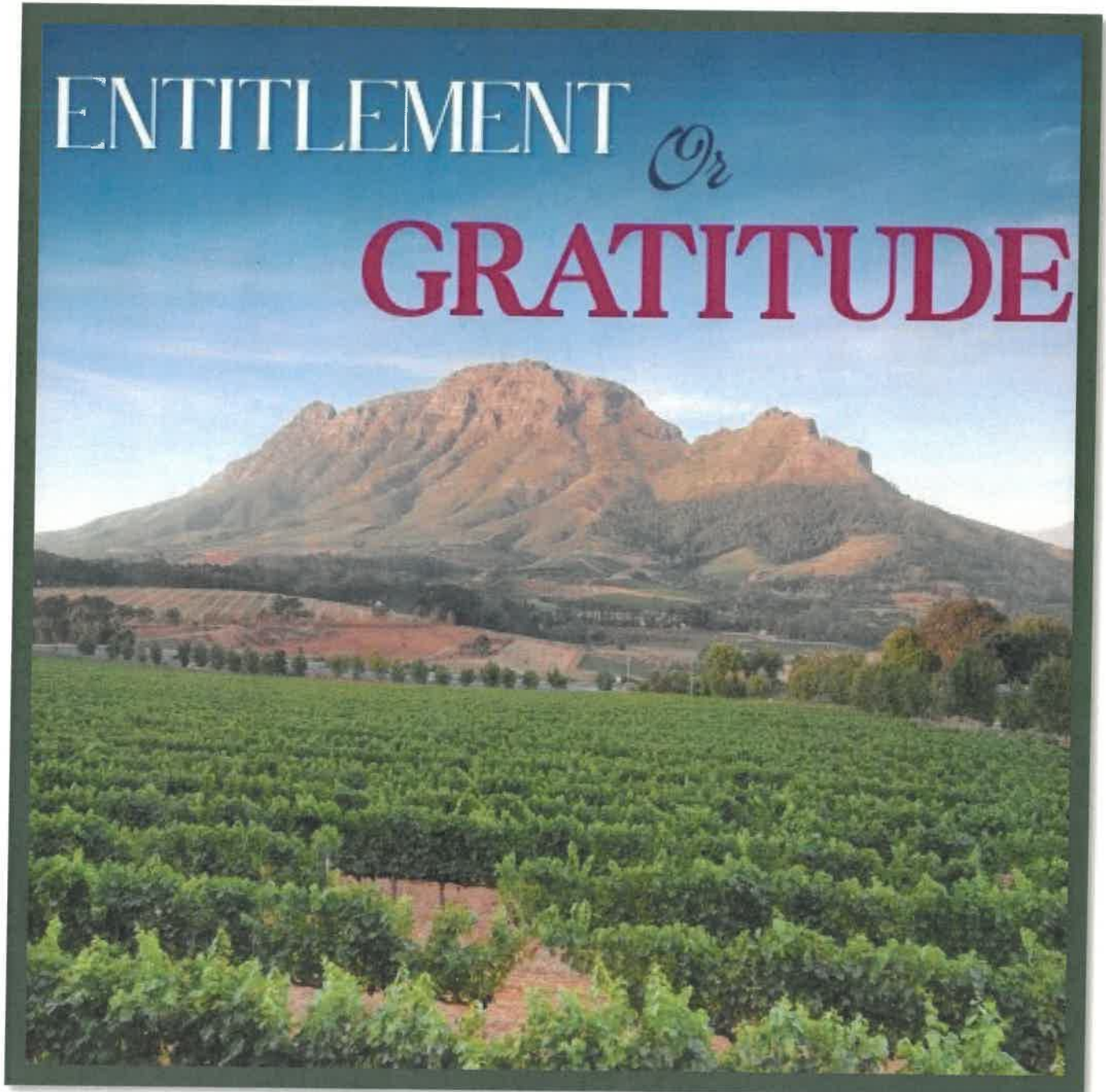


19th SUNDAY AFTER PENTECOST

OCTOBER 04, 2026 | 10:30 A.M.



CHRIST LUTHERAN CHURCH (ELCA)

3401 S. Dixon Road
Kokomo, Indiana 46902
www.christlutherankokomo.org
(765) 453-6183

WELCOME TO WORSHIP AT CHRIST LUTHERAN!

FIRST TIME WORSHIPPING AT CHRIST LUTHERAN?

Christ Lutheran is a congregation of the Evangelical Lutheran Church in America. It is a community in and of the city where all are welcome in every aspect of congregational life. We believe that worship is central to our life together, that our weekly gathering around Word and Sacrament strengthens us for our work as people of God in this and in every place. Please be sure to greet the Pastor at the back of the church after the service so she can get to know you better!

TIPS FOR FOLLOWING THE LITURGY

Numbers marked with the word “page...” in small case are in the front portion of the hymnal at the bottom left and right corners of the page. Numbers marked with the word “HYMN...” are in the back portion of the hymnal in the upper left and right corners of the page. Note that the psalms are numbered as hymns 1 – 150. Throughout the liturgy, text in **BOLD typeface** is spoken by the assembly. *** Please know that at all times in the service where standing is indicated, you are most welcome to be seated if this is more comfortable for you. ***

COMMUNION INSTRUCTIONS

At the second half of the service, we share Holy Communion. We would love for you to join us in this sacred moment. Instructions are on the back of this bulletin. All are welcome!

FELLOWSHIP – COFFEE & DONUTS!

We share fellowship, coffee & donuts (*provided by generous members*), and a time to connect, each Sunday morning in the Fellowship Hall from 9:30 – 10:15 a.m. Please join us!

PRAYER REQUEST CARDS

Prayer Request Cards are located on the Welcome Table in the Gathering Area. Please fill one out and place in the Offering Plate or in the basket on the table.

RESTROOMS

Restrooms are located by going through the hall off the main entrance. They are located through the doors on the left side of the building.

PASTORAL EMERGENCIES

After office hours, an emergency contact can be made to Pastor Gladys Nwabah by calling (469) 735-7084.

The Entrance Liturgy

PRELUDE

“When I Survey the Wondrous Cross”

arranged by: Robert Hobby

CONFESSION & FORGIVENESS

The assembly stands. All may make the sign of the cross, ✠ the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✠ one God,
who pours love into our hearts
and healing upon the earth.

Amen.

Confident that God justifies us by grace through faith,
let us confess our sin.

Silence is kept for reflection.

Compassionate God,
we confess that we struggle to embody your goodness
in the world and in our own hearts.

Creation groans from overuse.

Jealousy and bitterness strain our relationships.

Indifference keeps us from seeking justice.

**Divisions disrupt your call to show genuine love
to others.**

Turn our hearts back to you.

Restore our world and reconcile us to one another.

**Renew us to live as your holy people,
following the way of Jesus Christ.**

Amen.

Hear this good news:

We have peace with God through ✠ Jesus Christ,
in whom there is no condemnation,
but only forgiveness and the promise of eternal life.
Receive freely this healing gift of grace.

Amen

GATHERING HYMN

“When I Survey the Wondrous Cross”

HYMN 803

GREETING

During this time, the presiding minister and the assembly greet each other.

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

And also with you.

KYRIE



In peace, let us pray to the Lord.



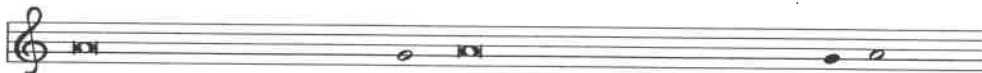
Lord, have mer - cy.



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



Lord, have mer - cy.



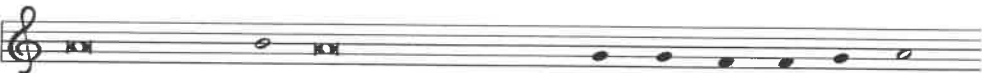
For the peace of the whole world, for the well-being of the church of God,



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



Lord, have mer - cy.



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



let us pray to the Lord.

Lord have mer - cy.



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

HYMN OF PRAISE



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



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



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



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



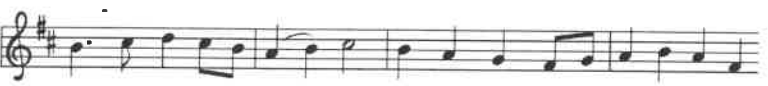
you take a-way the sin of the world: have mer-cy on us;



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



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



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



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

PRAYER OF THE DAY

The presiding minister leads the prayer of the day.

Let us pray.

A brief silence is kept before the prayer.

Beloved God, from you come all things that are good. Lead us by the inspiration of your Spirit to know those things that are right, and by your merciful guidance, help us to do them, through Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated

The Liturgy of the Word

FIRST READING: Isaiah 5:1-7

A reading from Isaiah.

The prophet sings a sad, parable-like love song about the relationship between God and Israel. In this song Israel is compared to a promising vineyard. Despite God's loving care, the vineyard that is Israel has brought forth "rotten grapes" of injustice and distress, when fine grapes of justice and righteousness were expected.

¹ I will sing for my beloved
my love song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.

² He dug it and cleared it of stones
and planted it with choice vines;
he built a watchtower in the midst of it
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded rotten grapes.

³ And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.

⁴ What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield rotten grapes?

⁵ And now I will tell you
what I will do to my vineyard.

I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.

⁶ I will make it a wasteland;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;

I will also command the clouds
that they rain no rain upon it.

⁷ For the vineyard of the LORD of hosts
is the house of Israel,
and the people of Judah
are his cherished garden;
he expected justice
but saw bloodshed;
righteousness
but heard a cry!

The word of the Lord.

Thanks be to God.

PSALMODY: Psalm 80:7-15

The cantor first sings the refrain, which is repeated by the choir/congregation. The psalm is sung alternating between cantor and choir/congregation. The refrain is sung where indicated.



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Psalm 80:14-15
Psalm refrain reproduced from *Psalter for Worship Year A* © 2007 Augsburg Fortress.
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- ⁷ Restore us, O | God of hosts;
let your face shine upon us, and we | shall be saved.
- ⁸ **You have brought a vine | out of Egypt;**
you cast out the nations and | planted it.
- ⁹ You cleared the | ground for it;
it took root and | filled the land.
- ¹⁰ **The mountains were covered | by its shadow**
and the towering cedar trees | by its boughs. R
- ¹¹ You stretched out its tendrils | to the sea
and its branches | to the river.
- ¹² **Why have you broken | down its wall,**
so that all who pass by pluck | off its grapes?
- ¹³ The wild boar of the forest has | ravaged it,
and the beasts of the field have | grazed upon it.
- ¹⁴ **Turn now, O | God of hosts,**
look | down from heaven;
- ¹⁵ behold and | tend this vine;
preserve what your right | hand has planted. **R**

SECOND READING: Philippians 3:4b-14

A reading from Philippians.

Paul reviews some of his supposed credentials, which no longer have any bearing in comparison to the right relationship he has been given through the death of Christ. The power of Christ's resurrection motivates him to press on toward the ultimate goal, eternal life with Christ.

[Paul writes:] ^{4b} If anyone else has reason to be confident in the flesh, I have more:

⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

⁷ Yet whatever gains I had, these I have come to regard as loss because of Christ.

⁸ More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰ I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹ if somehow I may attain the resurrection from the dead.

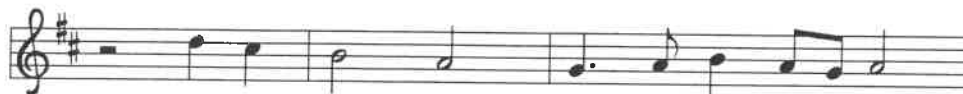
¹² Not that I have already obtained this or have already reached the goal, but I press on to lay hold of that for which Christ has laid hold of me. ¹³ Brothers and sisters, I do not consider that I have laid hold of it, but one thing I have laid hold of: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal, toward the prize of the heavenly call of God in Christ Jesus.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

The assembly stands to welcome the gospel.



Al - le - lu - ia. Lord, to whom shall we go?



You have the words of e - ter - nal life. Al - le - lu - ia.

GOSPEL: Matthew 21:33-46

The holy gospel according to Matthew.

Glory to you, O Lord.

Jesus tells a parable to the religious leaders who are plotting his death, revealing that their plans will, ironically, bring about the fulfillment of scripture.

[Jesus said:] ³³ "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a winepress in it, and built a watchtower. Then he leased it to tenants and went away. ³⁴ When the harvest time had come, he sent his slaves to the tenants to collect his produce. ³⁵ But the tenants seized his slaves and beat one, killed another, and stoned another. ³⁶ Again he sent other slaves, more than the first, and they treated them in the same way. ³⁷ Then he sent his son to them, saying, 'They will respect my son.' ³⁸ But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' ³⁹ So they seized him, threw him out of the vineyard, and killed him. ⁴⁰ Now when the owner of the vineyard comes, what will he do to those tenants?" ⁴¹ They said to him, "He will put those wretches to a miserable death and lease the vineyard to other tenants who will give him the produce at the harvest time."

⁴² Jesus said to them, "Have you never read in the scriptures:

"The stone that the builders rejected

has become the cornerstone;

this was the Lord's doing,

and it is amazing in our eyes?"

⁴³ "Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces its fruits. ⁴⁴ The one who falls on this stone will be broken to pieces, and it will crush anyone on whom it falls."

⁴⁵ When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. ⁴⁶ They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

The gospel of the Lord.

Praise to you, O Christ.

SERMON

The Rev. Dr. Gladys Nwabah

The assembly is seated. Silence for reflection follows the sermon.

HYMN OF THE DAY

"There in God's Garden"

HYMN 342

The assembly stands to proclaim the word of God in song.

APOSTLES' CREED

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

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

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

PRAYERS OF INTERCESSION

Seeking the Spirit of God who makes all things new, we pray for the church and the world.

A brief silence.

God of every generation, we give thanks for all who have sought to renew and transform your holy church (*especially Theodor Fliedner, renewer of society*). Inspire us to follow their example in our own day. Hear us, O God. **Your mercy is great.**

God of every creature, bless and protect the earth and all those who dwell within it. We give thanks for those who have helped us to see your Spirit in creation (*especially Francis of Assisi, renewer of the church*). Hear us, O God. **Your mercy is great.**

God of every tribe and nation, restore peace to the world's conflict zones (*regions in crisis may be named*), and shelter those who live within them. We pray especially for the safety of displaced people and refugees. Hear us, O God. **Your mercy is great.**

God of every comfort, you made us in your own image. Grant healing and relief to all who are sick or suffering (*especially*). Hear us, O God. **Your mercy is great.**

God of every truth, you draw us nearer to you through your holy word. We give thanks for teachers of the faith (*congregational formation ministries may be named*). Fill their hearts with your Spirit, that they inspire others with your truth. Hear us, O God.
Your mercy is great.

Here other intercessions may be offered.

God of every soul, you are the one who calls us home. We give thanks for all the saints who have been restored to perfect unity with you (*especially*). Hear us, O God.
Your mercy is great.

Trusting in your boundless grace, O God, we lift up these spoken prayers and those in our hearts; through Jesus Christ our Lord.

Amen.

PEACE

The presiding minister and the assembly greet each other in the peace of the risen Christ.

The peace of Christ be with you always.

And also with you.

The people may greet one another with a sign of Christ's peace, and may say, "Peace be with you," or similar words.

The assembly is seated.

The Liturgy of the Eucharistic Meal

An offering is gathered for the mission of the church, including the care of those in need. During this time, the table is set.

OFFERTORY

"Make Me a Channel of Your Peace"

CLC Parish Choir

arranged by: Sebastian Temple

OFFERING PRAYER

(standing)

God of creation,
you send rain and the earth springs forth abundantly.
All blessings are from you;
make us generous with what we have.
Use our gifts, our abilities, and our hearts
in service to you and in love to our neighbors,
today and always.

Amen.

GREAT THANKSGIVING DIALOGUE

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

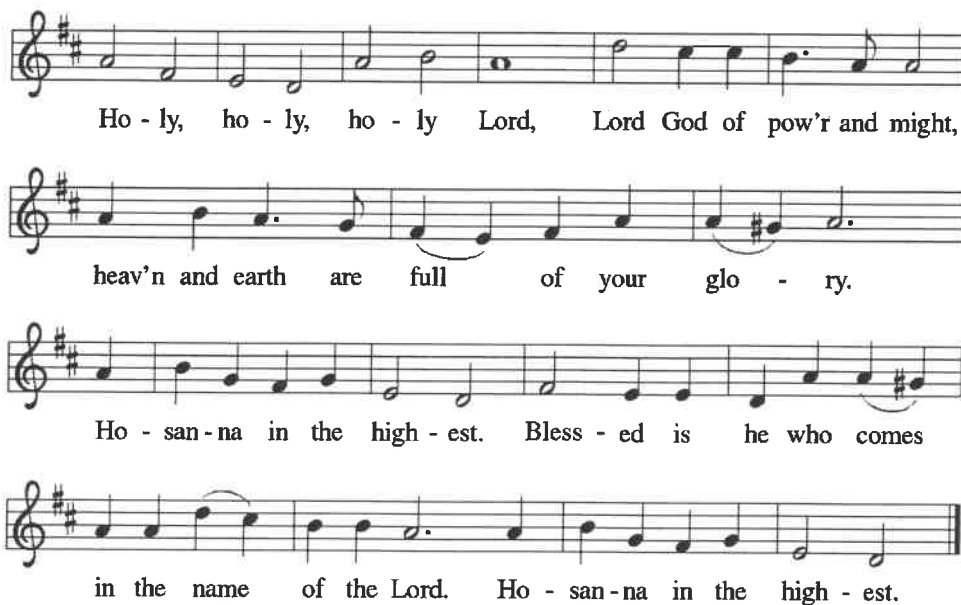
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

PREFACE

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ;
who on this day overcame death and the grave,
and by his glorious resurrection opened to us the way of everlasting life.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

SANCTUS



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,
heav'n and earth are full of your glo - ry.
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.

THANKSGIVING AT THE TABLE

Holy God,

our Bread of life, our Table, and our Food,

you created a world in which all might be satisfied by your abundance.

You dined with Abraham and Sarah, promising them life,

and fed your people Israel with manna from heaven.

You sent your Son to eat with sinners

and to become food for the world.

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.

Remembering, therefore,

his life given for us

and his rising from the grave,

we await his coming again to share with us the everlasting feast.

By your Spirit nurture and sustain us with this meal:

strengthen us to serve all in hunger and want,

and by this bread and cup make of us the body of your Son.

Through him all glory and honor is yours,

Almighty Father, with the Holy Spirit,

in your holy Church,

both now and forever.

Amen

LORD'S PRAYER

Presiding Minister: Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

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

INVITATION TO COMMUNION

Christ invites you to this table.

All who are thirsty, all who are hungry, come!

The assembly may be seated. The bread may be broken for the communion.

AGNUS DEI



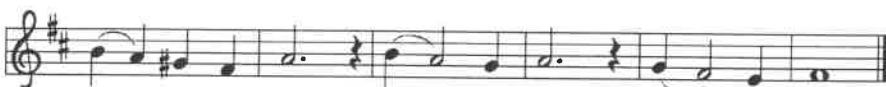
Lamb of God, you take a-way the sin of the world; have mer-cy on



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



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



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

When giving the bread and cup, the communion ministers say
The body of Christ, given for you.
The blood of Christ, shed for you.
Amen.

COMMUNION HYMN
“My Lord of Light”

HYMN 832

After all have returned to their places, the assembly stands. The presiding minister may say a table blessing; the assembly responds **Amen.**

PRAYER AFTER COMMUNION

Let us pray.
Sustaining God,
with this bread and cup,
you nourish us with mercy and abundant life.
By your Spirit, send us from this table to serve a needy world.
Make us living signs of your liberation, healing, and love,
following the way of Jesus, in whose name we pray.
Amen.

The Liturgy of Sending

ANNOUNCEMENTS

Brief announcements may be made, especially those related to the assembly's participation in God's mission in the world.

BLESSING

The God of love
draw you into full accord and one mind,
in the body of Christ Jesus.
Amen.

The God of hope
grant you strength and joy in all circumstances
through the interceding of the Spirit.
Amen.

The God of grace
✠ bless you now and forever.
Amen.

SENDING HYMN
"Jesus Loves Me!"

HYMN 595

DISMISSAL

The presiding minister may send the assembly into mission.

Glory to God in the highest!

And peace to God's people on earth!

Go in joy. Embody God's redeeming grace.

Thanks be to God.

POSTLUDE

"All Hail the Power of Jesus' Name"

arranged by: David Cherwien

LEADERS IN TODAY'S WORSHIP

Presiding Minister:	Rev. Dr. Gladys Nwabah
Music Minister & Organist:	Travis Person
Choir:	CLC Parish Choir
Lector:	Lucas Bowley
Acolyte:	Elaine Newman
Chalice Bearer:	Dee Ann Daniels
Altar Guild:	Janet Black
Greeters:	Jan Miller & Betty Spotts
Counters:	Bob Howell & Rudy Obermeyer
A/V Assistant:	Peter Kane

ALTAR FLOWERS

The Altar Flowers are sponsored by: Judie McCoy
...in memory of my husband, Don McCoy.

CHRIST LUTHERAN CHURCH — KOKOMO
19th Sunday After Pentecost — October 4, 2026
Preacher: Rev. Dr. Gladys Nwabah

Topic: To the Finish Line

Scriptures: Isaiah 5:1–7; Psalm 80:7–15; Philippians 3:4b–14; Matthew 21:33–46

Preamble: The Delusion of Ownership

We live in a culture obsessed with ownership. We sign deeds, seal contracts, and place our names on titles. There is an innate human desire to point at something and say, "This is mine." In Matthew 21, Jesus stands in the Temple during Holy Week—just days before His execution—and delivers a parable that shatters this illusion: The Parable of the Wicked Tenants.

1. The Generosity of the Master (Matthew 21:33)

Jesus describes a landowner who built a vineyard with meticulous care. He planted the vines, enclosed it with a protective fence, dug out a winepress, and erected a watchtower for defense. Before the tenant farmers set foot in the field, everything necessary for a fruitful harvest had already been provided. They did not clear the rocks or dig the pit; they received a fully operational enterprise made possible solely through the landowner's generosity.

2. Patient Mercy vs. Human Rebellion (Matthew 21:34–39)

When harvest time arrived, the owner sent his servants to collect his rightful share of the fruit. The tenants responded with violence: the first servant was beaten, the second was killed, and the third was stoned. Instead of sending an army to destroy them, the landowner showed outrageously patient mercy by sending even more servants. Finally, he sent his ultimate messenger—his own son—reasoning that they would respect him. Instead, the tenants murdered the son to seize his inheritance.

In this parable, the Landowner represents God the Father, and the servants represent the Old Testament prophets who were rejected and persecuted. The Son represents Jesus Christ, who would soon be taken outside the walls of Jerusalem and crucified. The tenants forgot who owned the vineyard, viewing their position as a right rather than a responsibility.

3. The Shift of the Kingdom (Matthew 21:40–44)

Jesus asked the religious leaders what the owner of the vineyard would do to those tenants when he arrived. Unknowingly, they pronounced their own judgment by stating that he would bring those wretches to a wretched end and lease the vineyard to other tenants who would give him his share of the crop. By rejecting the Cornerstone, these religious leaders ran their spiritual race entirely in vain.

The Warning and the Finish Line

Imagine a runner on the final stretch of an exhausting marathon whose lungs burn, muscles scream, and eyes lock onto the stadium lights ahead. In that critical moment, a runner does not slow down or grab extra weight; they strip away the excess, fix their focus on the goal, and expend every last drop of strength. As Paul reminds us in Romans 13, the night is nearly over and the day is almost here. Distractions, such as looking back at past stumbles or stopping at the halfway mark, will cause a runner to lose the prize.

A Contrast in Two Passages

Scripture presents two starkly different pictures. In Matthew 21, the religious leaders believed they owned the vineyard, grew comfortable in entitlement, rejected God's Son, and missed the finish line entirely. In Philippians 3, Paul demonstrates the heart of an athlete in motion, declaring that he forgets what lies behind, strains forward to what lies ahead, and presses on toward the goal for the prize of the heavenly call of God in Christ Jesus.

Releasing the "Flesh" and the Past (Philippians 3:4b–9)

Paul had every reason to boast in human credentials: he was circumcised on the eighth day, of the tribe of Benjamin, a Hebrew of Hebrews, a Pharisee, and blameless under the law. Yet when he met Jesus, he realized his former accomplishments were actually liabilities, describing them as rubbish, refuse, or dung. If we trust in our past moral track record or church attendance, we cannot run forward, and if we are paralyzed by past sins, we remain trapped staring backward. We must unlace the heavy boots of self-reliance and drop the weight of past regret.

The Engine of the Race: "Laid Hold Of" (Philippians 3:12–14)

Paul explains that he presses on to make the goal his own because Christ Jesus has already made him His own. We do not run the race of faith to get saved; we run because we are already saved. Pressing on requires two key practical steps in daily life. First, we must maintain a singular focus on knowing Christ and making Him known. Second, we must refuse spiritual complacency, recognizing that no matter how many years we have walked with the Lord, there is no retirement age in the Christian life.

Conclusion: Living as Stewards, Running as Heirs

We stand at the intersection of these two passages. The Parable of the Wicked Tenants asks whether we are acting as owners of our lives or as faithful stewards of the Master's vineyard. Paul's letter asks whether we are resting on past credentials or straining forward toward the finish line. The tragedy of the wicked tenants was wanting the vineyard without the Owner. By grace, through the Son who was slain for us, we have been made heirs to the Kingdom. Let us throw off every weight, surrender self-righteousness, leave past mistakes in the dust, and fix our eyes on the Cornerstone. Run with everything you have toward the mark, finish the race, and claim the prize in Christ Jesus. Amen.

Communion at Christ Lutheran Church

Please know that if you feel called to share in communion with us you are welcome to do so! You may also come forward for a blessing by coming to the altar as described below and crossing your arms across your chest.

When the time comes, the pastor will indicate that the choir and choral scholars will come forward. The assembly will then come forward pew-by-pew. You can follow someone easily. When you reach the altar, go to the side that corresponds to the side of the church where you have been sitting (e.g. if you sat on the right side of the center aisle, go to the right side of the altar). You may stand or kneel as you prefer.

You can hold out your hands, palms up, to receive the bread. A second person will come to give you wine. The glasses in the center section contain fruit juice. Consume the bread and then the wine (or juice).

You may choose to receive communion in the form of the bread only; this is considered not only valid but also a full and complete participation in communion.

When giving the bread and cup, the communion ministers say
The body of Christ, given for you.
The blood of Christ, shed for you.
And each person may respond Amen.

When you finish, you exit on the side where you took communion (e.g. to the right if you are on the right of the altar). Please place your empty glass in the container on the stand located near the first row of pews. Continue down the side aisle and then return to your seat. Thank you for worshipping with us, and may the presence of Jesus in the bread and wine remain in your heart and soul until you return to worship with us again!

Ways to Support the Mission of Christ Lutheran Church:



Online

Visit www.christlutherankokomo.org and click **E-GIVING** to set up a one-time or recurring donation, or to make a gift.



QR CODE

Scan the QR code to visit our online giving page.



In Person

Whether it's cash or check, we appreciate your gift. Please place your donation in an offering envelope and drop them in the offering plate at the back of the church. Thank you!