

Grace Lutheran Church
2006 60th Street, Kenosha, Wisconsin 53140
MLK Sunday, January 14, 2024
Second Sunday after Epiphany

Pastor: Rev. Jonathan Barker

Readers: Gregory Foster, Randy Pierce, Judy Gregory,
Karen Cassiday, & David Underwood

Musicians: David, Samuel & Gracie Underwood

ASL interpreter: Dottie Watts

Projectionist: Jarlene Kriehn

Communion assistants: Judy Gregory & Bert Felland

262-654-9143 <https://gracekenosha.com>



GATHERING

AFFIRMATION OF WELCOME STATEMENT

- P** Let us affirm our welcome statement.
- C** Grace Lutheran Church commits to live as a community of people seeking reconciliation and wholeness in our life together and in our ongoing outreach to the world. We commit to the work of anti-racism, anti-ableism, liberation, and environmental justice for all of God's beloveds.

We affirm the sacredness of people of all sexual orientations, gender identities, and gender expressions. We affirm the sacredness of all those who have experienced exclusion because of race, culture, disability, age, or physical demeanor. We affirm the sacredness of those who wrestle with addiction, physical or mental health, imprisonment, socio-economic circumstances, or anything that too often divides us.

You are absolutely invited to share your gifts as you join us in this lifelong journey. We welcome and embrace all who are seeking God's love and grace. We need each other and our sincere hope is by being in community together we will know the kin-dom of God has come near.

WELCOME SONG — Carolyn Reynolds

PRAYER OF THE DAY

- P** Thanks be to you, Lord Jesus Christ, most merciful redeemer, for the countless blessings and benefits you give. May we know you more clearly, love you more dearly, and follow you more nearly, day by day praising you, with the Father and the Holy Spirit, one God, now and forever.
- C** Amen

READINGS

INTRODUCTION

- P** Today we celebrate one of the most significant Christian Ministers of the 20th century. The Rev. Dr. Martin Luther King Jr. not only led the Civil Rights Movement, but was a strong advocate for economic justice and peace. He laid his life down for these causes and as a minister powerfully preached to a nation. Today we will be hearing directly

from the words of our 20th Century American Prophet interspersed with some historical and some contemporary justice and peace songs.

READING: from first Montgomery Bus Boycott Speech

Rev. Dr. Martin Luther King Jr.'s first major public speech came just 4 days after Rosa Parks

was arrested in Montgomery for not giving up her seat on the bus. He was elected to be the president of the Montgomery Improvement Association and had 20 minutes to prepare this speech to be given in front of 5,000 people. He was 26 years old at the time and had been a minister for a year. His wife had given birth to their first child less than a month earlier.

And you know, my friends, there comes a time when people get tired of being trampled over by the iron feet of oppression. There comes a time, my friends, when people get tired of being plunged across the abyss of humiliation, where they experience the bleakness of nagging despair. There comes a time when people get tired of being pushed out of the glittering sunlight of life's July and left standing amid the piercing chill of an alpine November. There comes a time.

We are here, we are here this evening because we're tired now. And I want to say that we are not here advocating violence. We have never done that. I want it to be known throughout Montgomery and throughout this nation that we are Christian people. We believe in the Christian religion. We believe in the teachings of Jesus. The only weapon that we have in our hands this evening is the weapon of protest. That's all...

And we are determined here in Montgomery to work and fight until justice runs down like water, and righteousness like a mighty stream.

SONG: Let Justice Flow like Streams (ELW #717)

- 1: **Let justice flow like streams
of sparkling water, pure,
enabling growth, refreshing life,
abundant, cleansing, sure.**
- 2: **Let righteousness roll on
as others' cares we heed,
an ever-flowing stream of faith
translated into deed.**
- 3: **So may God's plumb line, straight,
define our measure true,
and justice, right, and peace pervade
this world our whole life through.**

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READING: from Strength to Love:

Excerpt from Strength to Love published in 1963. This excerpt comes from a sermon called, "Loving Your Enemies":

To our most bitter opponents we say: "We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you. We cannot in all good conscience obey your unjust laws, because non-cooperation with evil is as much a moral obligation as is cooperation with good. Throw us in jail, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you. But be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory.

Love is the most durable power in the world. This creative force, so beautifully exemplified in the life of our Christ, is the most potent instrument available in mankind's quest for peace and security.

SONG: "John 13"

Verse: **A New Commandment I give to you
That you love one another
Just as I have loved you.** Repeat.

Chorus: **You ought to love one another,
Love one another, love one another.**

Verse: **A New Commandment I give to you
That you love one another
Just as I have loved you.** Repeat. Chorus.
Chorus again.

Bridge: **By this all people will know that you are
my disciples
If you have love for one another.** Repeat
twice. Chorus. Verse again.

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READING: from *The Letter from a Birmingham Jail*:

Dr. King wrote The Letter from a Birmingham Jail on the margins of newspapers and on other scraps of paper he could get a hold of while in jail in Birmingham in 1963.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their “thus saith the Lord” far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial “outside agitator” idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations...

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro’s great stumbling block in his stride toward freedom is not the White Citizens’ Counciler or the Ku Klux Klanner, but the white moderate, who is more devoted to “order” than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: “I agree with you in the goal

you seek, but I cannot agree with your methods of direct action”; who paternalistically believes he can set the timetable for another man’s freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a “more convenient season.” Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

SONG: "We Will Make No Peace with Oppression"

We will make no peace

No peace

We'll make no peace with oppression

Won't turn away from the pain of our brother

Cries of our sister

Grieving of our mothers

Won't turn away from destructive politicians

Our overflowing prisons

Corruption in our systems

We will make no peace

No peace

We'll make no peace with oppression

Those who live by the sword will die by the sword

We will stand against violence of every form

We will march in the street no justice no

peace

Arm and arm with our neighbor 'til we all stand free

Almighty God help us not to be afraid

Almighty God give us your strength

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READING: from *Beyond Vietnam: A Time To Break Silence*

Dr. King delivered this sermon entitled Beyond Vietnam: A Time to Break Silence at Riverside Church in New York in front of an audience of 3,000.

There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I, and others, have been waging in America. A few years ago there was a shining moment in that struggle.

It seemed as if there was a real promise of hope for the poor -- both black and white -- through the poverty program. There were experiments, hopes, new beginnings. Then came the buildup in Vietnam, and I watched this program broken and eviscerated, as if it were some idle political plaything of a society gone mad on war, and I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic destructive suction tube. So, I was increasingly compelled to see the war as an enemy of the poor and to attack it as such.

Perhaps a more tragic recognition of reality took place when it became clear to me that the war was doing far more than devastating the hopes of the poor at home. It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population. We were taking the black young men who had been crippled by our society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found in southwest Georgia and East Harlem. And so we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools. And so we watch them in brutal solidarity burning the huts of a poor village, but we realize that they would hardly live on the same block in Chicago. I could not be silent in the face of such cruel manipulation of the poor...

And finally, as I try to explain for you and for myself the road that leads from Montgomery to this place I would have offered all that was most valid if I simply said that I must be true to my conviction that I share with all men the calling to be a son of the living God. Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood, and because I believe that the Father is deeply concerned especially for his suffering and helpless and outcast children, I come tonight to speak for them.

This I believe to be the privilege and the burden of all of us who deem ourselves bound by

allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions. We are called to speak for the weak, for the voiceless, for the victims of our nation and for those it calls "enemy," for no document from human hands can make these humans any less our brothers.

And as I ponder the madness of Vietnam and search within myself for ways to understand and respond in compassion, my mind goes constantly to the people of that peninsula. I speak now not of the soldiers of each side, not of the ideologies of the Liberation Front, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades now. I think of them, too, because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries.

SONG: "Ain't Nobody Going to Turn Me Around"

1: Ain't gonna let nobody turn me around

Turn me around, turn me around

Ain't gonna let nobody turn me around

I'm gonna keep on a-walkin', keep on a-talkin'

Marchin' down to freedom land

2: Ain't gonna let racism turn me around

Turn me around, turn me around

Ain't gonna let racism turn me around

I'm gonna keep on a-walkin', keep on a-talkin'

Marchin' up to freedom's land

3: Ain't gonna let no hatred turn me around

Turn me around, turn me around

Ain't gonna let no hatred turn me around

I'm gonna keep on a-walkin', keep on a-talkin'

Marchin' up to freedom's land

4: Ain't gonna let injustice turn me around

Turn me around, turn me around

Ain't gonna let injustice turn me around

I'm gonna keep on a-walkin', keep on a-talkin'

Marchin' up to freedom's land

READING:

At the end of Dr. King's life he was working on a Poor Peoples' Campaign. This campaign

for economic justice is what took Dr. King to Memphis where he was assassinated. Not long after Dr. King's assassination on April 4, 1968, the Committee of 100 presented the following version of the Economic Bill of Rights to President Johnson and Congress:

The Southern Christian Leadership Conference, architects of the Poor People's Campaign, have outlined five requirements of the bill of economic & social rights that will set poverty on the road to extinction:

1. A meaningful job at a living wage for every employable citizen.
2. A secure and adequate income for all who cannot find jobs or for whom employment is inappropriate.
3. Access to land as a means to income and livelihood.
4. Access to capital as a means of full participation in the economic life of America.
5. Recognition by law of the right of people affected by government programs to play a truly

significant role in determining how they are designed and carried out.

SONG: Commonwealth Is God's Commandment (ACS #1036)

1: Commonwealth is God's commandment; common goods are meant to share. Tables set and doors wide open welcome angels unaware.

Refrain: **Plead for the peace of all creation. Pray for a place where grace is found. Shanti, pax, shalom, maslaha: common good is holy ground.**

2: Sharing lavish gifts and blessings, love that not one mite withholds, stretch out arms to friends and strangers: God has sheep of many folds. Refrain

3: Genders, races, tribes, and nations, hear the Holy One who calls, bidding all to work together, bridging lives and breaching walls. Refrain

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PRAYERS

VERSE: "Lord Listen to Your Children Praying"
Lord, listen to your children praying,
Lord, send your Spirit in this place;
Lord, listen to your children praying:
Send us love, send us power, send us grace.

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PRAYERS OF INTERCESSION

P As we celebrate Christ embodied in human form, we pray for God's blessing on the church, the world, and all of creation.

A brief silence.

Encourage the ministry and mission of the church, God of truth. Let the leaders of your church (*especially...*) be trustworthy and accountable stewards, that all its resources and outreach bring hope and healing to communities. God of grace,

C receive our prayer.

P Delight in the goodness of your creation, God of fig trees and fertile soil. Heal areas of the

world harmed by human greed. Restore those recovering from natural disaster. Protect our forests and waterways and all the creatures that live in them. God of grace,

C receive our prayer.

P Call the leaders of every neighborhood and nation to serve faithfully, God of wisdom. Give them visions of justice and unity. Lead them to action that promotes equitable partnership and uplifts those on the margins of society. God of grace,

C receive our prayer.

P Hold in your care any who suffer and struggle, God of compassion. You who know our inner hearts, be present with any who are oppressed, victims of racism or cultural bias, and all who long for respite or restoration *especially*:

- Darlene Bard
- Kate Barker
- Dawn Bench (Welcome Center volunteer)

- Doug Becker (Marlene's son)
- Eric Berge (Paul's brother)
- Pat Bernacchi
- Jackie Brichacek (Nancy's sister-in-law)
- Andrew Calvert
- Cameron Carr (Karen Cassidy's nephew)
- Wayne Cornelius (Dan's brother)
- Holly Cummings
- Eric Dangerfield
- Jan Dugdale
- Barb Ehlen
- Gregory Foster
- Judy Gregory
- Shirleen Gulick
- Cogan Holly Hall
- Aggie Hartnell (Bert's mother)
- Christine Hill
- Sydney & Skyler Houston
- Dick Kauffman
- Norma Larson
- Rubel Pierce (Randy's father)
- Rex Reeve
- Carolyn Reynold's children Eddie, Santino, and Lytosha
- Martha, Joel, and Jeanette Sanchez
- Cynthia Schwartz (Norma's daughter)
- Patti Shields
- Jill Swails
- Marcia Swanson
- Joyce Swift
- Andrew Tate
- Ron and Linda Wadham
- Steve & Heather Waldron
- Henry, Florence, and Jacqueline Walker (Carolyn's brother and sisters)
- Charles and Timothy Walker

- Dottie Watts
- Chris Webb (Bert's sister)
- Florence Weiske
- Kristi Weiss
- Pam Wisse

God of grace,

C receive our prayer.

P Give this congregation the anticipation and excitement of Samuel, so inspired and empowered to do your work in the world, God of unity. Make us faithful as we build communities of inclusion and mutual care. God of grace,

C receive our prayer.

Here other intercessions may be offered.

P Trusting God who raised Jesus and will also raise us in spirit and truth, we remember all who have died and are at peace among the saints especially the Rev. Dr. Martin Luther King Jr. whose faithful advocacy for peace and justice continues to embolden the church. God of grace,

C receive our prayer.

P Knowing the Holy Spirit intercedes for us, we offer these prayers and the silent prayers of our hearts in the name of our Savior, Jesus Christ.

C Amen.

PEACE

P The peace of Christ be with you always.

C And also with you.

ANNOUNCEMENTS

THANKSGIVING

OFFERING PRAYER

P God our provider, by your merciful hand abundance springs up from the earth. Receive and bless these gifts of your own bounty. Let them be a sign of your steadfast love and faithfulness for all people, through Jesus Christ our Savior.

C Amen.

THANKSGIVING FOR THE WORD

P O God of justice and love, we give thanks to you that you illumine our way through life with the words of your Son. Give us the light we need, awaken us to the needs of others, and at the end bring all the world to your feast; through Jesus Christ, our Savior and

Lord, to whom, with you and the Holy Spirit,
be honor and glory forever.

C Amen.

Thanksgiving at the Table

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

In times of bitterness you did not abandon
us, but guided us into the path of love and
light. In every age you sent prophets to make
known your loving will for all humanity. The
cry of the poor has become your own cry; our
hunger and thirst for justice is your own
desire.

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

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

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

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

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

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

C Amen

LORD'S PRAYER

P We pray our common prayer that Christ
taught us.

*Our Father who art in heaven
Hallowed be thy Name*

*Thy kingdom come
Thy will be done
On earth as it is in heaven
Give us this day our daily bread
And forgive us our debts
As we forgive our debtors
And lead us not into temptation
But deliver us from evil
For thine is the kingdom
The power and the glory forever
And ever. Amen*

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Invitation to Communion

P At Jesus' table, heaven and earth are joined
as one. Come and see.

Song: "Through It All"

1: *I've had many tears and sorrows
I've had questions for tomorrow
There've been times
I didn't know right from wrong
But in every situation
God gave blessed consolation
That my trials come
To only make me strong*

Chorus: *Through it all through it all
I've learned to trust in Jesus
I've learned to trust in God
Through it all through it all
I've learned to depend upon His word*

2: *I've been to lots of places
And I've seen a lot of faces
There've been times I felt so all alone
But in my lonely hours yes
Those precious lonely hours
Jesus let me know that I was His own* Chorus

3: *I thank God for the mountains
And I thank Him for the valleys
I thank Him for the storms He brought me
through
For if I'd never had a problem
I wouldn't know that He could solve them
I'd never know what faith in God could do*
Chorus

Song: "Instrument of Peace"

Lord make me

*An instrument of peace
An instrument of peace (2X)
Where is there hatred let me sow love
Where there is darkness let me sow light
For in the giving we shall receive
And in the dying we're given life
Lord make me
An instrument of peace
An instrument of peace (2X)
Where there is sorrow let me sow hope
Where there is doubt let me sow faith
Where is injury your pardon give
Your consolation to those in pain
Lord make me
An instrument of peace
An instrument of peace (2X)*

Post-communion blessing

P Let us pray.
God of our ancestors, God of all people, before whose face the human generations pass away, we thank you that as the broken bread was gathered into one loaf, the broken fragments of our history are gathered up and healed by the redeeming act of Christ. Send us forth in peace, form us into what we celebrate, the body of Christ in the world. Nourished by this sacrament, give us strength and courage to serve you in daily life with joy and singleness of heart. In the name of Christ we pray.

C Amen

SENDING

BLESSING OF AARON

P The Lord bless you and keep you. The Lord's face shine on you with grace and mercy. The Lord look upon you with favor and ? give you peace.

C Amen

SENDING SONG: "We Shall Overcome" (TFF #213)

1: *We shall overcome,
we shall overcome,
we shall overcome someday.
Oh, deep in my heart I do believe
we shall overcome someday.*

2: *We'll walk hand in hand,
we'll walk hand in hand,
we'll walk hand in hand someday.*

*Oh, deep in my heart I do believe
we'll walk hand in hand someday.*

3: *We shall live in peace,
we shall live in peace,
we shall live in peace someday.
Oh, deep in my heart I do believe
we shall live in peace someday.*

4: *We shall all be free,
we shall all be free,
we shall all be free someday.
Oh, deep in my heart I do believe
we shall all be free someday.*

DISMISSAL

P Go in peace. You are God's beloved.

C Thanks be to God!

Thank you to Paula and Randy Pierce for sponsoring Sunday bulletins in January!

Attendance January 7: >35

Nominations for 2024 church council are needed by today. We have open positions for Vice President, Treasurer, and Worship & Music.

Krisan Knapp has let us know that she will step down as our Treasurer this year. She is willing to help train the next Treasurer before she steps down. Please let Pastor or somebody else on Council know if you are interested in being our church Treasurer.

Grace Lutheran Church’s annual congregational meeting is scheduled after the worship service on Sunday, February 11. Council members and service groups are asked to submit their reports to the church office (graceoffice@wi.rr.com) before Wednesday, January 31, so that members can pick up copies of the annual report on February 4.

We are having several celebrations at Grace in the weeks ahead. Next Sunday, January 21, we will celebrate Brother Greg’s and Zeiah’s birthday at Grace. Come for this joyful day of celebrating. (No gifts are required or expected for Zeiah, but if you are inclined to give him a gift, please consider a financial gift that can be put towards his college fund).

On Sunday, February 4, we will have a potluck to celebrate Council President Dawn Houston. She is finishing up her council term this month. She has been VP or council president for the last 11 years at Grace, and we want to celebrate this historic tenure. Please sign up to bring dishes.

Our compressor went out on the upstairs part of our HVAC system. This is an essential part of the system and must be repaired. The repair cost is \$4,100. We appreciate everyone who has generously donated towards this repair already, and we hope those who have not donated will consider making a donation—every donation helps get this paid for.

We invite everyone to sit in the first eight pews on each side of the sanctuary—this will make the acoustics of our congregational singing much stronger.

January 7 offerings/receipts:

General	\$ 2,281.00
Benevolence	\$ 17.00
Altar flowers	\$ 40.00
Bulletins	\$ 40.00
Initial offering (envelopes)	\$12.00
New Year	\$ 10.00
Christmas	\$ 3.00
Compressor repair	\$ 100.00
Endowment fund	\$ 100.00
via Thrivent Charitability Plan	\$ 40.00
From non-members:	
General offering.....	\$ 1,070.00
Welcome Center.....	\$ 100.00
In honor of Chas. & Kate Barker.	\$ 3,600.00
<u>Minus internet banking fees.....</u>	<u>\$ (23.55)</u>
Total	\$ 7,389.45
2023 weekly budget:	\$2,671.70

We are now at GraceLutheranKenosha on Facebook – the page with the mustard sprout icon.

Grace Welcome Center has a part-time opening for a Fund Development Coordinator. GWC is also in need of two breakfast cooks on Thursday and Friday mornings. Email Denise at DRussell.GraceWelcomeCenter@ gmail.com for more details.

Kenosha Education Justice Coalition Community School 101 session meets at Grace at 5:30 p.m. Monday, January 29.

Grace will host “Why Native Plants” at 6:00 p.m. Monday, February 19. Learn about the role of native plants in habitat creation, native species preservation, and climate change mitigation.

The ELCA Good Friday service will be held at Lord of Life on Friday, March 29 at 12:00 noon. Lord of Life is located at 5601 Washington Road in Kenosha.

Grace Lutheran Church
 2006 60th Street
 Kenosha, Wisconsin 53140-3893



www.GraceKenosha.com
 Worship services 9:30 a.m., in person and livestreamed at www.facebook.com/GraceLutheranKenosha
 Pastor Jonathan Barker: jonathan.w.barker17@gmail.com ☎ 626-864-6404
 Church office: graceoffice@wi.rr.com ☎ 262-654-9143
 Office hours: 9:00 a.m. to 2:00 p.m. Tuesday through Friday

Opportunities This Week at Grace

Sunday, January 14	Pastor Barker at church		
	9:30 am	MLK service	sanctuary/Facebook
	7:00 pm	NA	Rainbow Room
Monday, January 15	Pastor Barker at church		
Rev. Dr. Martin Luther King, Jr. Day	9:00 am - noon	Welcome Center volunteers	lower level
	9:00 am	Prayer group	library
Tuesday, January 16	Pastor Barker at church. Paul in office 9:00-2:00		
	8:00 am - noon	Welcome Center volunteers	lower level
	4:00 - 5:30 pm	Welcome Center food pantry	courtyard, parking lot
Wednesday, January 17	Pastor Barker at home. Paul in office 9:00-2:00.		
Thursday, January 18	Pastor Barker at home. Paul in office 9:00-2:00.		
Confession of Peter	8:30-9:15 am	Welcome Center breakfast	Rainbow room
	2:00 - 5:00 pm	Infant Moses diaper ministry	Room 102
Friday, January 19	Pastor Barker at home. Paul in office 9:00-2:00		
	8:30-9:15 am	Welcome Center breakfast	Rainbow room
Saturday, January 20	Pastor Barker at church		
Sunday, January 21	Pastor Barker at church		
	9:30 am	Worship service	sanctuary/Facebook
	10:40 am	Birthday party	narthex
	11:00 am	Church council meeting	library
	7:00 pm	NA	Rainbow Room