

**CENTRAL UNITED CHURCH**  
**Lunenburg, Nova Scotia**  
**February 8<sup>th</sup>, 2026 – 5<sup>th</sup> Sunday after Epiphany**

**Minister:** Rev. Daniel MacDonald

**Minister of Music:** John Scott

**Lay Reader:** Jo Mallett

**Greeters:** Carolyn & Oliver Levy

Email: [centralsecretary@bellaliант.com](mailto:centralsecretary@bellaliант.com)

Website: [www.centralunitedlunenburg.ca](http://www.centralunitedlunenburg.ca)

VU: Voices United (red book)

MV: More Voices (spiral-bound book)

*We welcome and celebrate human diversity - including spirituality, ethnicity, gender and sexual orientation. Here, people of any faith or none can question and discover the sacred in life through openness, struggle, laughter, prayer and music.*

**Prelude**

**Gathering Music:** “*Welcome Into This Place*”

Music score for "Welcome Into This Place" in 4/4 time, featuring four staves of music with lyrics:

Wel - come in - to this place. Wel - come in - to this

bro - ken ves - sel. You de - sire to a - bide in the

prais - es of Your peo - ple, so we lift our hands and we

lift our hearts, as we of - fer up this praise un - to Your name.

Words & Music  
Orlando Juarez

**Lighting of the Christ Candle**

## **Call to Worship:**

What does it mean to be salt and light to the world?

**Salt enhances. Light shines.**

So, what does it mean to be salt and light to the world?

**It means elevating all that is good.**

**Enhancing all that is right.**

**Encouraging all that is just.**

**It means shining in the back rooms of oppression.**

**Shining in the prisons of fear.**

**Shining in all places that have no hope.**

So, this is what it means to be salt and light to the world.

**Yes, and we are Christ's people -**

**salt and light -**

**hope and wonder-**

**in and with the world.**

So, then, as salt and light,

as hope and wonder,

let's worship God together!

**Amen!**

**Hymn:**           *“The Church’s One Foundation”*

**VU #331**

## **Words of Welcome and Acknowledgement of Land**

### **Prayer for Renewal:**

**Holy One,**

**we come into this morning carrying the weight of our days—**

**the strain we feel in our bodies,**

**the struggle we witness in our neighbours,**

**the burdens that press in on our shared life.**

**Draw near to us, we pray and gather our scattered breath.**

**Steady our trembling places.**

**Kindle in us a courage that does not look away.**

**lift from us the habits that keep us from seeing**

**one another clearly,**

**and break the patterns that bind us to what harms.**

**Lighten our spirits and dance as a flame within us.**

**Then remake us into beacons of your justice and joy, we ask,**

**even as we name in our hearts**

**all that keeps us from shining these days...**

# A Time for Silent Reflection and Prayer

## Words of Assurance

Hymn: *"My Help Cometh From The Lord"*



Geraldine Woods

I will look to the hills from whence com eth my help. My  
help com-eth from the Lord. I will look to the hills from whence  
com-eth my help. My help com- eth from the Lord. My  
help com-eth from the Lord. 1. 2. He will not suf - fer thy  
foot to be moved. He that keep - eth thee shall nei - ther  
slum - ber no sleep. The Lord is thy shade up -  
on thy right hand. He shall pre -  
serve thy soul for ev - er - more. D.S.  
*Coda*  
help com-eth from the Lord. My help com-eth from the Lord.

## Scripture Reading:

*Gospel:*

Matthew 5:13-16

*First Testament:*

Isaiah 58:1-12

**Hymn:** *“Amen Siakumdumisa (Amen, We Praise Your Name O Lord)”*

Xhosa pronunciation

*A-men see-ah-koo-doo-mee-sah*

*A-men, bah-woh (amen, father)*

Stephen Cuthbert Molefe

The musical score consists of four staves of music in G clef, 4/4 time, and a key signature of one flat. The lyrics are written below each staff, alternating between Xhosa and English. The Xhosa lyrics are in parentheses.

Staff 1: A - men, we praise your name, O God!  
(A - men si - a - ku - du - mi - sa!)

Staff 2: A - men, we praise your name, O God!  
(A - men si - a - ku - du - mi - sa!)

Staff 3: A - men, a - men. A - men, a - men.  
(A - men ba - wo. A - men ba - wo.)

Staff 4: A - men, we praise your name, O God!  
(A - men si - a - ku - du - mi - sa!)

## Sermon

**Hymn:**

*“When Hands Reach Out Beyond Divides”*

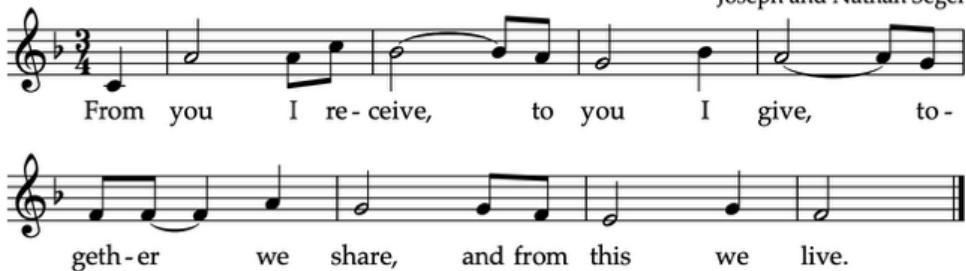
**MV #169**

**We Celebrate the Life and Work of our Community**

## We Share Our Offerings

Offertory Hymn: *“From You I Receive”*

Joseph and Nathan Segel



From you I re - ceive, to you I give, to -  
geth-er we share, and from this we live.

## Dedication of Our Gifts:

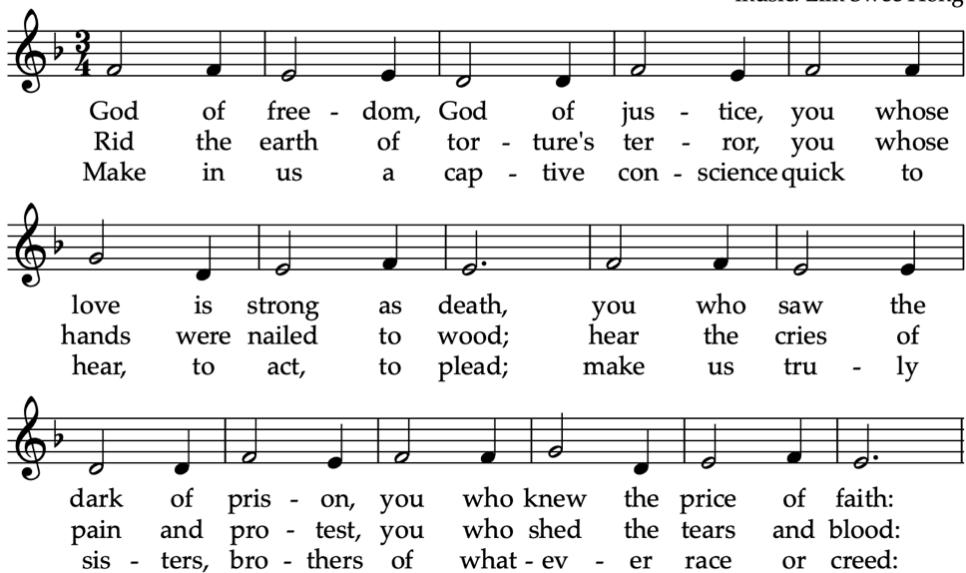
The gifts we bring are a sign of the fast we choose.

May these gifts of time, of talent, of treasure and of presence,  
enable us to join you, O God in repairing breaches,  
restoring communities, loosing the bonds of injustice  
and satisfying the needs of the afflicted,  
both here in Lunenburg and around the world.

In Jesus' name, we ask it. Amen.

## Sung Invitation to Prayer - *“God of Freedom, God of Justice”*

words: Shirley Erena Murray  
music: Lim Swee Hong



God of free - dom, God of jus - tice, you whose  
Rid the earth of tor - ture's ter - ror, you whose  
Make in us a cap - tive con - science quick to  
  
love is strong as death, you who saw the  
hands were nailed to wood; hear the cries of  
hear, to act, to plead; make us tru - ly  
  
dark of pris - on, you who knew the price of faith:  
pain and pro - test, you who shed the tears and blood:  
sis - ters, bro - thers of what - ev - er race or creed:

## Prayers of the People

### The Lord's Prayer

**Closing Hymn:**      *"This Little Light of Mine"*

*This little light o'mine, I'm goin' let it shine.  
 Everywhere I go, I'm goin' let it shine.  
 Deep down in my soul, I'm goin' let it shine.  
 Hide it under a bushel? No! I'm goin' let it shine.  
 Building up a world, I'm goin' let it shine.*

## Commissioning and Benediction

### Postlude

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*Some of our prayers today were adapted for our use from those first written by Rev. Richard Bott and Rev. Michael Anthony Howard.  
 Used with gratitude and permission.*

## BACK “WORDS” #14 CYC BUILDING/OPENING

By Brian Jobb

I misspoke (or miswrote?) about Rev. MacNaughton departing before the building was finished but that was not so (BW #13). When did he leave? Read on. His drive and enthusiasm, along with that of General Chairman, Dr. Harold Uhlman, was instrumental in having the CYC built.

In September 25, 1973, a contract was awarded to D & E Industries in the amount of \$108,000 for the construction of our new CYC. In addition, the architect, Allan Duffus, had a fee of approximately \$7,000.00. The sod turning ceremony took place on October 1, 1973 with the CYC in an advanced stage of construction at that time. The contractors hoped to complete the extension by March 1974.

“The CYC was officially opened and dedicated on Sunday, June 2, 1974 with a very impressive service conducted by the Rev. D. MacNaughton. Many friends and visitors from other churches attended the service. After the service a buffet luncheon was held in the assembly hall and an Open House for the public in the afternoon.” (Board of Trustees/Annual Report – 1974)

Rev. MacNaughton departed for Truro in July 1974.

The actual completion of the building was in August 1974 with full use in that fall.

## AFRICAN HERITAGE MONTH

### *Strength in Unity: Moving Forward with Purpose, Prosperity, Power, and Progress.*

The **Jamaican Maroons** (formerly enslaved people of African ancestry and their descendants) from Trelawny Town in the mountains of northwestern Jamaica were forcibly transported to the British colony of Nova Scotia. After the convoy arrived here in April 1796, the Maroons found work rebuilding and strengthening the Halifax fortifications at the Citadel. The Maroons moved a few months later to lands in Preston township purchased with funds from the Jamaican government. There, they faced considerable pressures to convert to Christianity, adopt settler agriculture, and undertake hard manual labour for low wages. The Maroons responded in different ways, which included withholding their labour in protest. The British offered rewards for the capture of Maroon leaders, including Leonard Parkinson. Disagreement exacerbated existing divisions within the community and resulted in a small number leaving Preston for Boydville (southeast of upper Sackville). For years, the Maroons tirelessly petitioned for the freedom to leave Nova Scotia. In the end, the British arranged for their migration to Sierra Leone. Given the choice, the Maroons would have rather returned to the mountains of northwestern Jamaica. 550 women, men and children were aboard the transport ship HMS Asia when it anchored off the coast of Freetown on 30 September 1800, with a small number of Jamaican Maroons remaining in Nova Scotia. The pride, resistance, self-determination, and unique cultural identity of the Maroons gained new significance in the second half of the 20th century within the contexts of social movements for greater civil rights and recognition of the diverse histories, cultures, and achievements of African-descended peoples. In August 2024, a commemorative plaque was unveiled at the Halifax Citadel National Historic Site, recognizing the Jamaican Maroons.



for their forced journey, hard labour and enduring spirit, marking a significant part of African Nova Scotian history. A strong relationship between Annapolis Valley farmers and Jamaica remains to this day, with many seasonal workers finding employment here.

#### JAMAICAN MAROONS IN NOVA SCOTIA

The Maroons Of Trelawny Town, formerly enslaved people of African ancestry and their descendants, lived in the Cockpit Country region of Jamaica. After the Maroon War (1795-1796), the British colony exiled more than 500 Of them to Nova Scotia. Here, they maintained a strong sense Of community, While facing pressures to assimilate and demands for their labour. including at the Citadel. For years, they petitioned for the freedom to leave When Britain arranged their resettlement in Sierra Leone in 1800, a few remained. their resiliency and perseverance becoming a source of pride for the African Nova Scotian community.

#### LES MARRONS DE LA JAMAÏQUE EN NOUVELLE-ÉCOSSE

Gens d'origine africaine autrefois sournis l'esclavage et leurs descendants. les Marrons de Trelawny vivent dans la région de Cockpit Country en Jamaïque. Après la guerre des Marrons (1795-1796), plus de 500 d'entre eux sont exilés vers la Nouvelle-Écosse, où ils gardent un sens de la communauté. Les pressions pour s'assimiler et les requêtes pour leur travail, y compris à la Citadelle, abondent. Pendant des années, ils réclament le droit de partir. La Grande-Bretagne coordonne leur réinstallation en Sierra Leone en 1800, mais certains restent. Leur résilience et leur persévérance font la fierté de la communauté africaine néo-écossaise.

Canadä