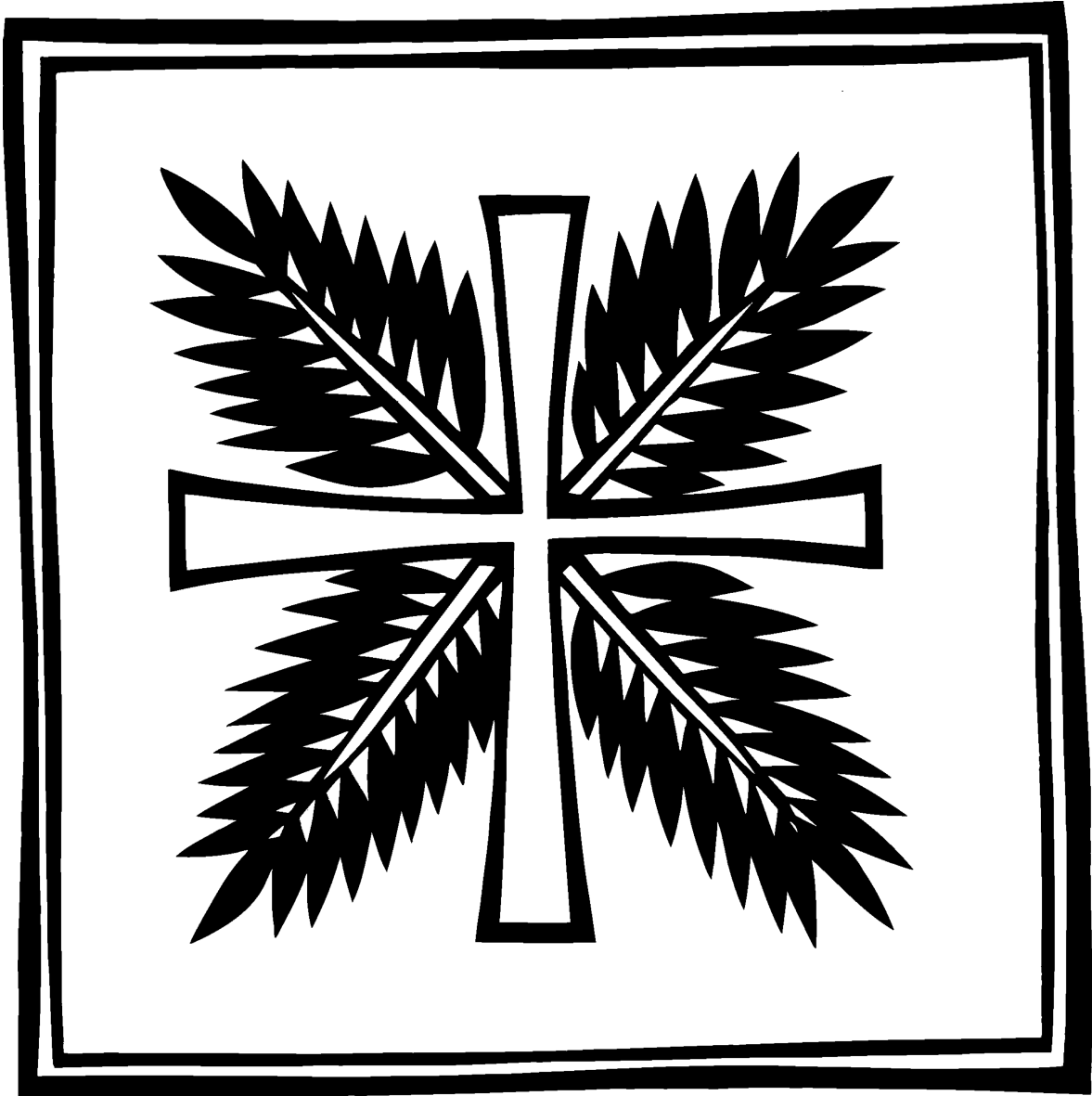


**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Palm Sunday
Sunday of the Passion
March 24, 2024
10:00AM**

As we gather

Notes on our worship today:

This week, the center of the church's year, is one of striking contrasts: Jesus rides into Jerusalem surrounded by shouts of glory, only to be left alone to die on the cross, abandoned by even his closest friends. Mark's gospel presents Jesus in his complete human vulnerability: agitated, grieved, scared, forsaken. Though we lament Christ's suffering and all human suffering, we also expect God's salvation: in the wine and bread, Jesus promises that his death will mark a new covenant with all people. We enter this holy week thirsty for the completion of God's astonishing work.

Weather permitting, the assembly gathers outside in front of the Washington Boulevard entrance. If the weather is inclement, we will gather in the narthex for the Blessings of the Palms and Procession.

The grace of our Lord Jesus Christ and the love of God and the communion of The Holy Spirit be with you all.

And also with you.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest!

Dear Friends in Christ: During the past five weeks we have been preparing for the celebration of our Lord's saving death and resurrection. This great paschal mystery now lies before us as we enter with Him to the city where He confronts the cross for us. All our prayers, special devotions, acts of charity and self-denial point us to this week. We commemorate how our Lord entered His own city in triumph to meet sin and death on the cross and in the tomb. Here He completes His saving purpose by suffering, dying, and rising for you and me and the whole world. Now hear Mark's account of Palm Sunday:

Processional Gospel: Mark 11:1-11

Jesus enters Jerusalem

The Holy gospel according to Mark.

Glory to you, O Lord.

¹When they were approaching Jerusalem,
at Bethphage and Bethany, near the Mount of Olives,
[Jesus] sent two of his disciples ²and said to them,
“Go into the village ahead of you,
and immediately as you enter it
you will find tied there a colt that has never been ridden;
untie it and bring it.

³If anyone says to you, ‘Why are you doing this?’
just say this: ‘The Lord needs it and will send it back here immediately.’”

⁴They went away and found a colt tied near a door, outside in the street.

As they were untying it, ⁵some of the bystanders said to them,
“What are you doing, untying the colt?”

⁶The disciples told them what Jesus had said, and they allowed them to take it.

⁷Then they brought the colt to Jesus and threw their cloaks on it,
and he sat on it.

⁸Many people spread their cloaks on the road,
and others spread leafy branches that they had cut in the fields.

⁹Then those who went ahead and those who followed were shouting,

“Hosanna!

Blessed is the one who comes in the name of the Lord!

¹⁰Blessed is the coming dominion of our ancestor David!

Hosanna in the highest heaven!”

¹¹Then Jesus entered Jerusalem and went into the temple,
and when he had looked around at everything, as it was already late,
he went out to Bethany with the twelve.

The gospel of the Lord.
Praise to you, O Christ.

Blessing of the Palms

The Lord be with you
And also with you.

Let us pray.

We praise you, O God, for redeeming the world through our Savior Jesus Christ. Today he entered the holy city in triumph and was proclaimed messiah and king by those who spread garments and branches along his way. Bless these branches and those who carry them. Grant us grace to follow our Lord in the way of the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Let us go forth in peace,
in the name of Christ. Amen.

The assembly follows the cross, book, and ministers into the nave, singing ELW 344, "All glory, laud, and honor," and waving or holding up the palm branches.



All Glory, Laud, and Honor

Refrain

All glo - ry, laud, and hon - or to you, re - deem - er, king,

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 You are the king of Is - rael and Da - vid's roy - al Son,
 2 The com - pa - ny of an - gels are prais - ing you on high;
 3 The mul - ti - tude of pil - grims with palms be - fore you went;
 4 To you, be - fore your pas - sion, they sang their hymns of praise.
 5 Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

Refrain

now in the Lord's name com - ing, our King and Bless - ed One.
 cre - a - tion and all mor - tals in cho - rus make re - ply.
 our praise and prayer and an - thems be - fore you we pre - sent.
 To you, now high ex - alt - ed, our mel - o - dy we raise.
 great au - thor of all good - ness, O good and gra - cious King.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.
 Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635

Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.

Prayer of the Day

As we enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial, and resurrection, let us pray.

A brief silence is kept before the prayer.

Everlasting God, in your endless love for the human race you sent our Lord Jesus Christ to take on our nature and to suffer death on the cross. In your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

First Reading: Isaiah 50:4-9a

The image of the servant of God is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.

A reading from Isaiah.

⁴The Lord GOD has given me
a trained tongue,
that I may know how to sustain
the weary with a word.
Morning by morning the Lord GOD wakens,
wakens my ear
to listen as those who are taught.

⁵The Lord GOD has opened my ear,
and I was not rebellious;
I did not turn backward.

⁶I gave my back to those who struck me
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

⁷The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
⁸the one who vindicates me is near.

Who will contend with me?
Let us stand in court together.
Who are my adversaries?
Let them confront me.

^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

Word of God, word of life.
Thanks be to God.

PSALM 31:9-16

Sung Responsively by whole verse.

Refrain

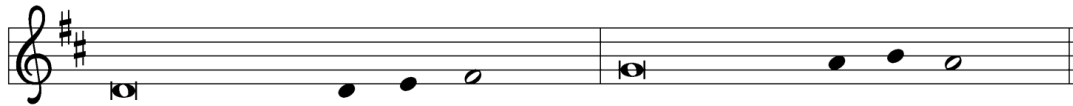


In - to your hands, O LORD, I com - mend my spir - it.

Psalm 31:15

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Tone



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⁹Have mercy on me, O LORD, for I^l am in trouble;
my eye is consumed with sorrow, and also my throat^l and my belly.

¹⁰**For my life is wasted with grief, and my^l years with sighing;
my strength fails me because of affliction, and my bones^l are consumed.**

¹¹I am the scorn of all my enemies, a disgrace to my neighbors, a dismay to^l my acquaintances;

when they see me in the street^l they avoid me.

¹²**Like the dead I am forgotten,^l out of mind;
I am as useless as a^l broken pot. R**

¹³For I have heard the whispering of the crowd; fear is^l all around;
they put their heads together against me; they plot to^l take my life.

¹⁴**But as for me, I have trusted in^l you, O LORD.
I have said, “You^l are my God.**

¹⁵My times are^l in your hand;
rescue me from the hand of my enemies, and from those who^l persecute me.

¹⁶**Let your face shine up-^l on your servant;
save me in your^l steadfast love.” R**

Second Reading: Philippians 2:5-11

Christ did not act to attain status and glory but was obedient to God even to the point of death. Following Christ's example, we do not seek personal status or glory but care for others as God cared for us in Christ's death.

A reading from Philippians.

⁵Let the same mind be in you that was in Christ Jesus,

⁶who, though existing in the form of God,

did not regard equality with God

as something to be grasped,

⁷but relinquished it all,

taking the form of a slave,

assuming human likeness.

And being found in appearance as a human,

⁸he humbled himself

and became obedient to the point of death—

even death on a cross.

⁹Therefore God exalted him even more highly

and gave him the name

that is above every other name,

¹⁰so that at the name given to Jesus

every knee should bend,

in heaven and on earth and under the earth,

¹¹and every tongue should confess

that Jesus Christ is Lord,

to the glory of God the Father.

Word of God, word of life.

Thanks be to God.

Gospel Acclamation



Christ humbled himself and became obedient to the point of death—even death¹ on a cross.* Therefore God also highly exalted him and gave him the name that is above¹ ev'ry name.

Holy Gospel: Mark 14:1--15:47

The passion story in Mark's gospel presents Jesus as one who dies abandoned by all. He shows himself to be the true Son of God by giving his life for those who have forsaken him.

The passion of our Lord Jesus Christ according to Mark.
Glory to you O Lord.

The gospel of the Lord.
Praise to you, O Christ.

Sermon

Hymn of the Day: "My Song Is Love Unknown" (ELW 343)

- 1 My song is love unknown,
my Savior's love to me,
love to the loveless shown
that they might lovely be.
Oh, who am I that for my sake
my Lord should take frail flesh and die?
- 2 He came from his blest throne
salvation to bestow;
the world that was his own
would not its Savior know.
But, oh, my friend, my friend indeed,
who at my need his life did spend!
- 3 Sometimes we strew his way
and his sweet praises sing;
resounding all the day
hosannas to our king.
Then "Crucify!" is all our breath,
and for his death we thirst and cry.
- 4 We cry out; we will have
our dear Lord made away,
a murderer to save,
the prince of life to slay.
Yet cheerful he to suffering goes
that he his foes from thence might free.
- 5 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home
but mine the tomb wherein he lay.
- 6 Here might I stay and sing—
no story so divine!
Never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend!

Text: Samuel Crossman, 1624-1683, alt.

Creed: Apostles' Creed, ACS, page 17, or ELW, page 105.

With the whole church, let us confess our faith.

**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 Intercession

The congregation may kneel.

The response for today's intercessions is "Save us in your love."

The presiding minister concludes the prayers:

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior.
Amen.

Stand

Peace

The peace of Christ be with you always.

And also with you.

The assembly greets each other with Christ's Peace by bowing to each other, waving, or offering another appropriate gesture. For continued safety, please refrain from handshakes and hugs.

Offertory: "Surely He Has Borne Our Grievs" Brian Cockburn

Offering and Setting the Table

While the table is set for Holy Communion, members of the assembly may prepare to bring their offering forward when ushers invite them to come to the chancel where baskets are available to receive your gift. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

Offering Prayer

Jesus, you are the bread of life
and the host of this meal.

Bless these gifts that we have gathered
that all people may know your goodness.

Feed us not only with this holy food
but with hunger for justice and peace.

We pray this in your name.

Amen.

Dialogue and Preface

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The image shows a musical score for a liturgical text. It consists of four staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff has two measures: 'The Lord be with you.' and 'And al - so with you.'. The second staff also has two measures: 'Lift up your hearts.' and 'We lift them to the Lord.'. The third staff has one measure: 'Let us give thanks to the Lord our God.'. The fourth staff has one measure: 'It is right to give our thanks and praise.'. The music is written in a simple, melodic style with quarter and eighth notes, often beamed together.

Preface (ELW p. 161)

It is indeed right, our du - ty and our joy,
that we should at all times and in all places give thanks and praise to you,
al - mighty and merciful God, through our Sav - ior Je - sus Christ.
You call your people to cleanse their hearts and prepare with joy for the
pas - chal feast, that re - newed in the gift of bap - tism,
we may come to the full - ness of your grace.
And so, with all the choirs of an - gels,
with the church on earth and the hosts of heav - en,
we praise your name and join their un - end - ing hymn:

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Holy, Holy, Holy (ELW 190)

Holy, Holy, Holy
Great Thanksgiving



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



heav-en and earth are full, full of your glo - ry.



Ho - san - na in the high - est, ho - san - na in the high - est.



Bless-ed is he who comes in the name of the Lord.



Ho - san - na in the high - est, ho - san - na in the high - est.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
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Thanksgiving at Table (ELW p. 111)

Blessed are you, O God of the universe.
Your mercy is everlasting
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.

Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

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.

With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast.

Grace our table with your presence.

Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us.
Send us forth,
burning with justice, peace, and love.
Come, Holy Spirit.

With your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity, now and forever.
Amen.

LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.
Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.

Breaking of Bread and Invitation to Communion

Bread for the journey.

A feast for hungry hearts. Come!

*At the direction of ushers, baptized and communing participants in the assembly wishing to commune will proceed to the front of the nave in a continuous line, maintaining appropriate physical distance. Others may also come forward for a blessing. To receive the bread, place your hands palms up and level so that the presiding minister is able to drop the bread onto your uplifted hands without touching you. Using a receptacle, such as a small juice glass which you have brought from home, hold it firmly so that the assisting minister is able to pour wine from the common cup into your individual glass. For health safety reasons, you may **not** dip the bread into the wine in the chalice. You may also elect to commune by receiving the bread only. If you are wearing a mask, you may of course remove it to commune. Gluten free hosts are available to those who need that option. Once you have received the bread and wine, return to your places by the side aisles, while maintaining appropriate physical distance from your neighbors.*

O Lamb of God: (ACS 960)

O Lamb of God
Oi Jumalan Karitsa

Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o - tat maa-il-man syn - nin,
 O Lamb . . of God, you take a - way . . the sin of the world; . . .

ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.
 have mer-cy on us, have mer-cy on us, have mer-cy on us.

Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o - tat maa-il-man syn - nin,
 O Lamb . . of God, you take a - way . . the sin of the world; . . .

ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.
 have mer-cy on us, have mer-cy on us, have mer-cy on us.

Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o - tat maa-il-man syn - nin,
 O Lamb . . of God, you take a - way . . the sin of the world; . . .

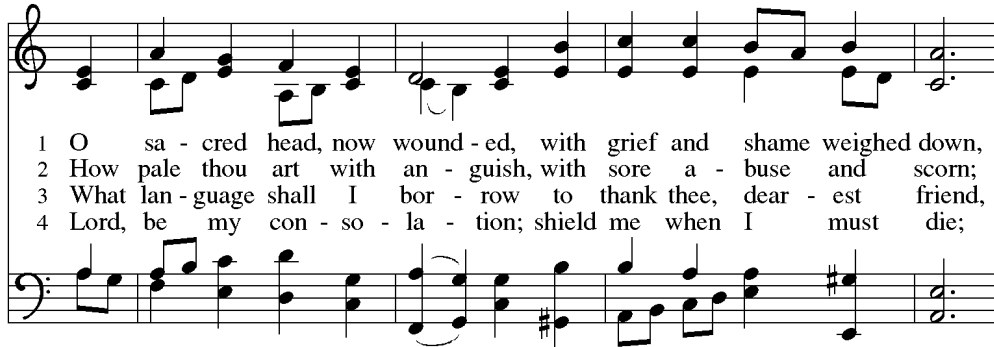
an - na meil-le rau - ha, an - na meil-le rau-ha ja siu - na - uk - se - si.
 grant . . us your peace, . . grant . . us your peace, your peace, O Lamb of God.

Text: Traditional
 Music: JUMALAN KARITSA (LAAKSONEN), Petri Laaksonen
 Music © Petri Laaksonen, admin. Augsburg Fortress

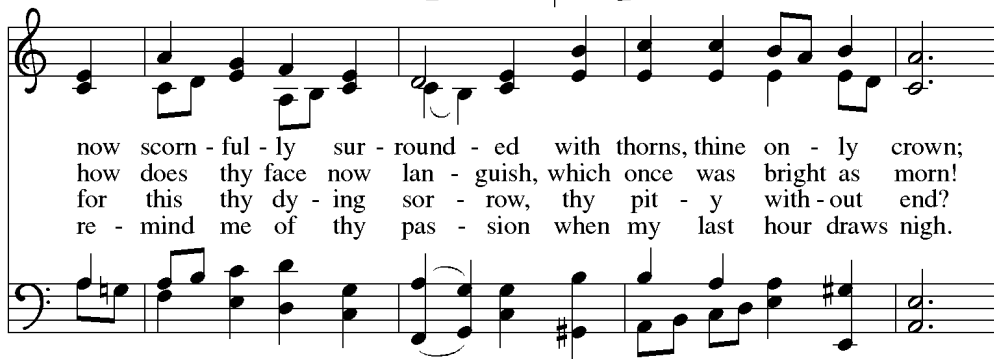
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Hymn during Communion: "O Sacred Head, Now Wounded" (ELW 351)

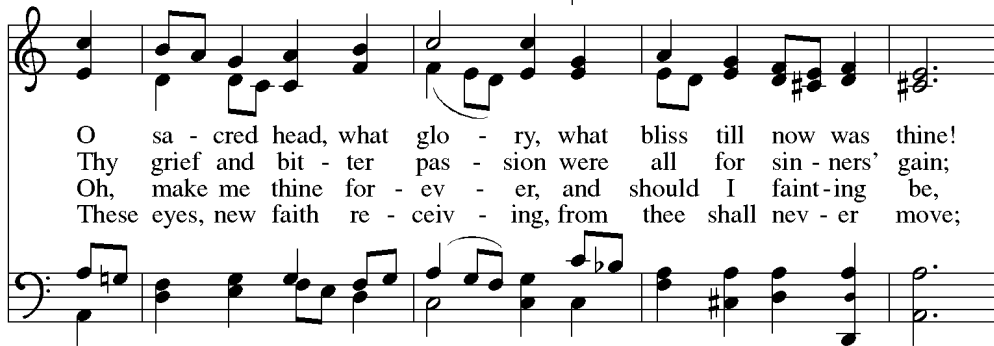
O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;
arr. Johann Sebastian Bach, 1685–1750

Prayer after Communion

Generous God,
at this table we have tasted your immeasurable grace.
As grains of wheat are gathered into one bread,
now make us one loaf to feed the world;
in the name of Jesus, the Bread of life.
Amen.

Announcements

Blessing

Beloved,
we are God's own people,
holy, washed, renewed.

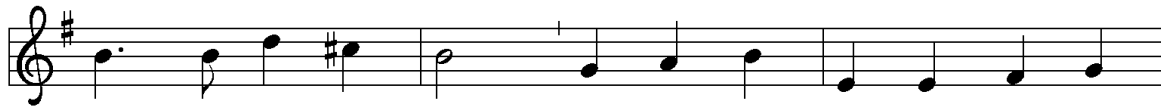
God bless you and keep you,
shower you with mercy,
fill you with courage,
and ✝ give you peace.
Amen.

Sending Hymn: "Ride On, Ride On in Majesty!" (ELW 346)

Ride On, Ride On in Majesty!



1 Ride on, ride on in maj - es - ty! Hear all the
2 Ride on, ride on in maj - es - ty! In low - ly
3 Ride on, ride on in maj - es - ty! The hosts of
4 Ride on, ride on in maj - es - ty! In low - ly



tribes ho - san - na cry; O Sav - ior meek, your road pur -
pomp ride on to die. O Christ, your tri - umphs now be -
an - gels in the sky look down with sad and won - d'ring
pomp ride on to die, bow your meek head to mor - tal



sue, with palms and scat - tered gar - ments strewed.
gin o'er cap - tive death and con - quered sin.
eyes to see the ap - proach - ing sac - ri - fice.
pain, then take, O Christ, your pow'r and reign!

Text: Henry H. Milman, 1791–1868, alt.
Music: THE KING'S MAJESTY, Graham George, 1912–1993
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Dismissal

Go in peace. Share your bread.

Thanks be to God.

Closing Voluntary:

Chorale Prelude on “O Holy Jesus”, Sigfrid Karg-Elert

Notes on the Music for Today

HYMN OF THE DAY: My Song Is Love Unknown ELW #343

Text: Samuel Crossman (1624-1683)

Tune: LOVE UNKNOWN, John Ireland (1879-1962)

John Ireland composed LOVE UNKNOWN in 1918 for the text "My song is love unknown"; the tune was first published in *The Public School Hymn Book* of 1919. A letter in the London *Daily Telegraph* of April 5, 1950, claims that Ireland wrote LOVE UNKNOWN within fifteen minutes on a scrap of paper upon receiving the request to compose it from Geoffrey Shaw, one of the editors of that 1919 hymnal. LOVE UNKNOWN has since appeared in many hymnals as a setting for a number of different texts.

Trained at the Royal College of Music, Ireland served as organist at St. Luke's, Chelsea (1904-1926), and taught at the Royal College of Music from 1923 to 1939. He became known as one of the best composers and teachers of his era, but his personal life was often troubled. Although his piano works, chamber music, and smaller orchestral works remain popular, Ireland is mainly remembered for his song cycles of poetry by Shakespeare, Blake, Hardy, and other English poets. His songs often have carefully wrought accompaniments—as is certainly the case for LOVE UNKNOWN.

Offertory: "Surely He Has Borne Our Grievs" Brian Cockburn (1963)

Thoughts from the composer: "Despite the current interpretation, "Hosanna" originally meant "save us" or "deliver us". The people outside of Jerusalem shouting "Hosanna, in the highest heaven" were excited that God, at long last had sent a King to deliver them. Jesus, the one coming "in the name of the Lord", knew that this deliverance would not be the expected triumphant liberation, but one of pain, isolation, and death. This work reframes the "Hosannas" of Palm Sunday within the redemptive drama of the crucifixion, bringing them together in a unique way."

Brian Cockburn dabbles in all things musical and particularly vocal. In addition to conducting choirs in Texas, New York, Arizona, Virginia, and Austria, his compositions have been performed throughout the U.S. and in Europe. As a tenor and countertenor, he has sung professionally with Arizona Opera, O.P.E.R.A., Young Audiences Programs, Austin Lyric and concerts around the U.S. His directorial debut was in 1987 with Arizona Opera's production of Puccini's *Manon Lescaut* and continued with a recent production at the Shenandoah Bach Festival directing and conducting *The Village Singer* by Stephen Paulus. He teaches courses in Vocal Arranging, Instrumental Arranging, Graduate Research, Graduate Choral Lit., Intro to Music Technology, Arts 101, and Jesus and Music as well as creating and administering JMU's New Music for Young Musicians Composition Competition.

*Surely the Lord hath borne our griefs and carried our sorrows.
Hosanna in excelsis.
Blessed is he who comes in the name of the Lord.*

Closing Voluntary: Chorale Prelude on *O Holy Jesus*, Sigfrid Karg-Elert (1877-1933)

Sigfrid Karg-Elert was a German composer who enjoyed considerable fame in the early 20th century. He is best known for his compositions for organ and harmonium.

The chromaticism in Karg-Elert's compositions displays his profound knowledge of music theory which allowed him to stretch the limits of traditional harmony without losing tonal coherence. Listen for the intricate 3-part imitation of the tune, beginning with the first note in the pedal and continuing in the uppermost and finally middle voices.

Notable composers who influenced Karg-Elert's work include Johann Sebastian Bach, Edvard Grieg (a personal friend and mentor), Claude Debussy, Alexander Scriabin and Arnold Schoenberg.

Readings for the Coming Week:

[Acts 10:34-43](#)

God raised Jesus on the third day

[Isaiah 25:6-9](#) (alternate)

The feast of Victory

[Psalm 118:1-2, 14-24](#)

This is the day that the LORD has made; let us rejoice and be glad in it. (*Ps. 118:24*)

[1 Corinthians 15:1-11](#)

Witnesses to the risen Christ

[Acts 10:34-43](#) (alternate)

God raised Jesus on the third day

[Mark 16:1-8](#)

The resurrection of Jesus is announced, and the response is one of terror and amazement.

[John 20:1-18](#) (Easter Vigil)

Seeing the risen Christ

Evangelical Lutheran Worship:

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**March 24, 2024
10:00AM**

Harry Therwanger	Presiding Minister
Dave Oaks	Assisting Minister
Maggie Mount	Reader
Darwyn Banks	Cantor
Ted Mortensen and Maggie Mount	Communion Assistants
Juan Cuesta	Lock-Up, starting March 24

Attendance: March 17th, 10:00AM – 93

Live Stream Views – 5 | Views after Streaming – 13

Printed copies of the weekly announcements are available from the ushers.

Join us for refreshments and fellowship in the Fellowship Hall, downstairs under the sanctuary. If helpful, please use the elevator. An usher can show you where the elevator is located.

Our worship service is regularly video recorded and posted online.

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**Barbara Bulger Verdile, Music Director
Leslie Nolen, Council President
Christina Cuesta, Council Secretary**