

Cross of Glory

Lutheran Church & School



Holy Thursday
April 6, 2023

623-224-8839 ♦ www.crossofglory.org

1011 W Jomax Road
Peoria, AZ 85383

Sunday 9am Worship

Rev. John Ehlers, Pastor
Mr. Andrew Aguilar, Principal

WELCOME to our worship center

Blessed to be a member of



God defines a church as people gathering around Word and Sacrament. As you join us in this gathering, we pray that Jesus' peace and power will fill you.

Growing in Faith — Living in Grace — Sharing His Glory

ABOUT US

The continuing purpose of this congregation, as a gathering of Christians, is to spread to all people in God's world the glory of the cross of Christ, by sharing the gospel of Jesus Christ on the basis of the Holy Scriptures.

Worship Focus

HIS FINAL STEPS

Stripping of the Altar The Maundy Thursday service concludes with the stripping of the altar. The practice dates from the 7th century and originally served the practical purpose of cleaning the sanctuary in preparation for Easter, when all things are made new. In time, however, the practice became ceremonial in its own right. In silence, communion vessels, table cloths, pulpit and lectern hangings, candles, and all other decorative and liturgical objects are removed, thus dramatizing the abandonment and darkness of the passion and death of our Lord. The sanctuary remains bare until the beginnings of the Easter celebration. The church remains in semi-darkness, and all exit in silence. Symbolically, Christ, stripped of his power and glory, is now in the hands of his captors.

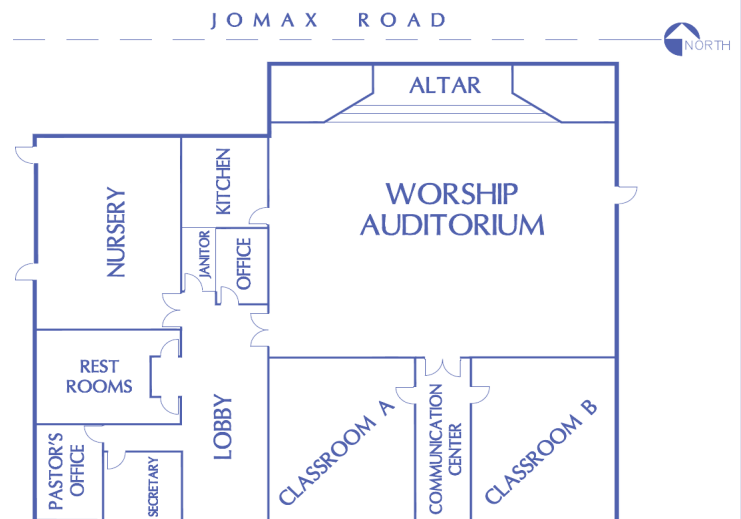
VISITOR INFORMATION

New to Cross of Glory? We are so glad you joined us today!

Would you like to learn more about us? We'd love to get to know you better as well. Connect with Cross of Glory by either:

- Using the **friendship register** at the end of each row to connect with us today.
- Emailing us at **church.secretary@crossofglory.org**

CHURCH MAP



FAMILIES WITH CHILDREN

- Restrooms with changing tables located in lobby.
- Nursery for toddlers 2 years and younger accompanied by adult directly across the lobby.
- Children in Church Program: Worship is a family affair, something that children best learn from their parents. We encourage parents to guide their children through the service.

Holy Thursday Service

Opening Hymn: The Lamb

CWH 525



Hymn of praise, prayer,
or reflection on the
season of the church
year.

We follow the advice of
the Apostle Paul to
“teach and admonish
one another with all
wisdom through
psalms, hymns, and
songs from the Spirit,
singing to God with
gratitude in your
hearts.”

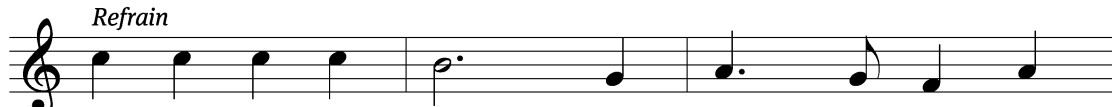
(Colossians 3:16)



1 The Lamb, the Lamb, O Fa - ther, where's the sac - ri - fice?
2 The Lamb, the Lamb, one per - fect fi - nal of - fer - ing.
3 The Lamb, the Lamb, as way - ward sheep their shep - herd kill
4 He sighs, he dies, he takes my sin and wretch - ed - ness.



Faith sees, be - lieves God will pro - vide the Lamb of price!
The Lamb, the Lamb, let earth join heav'n his praise to sing.
so still, his will, on our be - half the law to fill.
He lives, for - gives, he gives me his own right - eous - ness.



Wor - thy is the Lamb whose death makes me his



own! The Lamb is reign - ing on his throne.

Text: Gerald P. Coleman, b. 1953

Tune: Gerald P. Coleman, b. 1953

Text and tune: © 1987 MorningStar Music Publishers, Inc. Used by permission: OneLicense no. 711716

Sermon

His Final Steps Led to the Upper Room

Mark 14:12-17

¹²On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, “Where do you want us to go and make preparations for you to eat the Passover?”

¹³So he sent two of his disciples, telling them, “Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴Say to the owner of the house he enters, ‘The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?’ ¹⁵He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

¹⁶The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

¹⁷When evening came, Jesus arrived with the Twelve.



In the sermon the Pas -
tor proclaims God's
Word and applies that
word to modern life
and problems. He
stresses both what God
demands of us (the
Law) and what God
does for us through
Jesus Christ (the Gos -
pel).



*"If we confess our sins,
he is faithful and just
and will forgive us our
sins and purify us from
all unrighteousness. "
(1 John 1:9)*

Confession

M: Brothers and sisters in Christ, in this Lenten season we have heard again how our Lord walked the path of suffering which led him to the cross for our salvation. We have also heard our Lord's call to intensify our struggle against sin, death, and the devil—all that keeps us from loving God and one another. This is the struggle to which we were committed at Baptism; God's forgiveness and the power of his Spirit to amend our lives continue with us because of his love for us in Jesus our Savior.

Within the family of the Church, God never wearies of giving peace and new life. In the absolution, we receive forgiveness as from God himself. This absolution we should not doubt but firmly believe that our sins are thus forgiven before God in heaven, for it comes to us in the name and by the command of our Lord.

We who receive God's love in Jesus Christ are called to love one another, to be servants to each other, as Jesus became our servant.

In Holy Communion, first instituted on this night, the members of Christ's body participate most intimately in his love. Remembering our Lord's Last Supper with his disciples, we eat the bread and drink the cup of this meal. Together we receive the Lord's gift of his body and blood for forgiveness and participate in that new covenant that makes us one with him and one another. The Lord's Supper is the promise of the great banquet we will share with all the faithful when our Lord returns, the joyous culmination of our reconciliation with God and each other.

As we begin the solemn celebration of our Lord's passion, let us confess our sins to him, receive his absolution, and be reconciled to God and each other in Christian love.

C: Holy God, gracious Father,

I am sinful by nature

and have sinned against you in my thoughts, words, and actions.

I have not loved you with my whole heart;

I have not loved others as I should.

I deserve your punishment both now and forever.

But Jesus, my Savior, paid for my sins

with his innocent suffering and death.

Trusting in him, I pray: God, have mercy on me, a sinner.

~Silence for meditation and reflection~

Absolution

M: Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

C: **Amen.**

Reconciliation

M: Our Lord Jesus Christ has forgiven us, has reconciled us to God, and has promised us the power to forgive and love one another. Relying on his promise, therefore, be reconciled with one another.

C: **Brothers and sisters, may the peace of Christ rule in our hearts, in our words, and in our actions.**

The Word

The Prayer of the Day

(Spoken by Minister)

M: Lord Jesus Christ, in the Sacrament of Holy Communion, you give us your true body and blood as a remembrance of your suffering and death on a cross. Grant us so firmly to believe your words and promise that we may always partake of this sacrament to our eternal good; for you live and reign with the Father and the Holy Spirit, one God, now and forever.

C: **Amen.**

First Reading

Exodus 24:1–11

¹Then the LORD said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, ²but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him.”

³When Moses went and told the people all the LORD’s words and laws, they responded with one voice, “Everything the LORD has said we will do.” ⁴Moses then wrote down everything the LORD had said.

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. ⁵Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD. ⁶Moses took half of the blood and put it in bowls, and the other half he splashed against the altar. ⁷Then he took the Book of the Covenant and read it

Christ said to his disciples, “If you forgive anyone his sins, they are forgiven”. The pastor speaks for God and announces God’s forgiveness to those who made confession.

We have peace in the confidence of forgiveness.

“All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation.”

(2 Corinthians 5:18-19)



The main thought of the service is collected or summarized in this short prayer.



Israel had promised to obey God’s Law. They did not. So how were these lawbreakers able to commune with a holy God? They were sprinkled with the blood of the covenant.

to the people. They responded, "We will do everything the LORD has said; we will obey."

⁸Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."

⁹Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up ¹⁰and saw the God of Israel. Under his feet was something like a pavement made of lapis lazuli, as bright blue as the sky. "But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.



The Book of Psalms was the Old Testament hymnbook, prayer and liturgy book. It was used by worshipers at the temple. Many of the Psalms are the basis for our hymns and part of our liturgy is taken from the Psalms. The word "Psalm" comes from the Greek and means "a song sung to the accompaniment of a stringed instrument."


Psalm of the Day

Psalm 116C

Psalm sung responsively between cantor and congregation


Verses

Cantor(s)



1 For the love of the One who has heard my cry:
 2 In the cords of my death, I was tan - gled round:
 3 God is mer - cy and grace and the sim - ple are blest:
 4 God has raised up my soul from the gates of death:
 5 What re - turn can I give for the gifts I claim?

All



I will walk in the pres - ence of God.

Cantor(s)




1 God has heard my dis - tress, and I shall not die:
 2 Those who seek you in an - guish shall not be bound:
 3 Raised me up in my pain, God my safe - ty and rest:
 4 God has dried all my tears and re - newed my breath:
 5 Lift the cup of sal - va - tion and praise your name:

All



I will walk in the pres - ence of God.

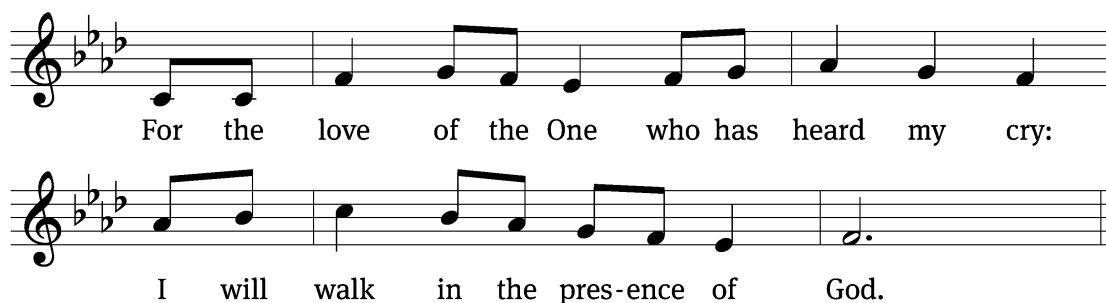
Refrain



I will walk in the pres - ence of God



in the land, in the land of the liv - ing.



Text: Marty Haugen Text and tune: © 1995 GIA Publications, Inc. Used by permission: OneLicense no. 711716

Second Reading

1 Corinthians 11:23–28

²³For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” ²⁵In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” ²⁶For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

²⁷So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸Everyone ought to examine themselves before they eat of the bread and drink from the cup.



St. Paul maintains that every time we celebrate the sacrament we feast on the flesh and blood of God for the forgiveness of sins and restored unity with our Father.



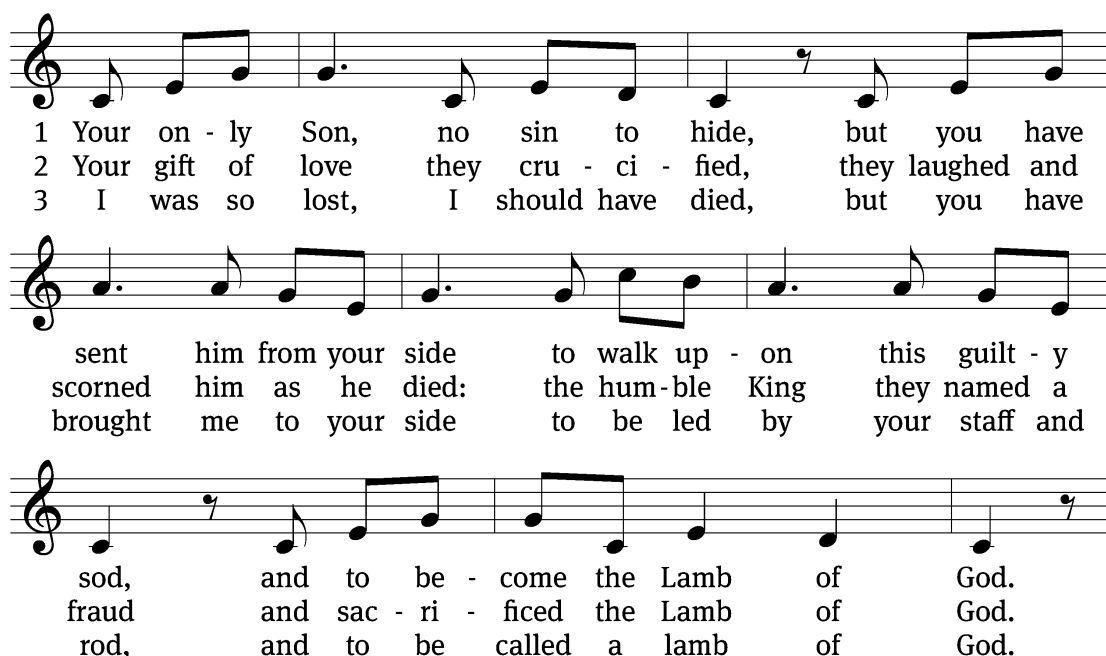
A verse from the holy scriptures which summarizes the theme for the service.

Verse of the Day

M: Having loved his own who were in the world, he loved them to the end.

Hymn of the Day: Lamb of God

CWH 550



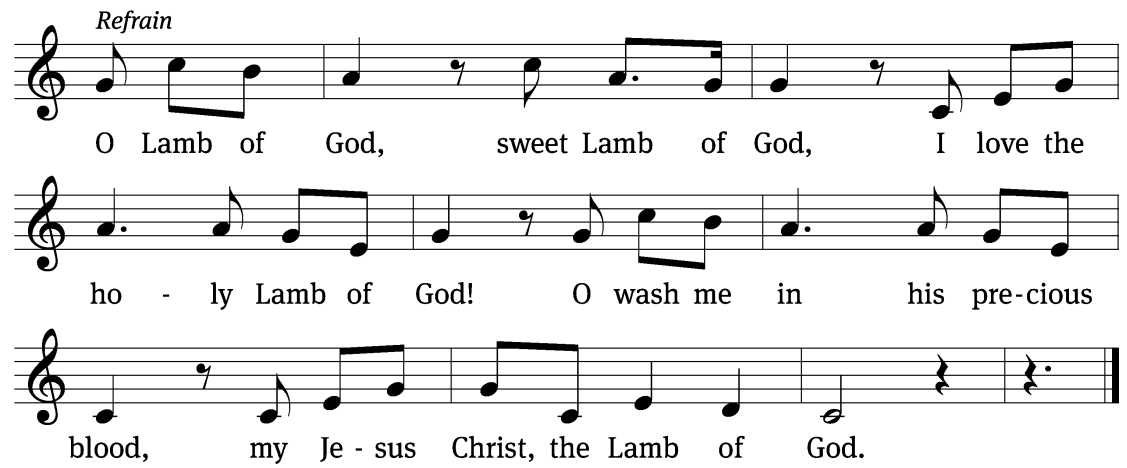
This hymn follows the theme of the readings of the day.



The gifts of God's people are a response to God's blessings.



The Great Litany prayer dates back to at least the fourth century and is one of the great expressions of petition that is common in the Christian church. Martin Luther both highly regarded this historic prayer and counted it as an accurate reflection of the Christian's total dependance on God for life and grace.



Text: Twila Paris, b. 1958 Tune: Twila Paris, b. 1958
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Offering and Offering Prayer

(Spoken by Minister)

The Great Litany

(Spoken Responsively)

M: O God the Father, Creator of heaven and earth,

C: Have mercy on us.

M: O God the Son, Redeemer of the world,

C: Have mercy on us.

M: O God the Holy Spirit, advocate and guide,

C: Have mercy on us.

M: Holy, blessed, and glorious Trinity, three persons in one God,

C: Have mercy on us.

M: Remember not, Lord Christ, our offenses nor the offenses of our forebears. Spare us, good Lord; spare your people, whom you have redeemed with your precious blood.

C: Spare us, good Lord.

M: From all spiritual blindness; from pride, vain glory, and hypocrisy; from envy, hatred, and malice; and from all lack of charity,

C: Good Lord, deliver us.

M: From all deadly sin and from the deceits of the world, the flesh, and the devil,

C: Good Lord, deliver us.

M: From all false doctrine, heresy, and schism; from hardness of heart and contempt for your Word and your will,

C: Good Lord, deliver us.

M: By the mystery of your holy incarnation; by your baptism, fasting, and temptation; and by your proclamation of the kingdom,

C: Good Lord, deliver us.

M: By your bloody sweat and bitter grief, by your cross and suffering, and by your precious death and burial,

C: Good Lord, deliver us.

M: By your mighty resurrection, by your glorious ascension, and by the coming of the Holy Spirit,

C: Good Lord, deliver us.

M: In our times of trouble, in our times of prosperity, in the hour of death, and on the day of judgment,

C: Good Lord, deliver us.

M: Receive our prayers, O Lord our God.

C: Hear us, good Lord.

M: Son of God, we ask you to hear us.

C: Son of God, we ask you to hear us.

M: Lamb of God, you take away the sin of the world;

C: Have mercy on us.

M: Lamb of God, you take away the sin of the world;

C: Grant us peace.

M: Lord, have mercy on us.

C: Christ, have mercy on us.

M: Lord, have mercy on us.

The Sacrament

The Preparation

(Spoken Responsively)

M: The Lord be with you.

C: And also with you.

M: Lift up your hearts.

C: We lift them up to the Lord.

M: Let us give thanks to the Lord our God.

C: It is right to give him thanks and praise.

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ our Lord, who brought the gift of salvation to all people by his death on the tree of the cross so that the devil, who overcame us by a tree, would in turn by a tree be overcome. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

The pastor and people prepare to celebrate the Holy Meal by greeting each other and with an exhortation as how to celebrate the meal.



Sanctus is a Latin word meaning "Holy". The *Sanctus* contains words from Isaiah's vision of God (Isaiah 6:3) and the crowd's response on Palm Sunday when Jesus entered the city of Jerusalem (Matthew 21:9). We join them in spirit by singing their words as we anticipate Christ's coming in the sacrament.

Holy, Holy, Holy

(Sung by Congregation)

Tune: SEELENBRÄUTIGAM



1 Round God's throne on high blaz - ing an - gels cry, sing - ing,
 2 Blest be Da - vid's Son! In God's name he comes, grace and

"Ho - ly, ho - ly, ho - ly, Lord, we praise you for your glo - ry,
 par - don to pro - vide us. Sing, "Ho - san - na in the high - est!"

shin - ing bright - ly forth, fill - ing heav'n and earth."
 Je - sus, hear our plea: come and set us free!

Text: Michael D. Schultz

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Prayer of Thanksgiving

M: We give thanks to you, O God, through your dear Son, Jesus Christ, whom you sent to be our Savior, our Redeemer, and the messenger of your grace. Through him you made all things; in him you are well pleased. He is the incarnate Word, conceived by the Holy Spirit and born of the Virgin Mary. To fulfill your promises, he stretched out his hands on the cross and released from eternal death all who believe in you.

As we remember Jesus' death and resurrection, we thank you that you have gathered us together to receive your Son's body and blood. Send us your Spirit, unite us as one, and strengthen our faith so that we may praise you in your Son, Jesus Christ. Through him, we glorify and honor you, O God our Father, with the Holy Spirit, one God, now and forever.

C: Amen.

Lord's Prayer

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.



We speak to God as
 our Father as Jesus
 taught us. (Matthew 6)

Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

Words of Institution

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

C: Amen.



The pastor speaks the words which Jesus spoke when he instituted the Supper with his disciples in the Upper Room. With these words the bread and wine are consecrated, that is, set apart for God's use in this special meal.

Lamb of God *Agnus Dei*

(Sung by Congregation)



Lamb of God, Lamb of God, you take a-way the world's sin,



Lamb of God, Lamb of God, have mer-cy up-on us.



1 As high as the heav'ns are o-ver the earth, so great is your

2 A Fa-ther's heart you turn to us; you hear us



love for us. As far as the east is from the west, so
when we call. Now, Lord, in com-pas-sion, lend your ear; you



far have you re-moved our sin.
know our needs, O hear our prayer.

Refrain
Final Refrain



Lamb of God, Lamb of God, you take a-way the world's sin,



Agnus Dei is a Latin phrase meaning "Lamb of God". John the Baptist spoke these words as he pointed to Jesus coming toward him (John 1:29). As Christ comes to us in the Holy Supper, we recognize him as the Lamb of God sacrificed for us to free us from the bondage of sin and death.



Text: Psalm 103:11-13, para. Kenneth T. Kosche, b. 1947; traditional Agnus Dei, alt. Tune: Kenneth T. Kosche, b. 1947
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Distribution of Sacrament

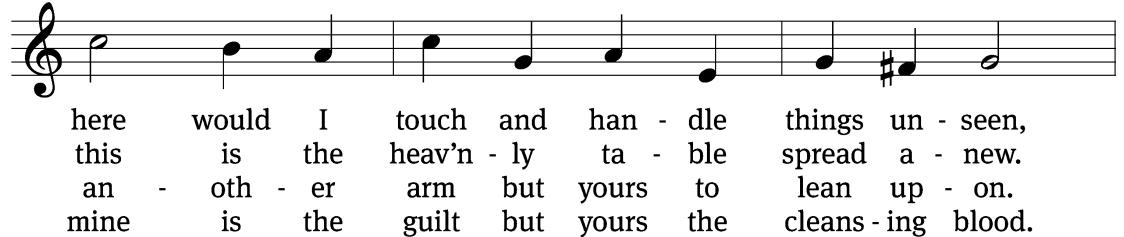
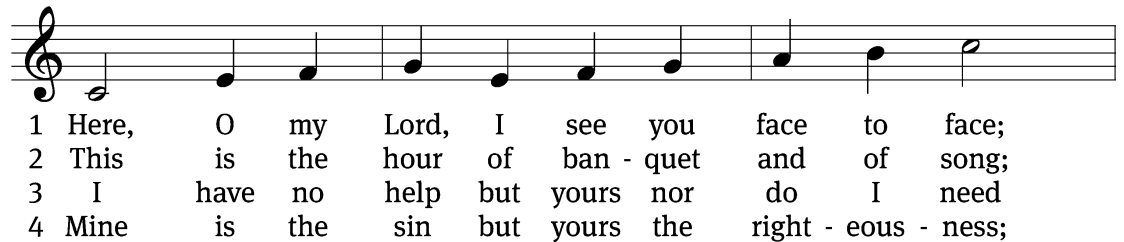
We follow the Scriptural practice of **CLOSE COMMUNION**. If you have not communed here prior to today, you should speak with our pastor before the service. We would like to help you establish the unity which comes from a common confession of faith (1 Corinthians 10:17) before expressing that union together at the Lord's Table. It is not our intent to judge hearts, but to remain faithful to the truth of God's Word. Those who have established that connection as members of sister WELS or ELS congregations may register by checking the box in the attendance record book at the end of your row. Thank you for honoring our practice.



This is a hymn sung by the congregation during the distribution of the Lord's Supper.

Distribution Hymn: Here, O My Lord, I See You Face to Face

CWH 660



Too soon we rise; the vessels disappear;
the feast, though not the love, is past and gone.
The bread and wine remove, but you are here,
nearer than ever, still my shield and sun.

Feast after feast thus comes and passes by,
yet, passing, points to that glad feast above,
giving sweet foretaste of the festal joy,
the Lamb's great marriage feast of bliss and love.

Text: Horatius Bonar, 1808–1889, abr., alt. Tune: Henry Lawes, 1595–1662
Text and tune: Public domain

Thanksgiving and Proclamation

(Spoken Responsively)

M: Give thanks to the Lord, for he is good;

C: his mercy endures forever.

M: Whenever we eat this bread and drink this cup,

C: we proclaim the Lord's death until he comes.

M: We give thanks, almighty God, that you have refreshed us with this saving gift.

We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

Blessing

M: The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favor and give you peace.

C: Amen.

Stripping of the Altar: There Is a Fountain

CW 401

The soloist sings Vs. 1 & 3; congregation sings Vs. 4 & 5

*There is a fountain filled with blood
drawn from Immanuel's veins,
and sinners plunged beneath that flood
lose all their guilty stains:
lose all their guilty stains,
lose all their guilty stains,
and sinners plunged beneath that flood
lose all their guilty stains.*

*Dear dying Lamb, your precious blood
shall never lose its pow'r
till all the ransomed Church of God
be saved, to sin no more:*

We offer our thanks
and express our faith
in what God has
done for us and has
promised to do for
us in the future.



The **Aaronic Blessing** is the blessing that Aaron and his sons were to speak over the people of Israel, recorded in Numbers 6:23–27. The pastor offers the same blessing to the congregation as they are about to conclude their worship.

After the Lord's Supper is celebrated it is customary to "strip the altar," which symbolizes the abandonment of Jesus by his disciples and the stripping of Jesus by the soldiers before his crucifixion. It represents the humiliation of Jesus and the consequences of sin. Following the stripping of the altar, the congregation leaves the sanctuary in silence contemplating the great sacrifice of Jesus.

be saved, to sin no more,
 be saved, to sin no more,
 till all the ransomed Church of God
 be saved, to sin no more.

Congregation sings:

4 E'er since by faith I saw the stream your
 5 When this poor lisp - ing, stam - m'ring tongue lies
 flow - ing wounds sup - ply, re - deem - ing love has
 si - lent in the grave, then in a no - bler,
 been my theme and shall be till I die:
 sweet - er song I'll sing your pow'r to save:
 and shall be till I die, and shall be
 I'll sing your pow'r to save, I'll sing your
 till I die, re - deem - ing love has
 pow'r to save, then in a no - bler,
 been my theme and shall be till I die.
 sweet - er song I'll sing your pow'r to save.

Text: William Cowper, 1731-1800, abr., alt. Tune: American, 19th cent.
 Text and tune: Public domain

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HOLY WEEK



WORSHIP SCHEDULE

April 6th, 7:00pm

Maundy Thursday w/ Communion

April 7th, 7:00pm

Good Friday Tenebrae Service

Cross of Glory Lutheran Church Easter Services

Sunday April 9th:

7am - Sunrise Service

8am - Breakfast

9am - Festival Service

10:45am - Contemporary Service



Cross of Glory Lutheran Church

10111 W Jomax Rd, Peoria, AZ 85383

www.crossofglory.org

623.224.8839

Come and join us for Easter breakfast! The first breakfast will be at 8 a.m. featuring a food truck serving complimentary pancakes, eggs, and sausage in addition to the continental breakfast food items. The second breakfast will be at 10 a.m. featuring continental breakfast food items. Please use this QR code to sign up for the continental breakfast food item and RSVP for the event itself.



PLEASE KEEP IN YOUR PRAYERS

For members and friends with noteworthy blessings, difficulties or health issues. Today we especially remember in our prayers and ask God to give strength, comfort and courage to them and their families.

Velta Larson, as she regains her strength

Gerry Ehlers, the brother of Pastor Ehlers, who was diagnosed with stage 4 cancer and is still undergoing treatments.

Pat Powell, as she recovers from back issues.

Anita Lindsey, as she recovers from back surgery due to a car accident.

MILITARY

E4 Specialist Alice Henderson, granddaughter of Larry and Faye Kennedy, at San Antonio, TX Ft. Sam Houston Army base in Medical Institute of Surgery Research: Burn Unit.

E6 Specialist Staff Sgt. Austin Seignious, grandson-to-be of Larry and Faye Kennedy, at El Paso, TX Ft. Bliss Army Base.

Major JD Larson,
son of John & Chi Larson,
based at Kirkland AFB in New Mexico.

Sara (Dan) McArdle,
daughter of Martha (Scott) Wofford,
Air Force Pilot, based in Little Rock, Arkansas.

Sgt. Blake Andrew Nelsen,
son of Rick & Karyn Nelsen and
brother of Seri & Lilli, USMC.

Ben Weyer, serving in the military, at El Paso, TX



Cross of Glory was planted by the Wisconsin Evangelical Lutheran Synod (WELS) in March 1998 so that with the Gospel of Jesus she can strengthen the faith of her members and reach out into the community with the free gift of salvation. First worship services began at Easter 1999; the dedication of our Ministry Center at Easter, 2005. Our synod's name reflects that her founders began in the state of Wisconsin. As a WELS church we still hold to the teachings of the Bible restored in the Reformation era. We are...

- a Christ-preaching church. We preach that Jesus is true God, the Son of God who became man, so that through his perfect life and innocent death, He is the prophesied "Lamb of God" who has taken away the sin of the world.
- a Bible-believing church. We teach that the Bible is the verbally inspired, inerrant Word of God, the only authority for Christian faith and life. We aim to teach God's Word in all its truth and simplicity.
- an evangelical church. We trust the Bible's claim that God saves people through the power of the Gospel in the Word and Sacraments. The Gospel is the Good News (the Evangel) about Jesus' saving work. The WELS has congregations throughout the USA and around the world to share the Evangel, the Bible's primary message, with all people.
- a people-caring church. That we're all sinners equally saved by Jesus' substitutionary work strips away human judgments and egos. This truth also empowers us to live Jesus' love for all people by offering friendship, support, and Biblical counseling. Our church family cares about other people-- including you.

Our Preschool & Elementary School exists to help parents in their God-given duty of teaching the Faith to their children: an important aspect of our Church's plan to grow a comprehensive womb-to tomb ministry that serves souls for eternity.