

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.

GATHERING SONGS

Lord, I lift your name by Rick Founds (b. 1954)



Lord, I lift your name on high; Lord, I love to sing your prais-es.



I'm so glad you're in my life, I'm so glad you came to save us.



You came from heav-en to earth to show the way, from the earth



to the cross, my debt to pay, from the cross to the grave,



from the grave to the sky; Lord, I lift your name on high.

Composed during a morning devotional period while the author was reading the Bible on his computer and playing his guitar, this text is about an individual's delight in God.

I am the resurrection and the life;
all who believe in me will never die.

I am the resurrection and the life,
all who believe in me will live a new life.

I have come to bring the truth;
I have come to bring you life;
If you believe, then you shall live. **Refrain**

In my word the world will come to know;
it is love which makes the spirit grow.
If you believe, then you shall live. **Refrain**

Keep in mind the things that I have said;
remember me in the breaking of the bread.
If you believe, then you shall live. **Refrain**

WELCOME

The assembly stands.

CALL TO WORSHIP

Christ is risen and ascended —
not gone from us but reigning for us.

Christ is risen indeed. Alleluia!

Clap your hands, all you peoples —
shout to God with songs of joy.

**God has gone up with a shout;
the Lord with the sound of a trumpet.**

Jesus opens our minds to understand the scriptures
and promises power from on high.

We are witnesses to these things.

In Christ, God has raised us up —
seating Christ above every power,
for the sake of the world.

We come to worship with hope and joy.

Come — not because you have it all together,
but because Christ reigns with mercy.

All are welcome here in Jesus' name!

GATHERING SONG

Goodness of God arr. Dustin Loehrs

I love you Lord, for your mercy never fails me.
All my days I've been held in your hands.
From the moment that I wake up, until I lay my head,
I will sing of the goodness of God.

'Cause all my life you have been faithful.
And all my life you have been so, so good.
With every breath that I am able
I will sing of the goodness of God.

I love your voice; you have led me through the fire.
In darkest nights, you are close like no other.
I've known you as a father, I've known you as a friend.
And I have lived in the goodness of God. **Refrain**

Your goodness is running after me.
With my life laid down, I'm surrendered now
I give you everything
'Cause Your goodness is running after me. **Refrain**

PRAYER OF THE DAY

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

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 cites the phrase from Ephesians that Christ now fills all things. The ascension is not about his absence, but rather renews Christ's promise to be with us always.

Almighty God, your blessed Son, our Savior Jesus Christ, ascended far above all heavens that he might fill all things. Mercifully give us faith to trust that, as he promised, he abides with us on earth to the end of time, 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 1:1-11

St. Luke writes:

St. Luke began his second volume by telling with different details the narrative that concluded his first volume. In this version, Luke introduced the biblical imagery of forty days to indicate a time pregnant with religious power; Jesus sends the apostles out "to the ends of the earth," and angelic figures appear. The narrative indicates the Holy Spirit's continuing presence in the church.

IN the first story — the one I already told — everything began with what Jesus did and what Jesus taught until the day he was taken up (after giving instructions through the Holy Spirit to the ones he had chosen). After suffering, after the cross, after everything they thought was the end, he showed up again. Alive. Not once. Not briefly. But over and over again — forty days of showing, speaking, proving, talking about the kingdom of God.

And while they were eating together, he told them: "Do not leave Jerusalem. Wait. Wait for what the Father promised — what you heard from me. John baptized with water, but you will be baptized with the Holy Spirit."

So they asked him, "Lord, is this the time? Is this when you restore the kingdom?" And he said, "It's not for you to know the times or the seasons the Father has set. But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses in Jerusalem, in Judea, in Samaria, and to the ends of the earth."

And after he said this he was lifted up. Right in front of them. A cloud took him out of their sight. And they stood there staring into the sky, watching, until two figures in white stood beside them and said: "Why are you standing here looking up into heaven? This Jesus — the one who has been taken from you — will come again in the same way you saw him go."

Word of God, word of life.

Thanks be to God.

On Ascension Day, the church sings an ancient enthronement song, Psalm 47. Going "up" probably originally referred to the Ark of the Covenant being carried in procession, and throughout the royal psalm, the king is imagined as "up," "over," and "highly exalted." According to many ancient royal cosmologies, the king is high up on the pyramid, directly under the divinity, who is at the very top. (The common people support the pyramid on their backs and thus need to keep to their place, lest the entire pyramid topple down around them.) Christians use the image of God on high to praise Christ as the awesome one.

RESPONSE: Psalm 47

Clap your hands all you peoples!
Clap your hands all you peoples!

Shout to God with loud songs of joy!
Shout to God with loud songs of joy!

For the Lord Most High is awesome —
A great King over all the earth.
A great king over all the earth.

God has gone up —
God has gone up —
with a shout!
with a shout!

The Lord —
with the sound of a trumpet!
with the sound of a trumpet!

God is king over the nations.
God sits on his holy throne.
God sits on his holy throne.

Sing praises to God —
Sing praises!
Sing praises to our king —
Sing praises!

God is highly exalted.

SECOND READING: Ephesians 1:15-23

St. Paul writes:

Ephesians, a late first-century general letter written under the name of St. Paul, relies on some non-Pauline terms and themes in its opening prayer, which refers to Christ seated at God's right hand "in the heavenly places." In contrast to Paul, who described the church as Christ's body, Ephesians depicts Christ as the head of a body, which is the church.

I have heard about your faith, your trust in the Lord Jesus, your love for all the saints, and I have not stopped giving thanks for you. I remember you. I pray for you. That the God of our Lord Jesus Christ — the Father of glory — would give you a spirit of wisdom and revelation as you come to know him. Not just know about him, but know him.

I pray that the eyes of your heart would be opened. That you may see — really see — what is the hope to which he has called you. What are the riches of his glorious inheritance among the saints. And what is the immeasurable greatness of his power for us who believe. This power — it's not abstract. It's not distant. It's the same power that raised Christ from the dead. The same power that seated him at the right hand of God, far above every ruler, every authority, every power, every name — not only in this age, but in the age to come.

God has placed all things under Christ's feet. All things. And has made him the head over all things — for the church. For us. We are his body. The fullness of him who fills everything in every way.

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.

"I will not leave you orphaned, says the Lord.
I am coming to you."

JOHN 14:18

The assembly repeats the acclamation a final time.

GOSPEL: Luke 24:44-53

The holy gospel according to Luke.

Glory to you, O Lord.

The book of Second Kings had narrated the ascension of Elijah to heaven. Invoking a cosmology that was to educated persons already archaic in his time, St. Luke uses the term "heaven" to suggest a spatial realm above the flat earth inhabited by God and the angels. Since we no longer believe that God lives up in the sky, two fourth-century ways that theologians have spoken of the ascension are particularly helpful: Christ rose from death to fill the cosmos, and Christ ascended into the eucharist. Martin Luther spoke of Christ's ubiquity, that is, that Christ is in the bread, in the community, indeed, in all things.

JESUS said to the eleven and those with them, "These are my words that I spoke to you while I was still with you — that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised, so stay here in the city until you have been clothed with power from on high."

Then Jesus led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he was taken up and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy. Not confusion. Not fear. Joy. And they were continually in the temple blessing God.

The gospel of the Lord.

Praise to you, O Christ.

The assembly is seated at the invitation of the preachers.

FAITH STATEMENTS

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

HYMN OF THE DAY *Lasst uns erfreuen* from Geistliche Kirchengesänge, 1623

These stanzas have been crafted from various English translations of a much longer Latin hymn preserved in an 11th-century manuscript in the British Museum. This text celebrating Christ's majesty is made more expansive by this broad, repetitive melody with interspersed "Alleluias."



1 A hymn of glo - ry let us sing! New hymns through-out the world shall
 2 The ho - ly ap - os - tol - ic band up - on the Mount of Ol - ives
 3 To whom the shin - ing an - gels cry, "Why stand and gaze up - on the
 4 "You see him now, as - cend - ing high up to the por - tals of the
 5 O ris - en Christ, as - cend - ed Lord, all praise to you let earth ac -



ring: Al - le - lu - ia! Al - le - lu - ia! Christ, by a road be - fore un -
 stand, Al - le - lu - ia! Al - le - lu - ia! and with his faith - ful fol - l'wers
 sky?" Al - le - lu - ia! Al - le - lu - ia! "This is the Sav - ior!" thus they
 sky." Al - le - lu - ia! Al - le - lu - ia! "Here - af - ter Je - sus you shall
 cord: Al - le - lu - ia! Al - le - lu - ia! You are, while end - less ag - es



trod, as - cends un - to the throne of God.
 see their Lord as - cend in maj - es - ty.
 say, "this is his glo - rious tri - umph day!" Al - le - lu - ia! Al - le -
 see re - turn - ing in great maj - es - ty."
 run, with Fa - ther and with Spir - it one.



lu - ia! Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

St. Bede the Venerable (673-735)
 translated into English by Elizabeth Rundle Charles (1828-1896)

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 also 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,
who enthroned forever at your right hand
intercedes for us as our great high priest.
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:

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.

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.

Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.
In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

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.

Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.

Amen.

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

**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.**

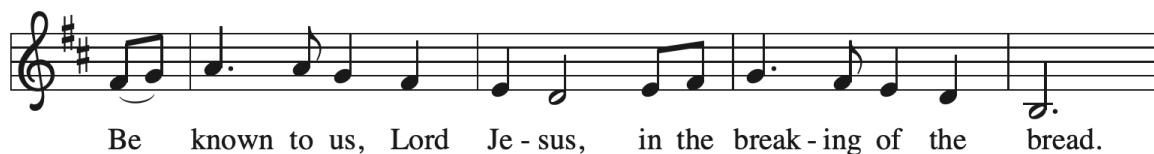
**For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

*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.



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 SONG

All in all by Dennis Jernigan (b. 1959)

The expression "all in all," meaning "everything," owes much of its endurance in English usage to its appearance in I Corinthians 15:28, though many phrases leading up to it here have parallels in Hebrew scripture. The second section echoes the song to the Lamb in Revelation 5:12.



1. You are my strength when I am weak. You are the treas - ure that I
 2. Tak - ing my sin, my cross, my shame, Ris - ing a - gain I bless Your



seek. You are my all in all. _____ Seek - ing You as a pre - cious
 name; You are my all in all. _____ When I fall down, You pick me



je - w'el, Lord, to give up I'd be a fool. You are my all in all. Je - sus,
 up; When I am dry, You fill my cup; You are my all in all.



Lamb of God, wor - thy is Your name! _____



Je - sus, Lamb of God, wor - thy is Your name!

COMMUNION SONG

Light the fire by Bill Maxwell (b. 1949)

1. I stand to praise You but I fall to my
_ knees; My spir - it is hun - gry but my flesh is so
_ weak. So light the fire in my
_ soul, fan the flame make me whole; Oh Lord, You
know where I've been, so light the fire in my heart a - gain.
I in my heart a gain.

I feel your arms around me
as the power of your healing begins.
You breathe new life right through me
like a mighty rushing wind. **Refrain**

*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

May the risen Christ who has passed into the heavens,
clothe us with power from on high.

And may the ✠ blessing of Almighty God
be upon us and remain with us always.

Amen.

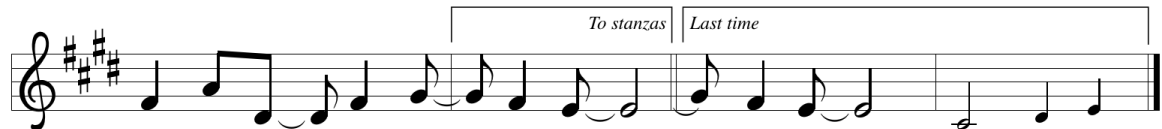
SENDING SONG *Toma mi voluntad* by William Dexheimer Pharris (b. 1956)



To - ma, oh Dios, mi vo - lun - tad, y haz - la tu - ya, na -
 Take my life, that I may be con - se - crat - ed, Lord,



da más; to - ma, sí, mi co - ra - zón
 to thee; take my mo - ments and my days;



y tu tro - no en él ten - drás. ten - drás.
 let them flow in cease - less praise. less praise.



- 1 Take my hands and let them move
- 2 Take my sil - ver and my gold,
- 3 Take my voice and let me sing
- 4 Take my will and make it thine;



con - sa - gra - da a ti, Se - ñor;
 at the im - pulse of thy love;
 not a mite would I with - hold;
 al - ways, on - ly for my King;
 it shall be no lon - ger mine;



que a mis ma - nos pue - da guiar el im -
 take my feet and let them be swift and
 take my in - tel - lect and use ev - 'ry
 take my lips and let them be filled with
 take my heart, it is thine own; it shall



pul - so de tu a - mor.
 beau - ti - ful for thee.
 pow'r as thou shalt choose.
 mes - sag - es from thee.
 be thy roy - al throne.

Refrain/Estrillo

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 Ministers Marley Fenley & Sol McGhee
Altar Guild..... Betty Jean Meyer and Pei Williams
Flower Guild Karen Grogan & Julie Moberly
Tech Ministers..... Steve Delaney; Angelo, Ardie, & Eddie Ilardi; Marcus Janik; Steve Velotas
Ushers Jay Gill, Robert Green, Don Strehlow, Blake Wittmann, John Wittmann
Coffee Fellowship Host.....
Nursery Attendants Missa Gummo and Karen Robinson

Youth leading today's service include:

Bruce Cleland
Will Cleland
CJ Fenley
Marley Fenley
Caroline Griffin
Angelo Ilardi
Ellie Ilardi
Sol McGhee
Zach Posey
Pei Williams

Maren Corliss, *youth ministry coordinator*

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

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PRAYER LIST as of 05.11

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



ANNOUNCEMENTS

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

MINISTRY PARTNERSHIP UPDATE

Following input and concerns voiced at the informational meeting this past Sunday on the partnership with St. Timothy Lutheran, the council, at its meeting on Monday evening, voted to postpone the congregational meeting, originally scheduled for today, until September. We will, over the next few months, provide more information and hold more question and answers sessions for voting members.

HAPPENING THIS WEEK

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)

Tuesday, May 19

- 8:30 a.m. Breakfast via NSCP (Strickler Hall)
- 10:00 a.m. Adult Ministry Committee
(Reception Room)
- 5:30 p.m. Dinner Ministry (Strickler Hall)
- 7:00 p.m. Small Group (Zoom)

Wednesday, May 20

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

Thursday, May 21

- 5:30 p.m. Laundry Love @ Soaps-'n'-Suds

Sunday, May 24

- 9:00 a.m. Faith Formation (various locations)
- 10:00 a.m. Worship (Nave)
- 11:30 a.m. *JustFaith* Dialogue
(Conference Room)

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.