

Emanuel's Annual Congregational Meeting  
this **Sunday February 1<sup>st</sup>**



11:45am Potluck Lunch  
**12:15pm Meeting**

# Confirmand/Mentor Dinner & Game Night



Much fun was had at last week's dinner & game night. Thank you to everyone!

# New Adult Forum on Grief **all there is**

with Anderson Cooper



(Anderson Cooper and his older brother Carter)

**Wednesday February 4<sup>th</sup> & 11<sup>th</sup> at 7PM**

Anderson Cooper explores the topic of grief in his series "All There Is". Cooper lost his father when he was 10 years old and his brother to suicide when he was 21. We will watch a couple of episodes in this series and discuss grief. What is it? How does it affect us? Where is God in it?

**Wednesdays at 7PM in Jacobs Hall**

2/4 & 2/11.

# A Message from Presiding Bishop Yehiel Curry and the Bishops from Minnesota



Presiding Bishop Yehiel Curry and ELCA synod bishops from Minnesota have issued a joint pastoral video message condemning recent aggressive immigration activity and offering a word of faith, lament, and hope to the church. The message responds to growing fear and uncertainty experienced by immigrant communities and by those who stand in solidarity with them across the country. [youtube.com/watch?v=GX5LslgUyI0](https://www.youtube.com/watch?v=GX5LslgUyI0)

In the video, the bishops acknowledge the anxiety and disruption many are experiencing in Minnesota and beyond, while grounding their response in the promises of Christ. They remind the church that lament is a faithful response to suffering—and that even in moments of deep uncertainty, God's people are not alone.

“Our call as the church,” the bishops affirm, “is to bear witness to God's justice and mercy, even when doing so is costly.” Rooted in the Lutheran conviction that every person is created in the image of God, the message names the moral harm caused by policies and practices that undermine human dignity and tear families apart.

This pastoral word reflects a broader Lutheran commitment to accompany those who are vulnerable, to speak truth with courage, and to trust that God's promises remain steadfast. The bishops call the church not to grow weary, but to continue praying, organizing, and showing up in love for neighbors facing fear and uncertainty.

The message is shared by Minnesota's ELCA synod bishops:

- The Rev. Regina Hassanally, Bishop, Southeastern Minnesota Synod
- The Rev. Patricia Lull, Bishop, Saint Paul Area Synod
- The Rev. Jen Nagel, Bishop, Minneapolis Area Synod
- The Rev. Amy Odgren, Bishop, Northeastern Minnesota Synod
- The Rev. Dee Pederson, Bishop, Southwestern Minnesota Synod
- The Rev. William "Bill" Tesch, Bishop, Northwestern Minnesota Synod

**Watch the pastoral message:**

[youtube.com/watch?v=GX5LslgUyI0](https://youtube.com/watch?v=GX5LslgUyI0)

January 28, 2026

# February's Monthly Lunch



(pictured January's lunch at Asia Grille)

The next lunch will be held:

**Thursday, February 19<sup>th</sup>** 12:30PM

at **Bill's Place**

707 Main St. West Warwick, RI 02893

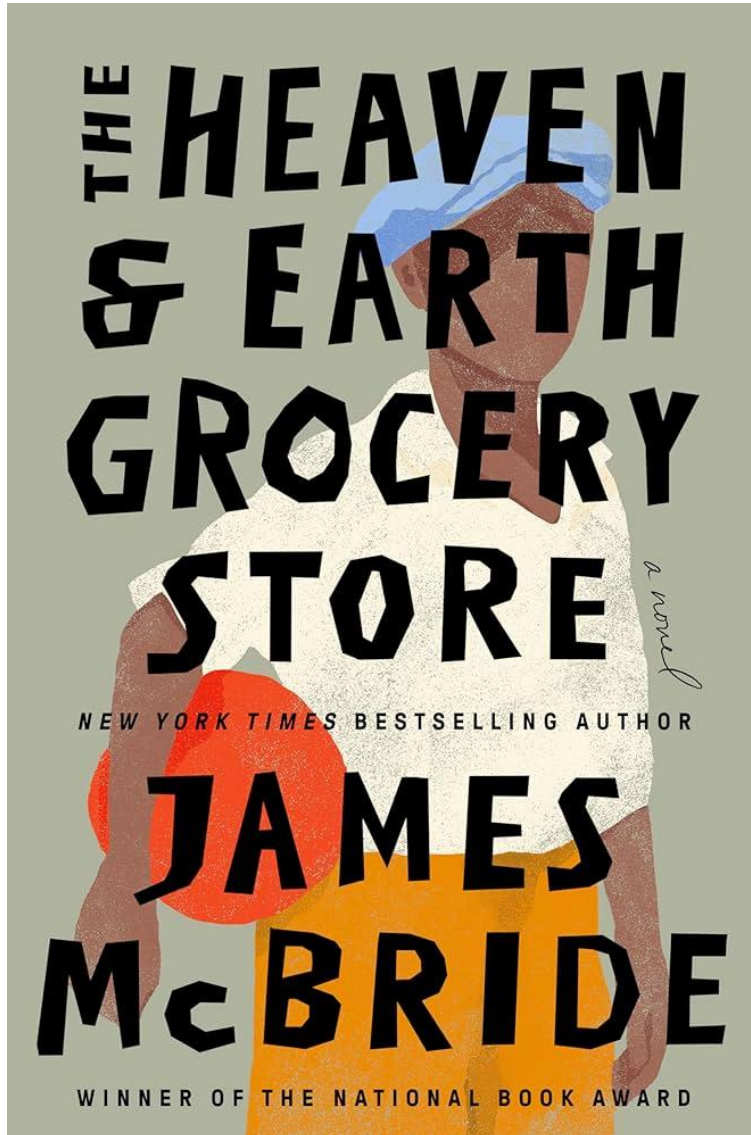
If you would like to go, please email or call Marcia Melanson at

Phone: 401-742-8417

Email: [mmelan4@outlook.com](mailto:mmelan4@outlook.com)

Friends welcome!

## Readers of Emanuel



Emanuel's book club is reading  
**“The Heaven & Earth Grocery Store”**  
by James McBride

The book has been nominated for and won a variety of awards including the Kirkus Prize.

We will meet on **Sunday February 22<sup>nd</sup>** at ~12PM in Jacobs Hall to enjoy fellowship, food and discuss the book.  
Everyone is welcome!

# Valentine's / Love / Chocolate / Red Food Potluck Coffee Hour



## **RESCHEDULED -> to Sunday February 8<sup>th</sup>**

The first Sunday of each month we have a themed potluck coffee hour. The theme for February is Valentine's (love, chocolate, red).

Because the annual meeting has been rescheduled to February 1<sup>st</sup>, we are rescheduling the Valentine's themed coffee hour to Sunday February 8<sup>th</sup>.

As always all are welcome for good food & fellowship – even if you're not able to bring a dish.

# Women's Retreat April 14<sup>th</sup> – 16<sup>th</sup>



## at Camp Calumet

If you are interested in attending the midweek women's retreat at Camp Calumet – Tuesday 4/14 to Thursday 4/16, please let Sue Wieboldt know.

**[susieq3380@gmail.com](mailto:susieq3380@gmail.com)**

Thank you!

**Come join the Fun**



**Consider joining Emanuel's council in 2026**

**If you are interested or have questions, please speak with Pastor Todd, President Ken Wieboldt, or anyone on council. Thank you!**

Song Edwards, Myron Gadoury, Bruce Johnson, Mark Melanson, Marcia Melanson, Ray Nunez, Kathy Plante, Pastor Todd Stange, Ken Wieboldt, Sue Wieboldt

# Report from the Holy Land



## to rostered and licensed lay ministers

Dear colleagues,

I recently returned from my ELCA Bishops Accompaniment trip to our companion synod, the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL). While there, I attend the consecration of Bishop Dr. Imad Haddad in Jerusalem as bishop of the ELCJHL.

I traveled with a large delegation of ELCA bishops and Churchwide staff and we met with many leaders in the ELCJHL. Presiding Bishop Yehiel Curry traveled with us for the first part of our trip, as did Bishop Jen Nagel of the Minneapolis Area Synod. We were all painfully aware of the murder of Renee Good as we left for the trip and of the intensification of a military state in Minneapolis throughout our time overseas. Both Bishop Curry and Bishop Nagel responded to these events with public statements. A statement from the six ELCA Bishops of Minnesota followed. I've posted all three statements on [my Facebook page](#) and commend them to you as our Christian witness at this moment. Please reference them and refer to them in your ministries. Their statements speak for me and for all of us.

As we continued to follow events in the United States in our meetings with Palestinians in the Holy Land, I found myself thinking of the observation offered by the Rev. Dr. Mitri Raheb in our visit with him at Dar al-Kalima University in Bethlehem. Dr. Raheb drew a direct connection between the reality of genocide, apartheid and ethnic cleansing in Palestine, with the unfolding political situation in the United States. He suggested that what we are seeing worldwide is the globalization of a fear-based security state. Dr. Raheb suggested that many tactics of a fear-based security state were first tested and developed by Israel "live" on Palestinians.

For example: he pointed out the term “total immunity,” recently used by Vice President Vance to defend ICE agents, has long been used in Israel to grant “total immunity” for violence and murder against Palestinians. He observed that TSA checkpoints in airports that emerged after 9-11 and are now routine around the world had already been in place in Israel prior to the 2001 terrorist attacks.

A fear-based security state, whether in Israel or the United States, actively chooses cruel and strategic ways to dehumanize, destabilize and demean the objects of its state-based terrorism.

Bishop Haddad's consecration itself was stained by this system of cruelty. Traveling to Jerusalem for the consecration, Bishop Haddad was delayed four hours at a checkpoint. Bishop Haddad's mother was initially denied entry to Jerusalem at a checkpoint and forced from her car at gunpoint. This detention delayed the start of the consecration festivities.

Many other members of the ELCJHL hoping to attend the consecration were also delayed and denied at checkpoints. You may have seen the video I posted on my Facebook page of the procession led to the church by scouts (both boys and girls) who served as the marching band. Half of the scouts enroute from Bethlehem were delayed at the checkpoint. Muslim scouts, students of the Lutheran School of Beit Sahour, were outright denied entry to Jerusalem to perform with their band mates. Many members of Bishop Haddad's own congregation in Amman, Jordan were denied entry to Israel. We learned that many Palestinians have not been to Jerusalem for years because of a denial in permits.

The intensification of a fear-based security state has led to a proliferation of gates and checkpoints within Palestine itself. We saw for ourselves the illegal Israeli settlements in the West Bank, “military colonies” as Dr. Raheb described them, “settler colonialism” as Pastor Munther Isaac labeled them, intentionally placed and defended within the West Bank, to strategically cut off Palestinians from themselves and from their lands. These military colonies are not just a land grab, but justification for more gates and checkpoints with which to defend Israeli settlers which further limits the travel of Palestinians within Palestine itself. We heard for ourselves the reality of school buses of children, on their way to school on a weekday morning, arbitrarily turned away at checkpoints which caused them to miss school. The reality of walls, checkpoints and gates in Palestine is not just to separate Israelis from Palestinians, but to isolate and cut-off Palestinians from each other, their communities, education, jobs, favorite restaurants and land.

Palestinians in the West Bank fear the situation is similar to Gaza in the early 2000s. They fear it is only a matter of time before Israel decides to attempt to force Palestinians out of the West Bank as they have attempted in Gaza.

As we shared these facts in a meeting with officials at the U.S. Embassy in Jerusalem and as I personally shared the story of Bishop Haddad's mother's detainment at gunpoint at the checkpoint, the officials were not surprised. They admitted stories like these are common. They acknowledged the painful realities experienced by the Palestinian people that we saw for ourselves first-hand.

Now, sadly, many of these same tactics are being used in the United States by our own government. People of color and immigrants have been identified as the enemy. Armed and masked ICE agents are terrorizing neighborhoods to dehumanize our neighbors,

destabilize communities and to sow fear and terror. Freedom of movement is stolen away by the presence of overwhelming numbers of ICE officers throughout communities. Vice President Vance has offered protection to ICE agents with the promise of “total immunity” for their actions.

And yet ...

And yet, there is much we can learn from the Palestinian Lutheran Church.

In the face of the daily cruelties and inhumanities imposed upon them, the Palestinians we spoke with are choosing joy, are loving and serving their neighbors and are living in hope.

While acknowledging the “humiliation, anger, and frustration” (his words) of his consecration day, Bishop Haddad shared that he chose joy in response. He acknowledged choosing joy was difficult and that it was not his first reaction, but he chose not to let the forces of evil rob him of the joy that was rightfully his. At the reception in Bethlehem, on the evening of his consecration, the church danced. After undergoing the indignity of the checkpoints, Bishop Haddad was granted the dignity that is rightfully his as a baptized child of God and bishop in Christ’s church, as he was centered in a dancing circle of members of the ELCJHL and lifted on the shoulders of his friends and family. His mother, earlier detained and excluded, was brought into the middle of the dancing circle of bishops, clergy, family and friends. The Palestinian Lutheran Church chose joy; they chose to dance in the promise of God’s love upon them.

Let us in the New England Synod learn from the Palestinian Church to choose joy, not as a denial of suffering, but as a response to suffering ... not as an invitation to inaction, but as the foundation for action ... not as complicity with evil, but so that we ourselves do not become the evil we renounce. Let us live in the joy of Christ, who delights in each of God’s beloved children and joyfully proclaim that love to all those around us.

In response to state-based terrorism against the Palestinian people, the ELCJHL is loving and serving their neighbors. It is widely recognized that the ELCJHL, with Christians just 1% of the total population of Palestine and decreasing, plays an outsized influence in Palestinian society in the ways they love and serve their neighbors. Most of the people served by the ELCJHL in their schools, social justice and environmental ministries, are Muslims. Their love is not conditional, but is contextual and inter-religious ministry.

This love also extends to Jews. Nowhere, among any of our Palestinian siblings, did we hear cries for violence, revenge, or retribution against Jews, Israelis, or the government of Israel. Despite the daily indignities intended to dehumanize and destabilize them, we heard, instead, the pleas for justice and that international law be honored and observed. Even as Bishop Haddad called us to tell the story of the Palestinian Church, he told us not to take sides. Instead, he called on us to be advocates for justice for all people. “Justice is love turned public” as Dr. Cornell West has said. In advocating for justice, we are called to support and advocate for policies that affirm international law and that affirm the dignity of all Palestinians and Israelis.

In response to the state-based terrorism in this country, let us in the New England Synod also choose love. Let us love and serve our communities like the Palestinian Church. Even as others may choose division, cruelty and conditional love, let us choose to love people not

because we agree with them, or they agree with us on all things, but because our neighbors are children of God. Let us be the living Christ in our love and service for our neighbors. Let us be the voice of God as we proclaim the dignity and humanity of all of God's children. Even as the Palestinian Church is shrinking as its members flee the West Bank, they remain committed to loving, educating and serving their neighbors in need and being the hands and feet of Christ. Even as the New England Synod may be shrinking, may we be renewed and steadfast in our commitment to be the hands and feet of Christ for our neighbors in need.

Additionally, the Palestinian Church lives in hope. Pastor Munther Isaac pointed out that this hope is not the hope that the situation will just somehow fix itself. Rather, this hope is in the living Christ who moves the global church to advocate for justice. Hope is found in Christ who lives and in Christians who live in Christ as people of justice. Hope is found in our choice to stand with Bishop Haddad and the people of the ELCJHL by amplifying their voices and telling their stories. Hope is found in Christ in our choice to stand with immigrants and those living in fear in this country by dignifying and honoring those others would target and dehumanize. We are people of hope when we insist in Christ that all humans are created in the image of God deserving justice, dignity and respect.

Truly, the crucified AND risen Christ is present in the Palestinian Church. In the intentionally cruel and dehumanizing treatment the Palestinian Church experiences at the hands of the fear-based security state, Christ is again crucified and suffers on the cross. And at the same time, the Palestinian Church, refusing to be victims by actively choosing joy, by loving and serving their Muslim neighbors and by living in the hope of justice, is the real presence of the living Christ bringing healing, hope, and new life into the world.

As we as the expression of Christ's Church known as the New England Synod, ELCA witness in our world today, may we learn from the Palestinian Church. Indeed, may we live in Christ as people of joy, love and hope. Let us choose joy rooted in God's love for all people. Let us nurture relationships across religious, racial, ethnic and cultural lines, as we insist on loving all God's children. Let us be people of justice who advocate loudly and boldly that all people, regardless of their citizenship status, culture, ethnicity, skin color, gender or gender identity, sexuality, income, economic status, age or ability, are proclaimed worthy in God's love and should be fully included, welcomed and received in this synod, in this church and in this country. Let us not become the evil we denounce even as we boldly, clearly and steadfastly reject and renounce evil as people of Christ. Let us live in the risen Christ as the risen Christ lives in us bringing love, healing and life to all people in New England, Palestine and all corners of the world.

Yours in Christ,  
Bishop Piphó

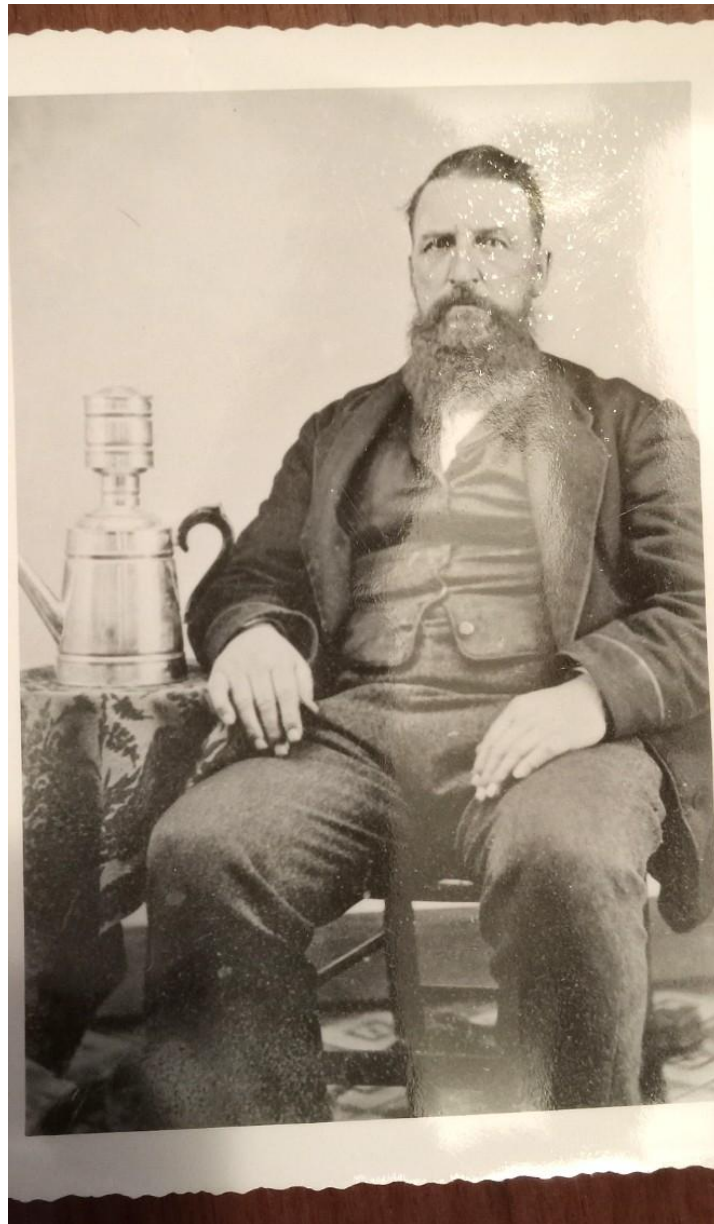
# Emanuel's Choir



**The choir meets on  
Sundays at 9AM  
in the sanctuary.**

**All who like to make  
music are welcome.**

# Do You Like Coffee?



*(Pictured a Lutheran and his coffee pot. Thank you to Langdon Clough for finding this pic)*

If so, consider hosting coffee hour one Sunday. If it's your first time (or 2<sup>nd</sup> or 3<sup>rd</sup>), people will help you and show you where everything is.

Sign-up sheet is on the bulletin board in the entry way. Thank you.

# Bible Readings for Sunday February 1<sup>st</sup>

## Gospel Reading

## John 4:1-42

*Jesus defies convention to engage a Samaritan woman in conversation. Her testimony, in turn, leads many others to faith.*

<sup>1</sup> Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John" <sup>2</sup> (although it was not Jesus himself but his disciples who baptized), <sup>3</sup> he left Judea and started back to Galilee. <sup>4</sup> But he had to go through Samaria. <sup>5</sup> So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

<sup>7</sup> A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." <sup>8</sup> (His disciples had gone to the city to buy food.) <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) <sup>10</sup> Jesus answered her, "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." <sup>11</sup> The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?" <sup>12</sup> Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?" <sup>13</sup> Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup> but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come back." <sup>17</sup> The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband,' <sup>18</sup> for you have had five husbands, and the one you have now is not your husband. What you have said is true!" <sup>19</sup> The woman said to him, "Sir, I see that you are a prophet. <sup>20</sup> Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." <sup>21</sup> Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But the hour is coming and is now here when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth." <sup>25</sup> The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." <sup>26</sup> Jesus said to her, "I am he, the one who is speaking to you."

<sup>27</sup> Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" <sup>28</sup> Then the woman left her water jar and went back to the city. She said to the people, <sup>29</sup> "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" <sup>30</sup> They left the city and were on their way to him.

<sup>31</sup> Meanwhile the disciples were urging him, "Rabbi, eat something." <sup>32</sup> But he said to them, "I have food to eat that you do not know about." <sup>33</sup> So the disciples said to one another, "Surely no one has brought him something to eat?" <sup>34</sup> Jesus said to them, "My food is to do

the will of him who sent me and to complete his work. <sup>35</sup> Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. <sup>36</sup> The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup> For here the saying holds true, 'One sows and another reaps.' <sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

<sup>39</sup> Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." <sup>40</sup> So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. <sup>41</sup> And many more believed because of his word. <sup>42</sup> They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

## How do the Bible readings speak to you?



# What is Your Story?



## Sharing Our Stories of God

We are inviting people to share stories of how God has shown up in their lives.

If you would be willing to share a story from your life, please let Pastor Todd know. Thank you.

**Check your Thrivent Financial account.**



**THRIVENT  
FINANCIAL®**

*Connecting faith & finances for good.®*

## HOW TO DIRECT THRIVENT CHOICE DOLLARS®

**There could be free money for Emanuel.**

Please check your account now, to see if you have **free Thrivent Choice** dollars available. If you do, you can tell Thrivent to donate them to help Emanuel.

You can direct your Thrivent Choice Dollars by going online at **[www.Thrivent.com/thriventchoice](http://www.Thrivent.com/thriventchoice)** OR by calling **800-847-4836** and saying "Thrivent Choice" at the prompt.

There are thousands of dollars available each year. But you need to direct them to Emanuel, so they will benefit our church!

If you're not familiar with the **Thrivent Choice** program, just ask your Thrivent Representative. Or send an e mail to Pastor Todd, or Emanuel's Treasurer, Carol Johnson. They can assist you.

Thank you to everyone who has already designated their Thrivent Choice dollars to help Emanuel.

Please direct your Thrivent Choice dollars today.

# On-line Worship at Emanuel Sundays at 10:30AM



## What to Do - if You would Like to Come to On-line Worship

Just click on the Zoom link below on Sunday at 10:30AM:

<https://us02web.zoom.us/j/93690864460?pwd=cHZ5RVNsdnFYcDhhNVdMKzA2VENlQT09>

You can also join us by phone by calling (929) 205-6099 and entering Meeting ID: 936 9086 4460 and Password: 933328

A video of the service will be posted on Emanuel's website and Facebook group page later in the day.

# **Tuesday Morning Bible Study**



**Join us Tuesdays 9AM to 10AM at Emanuel  
in Jacobs Hall for  
Bible Study**

**Let's explore the Bible together.  
Everyone welcome.**

**Emanuel Lutheran Church,  
20 Leaf Street, West Warwick, RI 02893**

# Offerings to Emanuel



## Thank you!

Thank you to everyone who has been mailing in their offering or giving through Simply Giving and Givelify.

Offerings can be mailed to:

Emanuel Lutheran Church  
20 Leaf Street  
West Warwick, RI 02893

OR you can use either the Simply Giving program, which allows you to automate the giving of an offering from a checking account, or Givelify, which is online app that allows giving through a debit or credit card.

If you would like to find out more about either of these, please let Emanuel's Treasurer, Carol Johnson, or Pastor Todd know. Thank you.

**You can give to Emanuel through Givelify by clicking on the DONATE button on Emanuel's website OR by clicking here: [Donate](#)**

[www.emanuelww.org](http://www.emanuelww.org)

# Sermon Topics



*Narrative Lectionary September 7 – May 24*

2/1 The Woman at the Well (RIC Sunday)

2/8 Healing Stories (Children Lead Worship)

2/15 The Man Born Blind (Transfiguration Sunday)

2/18 Ash Wednesday (the Good Shepherd)

2/22 Jesus Raises Lazarus

3/1 Jesus Washes Feet

**Please keep these children of God  
in your prayers this week:**

**For Grieving:** the family & friends of Steve Knight (friend of Pastor Todd's)  
<https://www.cataudellafh.com/obituaries/Stephen-A-Knight?obId=47122998>

**Worship Assistants**

	<i>February 1 Reconciling in Christ</i>	<i>February 8 Children Lead Worship</i>
<b>Counter:</b>	<b>Glenn Johnson</b>	<b>Linda Messinger Nunez</b>
	<b>8:00AM</b>	<b>8:00AM</b>
<b>Lector:</b>	<b>Sue Auger</b>	<b>Kathy Marco</b>
<b>Acolyte</b>	-	-
	<b>10:30AM</b>	<b>10:30AM</b>
<b>Lay Minister:</b>	<b>Sue Wieboldt</b>	<b>Diane Gadoury</b>
<b>Acolyte</b>	-	<b>Callie Suffoletto</b>
<b>Ushers</b>	<b>Pauline LaVallee &amp; Brandee Muncey</b>	<b>Joanne Powers &amp; Amanda Grudzinski</b>
<b>Lector:</b>	<b>Ray Nunez</b>	<b>Sunday School Children</b>
<b>Coffee Hour</b>	<b>Annual Meeting Potluck</b>	<b>Valentine Themed Potluck</b>

**January's Memorial Candle**



The Memorial Candle for January is given by Disa and Eric Johnson  
 In loving memory of **Sonja & David Johnson**

### This Week at Emanuel

<b>Monday, January 26</b>	<b>10:00am</b>	<b>Deliveries to food pantry (10AM – 1PM)</b>
	<b>7:00pm</b>	<b>Al-Anon (Jacobs Hall)</b>
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<b>Tuesday, January 27</b>	<b>9:00am</b>	<b>Tuesday Morning Bible Study (JH)</b>
	<b>10:00am</b>	<b>Food Pantry 10AM - 12PM</b>
		<b>Pastor's Office Hours 10AM to 2PM</b>
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<b>Wednesday, January 28</b>	<b>10:00am</b>	<b>Ellie's Circle (JH)</b>
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<b>Thursday, January 29</b>		
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<b>Friday, January 30</b>	<b>9:00am</b>	<b>Sue in the office</b>
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<b>Saturday, January 31</b>		
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<b>Sunday, February 1</b>	<b>8:00am</b>	<b>Worship in Person</b>
<b>4<sup>th</sup> Sunday after Epiphany</b>	<b>9:00am</b>	<b>Choir</b>
<b>Reconciling in Christ</b>	<b>9:15am</b>	<b>Sunday School (FH)</b>
<b>Sunday</b>	<b>10:30am</b>	<b>Worship in Person &amp; Online</b>
<b>Annual Meeting</b>	<b>11:45am</b>	<b>Potluck Lunch</b>
	<b>12:15pm</b>	<b>Annual Congregational Meeting</b>



### Next Week at Emanuel

<b>Monday, February 2</b>	<b>10:00am</b>	<b>Deliveries to food pantry (10AM – 1PM)</b>
<b>Groundhog Day</b>	<b>7:00pm</b>	<b>Al-Anon (Jacobs Hall)</b>
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<b>Tuesday, February 3</b>	<b>9:00am</b>	<b>Tuesday Morning Bible Study (JH)</b>
	<b>10:00am</b>	<b>Food Pantry 10AM - 12PM</b>
		<b>Pastor's Office Hours 10AM to 2PM</b>
	<b>7:00pm</b>	<b>Worship &amp; Music Committee meeting</b>
		<b>ONLINE</b>
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<b>Wednesday, February 4</b>	<b>10:00am</b>	<b>Ellie's Circle (JH)</b>
	<b>7:00pm</b>	<b>Adult Forum on Grief (JH)</b>
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<b>Thursday, February 5</b>	<b>4:00pm</b>	<b>Christian Education Committee ONLINE</b>
	<b>6:30pm</b>	<b>Finance Committee ONLINE</b>
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<b>Friday, February 6</b>	<b>9:00am</b>	<b>Sue in the office</b>
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<b>Saturday, February 7</b>		
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<b>Sunday, February 8</b>	<b>8:00am</b>	<b>Worship in Person</b>
<b>5<sup>th</sup> Sunday after Epiphany</b>	<b>9:00am</b>	<b>Choir</b>
<b>Sunday school children</b>	<b>9:15am</b>	<b>Sunday School (FH) &amp; Confirmation (JH)</b>
<b>help lead worship</b>	<b>10:30am</b>	<b>Worship in Person &amp; Online</b>
	<b>11:30am</b>	<b>Valentine's themed potluck Coffee Hour</b>

## **Upcoming Commemorations**

### **Presentation of Our Lord**

**Monday, February 2, 2026**

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

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

**Tuesday, February 3, 2026**

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

### **The Martyrs of Japan, died 1597**

**Thursday, February 5, 2026**

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

Double click on link below to see Emanuel's online calendar:

**[Emanuel's Online Calendar](#)**

The calendar is on Emanuel's web site.