in the body of Christ.

We, being many, are one body, for we all share in the one bread.

INVITATION

Come,

We who are ready and willing;

Come,

We who are weary and burdened;

Come,

We who feel different or at the margins;

Come,

Come all who are unsure or uneasy.

Come,

Into the presence of the One who made us.

Come,

Into the gaze of the One who sees us, who recognises us

And who knows us more than we know ourselves.

Come,

Into the loving embrace of God our maker, redeemer and sustainer.

Come, and find peace.

Come, and find love.

Come, and be found by God, who loves us one and all.

God, we come into your presence;

Jesus, we come to your table;

Holy Spirit, we come at your invitation.

God most holy, three in one,

Meet us here, we pray.

Amen.

For all is now ready. The gifts of God for the people of God.

Thanks be to God.

PRAYER FOR SPIRITUAL COMMUNION

With those joining us online, I will lead the Prayer for Spiritual Communion: In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, O Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of your Body and Blood, I implore you to come spiritually into my heart. Cleanse and strengthen me with your grace and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. **Amen.**

LAMB OF GOD

Lamb of God:

From Mass of the Holy Family - Yusuf Khill – Palestine

Ya ha - ma - la - Lah al - ha - mel kha - ta - yal -
O Lamb of God, you take a - way the

'a - lam Ir - ham na.
sins of the world, have mer - cy on us.

Ya ha - ma - la - Lah al - ha - mel kha - ta - yal - 'a - lam
O Lamb of God, you take a - way the sins of the world,

im - nah - na - sa - lam, im - nah - na - sa - lam, im - nah - na - sa - lam.
grant us your peace, grant us your peace, grant us your peace.

*Rice wafers are available. Receiving in one kind is receiving the fullness of God's grace. The Common Cup is available for those who wish to receive it. **Please Note: Intinction is not allowed.***

COMMUNION HYMN

When the Hungry Who Have Nothing

SNC 134

When the hungry who have nothing share with strangers;
when the thirsty give us drink, asking no price;
when in weakness, we still strengthen one another:
God goes with us on the pathways of our lives.
God goes with us on the pathways of our lives.

When the suffering find their comfort in our caring;
when their hope springs from a hope that never tires;
when all hatred melts in embers of our loving:
God goes with us on the pathways of our lives.
God goes with us on the pathways of our lives.

When a spirit of rejoicing fills us deeply;
when the truth rings from our lips, stronger than lies;
when we honour Christ's example to live simply:
God goes with us on the pathways of our lives.
God goes with us on the pathways of our lives.

When true goodness makes each home a hallowed shelter;
when the war-torn offer peace, blessed and wise;
when each stranger is our brother or our sister:
God goes with us on the pathways of our lives.
God goes with us on the pathways of our lives.

PRAYER AFTER COMMUNION

God of grace, we have received the memorial of the death and resurrection of your Son. May your love, poured into us, bring us to your promises. We ask this in the name of our Redeemer Jesus Christ. **Amen.**

DOXOLOGY

Glory to God, **whose power, working in us, can do infinitely more than we can ask or imagine.**
Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

BLESSING

God who goes before us,

Send us out to do your work of loving others as we ourselves hope to be loved.

God who is behind us,

Protect us and watch over us as we continue to work for justice and peace.

God who is above us,

May your will be done on this earth and in all the places we find ourselves.

God who is below us,

Steady our feet as we walk towards justice for all. Amen.

ANNOUNCEMENTS

Blessing Song:

**May the Lord rejoice with you, may the Lord bless you,
and make his face to shine upon you, the God of Heaven loves you.**

COMMISSIONING & BENEDICTION (reach and hold hands or hand on shoulders)

Although the road is long and the journey is hard, although the mountains are too high and the valleys are too low,

By your grace, give us hope.

By your power, give us strength.

By your mercy, give us wisdom

so that we may continue to go where you lead us, until all your children are safe from harm.

May we go with your light shining in us, as we carry justice and equality into the world to bring about change with our voice. Amen.

SENDING HYMN

May the God of Hope Go With Us

VU 424

**May the God of hope go with us every day,
filling all our lives with love and joy and peace.
May the God of justice speed us on our way,
bringing light and hope to every land and race.**

Refrain

**Praying, let us work for peace,
singing, share our joy with all,
working for a world that's new,
faithful when we hear Christ's call.**

**May the God of healing free the earth from fear,
freeing us for peace, both treasured and pursued.
May the God of love keep our commitment clear
to a world restored, to human life renewed. *Refrain***

DISMISSAL

Go in peace to love and serve the Lord.

Thanks be to God.

Join us for refreshments in Steacy Hall for fellowship after the 9:30 a.m. service.

Readings for Next Sunday, March 1st, 2026

Genesis 12:1-4a; Psalm 121; Romans 4:1-5; 13-17; John 3:1-17

Sharing in our liturgical ministry today at 8:00 am:

Sidesperson: Ken McMillan
Readers: Sylvia Shortliffe and Michael Norman
Liturgical Min: John Merritt

Sharing in our liturgical ministry today at 9:30 am:

Sidespeople: Peter Newlands and Linda Phillips
Readers: Mary Oliarnyk and Sarah Brown
Intercessor: Patricia Fox
Liturgical Min: Gaétan Haché
Euch. Mins: Laurie Jamieson and Marcie Taylor
Servers: Darien, Mary and Jacqueline
Hospitality: Pierrette von Boltensstern, Scott Sorenson and Karen Blackie

Our Diocesan Prayer Cycle:

- Our Diocesan Partners: Communion Forest and Compass Rose Staff at Ascension House, including the Diocesan Archivist

Our Anglican (ACC), Lutheran (ELCIC) and Moravian (MOR):

- **ACC** The Most Rev. David Edwards, Archbishop, and the clergy and people of the Diocese of Fredericton
- **ELCIC** The dean, council, and congregations of the Grand River and Thames Areas of the Eastern Synod
- **MOR** The anniversary of the founding of the Unitas Fratrum (or Unity of the Brethren) on March 1, 1457, in Bohemia.
- **TOGETHER** An end to human trafficking and modern slavery

Credits: All Saints Anglican Church Westboro's Church CCLI License Number is 11196799 and One License Number is A-728801. Readings from the New Revised Standard Version of the Bible. Psalm reprinted from A Liturgical Psalter, General Synod 2016 edition, the psalter of the Book of Alternative Services emended for contemporary liturgical use. Liturgical texts based on "Coat of Many Colours," Racial Justice Sunday resource published by Churches Together in Britain and Ireland. Interchurch House. Eucharistic Prayer based on resource from Evangelical Lutheran Church in America https://download.elca.org/ELCA%20Resource%20Repository/End_Racism_Sunday.docx. Front cover a design from ASW Parish office.

Weekly News from All Saints' Westboro

February 23rd – February 28th

This Week

Saints Alive

Tuesday	1:00 pm to 4:00 pm		Food Bank
Wednesday	9:30 am	Quilters	Room 7/8
	10:00 am to 2:00 pm		New-to-You Shop
	10:30 am	Eucharist	Chapel
Thursday	12:30 pm to 2:00 pm	Choir	Church
	4:00 pm to 7:00 pm		Food Bank
	4:30 pm to 5:30 pm	Centering Prayer	Chapel
Saturday	10:00 am to 2:00 pm		New-to-You Shop

Upcoming Events

TODAY! Bring back Palm crosses. Since we are not gathering in person until **February 22nd**, you may wish to keep your palm crosses until we return to the church building. You can also keep them for next year. The Parish Office is open from Mondays to Fridays, 9:00 am to 3:00 pm.

Gran Aid Project: There are a large number of Gift cards remaining, in denominations of \$25 and \$50. You can contact Janet Holgate through the Parish Office.

Coldest Night of the Year – Saturday, February 28th at 4:00 pm at All Saints' Westboro: Walk with us (2 or 5 km) or donate to support Cornerstone Housing for Women. Parish-wide event. There are hot drinks and chili afterwards in Steacy Hall. If you would like to join the team or donate, search for All Saints' Westboro (team). See poster for QR code. <https://cnoy.with.me/AllSaintsWestboro> **We are looking for co-leaders to organize our walkers.** Janet Currie-Kelk will help with coordination.



MUSIC: March 1st is a Sing a New Song! Sunday! We invite you to meet the choir in the sanctuary before the service, at 8:45am, to learn a simple anthem that we will sing during the service. Pre-registration is not necessary, but please contact Lauren at music@allsaintswestboro.com with any questions. All voices welcome!