

Connected by the love of Jesus, we at First Lutheran Church welcome people of all ages, races, sexual orientations, gender identities or expressions, abilities; of any socio-economic status, citizenship status, or political affiliation. Committed to inclusivity, racial equity, anti-racism and justice, we are centered in the love of God through Jesus and gather as beloved in Christ.

We affirm that in Christ, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28)

GATHERING

The Holy Spirit calls us together as the people of God.

PRELUDE

WELCOME

THANKSGIVING FOR BAPTISM

Blessed be the holy Trinity, ✠ one God,
the fountain of living water,
the rock who gave us birth,
our light and our salvation.

Amen.

We give you thanks, O God, for in the beginning you created us in your image and placed us in a well-watered garden. In the desert, you promised pools of water for the parched, and you gave us water from the rock. When we did not know the way, you sent the Good Shepherd to lead us to still waters. At the cross, you washed us from Jesus' wounded side, and on this day, you shower us again with the water of life.

We praise you for your salvation through water, for the water in this font, and for all water everywhere. Bathe us in your forgiveness, grace, and love. Satisfy all who thirst, and give us the life only you can give. To you be given honor and praise through Jesus Christ, our living water, in the unity of the Holy Spirit, now and forever.

Amen.

GATHERING HYMN

Hyfrydol by Rowland H. Pritchard (1811-1887)

*Those desiring to sing in harmony shall find the same
at No. 631 in Evangelical Lutheran Worship.
The last stanza, however, will be sung in unison.*

*This text and this
tune occur in
almost all English
-language hymnals
(though not always
together). The
transforming
power of love
motivates the
unending praise of
the life to come,
and this fine
Welsh tune (whose
name means
"delightful") gives
us a foretaste of
endless song.*



1 Love di - vine, all loves ex - cel - ling, Joy of heav'n, to
2 Breathe, oh, breathe thy lov - ing Spir - it in - to ev - 'ry
3 Come, Al - might - y, to de - liv - er; let us all thy
4 Fin - ish then thy new cre - a - tion, pure and spot - less



earth come down! Fix in us thy hum - ble dwell - ing, all thy
trou - bled breast; let us all in thee in - her - it; let us
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -
let us be; let us see thy great sal - va - tion per - fect -



faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
find thy prom - ised rest. Take a - way the love of sin - ning;
more thy tem - ples leave. Thee we would be al - ways bless - ing,
ly re - stored in thee! Changed from glo - ry in - to glo - ry,



pure, un - bound - ed love thou art; vis - it us with
Al - pha and O - me - ga be; end of faith, as
serve thee as thy hosts a - bove, pray, and praise thee
till in heav'n we take our place, till we cast our



thy sal - va - tion, en - ter ev - 'ry trem - bling heart.
its be - gin - ning, set our hearts at lib - er - ty.
with - out ceas - ing, glo - ry in thy per - fect love.
crowns be - fore thee, lost in won - der, love, and praise!

Charles Wesley (1707-1788)

CANTICLE OF PRAISE: *This is the feast of victory*

Alleluia! Christ is risen!
The Lord is risen indeed. Alleluia!

Especially appropriate to the Sundays of Easter, this hymn of praise is drawn from the hymns in the book of Revelation and joins Passover and Easter with a glimpse of the glorious kingdom.



This is the feast of vic - to - ry for our God.



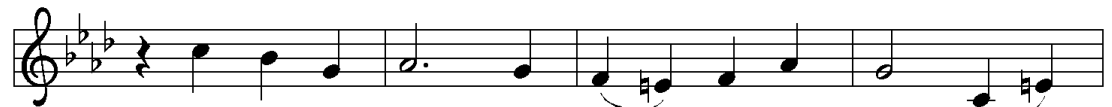
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.



1 Wor - thy is Christ, the Lamb who was slain, whose
2 Sing . . with all the peo - ple of God, and



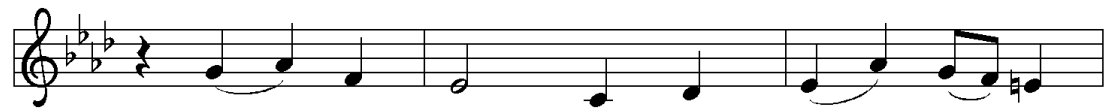
blood set us free to be peo - ple of God.
join in the hymn of all cre - a - tion:



Pow - er and rich - es, wis - dom and strength, and
Bless - ing and hon - or, glo - ry and might be to



hon - or and bless - ing and glo - ry are his.
God and the Lamb for - ev - er. A - men.



3 For the Lamb who was slain has be -



gun his reign. Al - le - lu - ia.

PRAYER OF THE DAY

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.

*This prayer asks
God to give to all
the world that
Spirit of Truth of
which the gospel
speaks.*

Almighty and ever-living God,
you hold together all things in heaven and on earth.
In your great mercy receive the prayers of all your children,
and give to all the world
the Spirit of your truth and peace,
through Jesus Christ, our Savior and Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

Amen.

The assembly is seated. Children are invited to the crossing.

CHILDREN'S MOMENT

Children may leave for the Children's Chapel afterward.

WORD

God speaks to us in scripture reading, preaching, and song.

FIRST READING: Acts 17:22-31

In Athens today a commemorative plaque marks the traditional site of this speech of St. Paul. This Areopagus was near the Parthenon, the city's primary temple to Athena, and to the temples of other Greco-Roman deities. Paul's speech is framed to convince polytheists, Stoics, Epicureans, and admirers of classical poetry about the event of Christ's resurrection.

PAUL stood in front of the Areopagus and said, "Athenians, I see how extremely spiritual you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, the one who is Lord of heaven and earth, does not live in shrines made by human hands, nor is God served by human hands, as though needing anything, since that very God gives to all mortals life and breath and all things. "From one ancestor God made all peoples to inhabit the whole earth, and allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps fumble about and find God — though indeed God is not far from each one of us. For 'In God we live and move and have our being'; as even some of your own poets have said,

'For we, too, are the offspring of God.'

"Since we are God's offspring, we ought not to think that the deity is like gold or silver or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now God commands all people everywhere to repent, because God has fixed a day on which to judge the world in righteousness by a man whom God has appointed, and of this God has given assurance to all by raising him from the dead."

Word of God, word of life.

Thanks be to God.

SECOND READING: I Peter 3:13-22

The author's enigmatic comment about "the spirits in prison" assisted the medieval church in constructing its theories of purgatory and hell. The author's likening baptism to Noah's flood exemplifies the New Testament adoption of Old Testament narratives as Christian metaphor. The author clarifies that the flood is not literally a washing away, but rather a metaphor for the power of Christ's resurrection.

WHO will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you, yet do it with gentleness and respect. Maintain a good conscience so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. Christ was put to death in the flesh but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight lives, were saved through water. And baptism, which this prefigured, now saves you — not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Word of God, word of life.

Thanks be to God.

The assembly stands to welcome the gospel.

GOSPEL ACCLAMATION

The acclamation is sung by all.

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

The gospel is proclaimed in the center of the assembly, symbolizing Christ's incarnation — the Word of God coming into the midst of the people.

Traditionally, the Great Doors are opened so that the gospel may be proclaimed to the world.

The cantors intone the tract.

"Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them."

JOHN 14:23

The assembly repeats the acclamation a final time.

GOSPEL: John 14:15-21

The holy gospel according to John.

Glory to you, O Lord.

Continuing last Sunday's proclamation of John 14, we hear Jesus promising that he will remain with the community in the person of God the Advocate. The Spirit is on our side, defending us before the divine judge. Jesus is calling us to a life of love.

JESUS said to the disciples: "If you love me, you will keep my commandments. And I will ask the Father, who will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive because the world neither sees nor knows the Spirit. You know the Spirit because the Spirit abides with you, and will be in you.

"I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me, and those who love me will be loved by my Father, and I will love them and reveal myself to them."

The gospel of the Lord.

Praise to you, O Christ.

The assembly is seated at the invitation of the preacher.

SERMON

Silence for reflection follows the sermon.

The assembly stands to proclaim the word of God in song.

HYMN OF THE DAY

Down Ampney by Ralph Vaughan Williams (1872-1958)

Calling God "Love" echoes today's gospel reading, and praying for the Spirit, who St. John says is our Advocate before God's majesty, readies us for the coming of Pentecost. This is an example of "lauda spirituale," a kind of vernacular Italian sacred song from the late Middle Ages and Renaissance. According to tradition, the poem was chanted by the Flagellants, those penitents who during outbreaks of the black plague processed through towns whipping themselves in sorrow for their sins, yet also trusting in God's grace to give them life.

1 Come down, O Love di - vine; seek thou this soul of mine
 2 Oh, let it free - ly burn, till world - ly pas - sions turn
 3 Let ho - ly char - i - ty mine out - ward ves - ture be,
 4 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 and low - li - ness be - come mine in - ner cloth - ing—
 shall far out - pass the pow'r of hu - man tell - ing;

O Com - fort - er, draw near; with - in my heart ap - pear
 and let thy glo - rious light shine ev - er on my sight,
 true low - li - ness of heart, which takes the hum - bler part,
 no soul can guess Love's grace till it be - come the place

and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 and o'er its own short - com - ings weeps with loath - ing.
 where - in the Ho - ly Spir - it makes a dwell - ing.

Bianco da Siena (d. 1434)

translated into English by Richard F. Littledale (1833-1890)

CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed reflects what Christians believe regarding the relationship between the deity of God, the person of Jesus, and the role of the Holy Spirit.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
by the power of the Holy Spirit
he became incarnate from the virgin Mary,
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION

With the whole people of God in Christ Jesus,
let us pray for the church, those in need, and all of God's creation.

The assembly remains standing for prayer.

After each petition:

Lord, in your glory,
hear our prayer.

After the final petition:

Hear our prayers on behalf of those for whom we pray,
and give us peace in this time of our paschal rejoicing,
for the sake of your son, Jesus Christ,
our risen and exalted Lord.

Amen.

The peace of Christ be with you always.

And also with you.

The people may greet one another with a sign of Christ's peace.

The assembly is seated while the table is prepared.

MEAL

God feeds us with the presence of Jesus Christ.

TITHES AND OFFERINGS



Free-will gifts are gratefully received to benefit the mission of the church, including the care of those in need. For your convenience, you may text the amount you wish to give to 844-927-1044. Alternatively, electronic giving is also available by scanning the QR code. Cash or checks may be placed in an offering plate located at each entrance.

The assembly stands as the gifts are presented.

The peace is the link between the proclamation of the Word and the sharing of the Lord's Supper. Our unity and mutual forgiveness come from Christ whose Word has first been proclaimed and whose meal we now prepare to share. We wish the peace of the Lord for each other.

OFFERTORY CANTICLE

Come to the table by Martin J. Nystrom (b. 1956)

The canticle is sung by all.



Come to the ta - ble of mer - cy, pre - pared with the wine and the bread.



All who are hun - gry and thirst - y, come, and your souls will be fed.



Come at the Lord's in - vi - ta - tion; re - ceive from his nail - scarred hand.



Eat of the bread of sal - va - tion; drink of the blood of the Lamb.

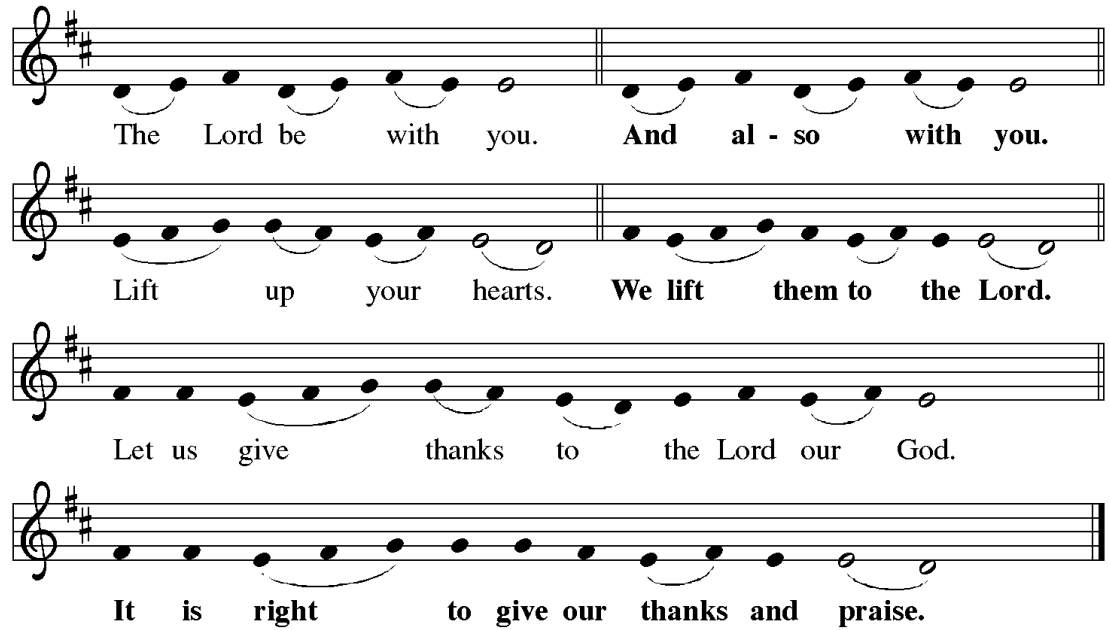
Claire Cloninger (b. 1942)

OFFERTORY PRAYER

God of all creation, all you have made is good,
and your love endures forever.
You bring forth bread from the earth and fruit from the vine.
Nourish us with these gifts,
that we might be for the world
signs of your gracious presence
in Jesus Christ, our Savior and Lord.
Amen.

GREAT THANKSGIVING

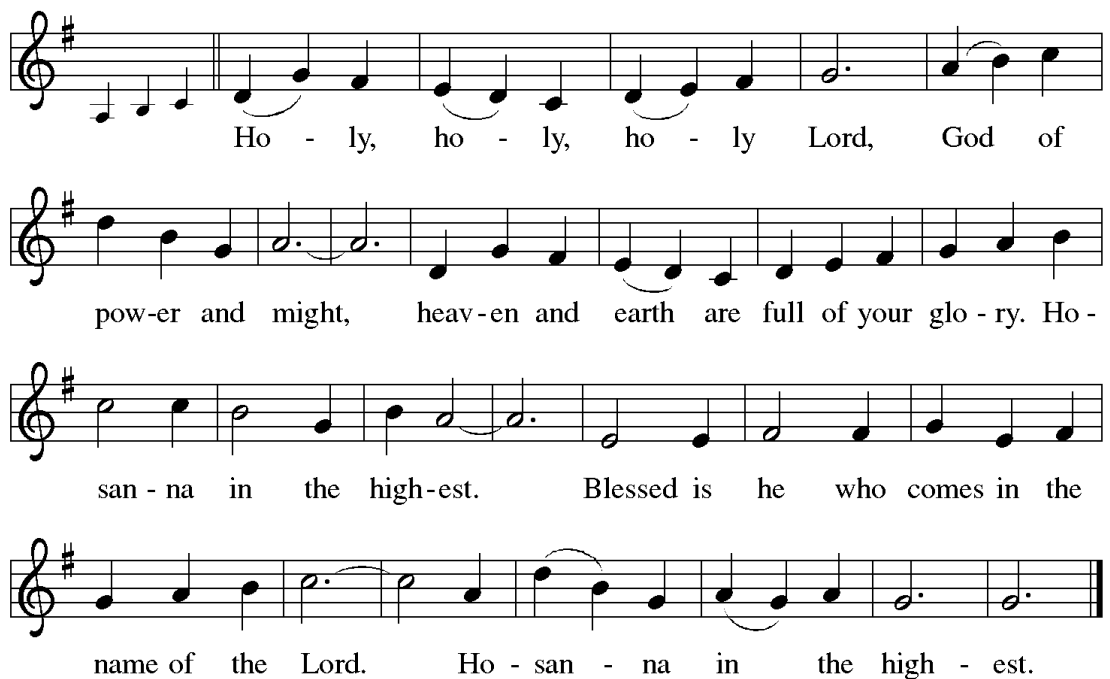
The sacrament of Holy Communion is also known as the Eucharist, from the Greek word for "thanksgiving." Jesus repeatedly gave thanks when he took the bread and wine and gave it to his disciples.



The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
for the glorious resurrection of our Savior Jesus Christ,
the true Paschal Lamb who gave himself to take away our sin,
who in dying has destroyed death, and in rising has brought us to eternal life.
And so, with Mary Magdalene and Peter and all the witnesses of the resurrection,
with earth and sea and all their creatures,
and with angels and archangels, cherubim and seraphim,
we praise your name and join their unending hymn:

The text of the Sanctus is based on Isaiah 6:3 and Matthew 21:9. This is the highest part of the entire liturgy. As we join our voices with others around the world and with the choirs of angels, heaven and earth become one.



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.

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.

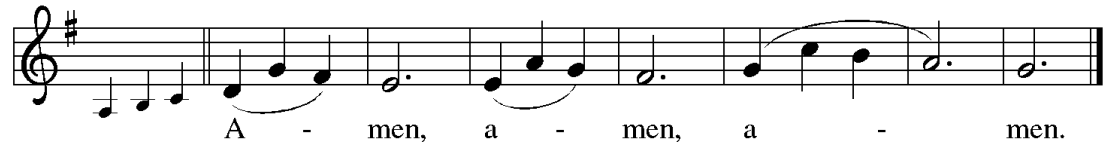
For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.



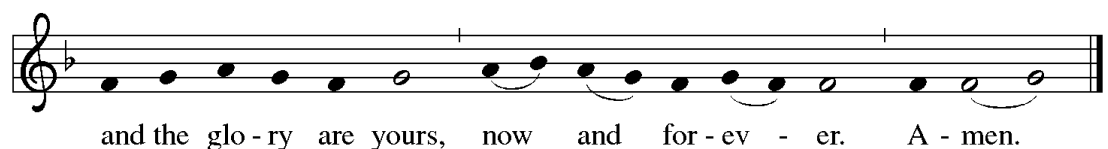
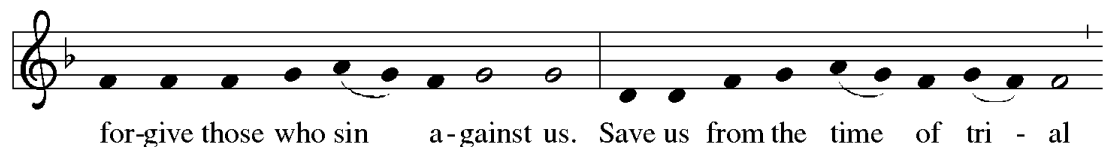
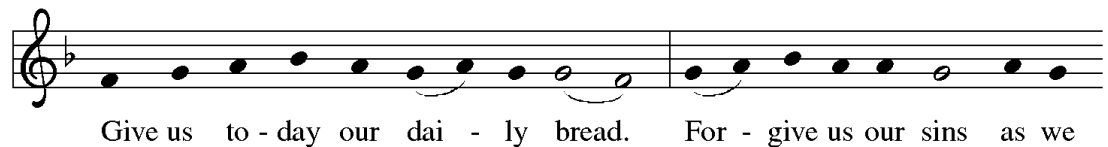
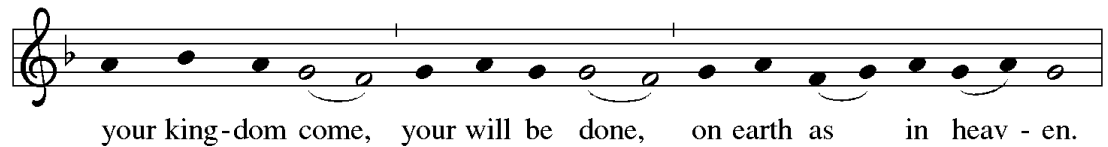
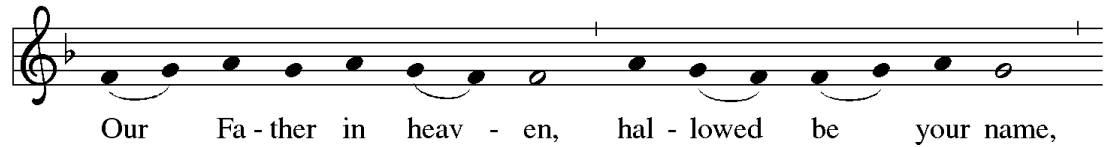
Christ has died. Christ is ris - en. Christ will come a - gain.

Remembering, therefore, his salutary command,
his life-giving passion and death, his glorious resurrection and ascension,
and the promise of his coming again,
we give thanks to you, O Lord God Almighty,
not as we ought but as we are able;
we ask you mercifully to accept our praise and thanksgiving
and with your Word and Holy Spirit to bless us, your servants,
and these your own gifts of bread and wine,
so that we and all who share in the body and blood of Christ
may be filled with heavenly blessing and grace,
and, receiving the forgiveness of sin,
may be formed to live as your holy people
and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.



Lord, remember us in your kingdom and teach us to pray.



*The Lord's Prayer
is based on
Matthew 6:9-13
and Luke 11:2-4.*

The presiding minister invites the assembly to the table, saying:

Alleluia. Come and know Christ, broken and poured out for you.

Risen Lord, be known to us in the breaking of the bread. Alleluia.

Those joining us via livestream may now consume the bread and wine.

The assembly is seated.



Be known to us, Lord Je - sus, in the break - ing of the bread.



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



Be known to us, Lord Je - sus, in the break - ing of the bread.



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

Holy Communion is freely offered to all who are hungry and long for the living presence of our Savior, Jesus Christ. If you do not want to receive communion, you may still come forward for a blessing, if you desire.

At the invitation of the ushers, please proceed to the altar.

Trays of cups are available as you approach the communion rail.

For grape juice, please select a stainless steel cup;

for wine, a clear glass.

Gluten-free wafers are available.

If it is more convenient to receive the sacrament from your seat, please let an usher know and a communion minister will gladly bring it to you.

COMMUNION ANTHEM

by John Ness Beck (1930-1987)

If you love me, keep my commandments.
If you love me, heed my law.

If you seek me, you shall surely find me;
if you search for me with all your heart.

COMMUNION HYMN

A va de laa by Billema Kwillia (b. 1925)

*The hymn will be sung as a call and response
between the cantor and the assembly.*

Come, let us eat, for now the feast is spread.
Our Lord's body let us take together.

Come, let us drink, for now the wine is poured.
Jesus' blood poured let us drink together.

In Jesus' presence now we meet and rest.
In the presence of our Lord we gather.

Rise, then, to spread abroad God's mighty word.
Jesus risen will bring in the kingdom.

*After all who desire to commune have returned to their places,
the assembly stands at the invitation of the presiding minister.*

The body and blood of our Lord Jesus Christ
strengthen you and keep you in his grace.

Amen.

PRAYER AFTER COMMUNION

Life-giving God, in the mystery of Christ's resurrection
you send light to conquer darkness, water to give new life,
and the bread of life to nourish your people.

Send us forth as witnesses of his resurrection,
that we may show your glory to all the world,
through Jesus Christ, our risen Lord.

Amen.

SENDING

God blesses us and sends us in mission to the world.

BLESSING

The God of all,
who raised ✠ Jesus from the dead,
bless you by the power of the Holy Spirit
to live in the new creation.

Amen.

SENDING HYMN

Nun danket alle Gott by Johann Crüger (1598-1662)

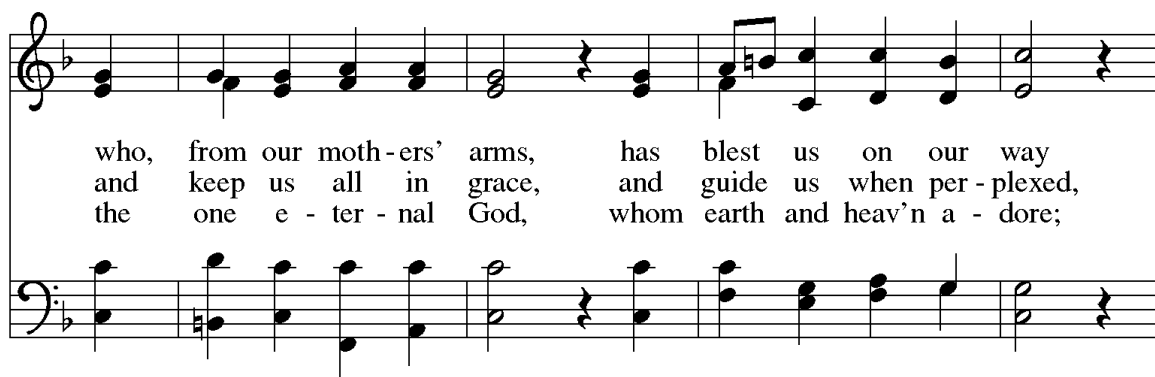
Although this hymn is often used on large and festive occasions, its first two stanzas had much humbler beginnings: they originated as a family table prayer during the Thirty Years' War (1618-1648). These words have been associated with this tune since the mid-17th century.



1 Now thank we all our God with hearts and hands and voices,
 2 Oh, may this bounteous God through all our life be near us,
 3 All praise and thanks to God the Father now be given,



who wondrous things has done, in whom this world rejoices;
 with ever joyful hearts and blessed peace to cheer us,
 the Son, and Spirit blest, who reign in highest heaven,



who, from our mothers' arms, has blest us on our way
 and keep us all in grace, and guide us when perplexed,
 the one eternal God, whom earth and heav'n adore;



with countless gifts of love, and still is ours to-day.
 and free us from all harm in this world and the next.
 for thus it was, is now, and shall be ever more.

Martin Rinkhart (1586-1649)
 translated from German by Catherine Winkworth

DISMISSAL

Alleluia! Alleluia! Go in peace. Share the good news.
Thanks be to God. Alleluia! Alleluia!

SERVING THE ASSEMBLY

Presiding Minister.....	The Rev. Scott A. Mims
Preaching Minister.....	The Rev. Cathy J. Mims
Assisting Minister	Ed Grogan
Altar Guild.....	Barbara Chapman & Jonathan Miller
Altar Servers	Alex Gummo, Violet Washington-Jacobo, Pei Williams
Communion Ministers	Randi Bright, Jon Zuck
Flower Guild	Peggy Martin-Green and Barbara Pohlig
Greeters	
Reader	Betty King
Tech Ministers.....	Stephen P. Delaney, Angelo Ilardi, Ardie Ilardi, Eddie Ilardi, Steve Velotas
Ushers	Jay Gill, Robert Green, Don Strehlow, Blake Wittmann, John Wittmann
Coffee Fellowship Host.....	
Nursery Attendants	Missa Gummo and Karen Robinson

Ajeé Church, Tameika Sawyer, and Nerissa Thompson, *cantors*
Ryan-Michael Blake, *organ & piano*

*The flowers at the altar are presented to the glory of God
by Barbara Chapman & Jonathan Miller
in loving memory of their mothers*

*Patricia Backstrom Chapman
(July 21, 1925 — May 22, 2017)
and
Alice Block Miller
(February 10, 1923 — November 10, 2024)*

*the flowers in the columbarium are presented to the glory of God
in loving remembrance of all the mothers there interred*

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PRAYERS OF INTERCESSION

With the whole people of God in Christ Jesus,
let us pray for the church, those in need, and all of God's creation.

The assembly remains standing for prayer. Silence for reflection.

Loving Savior, in your life, death and resurrection you reveal to us the Father's love. Accompany us in this time so filled with uncertainty and change. Help us to trust in your promise of an Advocate — a Helper and Comforter — the Spirit of Truth, that we may live in the flow of God's divine life and presence.

Lord, in your glory,
hear our prayer.

Your love is boundless, O Lord, encompassing all of creation. We yearn for the day in which injustice, violence, and warfare are swallowed up forever in the fullness of your kingdom. Until that time, may your Spirit pierce our hearts with the deep needs of this present age. We pray for all who lead, especially the President of the United States, the governor of Virginia, legislators, and judges, that they may confront the challenges of this time with intelligence, integrity and compassion. We pray for all places that continue to struggle and especially for Ukraine, Iran, Israel, Palestine, Jordan and Sudan.

Lord, in your glory,
hear our prayer.

Lord Jesus Christ, you suffered for the sins of the world. Help us in our own trials and suffering. We pray for your church: call forth from us faithfulness, even in times of anxiety and duress. In all things, help us to love one another. Bless and guide all who lead, including bishops Yehiel and Phyllis, and the staff of the Virginia Synod.

Lord, in your glory,
hear our prayer.

Gracious Lord, draw near to all who are overwhelmed by anxiety or depression, who struggle with mental illness, who mourn the loss of loved ones, and all who need your healing and strength, including [*those named on the prayer list*].

Lord, in your glory,
hear our prayer.

Gracious God, as a mother comforts her children, so you comfort us. Bless mothers and mothering people in our lives. Comfort those for whom this day is a burden. We give you thanks for the women in our lives who have been caregivers, prophets, preachers, teachers, leaders, shepherds, healers, advocates, and who, in their love, have shown us the face of Jesus.

Lord, in your glory,
hear our prayer.

Rejoicing in the victory of Christ's resurrection, we lift our prayers and praise to you, almighty and eternal God. Keep us close together in your Spirit, in the breaking of bread and the prayers, and in service to others.

Lord, in your glory,
hear our prayer.

After the final petition:

Hear our prayers on behalf of those for whom we pray,
and give us peace in this time of our paschal rejoicing,
for the sake of your son, Jesus Christ, our risen and exalted Lord.
Amen.

PRAYER LIST as of 05.07	Ed & Karen Grogan	Charlie Wilson	Max
	John Grogan	Jane van Wolckenten	Pedro
family of Devin Battle	Jim & Valerie Harvey	Melissa Zaletski	Robert
friends of Richard Bridgford	Marion Ingersoll		Ronnie
family of Marvin Schaus	Marilyn Jersild	Alex & Stephanie	Shannon
family of Carl Spangler	Donna & John Kennard	Anderson	Stephanie
family of Beverly Speed	James Kennedy	Baylee	Steve
	Joann Klotz	Billie	Steven
Margaret & Ronald Ackley	Timothy Korchak	Brandy and family	Veronica
Nichole Blaisure Bailey	Pauline Kussart	Chris & Megan	Victoria
Tess Barlow	(mother of Kat Foster)	(family of The Zaletskis)	
David & Judy Basco	Joe & Shirley Leafe	Christina	
Cooper Bishop	Don & Joanne Lundquist	Claudia	
Angela Blue	Rema McMannus	Daniel	
Maria Sanchez Bratko	Kelley Minschke	David	
Don Buckley	Lorna Moss	Ellen	
Matthew Castle	Steven Napier	Ellis	
Barbara Cordrey	Bill & Diane Newlon	Frank	
Steve Delaney	Bill Oehlkers	Gretchen	
Chris Dial	(family of Ellen Bowlin)	Hannah	
Gabe Dulong	The Oleson Family	Jabari	
Rose Easter & family	John S. Perry	Jack	
William Forts	Beverly Rhodes	Jeanne	
Steve Fox	Wilma Robinson	Jeff	
Jeff Fraley & Craig Nichol	Inga & Nathaniel Schaus	Jennifer	
Gabe Gottesmann	Gail Simos	Julie	
Nikki Gottesmann	Laura & Peter Siwik	Karen	
& Caroline	Norma Venavage	Katrina	
Margo Griffin	Randall Wiele	Kenny	
(mother of Steve Griffin)	Dallas Williams	Landon	



ANNOUNCEMENTS

Submissions are due by 12:00 p.m. on the Wednesday prior to publication.

CONGREGATIONAL MEETING

Sunday, May 17 | after worship

This special meeting is to discuss and vote on establishing a ministry partnership with another ELCA congregation. Details of the proposed agreement and discussion thereof, will take place today after worship.

HAPPENING THIS WEEK

Sunday, May 10

- 9:00 a.m. Faith Formation (various locations)
- 10:00 a.m. Worship (Nave)
- 11:30 a.m. *JustFaith* Dialogue
(Conference Room)
Mission Partnership Q&A (TBD)
- 11:45 a.m. Youth D&D Adventure (Youth Rm)

Monday, May 11

- 7:00 p.m. Council (Conference Room)

Tuesday, May 12

- 8:30 a.m. Breakfast via NSCP (Strickler Hall)
- 5:30 p.m. Dinner Ministry (Strickler Hall)
- 7:00 p.m. Small Group (Zoom)

Wednesday, May 13

- 7:00 a.m. Bible Study @ IHOP
- 12:00 p.m. Lunch Ministry (Strickler Hall)

Sunday, May 17

- 9:00 a.m. Faith Formation (various locations)
- 10:00 a.m. Worship (Nave)
- 11:30 a.m. Congregational Meeting (Nave)
JustFaith Dialogue
(Conference Room)
- 2:00 p.m. Academy of Music Recital (Nave)
- 4:00 p.m. Academy of Music Recital (Nave)

PRAYER REQUESTS can be made by using the prayer request station in the Welcome Center, the prayer wall in Strickler Hall, by speaking to a pastor after this service, and by contacting the office via phone or email. Requests will remain on the list for one month, unless otherwise indicated.

ALTAR FLOWERS

Sundays in 2026 are now available for flower memorials. [Sign-up online](#), use the QR code below, or contact Ryan-Michael Blake. Sponsorship is \$100 for two vases on the gradine of the altar.



FLOWER DELIVERIES

After worship the altar flowers are distributed to those celebrating birthdays or anniversaries, to the sick or homebound, and to guests. Volunteers are needed. Contact Judy Cobb.

WORSHIP LEADERSHIP

Those willing to serve as acolytes, communion ministers, hospitality ministers (fellowship hosts, greeters, ushers), and readers can [sign-up online](#) or connect with Ryan-Michael Blake for more information and training.



Worship Help

COMMUNITY SERVICE @ FLC

all events take place in Strickler Hall

- | | | |
|------------|------------|-----------------------|
| Mondays | 12:00 p.m. | "Help Me Think" NA |
| | 4:30 p.m. | Happy Hour AA |
| | 5:00 p.m. | Happy Hour AA |
| | 7:00 p.m. | SAA |
| Tuesdays | 8:30 a.m. | Breakfast via NSCP |
| | 5:30 p.m. | Dinner |
| Wednesdays | 12:00 p.m. | Lunch |
| | 5:00 p.m. | Just for Today AA |
| | 7:00 p.m. | Acro Yoga 757 |
| Thursdays | 6:00 p.m. | Women in Ghent AA |
| | 7:30 p.m. | SAA |
| Fridays | 12:00 p.m. | "Continuing Quest" NA |
| | 8:00 p.m. | Candlelight AA |
| Saturdays | 5:30 p.m. | "Back to Life" NA |
| Sundays | 5:30 p.m. | Mixed Groups |

STAY CONNECTED WITH FLC

Are you receiving the [weekly newsletter](#)?
How about the weekend Worship Connection?

Use this QR code to subscribe:



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All are welcome in this place.