



# DANVILLE

Congregational Church

United Church of Christ



Image by Full of Eyes

**Fifth Sunday after the Epiphany**  
**Second Sunday of Black History–Black Futures Month**  
*February 8, 2026*

## OUR PURPOSE

***Love God • Love Each Other • Be God's Love in the World***

Danville Congregational Church acknowledges that the land this house of worship sits upon is the traditional, unceded land of the Ohlone and Bay Miwok people. We offer this land acknowledgment as a sign of respect, with the knowledge that this land was sacred before we ever arrived.

At Danville Congregational Church, we welcome you to a progressive spiritual community that is open and affirming, celebrates differences, and encourages alternate views. We explore the Bible with curiosity and enthusiasm, taking it seriously but not literally. Taking Christ's call passionately to love our neighbor, we extend our faith into action for the betterment of all. Wherever you are on life's journey, we offer you a place of peace and hope.

Danville Congregational Church is an Open and Affirming church, welcoming all of God's people—of diverse race, gender, sexual orientation, family status, economic condition, and physical, mental, and emotional ability.

## A NOTE TO WORSHIPERS

Please take note of the emergency exits around you and locate the nearest one to you.

At DCC, wearing a mask during worship or inside the building is optional; please do whatever is comfortable for you. Please be aware of others' personal space and space yourselves out in the sanctuary accordingly. Please invite consent before shaking hands and hugging. The left-hand section of pews as you enter the sanctuary has been designated for those who are free of scents and perfumes.

Please silence your cell phone when you enter the sanctuary.

If you would like to use one of our listening assistance devices, please see the sound technician in the back of the sanctuary.

**First-time visitor?** Welcome to Danville Congregational Church! We are glad you are here with us today. Please register your attendance in the Blue Pew Book located in the pew and share whatever information you would like us to have about you. If you are interested in learning more about DCC, please see one of the pastors after worship in the narthex (lobby) or contact Joyce Klassen ([joyce.klassen@comcast.net](mailto:joyce.klassen@comcast.net)) our Community Life Commissioner. We look forward to meeting you!

***The DCC sanctuary is available for meditation and quiet prayer  
during the week during normal business hours.***

***Please feel free to come by any time—enter through the office.***

# WE GATHER TO WORSHIP GOD

PRELUDE

*Prelude for piano*

Julia Perry

WELCOME

Rev. Todd Atkins-Whitley

***Please sign the sheet in the blue pad, pass it to another, and place it in the offering plate.***

*To offer a special prayer, please fill out a Prayer Card, which will be collected during Prayer Time.*

\*CALL TO WORSHIP

Alene Riley

*\*All are invited to rise in body, mind, or spirit.*

*Ase (or àṣẹ or ashe; pronounced ah-shay) is a West African philosophical concept through which the Yoruba of Nigeria conceive the power to make things happen and produce change.*

One: In a beginning before humans were formed and nature knew God's great presence,  
the Spirit moved over the universe.

**All: Ashe!**

**The earth is the Lord's and all that is in it, the world, and those who live in it;  
for God has founded it on the seas, and established it on the rivers.<sup>1</sup>**

One: In quiet peace God created humans, people of all genders, colorful, balanced  
and creatively diverse and the beauty of God's love filled the earth

**All: Ashe!**

**You shall love the Lord your God with all your heart, and with all your soul,  
with all your mind; and you shall love your neighbor as yourself.<sup>2</sup>**

One: In honor of Black History Month we remember names  
because of the ancestors who made a way out of no way  
with God before them, beside them, and lovingly guiding succeeding  
generations:

*Nana Yaa Asantewa* of Ashanti,

*Taharqa*, ruler of Napatan Kush,

*Queen Nzingha*, West African military ruler,

*Mansa Musa I*, Emperor of the West African Islamic Empire

**All: Ashe!**

One: *Richard Allen, Absalom Jones, Gabriele Prosser, Nate Turner and Denmark Vesey, Harriet Tubman, Sojourner Truth and Jerena Lee, WEB DuBois, Thurgood Marshall, and Martin Luther King, Jr., Ida B. Wells, Fannie Lou Hamer, and Ella Baker.*

These and more represent the great cloud of witnesses.

Their spirits linger with us creating new generations of warriors, preachers, prophets, teachers, activists, organizers, mothers, fathers, sons, and daughters of the African Diaspora.

**All: Ashe!**

**After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages standing before the throne and before the Lamb, robed with palm branches in their hands.<sup>3</sup>**

One: Let everything that has breath, praise the Lord!

**All: Ashe and Amen.**

—Rev. Dr. Velda Love

Minister for Racial Justice, UCC, 2020, adapted

<sup>1</sup> Psalm 24:1–2; <sup>2</sup> Matthew 22:37–39; <sup>3</sup> Revelation 7:9

#### \*PASSING OF THE PEACE

Alene

One: Peace be with you.

**All: And also with you.**

One: Let us greet one another and pass the peace of Christ.

#### \*OPENING HYMN

*Give Me Jesus*

See next page.

#### TIME WITH CHILDREN

Pastor Todd

*Following the Time With Children, children are invited to meet their teachers in the back of the sanctuary for Godly Play.*



1 In the morn-ing when I rise, in the morn-ing when I  
 2 Dark\_ mid-night was my cry, dark\_ mid-night was my  
 3. And when I want to sing, and when I want to



rise, in the morn-ing when I rise, give me Je - sus.  
 cry, dark\_ mid-night was my cry, give me Je - sus.  
 sing, and when I want to sing, give me Je - sus.



*Refrain*



Give me Je - sus, give me Je - sus; you may



have all this world; give me Je - - sus.

Remember that God is strong and powerful. So be humble in front of God. Then God will lift you up to a good place at the right time. If you have any kind of trouble in your mind, give it to God. God has promised to take care of you. Think seriously about how you live. Watch carefully for danger. Remember that the Devil is your enemy. He wants to hurt you. He walks about like a hungry lion. He is looking for someone to kill and then eat them! But you must be strong to fight against him. Trust God completely. Remember this: Believers all over the world are having the same kind of trouble. Yes, you will have trouble like this for a short time. But after that, God will make everything right. God is completely kind and They will always help you. Because you belong to Christ, God has chosen you to live with them in heaven for ever. You will join God in that beautiful place. Then God will make you well again. God will make you strong in your spirits. You will be able to stand strongly. Yes, God rules with power for ever! Amen! This is true!

MODERN LESSON from the [Constitution of the United Church of Christ](#),  
adopted June 1961

Alene

The United Church of Christ acknowledges as its sole Head, Jesus Christ, Son of God and Savior. It acknowledges as kindred in Christ all who share in this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit, to prosper its creative and redemptive work in the world. It claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God.

SERMON *The Devouring Adversary Among Us*

Pastor Todd

ANTHEM *There Is A Balm In Gilead*  
Heidi Bridgeman, soprano

arr. William Dawson

Chorus:

There is a balm in Gilead, to make the wounded whole;  
There is a balm in Gilead, to heal the sin-sick soul.

Some times I feel discouraged, and think my work's in vain,  
But then the Holy Spirit revives my soul again.(Chorus)

If you cannot sing like angels, if you cannot preach like Paul,  
You can tell the love of Jesus, and say "He died for all."(Chorus)

Sharing our Joys and Concerns

**All: Hear our prayer**

Pastoral Prayer

God of all peoples, whose Son reached across the ethnic boundaries between Samaritan, Roman and Jew, help us to break down the barriers in our communities, enable us to see the reality of racism and bigotry, and free us to challenge and uproot it from ourselves, our society and our world. Lord, in your mercy,

**All: hear our prayer.**

We pray for all victims of racial hatred and discrimination, and we seek your protection for those affected in our churches, our schools, our places of work and our communities. Lord, in your mercy,

**All: hear our prayer.**

We pray for all in our world, of whatever race, who suffer the horrors of modern slavery.

Your Son came to bring good news to the poor and freedom for the oppressed.

We pray for all working to combat modern slavery and to end human trafficking: for governments and agencies, for Church and other faith leaders, for businesses, charities and individuals. Lord, in your mercy,

**All: hear our prayer.**

We pray for ourselves. May we be voices against oppression and channels of the transforming power of the gospel.

Open our hearts to all who suffer in our midst but out of sight.

Help us to work for a world where human beings are valued, where no one is enslaved, and no one used against their will for another's pleasure or need. Lord, in your mercy,

**All: hear our prayer.**

We pray that we may know the power of reconciliation.

Wherever there is division between us and others, because of our race or ethnicity, we pray that we may all be led to reconciliation.

We pray for all who work to bring communities together in ways that are just and equal for all. Lord, in your mercy,

**All: hear our prayer.**

As we pray for reconciliation, we pray also for restoration.

We pray for those whose spirits and communities have been weighed down by racism.

Guide us as we strive to ensure everyone has equal dignity. Lord, in your mercy,

**All: hear our prayer.**

The Lord's Prayer

**Our Loving God, who is in heaven, hallowed be your name.**

**Your kingdom come, your 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 yours is the kingdom, and the power and the glory, forever. Amen.**

TIME OF GIVING

Alene

Invitation to Giving

*For those of you who have already made a gift by check or automated giving, we are grateful. If you would like to make a gift today, please place it in the offering plate or [give using our web site](#) or donate using your mobile device, using the QR Code on the back cover.*

Offertory

*Reconciliation*

Kevin G. Pace

\*Doxology

**Praise God from whom all blessings flow;**

**Praise God, all creatures here below;**

**Praise God above, ye heavenly host;**

**Creator, Christ and Holy Ghost. Amen**

\*Offertory Prayer

WORK OF THE PEOPLE

Pastor Lauren



\*CLOSING HYMN

*He's Got the Whole World In His Hands*

He's got the whole world in his hands, (x3)

He's got the whole world in his hands.

She's got the wind and the rain in her hands, (x3)

She's got the whole world in her hands.

He's got the little tiny baby in his hands, (x3)

He's got the whole world in his hands.

She's got you and me, brother, in her hands

She's got you and me, sister, in her hands

She's got you and me, sibling, in her hands

She's got the whole world in her hands.

They've got everybody in their hands, (x3)

They've got the whole world in their hands.

\*BENEDICTION

Pastor Todd

POSTLUDE

*He's Got the Whole World In His Hands*

arr. Gene Roberson

Please remain in your pews until the light has been taken out of the Sanctuary. Thank you!

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## WORSHIP NOTES



The **cover image** is by artist Full of Eyes who creates free exegetical art for the global Church. The author writes: What does it mean for Satan to “devour” a Christian like a ravenous lion? Well, Peter’s call to resist him “firm in your faith,” implies that the devouring imagined here is one that consumes faith. For someone to be so devoured would mean that faith crumbles, that faith gives way, that—like Peter himself on the night of Christ’s betrayal—faith falls before the fearful onslaught of this diabolical lion. This is the devouring that Peter—now reinstated by resurrecting grace—warns his readers against.

In this picture, then, Satan roars in the background like a lion intent on devouring the wayward believer. However, the saint is pictured as resisting the devil’s assaults “firm in their faith”.

Notice that this resistance is not some brazen spiritual warfare, but rather is a child-like, desperate dependence on the crucified and risen Jesus Christ. As we humble ourselves under (or, in this case, “within”) the mighty hand of God—receiving what difficulties God’s sovereign wisdom ordains and casting the cares stirred up by those difficulties back onto the heart of love that decreed them for our good—we are resisting Satan firm in our faith. See also that the hand of Christ (representing both His person and the work of His death, resurrection, and present reign) not only hides the Christian as a sure refuge, but also holds the bit and bridle in Satan’s mouth. Yes, the devil is an enemy, yes, he is opposed to God and to his people and has power to destroy the body, but

he is—at every step—bound by the leash of God’s sovereign will....and for the one trusting in Jesus Christ, that will is only, ever, and always good.

To emphasize this point, I pictured the bit and bridle that bind Satan as being the cross of Christ and the cords of His atoning blood. This represents the fact that Satan’s damning assault against us was absorbed by the Beloved Son on the cross. Because Jesus bore our sins in his own body on the tree (1 Peter 2:24), the “jaws” of the devil’s condemning accusations closed on the Holy One instead of us. With His death, Jesus stripped Satan of his power to condemn (Hebrews 2:14), and with His resurrection He bound Satan with cords of atoning blood so that—try as he might—the arch-fiend will never be able to finally harm the Bride of Christ.

However, that does not mean Satan’s assaults (or those of a world lying in his power) will not harm us. See that both the roaring lion and trusting saint are framed in the background by the circular black stone that sealed Christ’s tomb. This reminds us that we are still—bodily—in the sphere of death...and Satan (as the one who, under God, has the power of death) may still kill our bodies. However, notice that the stone is rolling away. Our Lord and God became flesh and passed through death into life so that we can be invincibly confident that—in Him—life and joy will be the end of our song (again, Hebrews 2:14ff).

So—may we not ignore the fact that we have an adversary....that the devil indeed does prowl around seeking to devour our faith. But, knowing this, may we resist his assaults (painful though they may be), knowing that our Lord and God has borne the damning teeth of this lion in His own flesh and has torn them out at the roots; and that, standing in victory, God Himself holds Satan’s leash and will not allow him to lastingly harm even a hair of His Bride’s head....May she—may we—be faithful unto death, and so receive the crown of life.



**Rev. Dr. Velda Love** serves as the Minister for Racial Justice for the United Church of Christ. Prior to joining the national UCC staff, Dr. Love was an adjunct professor at North Park Theological Seminary in Chicago, IL. Some of the course subjects she taught were “Race and Reconciliation: Chicago Cultural Immersion,” “Sankofa: Journey to Racial Righteousness and Reconciliation,” “Civil Rights Then and Now: Race, Gender and Social Activism,” and “The Public Witness of the Church.” Rev. Dr. Love also served as Director of Justice and Intercultural Learning in the Office of Diversity’s

Collaboratory of Urban and Intercultural Learning at North Park University. Her work included collaborating and consulting with various academic schools and divisions as well as with individual faculty and staff to develop curricular and co-curricular opportunities designed to support and encourage greater integration of students’ in-class and out-of-class experiences with an emphasis on social justice related issues. The office promoted a deeper awareness, understanding and study of racial equity, social transformation through active engagement in the City of Chicago. Rev. Dr. Love has a master’s degree from North Park Theological Seminary and a doctor of ministry degree from Chicago Theological Seminary. She authored the UCC’s *Sacred Conversations to End Racism*, a Restorative Racial Justice Journey curriculum was created to address and dismantle racism within the Christian Church and society.

African American Spirituals were more than just songs; they were expressions of faith, endurance, and hope forged in the crucible of immense suffering. For those held in bondage, these hymns served several crucial purposes. They provided spiritual solace and a connection to God. They communicated coded messages of resistance and upcoming events. They affirmed the dignity and humanity of individuals denied their freedom. And they offered a vision of ultimate liberation found in Jesus Christ.

**“Give Me Jesus”** is a traditional 19th-century African American spiritual, rooted in the suffering and faith of enslaved people in the United States. Possibly the earliest known version of “Give Me Jesus” was published in the United States in 1845 by the Rev. Jacob Knapp, a Baptist minister from New York. By 1849 the Methodists published a version, and the song was popularized in the mid-nineteenth century through various camp meetings and hymnals. “Give Me Jesus” was popular among African American congregations, and *Slave Songs of the United States* (1867) mentions that former slaves in Port Royal, South Carolina, sang it, although the song may not have originated solely with slaves, as it was published previously by the Methodists. However, African American congregations likely influenced its modern form. In 1873 the Fisk Jubilee Singers published a version of the song that remains popular today.

The phrase “give me Jesus” is more than a simple request—it’s a profound prayer from the core of a believer’s soul. This declaration elevates Jesus Christ above all earthly possessions and desires. In a world wherein people often chase wealth, fame, power, or temporary pleasures, the cry “give me Jesus” shifts our focus entirely. It is an acknowledgment that true, lasting treasure is found only in Jesus. It means desiring God’s presence above all else. It signifies a recognition of Christ’s supreme worth. It aligns our hearts with eternal riches, not fleeting ones. This prayer echoes the truth of Matthew 6:33: “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” In essence, it encourages us to prioritize Jesus as our ultimate reward and greatest joy.

***There Is A Balm in Gilead*** is a traditional African American spiritual. The date of composition is unclear, though the song dates at least to the 19th century. A version of the refrain can be found in Washington Glass's 1854 hymn *The Sinner's Cure*. There is an allusion to the song in Edgar Allan Poe's poem *The Raven* (1845). The “balm in Gilead” is a reference from the Old Testament, but the lyrics of this spiritual refer to the New Testament concept of salvation through Jesus.

In the Old Testament, Gilead was the name of the mountainous region east of the Jordan River. This region was known for having skillful physicians and an ointment made from the gum of a tree particular to that area. Many believed that this balm had miraculous powers to heal the body. In the book of Jeremiah, God tells the people of Israel that though many believe in the mysterious healing power of this balm, they can’t trust in those powers for spiritual healing or as a relief of their oppression. [See Jeremiah 8:22, 46:2, 11.] He reminds them that He is ultimately in control, and only He can relieve their suffering. In the New Testament, God answers the suffering of His people by sending His own son to take our place. Jesus becomes our “balm in Gilead.” It is Him we are called to turn to in our times of trial for healing and comfort. We sing this song with that assurance: no matter our hardships or supposed shortcomings, Jesus loves us enough to take our suffering upon Himself.

Since the text was written, probably sometime in the early nineteenth century, it has remained mostly unaltered. There is one verse found in some hymnals and not others: “Don’t ever feel discouraged, for Jesus is your friend, and if you lack for knowledge He’ll not refuse to lend.” This verse is most applicable when the song functions as a call to witness for Christ no matter how unqualified we may feel. (Source: Hymnary.org)

**“He’s Got the Whole World in His Hands”** is a traditional American spiritual of unknown authorship, rooted in African American oral tradition and likely originating in the late 19th century. It was first published in 1927 in *Spirituals Triumphant, Old and New* and gained worldwide fame through performances by Marian Anderson (1950s) and a 1957 hit recording by Laurie London.

## TODAY'S SCHEDULE

8:30am–9:15am	Choir Rehearsal
9:30am–10:45am	Worship (In-person and Zoom)
10:45am–11:15am	Time of Fellowship in Koinonia / breakout room
After worship–1:00pm	Youth Group
11:15am–12:15pm	Second Hour with Kira Lee in Kairos
11:15am	Commission Meetings
12:15pm	Pastor Todd's PSC
1:00pm–3:00pm	Celebration Bells Rehearsal

Our unattended nursery is open for anyone who would like to make use of it during worship. For safety reasons, we request that no child be left on the playground without appropriate supervision.

**Godly Play** (for children ages preschool through 5th grade) is offered immediately following the Opening Hymn. All children are invited to participate in Godly Play.

## THIS WEEK AT DCC

<b>Tuesday</b>	11:30am	Men's Luncheon
<b>Tuesday</b>	1:00pm–3:00pm	Diaconate Meeting
<b>Wednesday</b>	10:00am	Wednesday Morning Prayer
<b>Wednesday</b>	1:00pm	Pastor Bible Study
<b>Wednesday</b>	2:30pm–3:30pm	CARE Support Group
<b>Wednesday</b>	7:00pm–8:30pm	Choir Rehearsal

## TODAY'S EMMAUS TEAM

Today's Emmaus Team is **Team 6**. Next week's Emmaus Team is **Team 1**.

Greeters: Dianne Dorn and Anne Seiler  
 Ushers: Joy Davis, Nancy Halseth, and Jon McKinsey  
 Candlelighter: Joy Davis  
 Liturgist: Alene Riley  
 Flowers: Alene Riley  
 Fellowship Hosts: Eileen Ackley and Bill White  
 Sound Tech: Randy Jang  
 Tech Ministers: John Klassen  
 Lock Up Duty: Carol Bassett and Matthew Bassett

**Godly Play:** Nan Karns

# ANNOUNCEMENTS



## Come Join Godly Play this Sunday!

Children are invited to hear the story of the Good Samaritan this Sunday. Jesus tells us that the most important thing is to love God and to love people just like they are our neighbors. We will wonder together about who our neighbors are and what that might really mean. Hope to see you there!

### Journeys in Faith

Join us for Second Hour

February 8th

Faith in Action East Bay

Presenter: Kira Lee

Learn what this worthy

Organization is doing

To encourage love, equality and anti- racism



*Today*

## Soup-er Bowl Sunday

Please drop your canned soup donations in our Food Bank of Contra Costa and Solano food barrel in the Narthex today to support our Neighbors in Need.

*Today*

## Pastor Todd's PSC Meeting

Pastor Todd's Pastoral Support Committee (PSC) will be meeting following the Second Hour today. PSC members include Dee Brook, Jen Faught, John Klassen, Dave Michaud, and Jenn O'Neal.



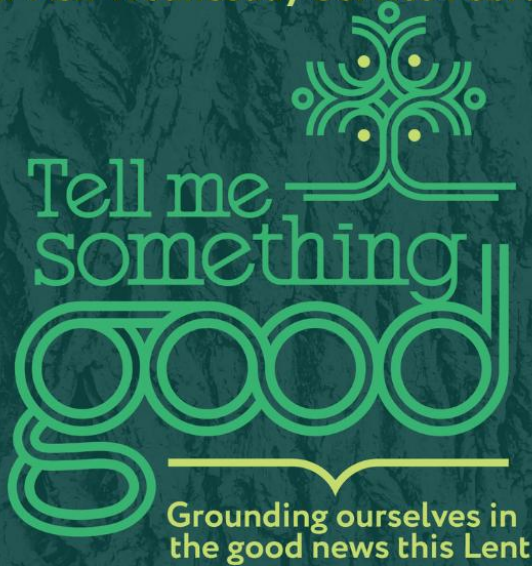
*Next Sunday after worship*

## Pancake Breakfast/Congregational Meeting

Save the date for our next congregational meeting, which will take place during a pancake breakfast on Sunday, February 15th.

Immediately after worship, we'll gather for a delicious breakfast, provided by our Community Life commission. This will also be a time to hear church news, connect with one another, and maybe get better acquainted with someone you haven't had the chance to chat with yet, all while enjoying a terrific feast before Lent begins. All are welcome: church members, friends, friends of friends...See you there!

**Lent begins with our Ash Wednesday Service February 18th @ 7:00pm**



### **Emergency Contact Request from Diaconate**

Dear friends,

We maintain an emergency contact file in the church office for members and friends of our church. Your contact person might be a parent, a child, a friend, or a relative who does not live with you. We are currently updating these forms.



If you have any changes you would like to make, or if you don't have a form on file, please fill out our Emergency Contact Information form (instructions below). This form is to be emailed or sent to our church office. The forms are stored in a locked file in the church office, and this information will be available only for confidential use by our deacons and pastors if the need should arise. Rest assured that we will not be contacting this person except in case of emergency or unusual circumstance.

[Click here to access the form on our website](#)

- Click on "Members" (upper right corner)
- Enter the password: Noah (the password is case-sensitive)
- Find "Emergency Contact Form" on the list of documents to download
- Download the form to your computer (remembering where you stored it!)
- Go to the form and complete all fields
- Print or save the completed form
- Email ([office@danvillechurch.org](mailto:office@danvillechurch.org)), mail, or bring the completed form to the church office.

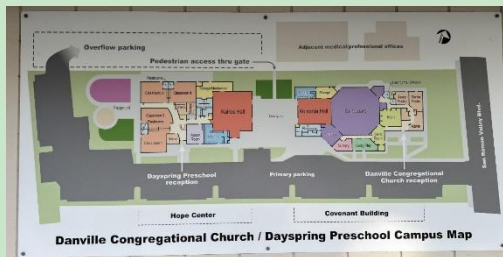
If you prefer, you can ask the office to print a copy for you and either have Anne-Marie mail it to you or pick it up at the church office to fill out and bring back.

Thank you from The Diaconate



## Special Thanks to Brett Clark and the Endowment Committee

Our thanks to Brett Clark for the wonderful design of two important new signs on our campus— the office hours & info at the office front door, plus the all-campus map, showing the new Godly Play room in the Sanctuary building. Both are important and helpful signs for people who are new to our campus. Check them out!



We also appreciate the support from the Endowment Committee for the funds to make these signs happen. We have some more signage-type projects in the works and will share when they are ready!

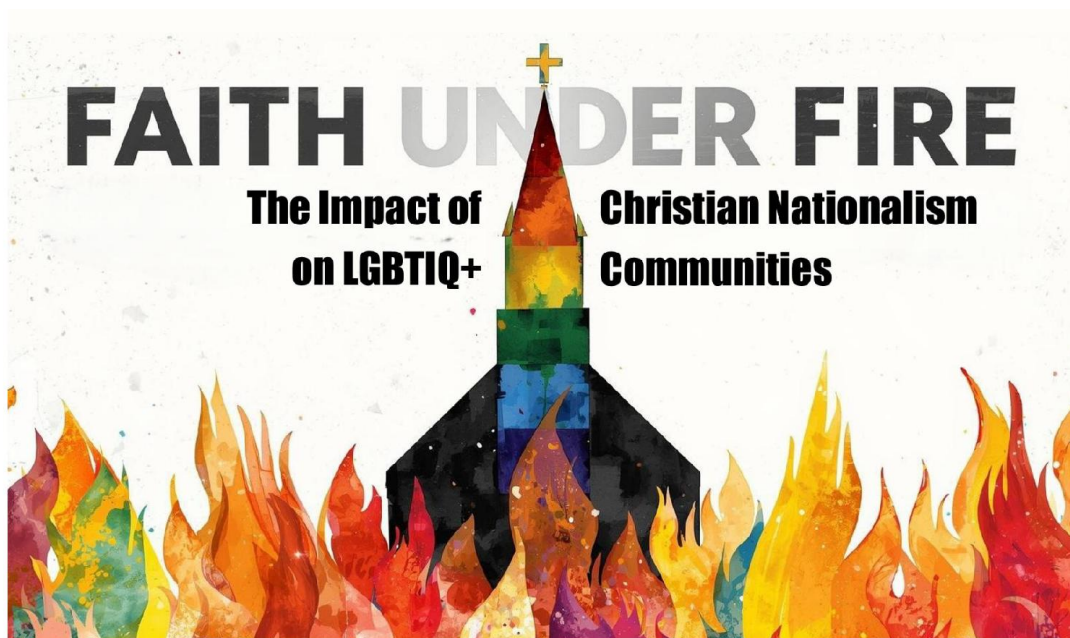
Joyce Klassen  
Welcome & Media Commissioner

## HOPE SOLUTIONS

### *Saturday, March 14th at 1:00pm* **Visions of Hope—Homeless Outreach Event!**

Our partner congregation, Visions of Hope, is holding an outreach event for unhoused people in Oakland on March 14th, beginning at 1:00pm on MLK Drive near the 27th St. Exit. They are creating 100 “blessing bags” for distribution, including snacks and toiletries. They are also collecting clean and useable clothing and shoes for adults, which they will distribute at the same time. If you are able to assist with this project, either by donating supplies/clothing and/or by helping distribute the bags, please sign up on the clipboard after church, or send an email to Barb DeBarger, [bdebarger@gmail.com](mailto:bdebarger@gmail.com). Here are the specific items needed— please bring items to the church office or to Koinonia during coffee hour by March 7th:

- Donations of adult-sized clothing and shoes (used okay, but clean and good condition)
- Donations of suitable food-- crackers, canned meat/sausages, snacks, small juice boxes and small bottled water—items able to fit into gallon Ziploc bags
- Gallon-sized Ziploc bags
- \$\$ to pay for a U-Haul van to transport items to the park and for lunch (collection envelope at church or give online to DCC's Visions of Hope Sponsorship Fund <https://secure.myvanco.com/L-ZCT3/campaign/C-15G87>.)
- Distribution volunteers—we will organize a carpool from DCC for those interested in helping at the event and also announce parking arrangements soon.



**7:00 PM Eastern, Thursday, February 12, 2026 via Zoom**

Register at [www.lincollective.org](http://www.lincollective.org)

**Faith Under Fire: The Impact of Christian Nationalism on LGBTQ Communities**

*Presented by the Lavender Interfaith Collective (LInC)*

**Synopsis**

As Christian Nationalism gains visibility in American public life, its theological claims and political agendas have profound implications for LGBTQIA+ individuals and communities of faith. This 90-minute webinar examines how the fusion of religion and nationalism shapes public policy, church culture, and social attitudes toward sexual and gender diversity.

Drawing from theology, history, and lived experience, the session explores how Christian Nationalism distorts core faith values—replacing love, justice, and inclusion with exclusionary ideologies that marginalize LGBTIQ+ people. Participants will gain insight into how this movement manifests in legislation, education, and religious rhetoric—and how faith leaders and communities can respond with courage and clarity.

**The first 60 minutes** feature a moderated panel discussion:

- Examining the claim that Christian Nationalism is Christianity.
- Exploring Christian Nationalism's lineage in colonialism and the weaponization of faith against LGBTIQ+ people,
- Opening space for lifting traditions rooted in love, compassion, justice, and peace, envisioning liberating, life-giving expressions of faith.
- Co-Moderators: Bp. Tonyia Rawls, The Freedom Center for Social Justice, Charlotte, NC, and Rev. Dr. Neil Thomas – Cathedral of Hope UCC, Dallas, TX
- Panelists: Rev. Dr. Rebecca Voelkel, The Center of Sustainable Justice, Minneapolis, MN  
Rev. Dr. Stephen Ray, Sr. Pastor, United Church of the Green, New Haven, CT  
Dr. Heidi Beirich, Global Project Against Hate and Extremism, Montgomery, AL

**30-minute training:**

The last 30-minutes will offer a training to equip participants with a deeper understanding of the intersections between faith, power, and identity—and with practical tools to engage in faithful resistance and radical inclusion.

Trainer: Tahlil Sharma, Faith Work Director-National LGBTQ+ Task Force

<https://lincollective.org>



## Pictures of the Week



Rev. Carmarion D. Anderson took on preaching duties while our Pastors were away. During Fellowship time, Paula and Michael Chan were showered with well wishes.

*If you'd like to submit a picture to be considered for the pic of the week, send it to Anne-Marie at [anne-marie@danvillechurch.org](mailto:anne-marie@danvillechurch.org).*

## Wednesday Morning Prayer

Pastor Todd facilitates morning prayer on Wednesdays at 10:00am via Zoom and in the Sanctuary. We will engage in centering prayer and then pray for those requests we have received. To join via Zoom use this [link](#).



## Pastor's Bible Study Wednesdays at 1:00pm

You are invited to join Pastor Todd from his office each Wednesday at 1:00pm—in person or via [Zoom](#). During January, we will focus on the topic of migration. Meeting ID 885 6171 8426 and password 783855.

## Pastoral Availability

**Pastor Todd** keeps regular office hours remotely on Monday and in the office Tuesday through Thursday. If you would like to meet with Pastor Todd, please reach out to him directly via phone or [email](#).

**Pastor Lauren** is available by appointment. You can reach her via [email](#) or phone.

ONLY 10 SPOTS REMAINING,  
SIGN UP TODAY!



A Lenten Practice

# Our Whole Lives

For Older Adults (Ages 60ish+)

facilitated by Pastor Lauren and Pastor Todd

## Meeting Dates:

Thursday, Feb 19: 10am-noon

**Saturday** Feb 21: 10am-4pm

Thursday, Feb 26: 10am-noon

Thursday, March 5: 10am-noon

Thursday, March 12: 10am-noon

Thursday, March 19: 10am-noon

Thursday, March 26: 10am-noon

Thursday, April 2: 10am-noon

Register here:



All meetings will be held in-person at DCC.

Please reach out to Pastor Lauren with any questions: [lauren@danvillechurch.org](mailto:lauren@danvillechurch.org)

*The Saturday meeting time is mandatory and we ask that you miss no more than two Thursday sessions, though preference is full attendance of all sessions.*

About Our Whole Lives:

Our Whole Lives helps participants make informed and responsible decisions about their relationships, health, and behavior in the context of their faith. It equips participants with accurate, developmentally appropriate information in human development, relationships, personal skills, sexual behavior, sexual health, and society and culture. The program provides facts about anatomy and human development, and helps participants clarify their values, build interpersonal skills and understand the social, emotional, and spiritual aspects of sexuality.



## Statement of Solidarity With Minnesota and Elsewhere

*"Injustice anywhere is a threat to justice everywhere." -Rev. Martin Luther King Jr.*

We stand in solidarity with the people of Minnesota and all over the nation who are rising up for compassion, justice, due process, and human rights.

We affirm the courage and resilience of these brave, peaceful protesters and those attempting to protect their neighbors despite the terror that has been unleashed and the public executions carried out in broad daylight including those of **Renee Nicole Good, Alex Pretti, Keith Porter, Josué Castro Rivera, and Silverio Villegas González**. The administration continues to deny fair and full investigations into these heinous acts of violence.

We mourn all the lives lost to ICE violence—including those in detention prisons-and pray for strength for their families and communities.

We unequivocally support immigrants, refugees, and asylum seekers, many of whom have escaped persecution in their nations and denounce the racial profiling of our communities. To strike terror in the hearts of people, separate families, children, those who are ill, vulnerable or elderly, to target people's places of work or schools, restaurants, and court hearings is truly horrifying and is inconsistent with American values.

This form of militarization endangers rather than protects people and their safety. It is authoritarian and attacks the Constitutional systems of democracy and due process. It risks peoples' health, families, livelihoods and dehumanizes them. Above all, these actions do not make our communities safer.

Therefore, we call upon our elected officials to oppose ICE funding, investigate the recent killings, bring an immediate stop to the terror unfolding in all our communities, and uphold the rule of law.

Our diversity is our strength. Together, we work to foster a diverse, multi-cultural community that embodies a liberated, inclusive and peaceful future, rooted in mutual respect, dignity and love. We, the undersigned organizations, remain committed to working to ensure that our neighborhoods here in the San Ramon Valley and beyond remain safe and peaceful.

**AAUW Danville-Alamo-Walnut Creek**  
**AAUW San Ramon**  
**Contra Costa Family Justice Center**  
**Castro Valley Pride**

**Danville Congregational Church**  
**Indivisible Tri-Valley**  
**PFLAG Danville San Ramon Valley**  
**San Ramon Diversity Coalition**

## ***Ministers—The Entire Congregation***

### ***Church Staff***

**The Rev. Todd Atkins-Whitley, Senior Pastor**

**The Rev. Lauren Jewett, Minister of Youth & Community Engagement**

**John Kendall Bailey, Music Director**

**Anne-Marie Vanniasinkam, Office & Communications Manager**

The **DCC Prayer Team** prays daily for those in need of prayers.  
If you would like to submit a prayer request for yourself or someone else,  
contact a pastor or send an email to **prayers@danvillechurch.org**.  
All requests are kept confidential unless specified otherwise.

**Maria Arroyo, Dayspring Preschool Director**

**Stacey Perez, Administrative Assistant**

**[www.dayspringpreschool.org](http://www.dayspringpreschool.org)**



Scan QR Code to Donate



**Danville Congregational Church**

***United Church of Christ***

**989 San Ramon Valley Boulevard, Danville, CA 94526-4020**

**Phone: (925) 837-6944**

**[www.danvillechurch.org](http://www.danvillechurch.org)**

