

Thirteenth Sunday after Pentecost

August 30, 2020

Cross of Glory Lutheran Church
Brooklyn Center, MN

PRELUDE

WELCOME

THANKSGIVING FOR BAPTISM

You are invited to have a glass or bowl of water near you for worship today, symbolizing the baptismal font.

Blessed be the holy Trinity, † one God, the fountain of living water, the rock who gave us birth, our light and our salvation. **Amen.**

Joined to Christ in the waters of baptism, we are clothed with God's mercy and forgiveness. Let us give thanks for the gift of baptism.

We give you thanks, O God, for in the beginning your Spirit moved over the waters and by your Word you created the world, calling forth life in which you took delight. Through the waters of the flood you delivered Noah and his family. Through the sea you led your people Israel from slavery into freedom. At the river your Son was baptized by John and anointed with the Holy Spirit. By water and your Word you claim us as daughters and sons, making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life, and above all we praise you for the gift of new life in Jesus Christ. Shower us with your Spirit, and renew our lives with your forgiveness, grace, and love. To you be given honor and praise through Jesus Christ our Lord in the unity of the Holy Spirit, now and forever. **Amen.**

† *Remembering your baptism, you are invited to mark the sign of the cross on your forehead with water.*

CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, † one God, whose steadfast love is everlasting, whose faithfulness endures from generation to generation. **Amen.**

Trusting in the mercy of God, let us confess our sin.

Reconciling God,

we confess that we do not trust your abundance, and we deny your presence in our lives. We place our hope in ourselves and rely on our own efforts. We fail to believe that you provide enough for all. We abuse your good creation for our own benefit. We fear difference and do not welcome others as you have welcomed us. We sin in thought, word, and deed. By your grace, forgive us; through your love, renew us; and in your Spirit, lead us; so that we may live and serve you in newness of life. Amen.

Beloved of God, by the radical abundance of divine mercy we have peace with God through † Christ Jesus, through whom we have obtained grace upon grace. Our sins are forgiven. Let us live now in hope. For hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit. **Amen.**

GATHERING HYMN #448 This is the Spirit's Entry Now

1 This is the Spirit's entry now:
the water and the word,
the cross of Jesus on your brow,
the seal both felt and heard.

2 This miracle of life reborn
comes from the Lord of breath;
the sinless one from life was torn;
our life comes through his death.

3 Let water be the sacred sign
that we must die each day
to rise again by his design
as foll'wers of his way.

4 Renewing Spirit, hear our praise
for your baptismal pow'r
that washes us through all our days.
Come, cleanse again this hour

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.**

KYRIE

In peace, let us pray to the Lord.

Lord, have mercy.

For the peace from above, and for our salvation, let us pray to the Lord.

Lord, have mercy.

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 mercy.

For this holy house, and for all who offer here their worship and praise, let us pray to the Lord.

Lord, have mercy.

Help, save, comfort, and defend us, gracious Lord.

Amen, amen.

HYMN OF PRAISE

Refrain: This is the feast of victory for our God. Alleluia, alleluia, alleluia, alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.
Power and riches, wisdom and strength, and honor and blessing and glory are his. *Refrain*

Sing with all the people of God, and join in the hymn of all creation: Blessing and honor, glory and might be to God and the Lamb forever. *Amen. Refrain*

For the Lamb who was slain has begun his reign. Alleluia. *Refrain*

PRAYER OF THE DAY The Lord be with you. **And also with you.** *Let us pray . . .*

O God, we give you thanks for the life, death, and resurrection of Jesus, and for the gift of new life that comes through him. Help us die to ourselves and be raised to new life, that we might share your life-giving love with all who suffer; through Jesus Christ, our Savior and Lord. Amen.

READING: Romans 12:9-21

⁹Let love be genuine; hate what is evil, hold fast to what is good; ¹⁰love one another with mutual affection; outdo one another in showing honor. ¹¹Do not lag in zeal, be ardent in spirit, serve the Lord. ¹²Rejoice in hope, be patient in suffering, persevere in prayer. ¹³Contribute to the needs of the saints; extend hospitality to strangers.

¹⁴Bless those who persecute you; bless and do not curse them. ¹⁵Rejoice with those who rejoice, weep with those who weep. ¹⁶Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. ¹⁷Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. ¹⁸If it is possible, so far as it depends on you, live peaceably with all. ¹⁹Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." ²⁰No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." ²¹Do not be overcome by evil, but overcome evil with good.

The Word of the Lord.

Thanks be to God.

GOSPEL: Matthew 16:21-28

The Holy Gospel according to St. Matthew.

Glory to you, O Lord.

²¹From that time on, [after Peter confessed that Jesus was the Messiah,] Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. ²²And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." ²³But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

²⁴Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. ²⁵For those who want to save their life will lose it, and those who lose their life for my sake will find it. ²⁶For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

²⁷"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. ²⁸Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

The Gospel of the Lord.

Praise to you, O Christ.**SERMON****Pastor Ali Tranvik**

Let us pray. O God, open our eyes that we may see your word in the world. Open our ears that we may hear your word in the world. Open our hearts that we may be your word in the world. Amen.

As a Midwesterner, I will never forget the first hurricane we experienced while living in North Carolina. Isak and I didn't know much about hurricanes, the ways to prepare, the things you were supposed to do to stay safe. But it was not long before we learned the local advice: "stock up on water." And sure enough, as the hurricane rolled in, bottled water vanished off of every grocery store shelf in town. As the storm brought sea water to land, people brought bottled water home. It was what people did to put **safety first**.

If bottled water is a kind of safety net in the midst of the literal storms of life, *faith*, I'd always thought, is a kind of safety net in the midst of the figurative storms of life. When life gets stormy, faith is supposed to provide safety and security.

We see this in bible verses like Psalm 46:1: "The Lord is our refuge, a very present help in trouble (Psalm 46:1), or Matthew 11:28: "Come to me all you are weary and heavy-laden and I will give you rest," or John 3:16: "For God so loved the world that he gave his only son, that whoever believes in him will not perish but have eternal life." We pray about it when we address the "God of Peace" or the "God of Comfort" in our liturgy, or sing about it in hymns like "Blessed Assurance" or "A Mighty Fortress is Our God."

But this is not the God we seem to encounter in today's text from Matthew. Jesus tells his disciples "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it" (Matt 16:24-25). So much for bottling Jesus up! I don't know about you, but "losing our lives" is not the Gospel news I wanted to hear right now. There are already too many lives being lost. We are losing lives to Covid-19—809,000 deaths worldwide, more and more people, now, who we know personally—fellow church members, parents, cousins, coworkers, neighbors. We're losing lives to devastating fires in California that have killed 86 people and forced over 250,000 to evacuate their homes. We're losing lives to the ongoing violence against people of color, learning this week that Jacob Blake of Kenosha, WI was shot seven times by local police in front of his children.

We do not need to be told to “take up our crosses” and “lose our lives.” We are already surrounded by crosses. We are already overwhelmed by lives lost. There must be an easier way to be a Christian. A way that doesn’t involve more risk. A way that doesn’t further threaten our safety. A way that doesn’t entail more suffering? A way that leads to life, not one that shortcuts us to our own graves. Peter shared these same concerns. After hearing Jesus foretell his own suffering, death, and resurrection, Peter says “God forbid it, Lord! This must never happen to you” (16:22). But as far as Jesus was concerned, it was Satan talking. Satan, the ancient tempter, who, from the beginning of time has offered us alternatives to God’s call—easier alternatives, safer alternatives, flashier alternatives—all of them temptations for us to do and be something other than what God has called us to do and be (Taylor). In the case at hand, the temptation is for Jesus to play things safe, to skip the trip to Jerusalem, to find another way to save the world (Taylor). Peter thought Jesus had lost his faith because surely faith wouldn’t entail suffering. Faith is supposed to be the thing that helps us *cope with* suffering (even the thing that helps us *overcome* suffering), not the thing that causes it. What happened to God our refuge (Ps 46:1)? The God who gives us rest (Matt 11:28)? The God who promises life (Jn 3:16)?

Dietrich Bonhoeffer, a German Lutheran pastor and theologian who was killed for his faithful resistance to the Nazi regime wrote a book called “The Cost of Discipleship” (which, interestingly, he originally titled “Discipleship,” thinking the “cost” part was implied. But book editors knew better—they knew us better—and made things a bit more explicit). In the book, Bonhoeffer famously wrote about this passage from Matthew, saying “when Christ calls [us], he bids [us] come and die.”

Bonhoeffer spends much of the book talking about the difference between cheap grace and costly grace. Cheap grace, which Bonhoeffer claims is the “moral enemy of the church,” is “forgiveness without repentance, baptism without the discipline of community,” the comforts of the social hour on Sundays without the discomforts of sociality (of life together) the rest of the week. Cheap grace, Bonhoeffer claims, is embracing the parts of religion that make us feel good and safe, while avoiding the parts seen as costly, risky, or dangerous, the parts of the life of faith that might entail suffering.

But, Jesus says, it is only in denying ourselves, in dying to ourselves, in losing our lives that we find them.

It’s important to stop here for a moment and say something about this passage that I think the church fails to name often enough. And that is how Jesus’ words to take up your cross, deny yourself, lose your life to gain it, have been profoundly mis-used and abused. Whether used by a slave master to a slave, or a domestic abuser to a survivor, or the rich to the poor, these words have been wielded as a weapon of oppression, as a way of maintaining an unjust status quo, as a way of saying “Stop complaining.” “Work harder.” “This is part of God’s plan.” “This is your cross to bear.” Jesus’ words have been used to tell suffering people that their suffering is not only *justified*, but that it’s *redemptive*, that it’s *required* for salvation. Now, I don’t have all the answers (if you’ve learned anything about me in these first weeks, it’s probably that), but I do know that Jesus lived a life in direct resistance to the kinds of powers that enabled things like slavery, abuse, and economic exploitation. I know that a theology of redemptive suffering is harmful, especially to women (primarily women of color), queer folks, poor folks, brown-skinned folks. And I know that the church has immense work to do in repenting of it.

So what *do* Jesus’ words in today’s text mean? I want to suggest that when Jesus says deny yourself, maybe he really means denying the Self that believes that Christianity is a suffering-avoidance program (Bolz-Weber). Maybe he means denying the Self that is turned in on itself (as Luther says), the Self that thinks we can do it all by our-Selves. Maybe he means denying the Self that strives to be self-sufficient, independent, the Self that denies its *dependence* on the rest of the body, as we talked about last week. Maybe Jesus means denying the fearful Self that looks away at the site of the pan-handler. Denying the hypocritical Self that condemns (or pities) the poor without having a relationship with a single poor person. Denying the unimaginative Self that dismisses the elderly because they aren’t “productive,” or underestimates the youth because they aren’t yet “schooled” or “skilled.” Denying the greedy Self that never believes there’s enough. Maybe Jesus means denying the inflated Self that thinks too highly of it-Self, or the deflated Self that never thinks it’s enough. Maybe it means denying the safety-first Self, the Self that incessantly (and let’s be honest,

unsuccessfully) tries to protect and preserve it-Self above all else. Maybe Jesus means denying the Self that seeks cheap grace, the Self that seeks the easy way out.

This, after all, is what Peter thought. There must be an easier way. A way that doesn't entail so much suffering, a way that doesn't ask *so much* of me...

But Peter missed part (the most important part!) of what Jesus said. And to be honest, so did I, the first seven or eight times I read this. And in case you missed it so, let me read it again. Verse 21 says: "Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised." *And on the third day be raised.*

Peter, myself, *the Self* gets so hung up on the death part that we forget to keep reading. We get so hung up on the suffering part that we can't let the rest of the story—the *point* of the story—soak in at all. We get so hung up on what's being asked of us that we fail to recognize what's already given to us, which is *life*. As preacher and theologian Barbara Brown Taylor says, "The deep secret of Jesus' hard words to us in this passage is that our fear of suffering and death robs us of life—the kind of life worth living—because fear of death always turns into fear of life, into a stingy, cautious way of living that is not really living at all. The deep secret of Jesus' hard words is that the way to have abundant life is not to save it but to spend it, to give it away" (Taylor), because life cannot be bottled up any more than fresh spring water can be bottled up and stored in dark basement during a storm.

That bottled water would still be water. You could probably take it out of the basement decades later and still have a drink. But it would miss out on what water is supposed to do, which is to be *poured out*, to be moving, living water, rushing downstream to share its wealth without ever looking back (Taylor). Peter wanted to prevent Jesus from doing that. He didn't want Jesus' life to be *spilled, wasted*. Peter wanted to contain it, to hold tight to it, to grasp it. He wanted to save it, preserve it, possess it, he wanted to find a safe, a more comfortable, a less costly way for Jesus to be Lord (Taylor). But Peter did not realize that water cannot be neatly contained or tightly grasped. Peter did not realize that Jesus' supply of life was a never-ending spring, uncontrollably gushing up from the ground, and pouring out of him and into others and that the more he gave, the more he had (Taylor). And that the more we give the more we have...

The paradoxical "logic" of today's text says that all of those things that we do to protect and preserve our lives, all those things we do to make sure we're safe and secure, those are actually the things that cause death. It's fool's gold! And all those things we see as costly, all those places we see as dangerous, all those people we see as threatening, all those things we avoid because of the possible suffering involved, those are the things that actually give life.

Life in Christ doesn't get rid of suffering. In a sin-sick world, there will always be suffering. But dying to our-Selves and living in Christ means that life is possible *in the midst* of suffering. That healing is possible in the midst of sickness. That joy is possible in the midst of despair. Because life in Christ means that, no longer needing to preserve our own lives, we can actually live with and for others. Life in Christ means that, no longer needing to stock up on bottled water for ourselves, we can share and spill these waters for our neighbors who are thirsting and who desperately need a drink. Life in Christ means life *together*.

It is in these waters that we are baptized. The water you marked yourself with at the beginning of worship today is water, on the one hand, of death. Remember the words we say at baptisms? We say we'll renounce the devil and the forces that defy God, the powers of this world that rebel against God, the ways of sin that draw us from God. By renouncing the forces and powers and ways of sin that separate us from God, we're saying that we'll *die* to them. That we'll die, in other words, to *the Self*. But on the other hand, these are also waters of life. Because in dying to the Self, we are baptized into a new life in Christ. And that's not just a one-time thing that happened when we were babies. Luther once said "Life is nothing but a daily baptism." A *daily* dying and rising. A *daily* dying to our Selves, and rising to the already-given gift of life in Christ.

If you still have water near you, go ahead and mark the sign of a cross on your forehead once more. And do it again tomorrow. And the day after that. And maybe go and remind someone else of their baptism too. Let this water be spilled and be wasted on you and on your neighbors. Like water gushing forth from a spring, let it flow down through mountain streams, let it pour into rivers below,

let it swell and slosh and spill until it carries us down into the low and dry places where water runs, full and growing fuller, dancing out into the wide and wild sea. Amen.

Sources:

- Bonhoeffer, Dietrich. *The Cost of Discipleship* (New York: Touchstone Press, 1959).
- Luke Powery, "Living through a Hurricane," Sermon at Duke University Chapel, Sept 3, 2017.
- Luther, Martin. *The Large Catechism*, trans. F. Bente and W.H.T. Dau (St. Louis: Concordia Publishing House, 1921).
- Nadia Bolz-Weber, "A Sermon on Losing your Life and How Jesus Isn't your Magical Puppy," *Patheos*, 2012.
- Raquel St. Clair, *Call and Consequences: A Womanist Reading of Mark* (Minneapolis: Fortress, 2008).
- Taylor, Barbara Brown. *The Seeds of Heaven: Sermons on the Gospel of Matthew* (Louisville: Westminster John Knox Press, 2004).

HYMN OF THE DAY #798 Will You Come and Follow Me?

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| <p>1 "Will you come and follow me
if I but call your name?
Will you go where you don't know
and never be the same?
Will you let my love be shown,
will you let my name be known,
will you let my life be grown
in you and you in me?"</p> | <p>2 "Will you leave yourself behind
if I but call your name?
Will you care for cruel and kind
and never be the same?
Will you risk the hostile stare,
should your life attract or scare?
Will you let me answer pray'r
in you and you in me?"</p> |
| <p>3 "Will you let the blinded see
if I but call your name?
Will you set the pris'ners free
and never be the same?
Will you kiss the leper clean,
and do such as this unseen,
and admit to what I mean
in you and you in me?"</p> | <p>4 "Will you love the you you hide
if I but call your name?
Will you quell the fear inside
and never be the same?
Will you use the faith you've found
to reshape the world around,
through my sight and touch and sound
in you and you in me?"</p> |
| <p>5 Lord, your summons echoes true
when you but call my name.
Let me turn and follow you
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow
in you and you in me.</p> | |

CONFESSION OF FAITH 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 the PEOPLE

Persevering in prayer, let us pray for the church, the world, and all those in need...

God of new life, you bid us to come and follow you. Forgive us when we hold too tightly to our-selves, our plans, our possessions, our own protection and preservation. Grant in us a daring trust, that we, in losing our-selves, might find life in you--life abundant, and life together. Lord in your mercy, **hear our prayer.**

God of the font, we give you thanks for the gift of our baptism, for the ways your divine presence meets us in the ordinary. As we remember our baptisms, empower us to rise anew each morning in a daily baptism, dying to our sins of greed, fear, and selfishness, and rising to the fullness of the life you offer in Christ Jesus. Lord in your mercy, **hear our prayer.**

God of land and sea, just as your Spirit swept over the waters in the beginning, your Spirit moves through creation still. Continue to blow throughout lands and seas, rivers and mountains, forests and meadows, bringing abundant life to all of creation. Be with those who suffer from natural disasters, especially those impacted by the fires in California and the hurricane on the Gulf Coast. Help us to care for our earthly home and for all the life that dwells in it. Lord in your mercy, **hear our prayer.**

God of liberation, in today's passage from Romans, you call us to love one another with mutual affection, to extend hospitality to strangers, to associate with the lowly, to feed our enemies who are hungry, and to give those who thirst a drink. For the ways we fail to live out these callings, forgive us. For the ways we allow race, gender, sexuality, religion, partisanship, citizenship, age, and class to separate us, have mercy on us. And for the costly work of liberation for all who suffer, equip and empower us. Today we pray especially for Jacob Blake, for his children and family, for the community of Kenosha, Wisc. Lord in your mercy, **hear our prayer.**

God of the cross, you know our suffering--our deepest pain, shame, loneliness, and longings. Bear with us, be with us, and send your healing presence to all those who suffer in mind, body, or spirit, especially Bev Hoium, Karen Earnest, Gil Hartlage, Lee Howe, Terry Stejskal, Caroline and Rick, family of Dan and Julie Aulwes, and Bonnie, sister of Carol Sjoquist. Lord in your mercy, **hear our prayer.**

Trusting in the promise of new life--even here and even now--we lift these prayers and those that remain in the silence of our hearts, to you, Jesus the Messiah. **Amen.**

OFFERTORY

We celebrate the many kinds of gifts God has first given us, and the many kinds of gifts that the people of God share for the sake of the neighbor. If you are able to give a financial gift, you are encouraged to do so by mailing it to the church office (5929 Brooklyn Blvd, Brooklyn Center, MN 55429). Thank you for your continued generosity!

OFFERTORY RESPONSE

I Give Myself Away

I give myself away
I give myself away
So You can use me

(REPEAT)

Here I am, Here I stand
Lord my life is in Your hands
Lord I'm longing to see
Your desires revealed in me

Take my heart, Take my life
As a living sacrifice
All my dreams, All my plans
Lord I place them in Your hands

My life is not my own
To You I belong
I give myself, I give myself to You (REPEAT)

OFFERING PRAYER *Let us pray together . . .*

God of goodness and growth, all creation is yours, and your faithfulness is as firm as the heavens. By your Spirit, help us not to save or store the gifts you abundantly give, but to be reckless in our generosity, sharing your love in our communities and in the world; through Jesus Christ our Lord; Amen.

LORD'S PRAYER Lord remember us in your kingdom and teach us to pray.

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.

BENEDICTION

Neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus. God, the creator, † Jesus, the Christ, and the Holy Spirit, the comforter, bless you and keep you in eternal love. Amen.

SENDING FORTH SONG **Sweeter**

Chorus: Ev'ry day with You Lord
Is sweeter than the day before
Ev'ry day with You Lord
Is sweeter than the day before
Ev'ry mornin' I will worship
Ev'ry evenin' I'll adore
'Cause ev'ry day with You is sweeter
Sweeter than the day before.

Verse 1

What a priv'lege to know You
Like I know You
To be loved like You love me
What an honor to worship truly worship
From this heart that You have freed
From the rising of the sun
To the setting of the same.

Verse 2

What a wonder to live life
Really live life
Overcoming anything
What a reason to lift up
Freely lift up
Ev'ry day my ev'rything
From the rising of the sun
To the setting of the same.

DISMISSAL

Go in peace. Christ is with you.
Thanks be to God.

<p>Congregational Support as of 7/31/2020 Annual Budget: \$225,000.00 Year to Date Budgeted: \$132,008.35 Year to Date Received: \$125,626.38 Difference: \$-6,381.97</p>
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Community Announcements

- Following today's service on Zoom, you're invited to take part in Virtual Coffee Hour, a chance to connect and catch up with one another during a brief time of small-group fellowship. Virtual Coffee Hour will continue in the 20 minutes following Zoom worship each week. Friends, family, and first-timers are warmly welcome!
- Bible Study continues to meet on Tuesday mornings at 9:30 am on Zoom. Call in by phone, tablet, or computer using the same Zoom information that we use for worship on Sunday mornings.
- Join us in celebrating the installation of Pastor Ali Tranvik on Rally Sunday! Bishop Ann Svennungsen of the Minneapolis Area Synod will be presiding and preaching at the pre-recorded worship to be aired on Rally Sunday, Sept 13th. After worship that Sunday, join us between 12-2:00 pm for a physically-distant (but socially present!) drive-through celebration. Mark your calendars now, and look for more details to come next week!
- Come meet our neighbors at CAPI (the immigration and refugees services organization located across the street from the church) for "Fresh Food Fridays," a produce distribution on the 2nd and 4th Fridays of the month from 1-2:30 pm. For more info or to sign up to help out, reach out to Pastor Ali.
- Progeny Academy begins school this upcoming week! If you are interested in supporting students and families in some capacity, whether it be tutoring, pen pals, etc., please let Pastor Ali know.
- Please contact Pastor Ali to share announcements or pastoral concerns and needs. You can reach her by email (atranvik@crossofglory.us) or phone (763-533-8602).