

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Reformation Sunday
October 30, 2022
10:00AM**

The assembly gathers in seating in the nave, maintaining appropriate physical distance; wearing face masks is optional.

OPENING CHORAL VOLUNTARY:

From Motet #3, Movement 1: Jesu, Meine Freude, J. S. Bach, BWV 227

CONFESSION AND FORGIVENESS

All may make the sign of the cross, the sign that is marked at baptism.

Blessed be the holy Trinity, ✠ one God,
whose steadfast love endures forever.
Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. **Amen.**

Let us confess our sin in the presence of God and of one another.

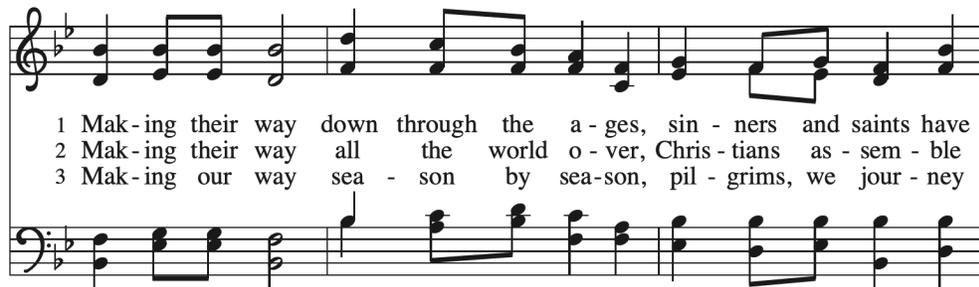
Silence is kept for reflection.

Most merciful God,
we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

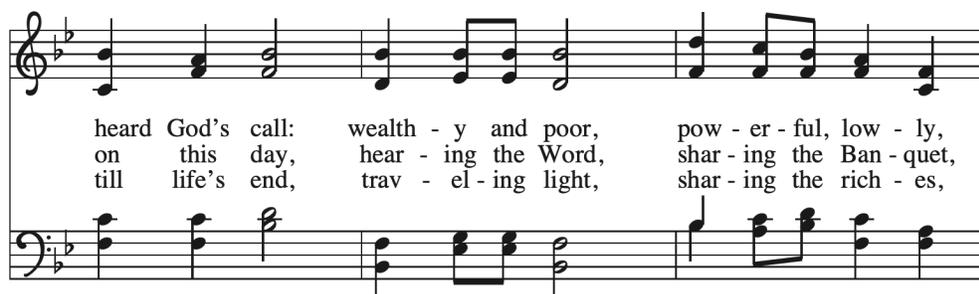
In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✠ Son, and of the Holy Spirit.
Amen.

GATHERING HYMN: “Making Their Way” (ACS 979)

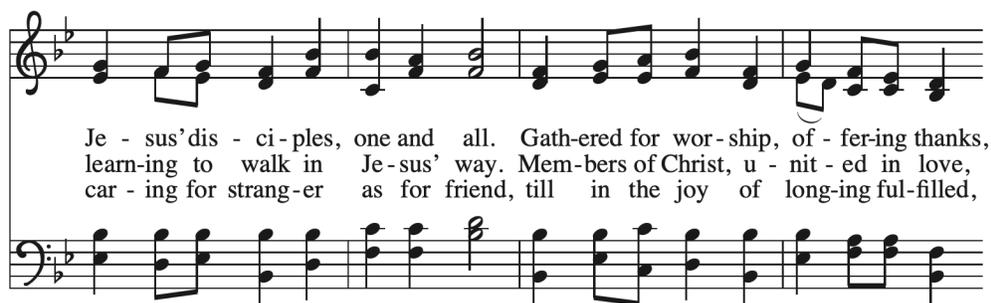
Making Their Way



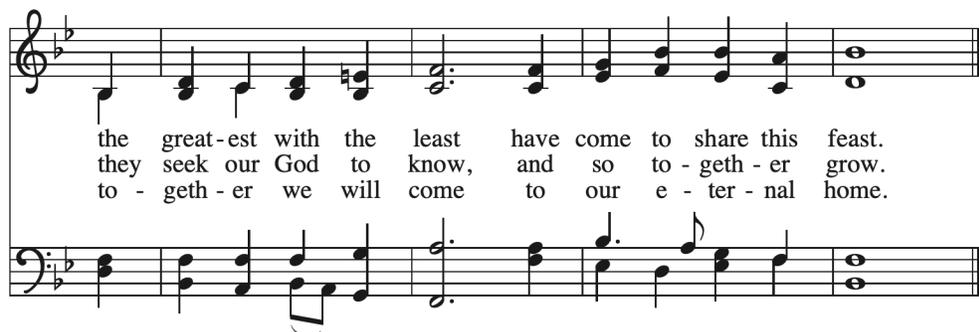
1 Mak-ing their way down through the a - ges, sin - ners and saints have
2 Mak-ing their way all the world o - ver, Chris - tians as - sem - ble
3 Mak-ing our way sea - son by sea-son, pil - grims, we jour - ney



heard God's call: wealth - y and poor, pow - er - ful, low - ly,
on this day, hear - ing the Word, shar - ing the Ban - quet,
till life's end, trav - el - ing light, shar - ing the rich - es,



Je - sus' dis - ci - ples, one and all. Gath - ered for wor - ship, of - fer - ing thanks,
learn - ing to walk in Je - sus' way. Mem - bers of Christ, u - nit - ed in love,
car - ing for strang - er as for friend, till in the joy of long - ing ful - filled,



the great - est with the least have come to share this feast.
they seek our God to know, and so to - geth - er grow.
to - geth - er we will come to our e - ter - nal home.

Text: Delores Dufner, OSB, b. 1939

Music: KOMT NU MET ZANG, A. Valerius, *Nederlandsch Gedenckclank*, 1626; arr. Adrian Engels, 1906–2003

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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.

Prayer of the Day

Let us pray.

A brief silence is kept before the prayer.

Almighty God, gracious Lord, we thank you that your Holy Spirit renews the church in every age. Pour out your Holy Spirit on your faithful people. Keep them steadfast in your word, protect and comfort them in times of trial, defend them against all enemies of the gospel, and bestow on the church your saving peace, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

From Motet #3, Movement 3: Unter deinem Schirmen, J. S. Bach, BWV 227

First Reading: Isaiah 1:10-18

A reading from Isaiah:

¹⁰Hear the word of the LORD,
you rulers of Sodom!

Listen to the teaching of our God,
you people of Gomorrah!

¹¹What to me is the multitude of your sacrifices?
says the LORD;

I have had enough of burnt offerings of rams
and the fat of fed beasts;

I do not delight in the blood of bulls,
or of lambs, or of goats.

¹²When you come to appear before me,
who asked this from your hand?

Trample my courts no more;

¹³bringing offerings is futile;
incense is an abomination to me.

New moon and sabbath and calling of convocation
I cannot endure solemn assemblies with iniquity.

¹⁴Your new moons and your appointed festivals
my soul hates;

they have become a burden to me,
I am weary of bearing them.

¹⁵When you stretch out your hands,
I will hide my eyes from you;

even though you make many prayers,
I will not listen;

your hands are full of blood.

¹⁶Wash yourselves; make yourselves clean;
remove the evil of your doings

from before my eyes;

cease to do evil,

¹⁷learn to do good;

seek justice,

rescue the oppressed,

defend the orphan,

plead for the widow.

¹⁸Come now, let us argue it out,
says the LORD:

though your sins are like scarlet,
they shall be like snow;

though they are red like crimson,
they shall become like wool.

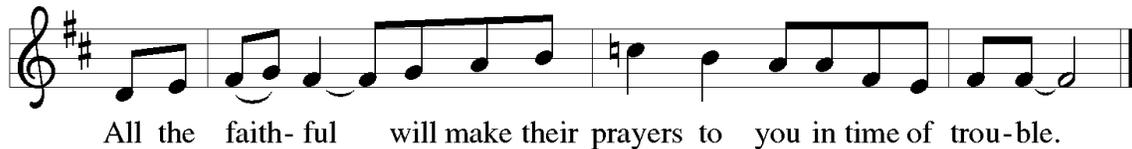
Word of God, word of life.

Thanks be to God.

Psalm 32:1-7

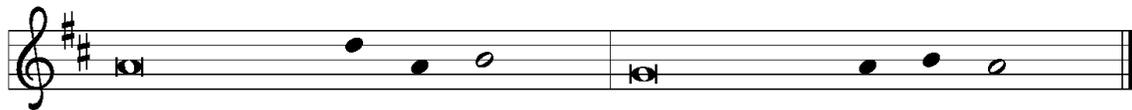
Sung responsively by whole verse.

Refrain



Psalm 32:6
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Tone



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- ¹Happy are they whose transgressions | are forgiven,
and whose sin is | put away!
- ²**Happy are they to whom the LORD im- | putes no guilt,
and in whose spirit there | is no guile!**
- ³While I held my tongue, my bones with- | ered away,
because of my groaning | all day long.
- ⁴**For your hand was heavy upon me | day and night;
my moisture was dried up as in the | heat of summer. R**
- ⁵Then I acknowledged my sin to you, and did not con- | ceal my guilt.
I said, “I will confess my transgressions to the LORD.” Then you forgave me
the guilt | of my sin.
- ⁶**Therefore all the faithful will make their prayers to you in | time of trouble;
when the great waters overflow, they | shall not reach them.**
- ⁷You are my hiding-place; you preserve | me from trouble;
you surround me with shouts | of deliverance. **R**

Second Reading: Romans 8:1-11

A reading from Romans:

¹There is therefore now no condemnation for those who are in Christ Jesus.

²For the law of the Spirit of life in Christ Jesus
has set you free from the law of sin and of death.

³For God has done what the law, weakened by the flesh, could not do:
sending God's own Son in the likeness of sinful flesh,
and to deal with sin, God condemned sin in the flesh,

⁴so that the just requirement of the law might be fulfilled in us,
who walk not according to the flesh but according to the Spirit.

⁵For those who live according to the flesh
set their minds on the things of the flesh,
but those who live according to the Spirit
set their minds on the things of the Spirit.

⁶To set the mind on the flesh is death,
but to set the mind on the Spirit is life and peace.

⁷For this reason the mind that is set on the flesh is hostile to God;
it does not submit to God's law—indeed it cannot,

⁸and those who are in the flesh cannot please God.

⁹But you are not in the flesh; you are in the Spirit,
since the Spirit of God dwells in you.

Anyone who does not have the Spirit of Christ does not belong to him.

¹⁰But if Christ is in you, though the body is dead because of sin,
the Spirit is life because of righteousness.

¹¹If the Spirit of the one who raised Jesus from the dead dwells in you,
the one who raised Christ from the dead will give life to your mortal bodies also
through this Spirit dwelling in you.

Word of God, word of life.

Thanks be to God.

From Motet #3, Movement 4: Denn das Gesetz, J. S. Bach, BWV 227

LeeAnn Konstantinov and Barbara Verdile, sopranos

Jane Waldrop, alto

Gospel Acclamation

Verse sung by cantor, with assembly singing the alleluias.



Today salvation has come | to this house, * for the Son of Man came to seek out
and to | save the lost.

Gospel: Luke 19:1-10

The Holy Gospel according to Luke, the 19th Chapter.
Glory to you, O Lord.

- ¹Jesus entered Jericho and was passing through it.
- ²A man was there named Zacchaeus;
he was a chief tax collector and was rich.
- ³He was trying to see who Jesus was,
but on account of the crowd he could not, because he was short in stature.
- ⁴So he ran ahead and climbed a sycamore tree to see Jesus,
because he was going to pass that way.
- ⁵When Jesus came to the place, he looked up and said to Zacchaeus,
“Zacchaeus, hurry and come down;
for I must stay at your house today.”
- ⁶So he hurried down and was happy to welcome Jesus.
- ⁷All who saw it began to grumble and said,
“Jesus has gone to be the guest of one who is a sinner.”
- ⁸Zacchaeus stood there and said to the Lord,
“Look, half of my possessions, Lord, I will give to the poor;
and if I have defrauded anyone of anything,
I will pay back four times as much.”
- ⁹Then Jesus said to Zacchaeus, “Today salvation has come to this house,
because Zacchaeus too is a child of Abraham.
- ¹⁰For the Son-of-Man came to seek out and to save the lost.”

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

Sermon

Hymn of the Day: "There's a Wideness in God's Mercy" (ELW 587)

There's a Wideness in God's Mercy



- 1 There's a wide-ness
- 2 There is wel-come
- 3 For the love of
- 4 'Tis not all we



in God's mer - cy, like the wide - ness of the sea;
for the sin - ner, and a prom - ised grace made good;
God is broad - er than the mea - sures of our mind;
owe to Je - sus; it is some - thing more than all:



there's a kind - ness in God's jus - tice which is more than
there is mer - cy with the Sav - ior; there is heal - ing
and the heart of the E - ter - nal is most won - der -
great - er good be - cause of e - vil, larg - er mer - cy



lib - er - ty. There is no place where earth's sor - rows
in his blood. There is grace e - nough for thou - sands
ful - ly kind. But we make this love too nar - row
through the fall. Make our love, O God, more faith - ful;



are more felt than up in heav'n. There is no place
of new worlds as great as this; there is room for
by false lim - its of our own; and we mag - ni -
let us take you at your word, and our lives will



where earth's fail - ings have such kind - ly judg - ment giv'n.
fresh cre - a - tions in that up - per home of bliss.
fy its strict - ness with a zeal God will not own.
be thanks-giv - ing for the good - ness of the Lord.

Text: Frederick W. Faber, 1814–1863, alt.
Music: ST. HELENA, Calvin Hampton, 1938–1984
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Prayers of Intercession

We join with all the faithful to pray for those in need, responding to each petition with the words “you are our mighty fortress.”

O God, you are the sure foundation of the church: uphold your people with the power of your word. Strengthen Lutheran churches around the world, and further our ecumenical partnerships, especially with the Episcopal Church USA. Hear us, O God:

you are our mighty fortress.

O God, source of rain and sun, come to the aid of all who suffer from natural disasters. Halt our exploitation of the earth’s resources and our disregard of the world’s poorest populations. Hear us, O God.

you are our mighty fortress.

O God, sovereign of all nations, lead the governments of the earth toward policies of justice and peace. Bring an end to the war in Ukraine. Preserve humankind from the temptation to violence and the promises of the autocrat. Hear us, O God.

you are our mighty fortress.

O God, defender of the needy, visit those who struggle with hunger, homelessness, or addiction. Strengthen the overworked, and give hope to the unemployed. Console those who are burdened by illness or grief. Hear our prayers for those whose names we call out to you here: Hear us, O God.

you are our mighty fortress.

O God, the treasure of the baptized, give to all your people generosity. Uphold the work of all charities, and bless the resources that our congregation contributes to those in need. Hear us, O God.

you are our mighty fortress.

O God, protector of the lowly, keep our children safe, in their homes, in their schools, and in their playgroups. Keep those who are trick-or-treating from any harm. Hear us, O God.

you are our mighty fortress.

O God, homeland of the dead, we give thanks for those who have witnessed to your gracious presence, especially Martin Luther and all who strive to reform and renew the church. At the end of all things, bring us with them to rejoice in your presence. Hear us, O God.

you are our mighty fortress.

With grateful hearts we commend our spoken and silent prayers to you, O God; through Jesus Christ, our Lord.

Amen.

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

From Motet #3, Movement 7: Weg mit Allen Schätzen, J. S. Bach, BWV 227

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

Let us pray.

God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord.

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.

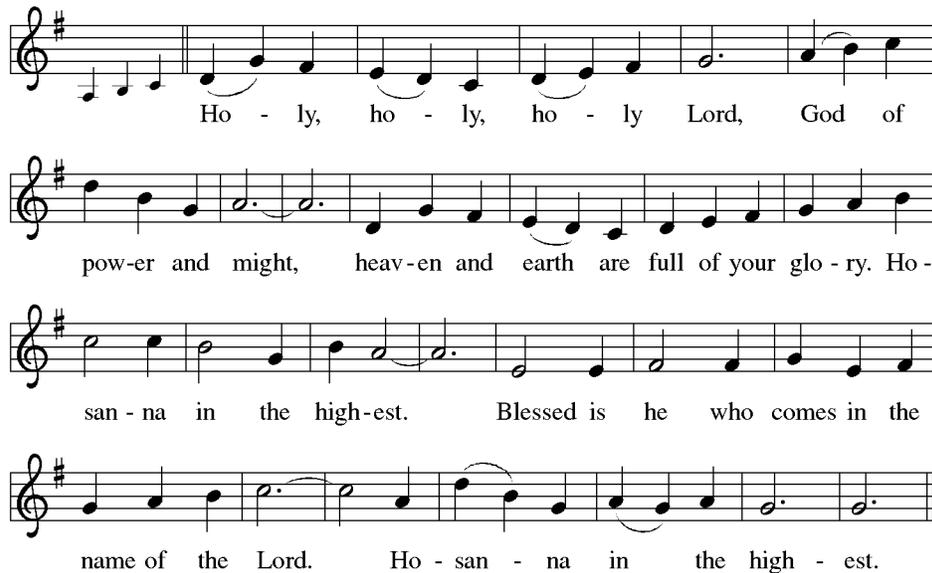
It is right to give our thanks and praise.

The musical score consists of four staves of music in G major (one sharp) and 4/4 time. Each staff begins with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes, with some words hyphenated across bar lines. The first staff has a double bar line after the first measure. The second staff has a double bar line after the second measure. The third and fourth staves end with a double bar line.

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;
 who on this day overcame death and the grave,
 and by his glorious resur - rec - tion
 opened to us the way of ev - er - last - ing life.
 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 (Setting One, ELW page 108)



Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

Thanksgiving at the Table
A Eucharistic Prayer after Martin Luther

Lord God, we praise you, bless you, and adore you.
In thanksgiving we bow before you.
O loving Father! You have created all,
and you care for your children day and night.
Hallelujah!
Hallelujah!

You sent your Son to bring us your salvation.
Christ is the source of every grace and blessing,
the true paschal lamb and bread of heaven,
the very joy of all, the sun that warms and lights us.
Hallelujah!
Hallelujah!

On the night in which he was betrayed,
he 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.

We remember Jesus, your Word made flesh, our elder brother,
dying on the accursed tree,
crushing the power of hell,
and rising again victorious from the grave.
Hallelujah!
Hallelujah!

Send your Spirit on this holy feast.
Nourish and heal us with the body and blood of our Savior.
Bestow on your church your sweetest love,
your transcendent comfort, your unity and peace.
Hallelujah!
Hallelujah!

To you, the one true God,
Father, Son, and Holy Spirit,
we give our thanks and praise,
joining now and forever in loud songs of
Hallelujah!
Hallelujah!

Amen.
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

In Christ's presence there is fullness of joy.
Come to the banquet.

*At the direction of ushers, baptized and communing members of 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 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. You may, of course, remove your mask 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.*

Music during Communion:

From Motet #3, Movements 8 and 9: *So aber Christus in euch ist and Gute Nacht, O Wesen*, J. S. Bach, BWV 227

LeeAnn Konstantinov and Jane Waldrop, sopranos
Claire Smith, alto
Darwin Banks, tenor
Gary Robuck, bass

Prayer after Communion

Let us pray.

O God, we give you thanks that you have set before us this feast, the body and blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord.

Amen.

From Motet #3, Movement 11: *Weicht, ihr Trauergeister*, J. S. Bach, BWV 227

Blessing

Almighty God,
Father, ✝ Son, and Holy Spirit,
bless you now and forever.

Amen.

Sending Hymn: “A Mighty Fortress is Our God” (ELW 505)

A Mighty Fortress Is Our God

1 A migh - ty for - tress is our God, a bul - wark nev - er
 2 If we in our own strength con - fide, our striv - ing turns to
 3 Though all the world with dev - ils fill and threat - en to de -
 4 God's Word shall stand a - bove the pow'rs, shall end all their thanks-

fail - ing; our help - er frees us from the flood of
 los - ing; the righ - teous one fights by our side, the
 your us, we trem - ble not, we trust God's will: they
 giv - ing. The Spir - it and the gifts are ours, for

mor - tal ills pre - vail - ing. For still our an - cient foe,
 one of God's own choos - ing. You ask who this may be:
 can - not o - ver - pow'r us. Though Sa - tan rant and rage,
 God with us is liv - ing. Let goods and kin - dred go,

for - sworn to work us woe, with guile and dread - ful might
 Christ Je - sus, it is he, the Lord of hosts by name.
 in fierc - est war en - gage, this ty - rant's doomed to fail;
 this mor - tal life al - so; though all of these be gone,

is armed to wage the fight; on earth there is no e - qual.
 No oth - er God we claim! None else can win the batt - le.
 God's judg - ment must pre - vail! One lit - tle word shall tri - umph.
 they yet have noth - ing won. The king - dom's our for - ev - er!

Text: Martin Luther, 1483–1546; tr. Frederick H. Hedge, 1805–1890, alt.
 Music: EIN FESTE BURG, Martin Luther

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Announcements:

Dismissal

Go in peace. Christ is with you.

Thanks be to God.

Closing Voluntary: “Ein feste burg” Flor Peeters

Notes on the Music for Today

MOTET #3: *Jesu, Meine Freude*, BWV 227, Johann Sebastian Bach

All of Bach's six authenticated motets were written between 1723 and 1727 for St Thomas' Church, Leipzig, where Bach was appointed as director of music in 1723. During this period, Bach composed most of his cantatas, and it seems likely that for ordinary Sunday services he used existing motets from the seventeenth century tradition, reserving his own motet compositions for special occasions.

Four of his six motets were written for the funeral services of prominent members of the St Thomas' congregation. *Jesu, Meine Freude* (BWV 227), the longest, most musically complex and earliest of the six, was written in 1723 for the funeral of Johanna Maria Käsin, the wife of Leipzig's postmaster. It is a beautifully constructed motet, one of the few works by Bach for five-part mixed choir. Unique in its complex symmetrical structure juxtaposing hymn text and Bible text, the motet has been regarded as one of Bach's greatest achievements in the genre. Musicologist and Bach scholar Christoph Wolff suggested that the motet may have been composed for education in both choral singing and theology. It was the first of his motets to be recorded, in 1927.

Motet BWV 227 *Jesu Meine Freude*

1. *Jesu, meine Freude*

Jesus, priceless treasure
My heart's delight,
Jesus, my joy,
Ah how long, ah how long
Must my heart be fearful,
Longing for you.
Lamb of God, my bridegroom,
Besides you there is on earth
Nothing else dearer to me.

3. *Unter deinem Schirmen*

Beneath your protection
I am free from the raging
Of all enemies.
Let Satan nose around,
Let the enemy be exasperated,
Jesus stands by me.
Lightnings flash and thunders crash,
Even though sin and hell terrify,
Jesus will protect me.

4. *Denn das Gesetz*

For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death
(Romans 8:2)

7. *Weg mit alle Schätzen*

Away with all treasures!
You are my delight,
Jesus, my desire!
Away with all vain honors,
I do not want to hear of you,
Remain unknown to me!
Sorrow, need, the cross, shame, and death,
However much I must suffer
That will never separate me from Jesus.

8. *So aber Christus in euch ist*
But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness (Romans 8:10).
9. *Gute Nacht, o Wesen*
Good night, earthly existence.
What the world has to offer
Does not please me at all.
Good night, you sins.
Stay far away,
Come no more into the Light!
Good night, arrogance and show!
To everything about you, sinful existence,
I say good night.
11. *Weicht, ihr Trauergeister*
Be gone, you spirits of sorrow,
For my Lord of gladness,
Jesus, enters in.
For those who love God
Even their grief
Must become pure delight.
Here I may have scorn and derision,
Nonetheless, even in suffering you remain
Jesus, priceless treasure.

- Gordon Lathrop

CLOSING VOLUNTARY

“Ein feste Burg” Flor Peeters (1903-1986)

Flor Peeters is, at least among church musicians, the most famous Belgian composer of the 20th century. The most salient feature of his style is its abundant optimism. Influenced by Gregorian chant, Belgian folk music and classical forms, Peeters created music with bright tonalities, enhanced by added notes, that is part of a fabric that freely alternates rhythmically active counterpoint with more introspective lyrical passages. He wrote many kinds of liturgical music including Masses, latin motets, and English anthems.

Readings for the Coming Week:

Monday (Reformation Day) Romans 3:19-28. **Tuesday** (All Saints Day) Luke 6:20-31.

Wednesday Amos 5:12-24. **Thursday** (commemoration of Martin de Porres, renewer of society, 1639) Psalm 17:1-9. **Friday** Acts 24:10-23. **Saturday** Exodus 3:13-20. **All Saints Sunday** Daniel 7:1-3, 15-18; Psalm 149; Ephesians 1:11-23; Luke 6:20-31.

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**October 30, 2022
10:00AM**

James Farwell	Presiding Minister
Glen Mason	Assisting Minister
John Handley	Reader
Darwyn Banks	Cantor
John Handley and Dave Oaks	Communion Assistants
John Wood	Lock-Up, starting October 30

Attendance: October 23rd, 10:00AM – 61

*The flowers in the chancel are given by Tom and Patti Mugavero
to the glory of God.*

*Our worship service is regularly video recorded and posted online.
If you have a concern, please contact the pastor.*

**RESURRECTION EVANGELICAL LUTHERAN CHURCH
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Glen Mason, Council President
Christina Cuesta, Council Secretary