



FOURTH SUNDAY IN EPIPHANY ✚ FEBRUARY 1, 2026

CROSS

Cross Lutheran Church

1945 Prosperity Road, Maplewood, Minnesota 55109

www.crosslutheranchurch.org office@crosslutheranchurch.org 651-777-1329

Reverend Scott Simmons, Pastor

*Indicates congregation
to stand as comfortable.

Preaching/Presiding:

Rev. Scott Simmons

Director of Music:

Kenneth Kusiak

Livestream Producer:

Kelli Simmons

Lay Minister:

2/1 Dave Olson

2/8 Phyllis Moser

Assisting Minister:

2/1 Phyllis Moser

2/8 Janice Neenan

Cantor/Psalm:

2/1 Peter Brown

2/8 Alternative

Ushers:

2/1 Phyllis Moser and

Sharon Crist

2/8 Sharon Crist and Kirby

Doughty Crist

Altar Guild:

Diana Border and Bonnie

Dischinger

Coffee:

2/1 No Volunteers

February Counters:

Sherry Batterman, and

Phyllis Moser

If you are interested in
serving coffee following
worship, please sign-up
on the bulletin board

If you would like to
provide flowers for

Sunday Worship, sign up
on the bulletin board in
the back of the narthex, or
contact the office.

In each liturgy of Holy
Communion, the **Holy
Spirit** gathers people
around the **means of
grace: the Word of God
and the sacraments.**

Sunday is the primary day
on which the Church
gathers; the first day of
creation when God
transformed darkness
into light. Sunday is the
day that the crucified and
risen Christ appeared to
the disciples and was
made known to them in
word and in the breaking
of bread.

GATHER

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

PRELUDE

Albumblätter, Op. 7, No. 1

Theodor Kirchner

*PROCESSIONAL HYMN

Take My Life, That I May Be

ELW583

Refrain/Estrillo



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;


To stanzas *Last time*




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



1 Que mi vi - da en - te - ra es - té
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

Refrain/Estrillo



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.

WELCOME AND ANNOUNCEMENTS

*CONFESSION AND FORGIVENESS

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

Trusting that God receives our words and the meditations of our hearts,
let us confess our sin.

Silence is kept for reflection.

Reconciling God, we yearn for your presence to transform our grief, pain,
and despair. We confess that we have not always prepared room in our
hearts for your love; we have not always recognized your presence among
us; we have not always embraced your message of peace.

We cry out, weary with the burden of violence, oppression, and fear.

We confess our failure to make room for those seeking refuge;
our participation in violent systems that harm your innocent ones;
our reluctance to embody your good news.

Be born in us today and teach us to sing the joyful song of your salvation.
Amen.

God's grace upon grace flows over you. † Christ's presence redeems the whole
creation. Your sins are forgiven. Let the earth rejoice and be glad! **Amen.**

*GREETING

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.**

*KYRIE

p.147



In peace, let us pray to the Lord.

Lord, have mer - cy.



For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



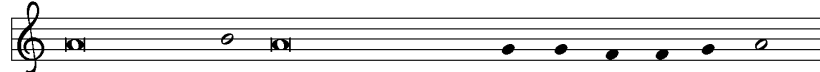
For the peace of the whole world, for the well-being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this holy house, and for all who offer here their wor-ship and praise,



let us pray to the Lord.

Lord have mer - cy.



Help, save, comfort, and de-fend us, gra-cious Lord.

A - men.

The **heart of worship** is not found in what we do, the words we speak, or the songs we sing. The heart of worship is **what God does** and **what God gives**.

In the presence of all of us together—in baptism, in the word sung and preached and prayed, in the gift of the body and blood of Christ in holy communion—we participate in God's mission to the world.

On this day of Christ's resurrection, and at other times, we make the sign of the cross, the sign first marked on us in holy baptism.

We **confess our sin and receive God's word of forgiveness**, giving thanks that, even while dead in our trespasses, God makes us alive together with Christ *Ephesians 2:5*

Together we are brought into the presence of God with an honest recognition of human sin and brokenness and the reality of our own sin and brokenness.

Together we hear God's promise and declaration of forgiveness.

United in worship, we are God's people, gathered around Word and sacrament.

During the gathering, music plays an important role in giving us a common identity.

Gathering songs welcome us to the mercy of the triune God and move us from our individual experiences into the purpose of worship.

Whether the gathering is brief or extended, the presiding minister and assembly greet each other in the name of the triune God.

The **Kyrie** is our prayer of peace for God's mercy to fill the church and the world.

The **Canticle of Praise** gives thanks for God's glory revealed in Jesus Christ.

When we sing *Glory to God*, our voices join with the angels in a song from Luke's gospel.

In *This is the Feast*, we gather with all creation around God's heavenly throne, singing words from the book of Revelation.

The **Prayer of the Day** marks a hinge or turn in the service. This prayer gives thanks to God through Jesus Christ and is prayed in the power of the Holy Spirit.

Led by the presiding minister, the Prayer of the Day gathers all our praise into one and highlights themes from the scripture readings we are about to hear.

All Christian worship is biblical. In scripture reading, preaching, and song, the church hears the good news of God acting in this and every time and place.

The **first reading**, usually from the *Old Testament*, is followed by a psalm sung in response to the reading.

The **second reading**, usually from a *New Testament* letter, bears the witness of the early church.

After the second reading and before proclaiming the Gospel, we join in another sung response.

This **pattern of .read, sing, read, sing.** is a practice Christians inherited from the ancient synagogue worship of the Jewish people.

Before the **Gospel** is read, we stand and acclaim the living Word made flesh, Jesus Christ, who is among us.

*CANTICLE OF PRAISE

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Glo-ry to God in the high-est, and peace to God's peo-ple on earth.



Lord God, heav-en-ly King, al-might-y God and Fa-ther, we



wor-ship you, we give you thanks, we praise you for your glo-ry.



Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God,



you take a-way the sin of the world: have mer-cy on us;



you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.



For you a-lone are the Ho-ly One, you a-lone are the Lord,



you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,



in the glo-ry of God the Fa-ther. A-men.

*PRAYER OF THE DAY

God of life, Shower us in your living water, bringing us to new life, fresh and clean. Walk with us as we share the knowledge of your living water with others, so that all might live. Amen.

*SHARING OF THE PEACE

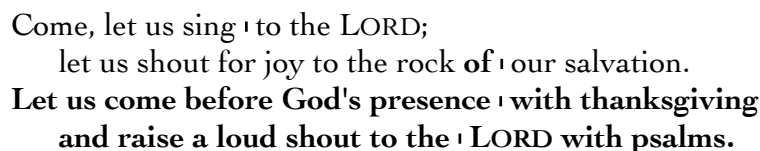
The peace of our Lord and Savior, Jesus Christ, be with you always.
And also with you.

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

Exodus 17:1-7

The word of the Lord. **Thanks be to God.**

Let us shout for joy to the rock of our sal - va - tion.



For you, Lord, I are a great God,
and a great ruler above all gods.
**In your hand are the caverns of the earth;
the heights of the hills are also yours.**
The sea is yours, I for you made it,
and your hands have molded I the dry land.
**Come, let us worship I and bow down,
let us kneel before the I LORD our maker. R**
For the LORD is our God, and we are the people of
God's pasture and the sheep I of God's hand.
Oh, that today you would I hear God's voice!
"Harden I not your hearts,
as at Meribah, as on that day at Massah I in the desert.
There your ancestors I tested me,
they put me to the test, though they had I seen my works.
Forty years I loathed that gener- I ation, saying,
"The heart of this people goes astray; they do not I know
Indeed I **swore I in my anger,**
"They shall never come I to my rest." R

God's word read and preached, sung and acclaimed, leads the assembly to the **Prayers of Intercession**.

These prayers are the assembly's prayers for the wideness of God's mercy to be known throughout the world. Prayers for the church, for the well-being of creation, for peace among nations, for the poor and all in need, for local needs and special concerns, and for the faithful departed, take up St. Paul's invitation that supplications, intercessions, and thanksgivings be made for everyone *1 Timothy 2.1*

Following the prayers of intercession, the presiding minister and assembly ***greet each other in the peace of the risen Christ***. This greeting is more than a "hello" or "good morning." This greeting is the very peace by which Jesus greets his disciples following the resurrection.

The peace we share, which marks another hinge or turn in the service, is a sign of God's mission of reconciliation among us and the reconciliation we have with one another in Christ Jesus.

The same peace of God, now received and extended, also reaches out from this assembly and into the world.

A ***collection*** of material goods for the church's mission, including the care of those in need, is a ***sign of the giving of our whole selves in grateful response for all God's gifts***.

As the gifts are gathered, the table is set with bread and wine.

The proclamation of the Word of God and the celebration of the Lord's Supper are connected.

Luther called these the ***two "high points"*** in the liturgy of Holy Communion.

In the Word read and proclaimed, God speaks to us.

SECOND LESSON

Romans 5:1-11

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely, therefore, since we have now been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord. **Thanks Be to God.**

*GOSPEL ACCLAMATION

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*GOSPEL

John 4:1-42

The holy gospel according to John. **Glory to you O, Lord.**

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

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) 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.) 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." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, 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.” 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.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband,’ for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. 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. God is spirit, and those who worship him must worship in spirit and truth.” 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.” Jesus said to her, “I am he, the one who is speaking to you.”

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?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. 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. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. And many more believed because of his word. 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.”

The Gospel of the Lord. Praise to you O Christ.

SERMON

In the Lord’s Supper, a “visible word” of which Luther speaks, **God feeds us with the presence of Jesus Christ.**

Before the Lord’s Supper is shared, the presiding minister leads us into **thanksgiving** for the gifts of creation and redemption, including themes of the season or festival that are the focus of this gathering.

As part of thanksgiving we join our voices with all of creation and sing the angels’ song, “Holy, Holy, Holy.” *Isaiah 6.3*

In the meal of Holy Communion, **the grace of God’s gift for us is always proclaimed** by the presiding minister, in Jesus’ own words of command and promise.

This clear proclamation in **the words of institution** is shared by the assembly, and **included in a prayer of thanksgiving**, which includes praise to God for creation, for God’s faithfulness to the people of ancient Israel, for God’s revelation in the saving work of Jesus Christ, remembering the crucified and risen Christ, and praying for the Holy Spirit in this meal.

The Great Thanksgiving concludes with the Lord’s Prayer.

In Christ’s body and blood given to us, God’s saving mission is made known. We sing as the bread is broken and as the meal is shared.

We receive the Lamb of God who takes away the sin of the world *John 1.29*

We are forgiven and given new life.

Like the disciples, we recognize the presence of the risen Christ who is made known in the breaking of the bread. *Luke 24.30.*

Christ, who died and rose from the dead, is given to us and we are united with one another in the body of Christ. Through this meal, God also nourishes us for mission in the world.

We receive the body of Christ in the sacrament of Holy Communion to live as the body of Christ in the world.

Adapted from Evangelical Lutheran Worship: Narrative Holy Communion. ©2006 Evangelical Lutheran Church in America.

PRAYERS OF THE PEOPLE

This week we pray for:

Lisa, Marya, Sheree, baby Hayden, Henry, Gabby and baby Creed, Ray and Clara, Dawn, Brady, Richard, Judy, Marv, Dottie, BettyLu, Robin, Lonna, Bruce, Kelly, Steve, Pastor Brian, Nick, Joshua, Rose, Karen, Kimberly, Gayle, Dean and Shirley, Rick, Mary Beth, Mike, Stacey, Cristina, Wadby family, Barry and MaryJo.

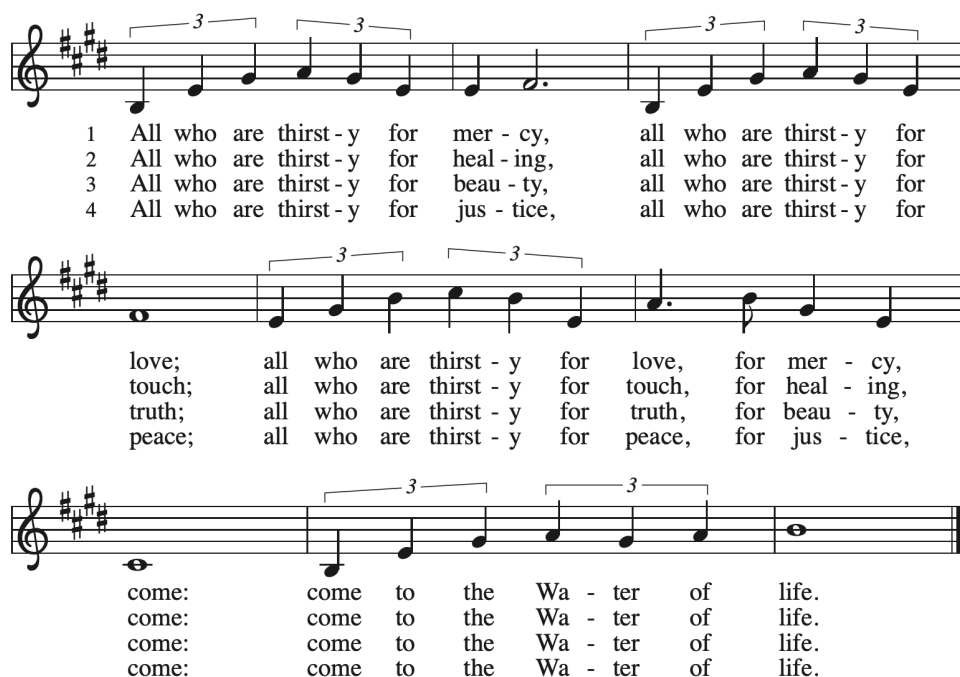
Pray for Jose Aguilar and family. Jose is a board member of Adventista del Septimo Dia who is detained in Texas by ICE.

If you have a name to add or remove from this prayer list, please contact Jamie Gudknecht or Pastor Scott.

*HYMN OF THE DAY

Come to the Water of Life

ACS955



1 All who are thirst-y for mer-cy, all who are thirst-y for
 2 All who are thirst-y for heal-ing, all who are thirst-y for
 3 All who are thirst-y for beau-ty, all who are thirst-y for
 4 All who are thirst-y for jus-tice, all who are thirst-y for

love; all who are thirst-y for love, for mer-cy,
 touch; all who are thirst-y for touch, for heal-ing,
 truth; all who are thirst-y for truth, for beau-ty,
 peace; all who are thirst-y for peace, for jus-tice,

come: come to the Wa-ter of life.
 come: come to the Wa-ter of life.
 come: come to the Wa-ter of life.
 come: come to the Wa-ter of life.

*APOSTLES CREED

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

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

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

*PRAYERS OF THE PEOPLE

God in Your Mercy, Hear Our Prayer.

MEAL

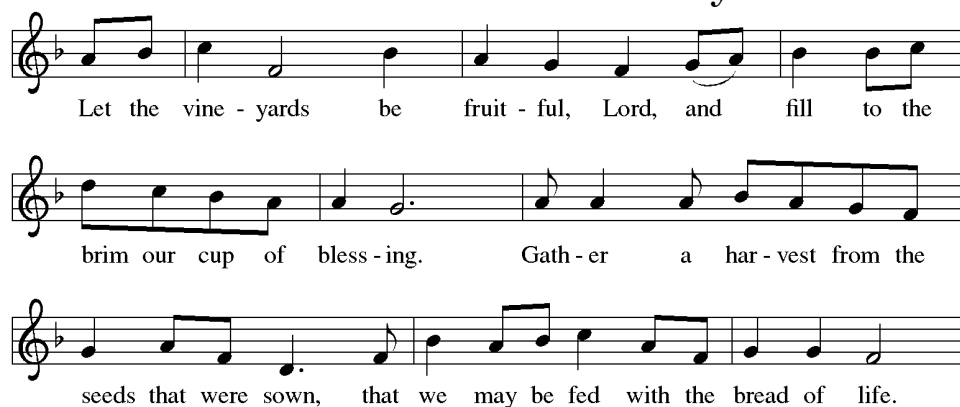
God feeds us with the presence of Jesus Christ.

OFFERTORY Oh, That I Had a Thousand Voices Hans Arnold Metzger

*PRESENTATION OF GIFTS

Let the Vineyards

ELW181



Let the vine-yards be fruit-ful, Lord, and fill to the
 brim our cup of bless-ing. Gath-er a har-vest from the
 seeds that were sown, that we may be fed with the bread of life.



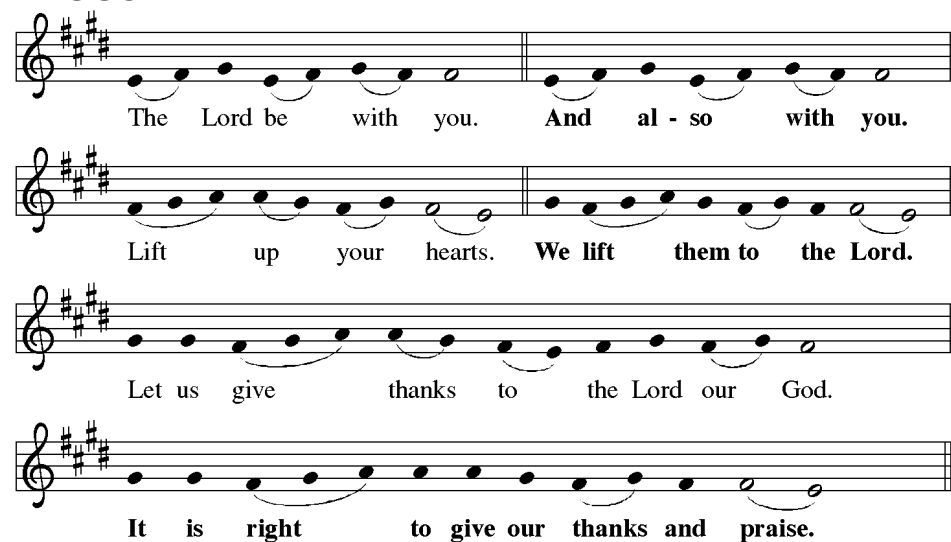
*OFFERING PRAYER

God of glory, great are your wonders among us and many are the blessings you bestow. Use us and these your gifts for the needs of the world, that all the ends of the earth may rejoice in your saving grace, through Christ our Savior. Amen.

*GREAT THANKSGIVING

*DIALOGUE

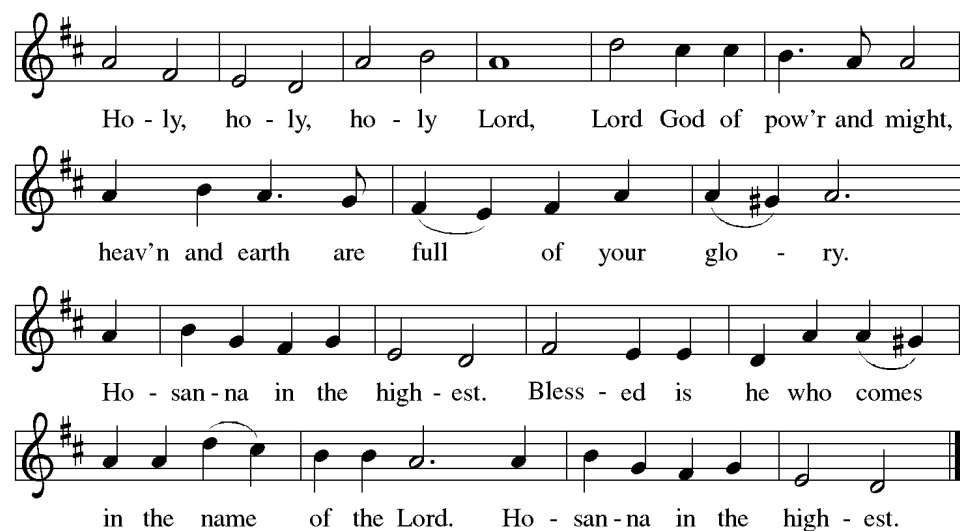
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*PREFACE

*HOLY, HOLY, HOLY

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Today we practice continuous communion using a pouring chalice as a common cup. Ushers will invite you to proceed up the aisle towards the pastor. Please offer cupped hands to receive the bread.

Proceed to the cupbearer, select an empty cup and hold it for the lay minister to fill. Please recycle your cup in the basket provided and return via the side aisle.

If you require a gluten free wafer, please tell the pastor when you approach to receive the bread. Pre-filled grape juice cups are available in the silver tray.

Children who are not yet communing and others wishing not to commune may receive a blessing from the pastor. Please indicate by crossing your arms over your chest.

Individual sealed communion sets are also available at the sanctuary entrance.

ANOIDTING After communing, you may receive prayer and anointing with oil in the narthex.

*PRAYER OF REMEMBRANCE

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, in his death, resurrection, and ascension, opened his arms to all, inviting us to share the table of his love and proclaim to all the sacred story...

*WORDS OF INSTITUTION

All are invited to proclaim the words of institution along with the presiding pastor.

**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.**

*PRAYER OF THANKFULNESS

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, 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 trespasses
as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory
forever and ever. Amen.**

INVITATION TO COMMUNION

LAMB OF GOD

p.154



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



us. Lamb of God, you take a-way the sin of the world; have



mer-cy on us. Lamb of God, you take a-way the



sin of the world; grant us peace, grant us peace.

SONGS DURING COMMUNION

ELW 484 — *You Satisfy the Hungry Heart*

ELW 423 — *Shall We Gather at the River*

DISTRIBUTION

*COMMUNION BLESSING

*SONG OF THANKS Thankful Hearts and Voices Raise ELW 207

Thank-ful hearts and voic-es raise; tell ev-ry-one what God has done. Let
ev - 'ry-one who seeks the Lord re - joice and bear the name of Christ.
Send us with your prom - is - es and lead your peo - ple forth in joy with
shouts of thanks - giv - ing. Al - le-lu - ia, al - le-lu - ia.

*PRAYER AFTER COMMUNION

Incarnate God, you are among us at this table. May we treasure this gift and ponder in our hearts the mystery of your presence. Move us to discover the wonders of your love in the everyday moments of our lives, through Christ born in us. Amen.

SENDING

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

*BLESSING

The triune God, glorious Mystery, holy Incarnate One,
abiding Comforter, ☩ bless you with endless grace, peace, and joy. Amen.

SENDING SONG O Day of Peace ELW711

1 O day of peace that dim-ly shines through all our hopes and prayers and dreams,
2 Then shall the wolf dwell with the lamb, nor shall the fierce de - vour the small;
guide us to jus - tice, truth, and love, de-liv-ered from our self - ish schemes.
as beasts and cat - tle calm-ly graze, a lit-tle child shall lead them all.
May swords of hate fall from our hands, our hearts from en - vy find re - lease,
Then en - e - mies shall learn to love, all crea-tures find their true ac - cord;
till by God's grace our war-ring world shall see Christ's prom-ised reign of peace.
the hope of peace shall be ful-filled, for all the earth shall know the Lord.

The Sending brings our worship full circle. We have been gathered, in all our diversity, and shaped into a community, one body in Christ.

From the table where, in communion, Jesus Christ brings forgiveness, life, and salvation, God sends us out in mission, into daily baptismal living.

The presiding minister blesses us in the name of God, granting us God's favor and peace.

With the blessing of God we go out to live as Christ's body in the world, proclaiming the good news that the kingdom of heaven has come near. (Matthew 10.7), living in service to others, caring for all in need, and continuing our participation in God's mission, only to be gathered here again around the means of grace, God's Word and sacraments.

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***DISMISSAL** Go in peace; see the goodness of God. **Thanks be to God.**

POSTLUDE **Sonatina in F: I. Allegro assai** **Ludwig van Beethoven**

TODAY AT CROSS

ADULT EDUCATION returns today with *Fear Not*, where we engage Gospel stories where Jesus urges his followers (including us) not to fear, but to trust. We will explore scripture, stories, song, and more. 11 am in the north community room.



COMING UP

DARKNESS TO LIGHT—A weekly gathering for prayer, song, silence, and discussion as we together discern how we can be church for each other, or partners, our neighbors, and the world during this time of disruption and upheaval.

COMMUNITY MARKET—Our NEXT Community Market is Wed., Feb. 18, 2:30-5:00pm. Set-up begins at 1:30pm.

BELL CHOIR—Bell choir rehearsals will resume on Wednesday, February 4th, from 5:30-6:30. Rehearsals will be typically held twice a month going forward. Anyone interested in ringing or has questions please contact.

CROSS CHOIR—The next choir rehearsal will be on Thursday, February 5th, from 6:00-7:00. Anyone interested in singing or has questions please contact Ken.

THURSDAY BIBLE STUDY—meets every Thursday from 11am-12pm. All are welcome.

MATH CARNIVAL is February 26th from 5:30-8:00pm. Watch for sign-up in Narthex. See Katie Erickson with questions.

SOUP SUPPERS begin February 25th. Sign up on the board across from the kitchen to bring soup or a dessert. See Diana Border with questions.

DONATIONS continue for our other congregations. We have 26 families sheltered at home. They are looking for: toiletries, toothpaste, paper towel, corn tortillas, avocados, cilantro, bell peppers, and celery. Leave donations on the table in the Narthex.

THIS WEEK AT CROSS

Sunday, February 1
9:30am

Sunday Worship
11:00am
Adult Education
Noon-1:00pm
Confirmation
1:00-5:00pm
Promesa De Dios
5:00 – 9:00pm
Ebenezer Elim

Monday, February 2
Office Closed
6:00pm

Darkness to Light Prayer
and Discernment

Tuesday, February 3
1:00-5:30pm
Pastor Scott office by appt

Wednesday, February 4
4:00-6:00pm
Pastor Scott office by appt
7:00-9:00pm
Adventista Septimo Dia

Thursday, February 5
11:00am
Bible Study
1:00pm
Shores of Lake Phalen
2:00-5:00pm
Pastor Scott office drop in

Friday, February 6
1:00-4:00pm
Pastor Scott office by appt
7:00pm – 10:00pm
Ebenezer Elim

Saturday, February 7
9:00am – 1:00pm
Adventista Septimo Dia
1:30pm – 4:30pm
Cross Organ Practice
5:00 – 7:00pm
Adventista Septimo Dia

Sunday, February 8
9:30am
Sunday Worship
10:30am
Coffee Fellowship
11:00am
Adult Education
1:00-5:00pm
Promesa De Dios
5:00 – 9:00pm
Ebenezer Elim

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