

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**The Presentation of Our Lord
February 2, 2025
10:00 a.m.**

WELCOME!

Welcome to Resurrection Evangelical Lutheran Church, we are glad you are here!

If you are a visitor, we invite you to introduce yourself to our pastor and feel at home among us. In this bulletin, words in bold print are spoken by the assembly, non-bolded words are spoken by a leader. Two abbreviations used for hymns and service elements: ELW stands for Evangelical Lutheran Worship, which is the red hymnal in the book holder attached to the pew in front of you, and ACS is All Creation Sings, which is the blue songbook.

Following the worship service, please consider joining us for refreshments and fellowship in the Parish Hall, downstairs. An usher can direct you to the elevator.

COMMEMORATION IN THE WIDER CHURCH

Sunday, February 2, 2025, Presentation of Our Lord

Forty days after the birth of Jesus we mark the day Mary and Joseph presented him in the temple in accordance with Jewish law. There they were greeted by Simeon, an aged priest who offered the song "Lord, now you let your servant depart in peace," as well as by the prophet Anna, who spoke of the redemption of Israel.

Monday, February 3, 2025,

Ansgar, Bishop of Hamburg, missionary to Denmark and Sweden, died 865

A monk who helped bring Christianity to Scandinavia, Ansgar returned to Germany where he was named bishop of Hamburg. He is remembered for his love for poor people.

Wednesday, February 5, 2025, The Martyrs of Japan, died 1597

Christianity was brought to Japan in the sixteenth century by Jesuit and Franciscan missionaries. The religion was suppressed, however, and in 1597 twenty-six missionaries and converts were crucified. Nevertheless, Christianity survived and later prospered.

INTRODUCTION TO THE DAY

Introduction to the day

The Presentation of Our Lord is referred to in some corners of the church as Candlemas because of an ancient tradition of blessing all the candles to be used in the church in the coming year at the mass celebrated on that day. It was a way of underscoring the truth of Simeon's confession that this baby Jesus was "a light for revelation to the Gentiles" and a light for glory to Israel. Let the light of every candle in church be a little epiphany of the love of God for all people in the person of God's son, Jesus, the light of the world.

ORDER OF SERVICE

OPENING VOLUNTARY

In Peace and Joy I Now Depart

J.S. Bach

At the ringing of a bell, the assembly stands and faces the font.

WELCOME

CONFESSION AND FORGIVENESS (ELW p. 94)

The assembly stands. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✝ one God, our creator, our protector, our wellspring of life.
Amen.

Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

Merciful God,

you speak blessing and compassion into the world.

Forgive us for the ways we act

with judgment, cruelty, or indifference.

We ignore the needs of our neighbors;

we resist your call to oppose injustice;

we give in to scarcity and fear;

we assume the worst about one another.

Cleanse us from our faults and release us from their grasp.

Show us your lovingkindness.

Restore our hearts and repair your world,

that we may live in Christ's ways. Amen.

God proclaims these words of assurance:

“Do not fear, for I have redeemed you.

I have called you by name. You are mine.”

In ✝ Christ, you are forgiven.

In the Spirit, you are made free.

Refreshed by the waters of mercy,

live anew as beloved children of God.

Amen.

GATHERING HYMN: Word of God, Come Down on Earth (ELW 510)

1 Word of God, come down on earth, liv - ing rain from
 2 Word e - ter - nal, throned on high, Word that brought to
 3 Word that speaks God's ten - der love, one with God be -

heav'n de - scend - ing; touch our hearts and bring to birth
 life cre - a - tion, Word that came from heav'n to die,
 yond all tell - ing, Word that sends us from a - bove

faith and hope and love un - end - ing. Word al - might - y,
 cru - ci - fied for our sal - va - tion, sav - ing Word, the
 God the Spir - it, with us dwell - ing, Word of truth, to

we re - vere you; Word made flesh, we long to hear you.
 world re - stor - ing, speak to us, your love out - pour - ing.
 all truth lead us; Word of life, with one bread feed us.

Text: James Quinn, sr. b. 1919
 Music: LIEBSTER JESU, WIR SIND HIER, Johann R. Ahle, 1625-1673
 Text © James Quinn, SJ, Selah Publishing Co., Inc., North American agent. www.selahpub.com.

GREETING (ELW p. 98)

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

CANTICLE OF PRAISE: (ELW 99)



Glo - ry to God in the high -
est, and peace to God's peo - ple on earth.
Lord God, heav - en - ly King, al - might - y God and
Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus
Christ, on - ly Son of the Fa - ther,
Lord God, Lamb of God, you take a - way the sin of the
world: have mer - cy on us; you are seat - ed at the
right hand of the Fa - ther: re - ceive our prayer.

For you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of God the Fa - ther. A - men. Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

PRAYER OF THE DAY (ELW p.102)

A brief silence is kept before the prayer.

Almighty and ever-living God, your only-begotten Son was presented this day in the temple. May we be presented to you with clean and pure hearts by the same Jesus Christ, our great high priest, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

The assembly is seated.

FIRST READING: Malachi 3:1-4

This reading concludes a larger section (2:17—3:5) in which the prophet speaks of the coming of the God of justice. Malachi looks for that day when the wondrous power of God will purify the priestly descendants of Levi who minister in the temple at Jerusalem.

A reading from Malachi.

¹ See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to the temple. Indeed, the messenger of the covenant in whom you delight is coming, says the LORD of hosts. ² But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; ³ he will sit as a refiner and purifier of silver, and will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. ⁴ Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 84



- ¹ How dear to me | is your dwelling,
O | LORD of hosts!
- ² **My soul has a desire and longing for the courts | of the LORD;
my heart and my flesh rejoice in the | living God.**
- ³ Even the sparrow has found a home, and the swallow a nest where she may | lay her young,
by the side of your altars, O LORD of hosts, my king | and my God.
- ⁴ **Happy are they who dwell | in your house!
They will always be | praising you. R**
- ⁵ Happy are the people whose strength | is in you,
whose hearts are set on the | pilgrims' way.
- ⁶ **Those who go through the balsam valley will find it a | place of springs,
for the early rains have covered it with | pools of water.**
- ⁷ They will climb from | height to height,
and the God of gods will be | seen in Zion.
- ⁸ **LORD God of hosts, | hear my prayer;
give ear, O | God of Jacob. R**
- ⁹ Behold our defend- | er, O God;
and look upon the face of | your anointed.
- ¹⁰ **For one day in your courts is better than a | thousand elsewhere.
I would rather stand at the threshold of the house of my God than dwell in the
tents | of the wicked.**
- ¹¹ For the LORD God is both sun and shield, bestowing | grace and glory;
no good thing will the LORD withhold from those who walk | with integrity.
- ¹² **O | LORD of hosts,
happy are they who put their | trust in you! R**

SECOND READING: Hebrews 2:14-18

Jesus shared human nature fully so that his death might be for all humans a liberation from slavery to death's power. Here the writer uses the image of priestly service in the temple as a way of describing the life and saving death of the Lord Jesus. He is the high priest who offers his life on behalf of his brothers and sisters.

A reading from Hebrews.

¹⁴ Since, therefore, the children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵ and free those who all their lives were held in slavery by the fear of death. ¹⁶ For it is clear that Jesus did not come to help angels, but the descendants of Abraham. ¹⁷ Therefore Jesus had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. ¹⁸ Because Jesus himself was tested by what he suffered, he is able to help those who are being tested.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 102)

The assembly stands to welcome the gospel. All sing the Alleluias, the cantor sings the verse, the Alleluias are repeated.

Al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia.
Repeat alleluia

My eyes have seen | your salvation,* which you have prepared in the presence | of all peoples.

GOSPEL READING: Luke 2:22-40

This story is a study in contrasts: the infant Jesus with the aged prophets; the joy of birth with the ominous words of Simeon to Mary; the faithful fulfilling of the law with the presentation of the one who will release its hold over us. Through it all, we see the light of God's salvation revealed to the world.

The holy gospel according to Luke.

Glory to you, O Lord.

²² When the time came for their purification according to the law of Moses, Mary and Joseph brought Jesus up to Jerusalem to present him to the Lord ²³ (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), ²⁴ and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”

²⁵ Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. ²⁶ It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. ²⁷ Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, ²⁸ Simeon took Jesus in his arms and praised God, saying,

²⁹ “Lord, now you are dismissing your servant in peace,
according to your word;

³⁰ for my eyes have seen your salvation,

³¹ which you have prepared in the presence of all peoples,

³² a light for revelation to the Gentiles

and for glory to your people Israel.”

³³ And the child's father and mother were amazed at what was being said about him. ³⁴ Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed ³⁵ so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.”

³⁶ There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, ³⁷ then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. ³⁸ At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

³⁹ When the parents had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. ⁴⁰ The child grew and became strong, filled with wisdom; and the favor of God was upon him.

The gospel of the Lord.

Praise to you, O Christ.

HYMN OF THE DAY: In His Temple Now Behold Him (ELW 417)

1 In his tem - ple now be - hold him, see the long - ex -
 2 In the arms of her who bore him, vir - gin pure, be -
 3 Je - sus, by your pre - sen - ta - tion, when they blessed you,
 4 Prince and au - thor of sal - va - tion, be your bound - less

pect - ed Lord; an - cient proph - ets had fore - told him,
 hold him lie, while his a - ged saints a - dore him,
 weak and poor, make us see your great sal - va - tion,
 love our theme! Je - sus, praise to you be giv - en

God has sent the prom - ised Word. Now to praise him,
 ere in per - fect faith they die. Al - le - lu - ia!
 seal us with your prom - ise sure; and pre - sent us,
 by the world you did re - deem, with the Fa - ther

his re - deem - ed shall break forth with one ac - cord.
 Al - le - lu - ia! Lo, the in - car - nate God Most High!
 in your glo - ry, to your Fa - ther, cleansed and pure.
 and the Spir - it God of maj - es - ty su - preme!

Text: Henry J. Pye, 1825-1903, alt.
 Music: REGENT SQUARE, Henry T. Smart, 1813-1879

Apostles' Creed (ELW p. 105)

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS OF INTERCESSION (ELW p. 105)

Assembly, please stand.

The response for today's intercessions is "hear our prayer."

The presiding minister concludes the prayers:

Receive our prayers, O God, and come quickly to our aid, through the power of the Spirit and the love of Jesus Christ.

Amen.

PEACE (ELW p. 106)

The peace of Christ be with you always.

And also with you.

The assembly may greet one another with a sign of Christ's Peace by bowing, waving, or offering another appropriate gesture and may say, "Peace be with you," or similar words. The assembly is seated.

OFFERTORY ANTHEM:

Simeon's Song

Bradley Ellingboe

OFFERING AND SETTING THE TABLE

Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

OFFERING PRAYER (ELW p. 107)

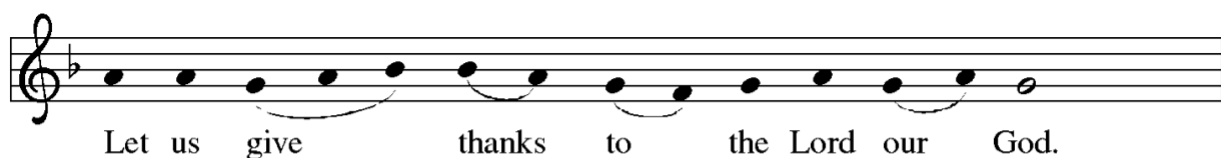
God of grace, your love reaches to the heavens,
and your abundance to the depths of the seas.

Bless what we offer to your service:
our gifts, our abilities, and our hearts.

Let us overflow with gratitude and generosity,
now and always.

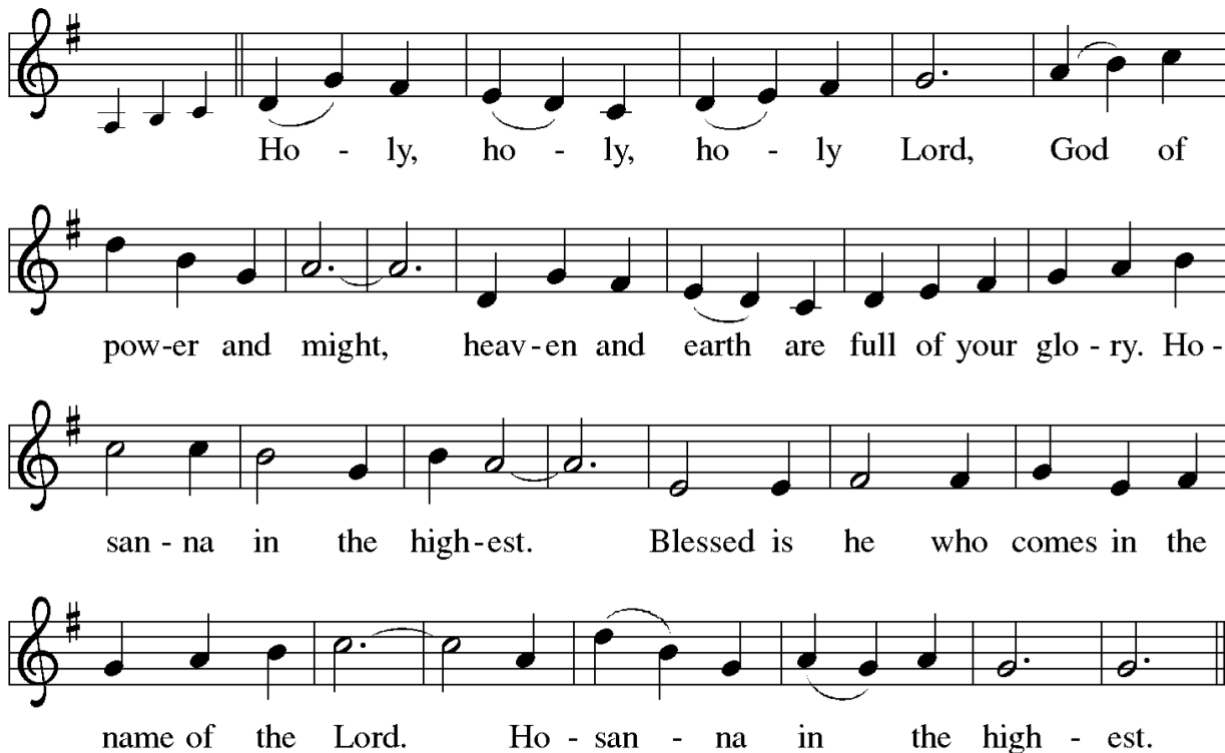
Amen.

GREAT THANKSGIVING: (ELW p. 107)



The Thanksgiving continues with the Preface for the day; the assembly responds:

HOLY, HOLY, HOLY (ELW p. 108)



Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

THANKSGIVING AT THE TABLE (ELW p. 108)

You are indeed holy, almighty and merciful God.

You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son,
so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will
and to accomplish all things for our salvation.

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 for all people for the forgiveness of sin.
Do this for the remembrance of me.
Let us proclaim the mystery of faith:



With this bread and cup
we remember your Word dwelling among us,
full of grace and truth.
We remember our new birth in his death and resurrection.
We look with hope for his coming.
Come, Lord Jesus.

Holy God, we long for your Spirit.
Come among us.
Bless this meal.
May your Word take flesh in us.
Awaken your people.
Fill us with your light.
Bring the gift of peace on earth.
Come, Holy Spirit.

All praise and glory are yours,
Holy One of Israel,
Word of God incarnate,
Power of the Most High,
one God, now and forever.



LORD'S PRAYER (p. 112)

And now, we pray as Jesus taught us:

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.

INVITATION TO COMMUNION

Come to the banquet, for all is now ready.

The assembly may be seated. At the direction of ushers, baptized and communing members wishing to commune will proceed to the front of the nave, maintaining appropriate physical distance. To receive the bread, place your hands palms up. To receive the wine, hold a small cup firmly, the assisting minister will pour wine from the common cup. Please do not dip the bread into the wine. Gluten free hosts are also available. Return to your seats by the side aisles. You may elect to commune by receiving the bread only or you may elect to receive a blessing, simply cross your arms over your chest.

COMMUNION

When giving the bread and cup, the communion ministers say

“The body of Christ, given for you,” and “the blood of Christ, shed for you.”

Each person may respond,

Amen.

LAMB OF GOD (ELW p. 112)

Lamb of God, you take a - way the sin of the world; have
mer - cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a -
way the sin of the world; grant us peace, grant us peace.

The image shows a musical score for the hymn 'Lamb of God'. It consists of four staves of music in G major, 3/4 time. The lyrics are written below the notes. The first staff begins with a treble clef and a G4 note. The second staff continues the melody. The third staff has a double bar line and then continues. The fourth staff ends with a double bar line. The lyrics are: 'Lamb of God, you take a - way the sin of the world; have mer - cy on us. Lamb of God, you take a - way the sin of the world; have mer - cy on us. Lamb of God, you take a - way the sin of the world; grant us peace, grant us peace.'

HYMN DURING COMMUNION: Although I Speak with Angel's Tongue (ELW 644)



1 Al - though I speak with an - gel's tongue, my faith, my
2 For love is pa - tient, love is kind, and nev - er
3 For now we peer at dark - ened glass; our vi - sions
4 The gifts are man - y, the Bod - y one, and in - to



knowl - edge all sur - pass, but have no love, my gifts are
vain with boast - ing pride; love bears all things, all things en -
end; our tongues all cease. In part we know, in part now
one are all bap - tized. Be - lov - ed, share one heart, one



vain as clang - ing gong or blar - ing brass.
dures. All things must end; love will a - bide.
see: then we will see love face to face.
mind, one hope, one faith, one love in Christ.

Text: Andrew Donaldson, b. 1951
Music: O WALY WALY, English traditional
Text © 1995 Andrew Donaldson.

SIMEON'S SONG (ELW 113)



Now, Lord, you let your ser- vant go in peace: your word has been ful -



filled. My own eyes have seen the sal - va - tion which you have pre- pared in the



sight of ev - 'ry peo - ple: a light to re-veal you to the na - tions



and the glo - ry of your peo - ple Is - ra - el.



Now, Lord, you let your ser - vant go in peace.

PRAYER AFTER COMMUNION (ELW p. 114)

Nourishing God, at this table you have refreshed us with holy gifts of food and drink. Strengthen us for service, and send us out to embody your good news of liberation and healing for the sake of the world. In the name of Christ we pray,
Amen.

ANNOUNCEMENTS

BLESSING (ELW p. 114)

The Spirit of the triune God

✠ bless you with joy,
anoint you with compassion,
and send you in love.

Amen.

SENDING HYMN: Rise, Shine, You People! (ELW 665)



1 Rise, shine, you peo - ple! Christ the Lord has en - tered
2 See how he sends the pow'rs of e - vil reel - ing;
3 Come, cel - e - brate; your ban - ners high un - furl - ing,
4 Tell how the Fa - ther sent the Son to save us.



our hu - man sto - ry; God in him is cen - tered. He comes to
he brings us free - dom, light and life and heal - ing. All men and
your songs and prayers a - gainst the dark - ness hurl - ing. To all the
Tell of the Son, who life and free - dom gave us. Tell how the



us, by death and sin sur - round - ed, with grace un - bound - ed.
wom - en, who by guilt are driv - en, now are for - giv - en.
world go out and tell the sto - ry of Je - sus' glo - ry.
Spir - it calls from ev - 'ry na - tion God's new cre - a - tion.

Text: Ronald A. Klug, b. 1939, alt.
Music: WOJTKIEWIECZ, Dale Wood, 1934–2003
Text and music © 1974 Augsburg Publishing House, admin. Augsburg Fortress.

DISMISSAL (ELW p. 115)
Go in peace. Live in hope.
Thanks be to God.

CLOSING VOLUNTARY

“Oh Love, How Deep”

Stephan Gabrielsen

*Please join us for refreshments and fellowship in the Parish Hall, downstairs.
An usher can direct you to the elevator.*



Readings for February 9

Isaiah 6:1-8 [9-13]

Through a vision in the temple, the eighth-century prophet Isaiah is called by God to announce judgment against Israel. Aware of his sinfulness and shortcomings, Isaiah is initially hesitant. But when God calls, Isaiah responds, "Here am I; send me!"

Psalm 138

I will bow down toward your holy temple. (*Ps. 138:2*)

1 Corinthians 15:1-11

Paul delivers in a nutshell the story of the gospel that was given to him. In the lineage of the Christian faith, we have received the good news of God's love from generations of believers before us, and we continue to tell this story to the world.

Luke 5:1-11

Jesus' teaching of God's word has begun to draw great crowds. For Simon, James, and John, Jesus' teaching inspires hospitality, then obedience, and then risk. After Jesus' creative power is revealed, fear and amazement leads these three fishermen to leave everything behind to become apostles.

Evangelical Lutheran Worship Hymnal:

417, In His Temple Now Behold Him. Text: Henry J. Pye, alt. Music: REGENT SQUARE, Henry T. Smart. Text and Music: Public Domain.

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644, Although I Speak with Angel's Tongue, Text: Andrew Donaldson. Music: O WALY WALY, English traditional. Text: Andrew Donaldson, b. 1951. Music.

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Notes on the music for today

HYMN OF THE DAY “In his temple now behold him” ELW 417

Text: Henry John Pye (1827-1903)

Tune: REGENT SQUARE, Henry T. Smart (1813-1879)

The hymn especially designed for this day is “In his temple now behold him”. We are the redeemed who praise God in this day for the salvation brought us by Christ, who is the incarnate God Most High (st. 2). This hymn was written in the mid-nineteenth century by the Anglican priest Henry Pye. Pye was married to the granddaughter of William Wilberforce, the eminent abolitionist. The language of redemption perhaps meant a great deal to this family, who were so closely connected with the end of the slave trade. (*Gail Ramshaw*)

Henry T. Smart composed REGENT SQUARE for the Horatius Bonar doxology "Glory be to God the Father." The tune was first published in the English Presbyterian Church's *Psalms and Hymns for Divine Worship* (1867), of which Smart was the music editor. The tune is named after the text editor of that hymnal, James Hamilton, minister of the Regent Square Church, the "Presbyterian cathedral" of London. The text, "Angels, from the realms of glory", is also usually associated with this tune.

OFFERTORY: “Simeon’s Song” Bradley Ellingboe

The song is based on the New Testament passage in Luke 2 which describes Jesus' parents bringing Him to the temple to dedicate their firstborn son as required by the Mosaic Law.

Lord, now you let your servant go in peace. Your word has been fulfilled. My own eyes have seen the salvation of your people: To be a light to lighten the nations and the glory of Your people Israel. Glory be to the Father, and to the Son and to the Holy Ghost. As it was, is now and will be forever. Amen.

OPENING VOLUNTARY Mit Fried' und Freud'ich fahr'dahlin, J. S. Bach (1685-1750)

Taken from the Orgelbüchlein collection, this gentle and intimate piece by Bach is based on a metrical arrangement by Martin Luther of the Nunc Dimittis, the song sung by Solomon when the infant Christ was presented in the temple. This is celebrated on the Feast of the Presentation, also known as Candlemas, on 2nd February each year. This beautiful selection never fails to create an excellent impression. The tenor and alto parts are dominated by the joy motive rhythm and the bass proceeds in the step motive portraying faith. A comment in the Novello Edition describes this as: "One of the most intimate of Bach's works, this prelude is a perfect expression of the joy of the Nunc Dimittis."

CLOSING VOLUNTARY “Oh Love, How Deep,” Stephen Gabrielsen

Retired Professor of Music at Augsburg College, Stephen Gabrielsen taught music theory and organ performance and was the college organist. He is a co-founder of "Exultate," the Twin Cities-based chamber choir and orchestra, and is a published composer of organ and choral music.

February 2, 2025

10:00 a.m.

Rev. Harry Therwanger

Vicar Jessica Zurcher

John Wood

John Wood and Helen Chaale

Susanna Jacobson

Juan Cuesta

Presiding Minister

Assisting Minister

Reader

Communion Assistants

Cantor

Lock-Up, starting February 2

*The flowers in the chancel are given by Effie Stallsmith and Franz Gimmler
in memory of our granddaughter, Caylyn.*

Attendance January 26, 10:00 a.m., 72

Live Stream Views, 15| Views after Streaming, 30

Our worship service is regularly video recorded and posted online.

Printed scripture readings and weekly announcements are available from the ushers.

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