



FIRST and ForMOST

February 2017

FROM YOUR PASTOR

Jesus Comforts the Sisters of Lazarus

“On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Now Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

‘Lord,’ Martha said to Jesus, ‘if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.’

Jesus said to her, ‘Your brother will rise again.’

Martha answered, ‘I know he will rise again in the resurrection at the last day.’

Jesus said to her, ‘I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?’

‘Yes, Lord,’ she replied, ‘I believe that you are the Messiah, the Son of God, who is to come into the world.’” (John 11: 17-27, NIV)

February is usually one of the dreariest, darkest, and coldest months of the year here in the Washington, D.C. area. Yet it is also the month when we celebrate Valentine’s Day and George Washington’s Birthday, which just goes to show you that even in the dead of winter, there are two days when we can celebrate (and even get one day off from work!).

One of the greatest themes of the Bible is the theme of Death and Resurrection. Sure, we will be celebrating Easter soon, but the incredible power of God to turn darkness into daylight, death into eternal life, grief into joy, and sadness into laughter is seen throughout the Bible.

As Dr. Nick Batzig states in his article, *“Death and Resurrection: The Key to the Old Testament”*: *“Why does so much of the Old Testament seem so foreign and irrelevant to those living in the New Covenant era today? Why do we so often struggle to understand how the events in the Old Testament apply to us today?.... Many find*

their reading of the Old Testament hindered, in part, because they have not adequately come to understand that the judgment/salvation scheme of the Old Testament (consisting in typical judgments and typical restorations) were pictures of what Christ would accomplish for His people in His death and resurrection. There were numerous types of the spiritual death and resurrection of believers in Him. In short, every picture of judgment and salvation—of exile and restoration—are pictures of the death and resurrection of Christ. Whether it was (1) the judgment of the world in Noah’s day, followed by the newly created world that he and his children stepped off of the Ark to inhabit, or (2) the judgment on Babel, followed by the calling of Abraham and the creation of the covenant people, or (3) the judgment that fell on Egypt (culminating in death in the Red Sea) and the salvation of Israel coming out of that Sea (resurrection) as a typical new creation; or (4) the typical judgment-death of Jonah in the belly of the fish, and his subsequent typical restoration/resurrection from the place of the dead; or (5) the judgment-exile that Israel experienced in the Babylonian captivity, which ended in their restoration to the land—God was always foreshadowing the saving work of Jesus for His people.” (<http://www.alliancenet.org>).

In John 11: 17-27, we see two grieving sisters, Mary and Martha, who have lost their brother, Lazarus. He has died and been buried in a tomb for four long days. When Jesus finally arrives, Martha runs out to meet Him. There, they engage in an incredible theological discussion that reveals that Martha **already** believes in what she calls, **“the resurrection at the last day.”**

How did Martha know anything about a **“resurrection”** of any kind? It is precisely because she was a Hebrew who was taught the history and theology of the Old Testament, that she had any knowledge whatsoever that any kind of **“resurrection”** was or could be possible.

Yet, as He always did, Jesus took her (and all of us) one step further. First of all, He revealed to her that He was God, in that He not only **“was life”**, but **“was the resurrection.”** Then, He raised Lazarus from death right then and there.

Now, the Jews believed (and still do today) that God **alone** had/has the power to create something out of nothing (ex nihilo), to create life, and to resurrect someone from death. So, for Jesus to say what He said and do what He did on that glorious day was to reveal not only to Mary and Martha, but to the world, that **HE WAS GOD!**

As we hunker down this cold and dark winter (or any other time during the year), our greatest hope comes from believing that Jesus was fully God and fully Human. It is

to believe that God loved us so much that He came down to earth to reveal to us in the flesh just how much He loves us...so much that He would die for our sins.

This is the unique teaching that comes from both the Old and New Testaments of Scripture. The power of God to resurrect...to save...to liberate...to redeem...to forgive...to love...touches every reality in life. God's power to resurrect is woven into the very fabric of creation. It is everywhere that you look.

Winter turns into spring and summer.

Night turns into day.

Grief turns into celebration.

Bondage turns into the exodus.

Prophecies become reality.

The old becomes new.

Death turns into resurrection.

Such is the nature and revelation of the One, True God, who is revealed in every word of the Scriptures, from Genesis 1:1 to Revelation 21: 22.

So, let us hold firm to our faith in God, no matter what time of year it is or what happens to us. As St. Paul wrote so beautifully and truthfully, "***There is nothing in all creation that will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord.***" (Romans 8:39).

May the promise and the hope of the resurrection always be the source of your greatest joy, now and forevermore. Amen.

Your Friend and Pastor,



PREACHING SCHEDULE FOR FEBRUARY, 2017

Sunday, February 5, 2017: The Fifth Sunday of Epiphany - Service of Holy Communion

Scripture Lesson: ***1st Corinthians 2: 1-11 (NIV)***

Sermon Title: "***IF YOU THINK THIS IS GOOD, JUST WAIT UNTIL YOU SEE WHAT IS NEXT!***"

Dr. Chris Looker, Preaching

Sunday, February 12, 2017: The Sixth Sunday of Epiphany

Scripture Lesson: ***Deuteronomy 30:15-20 (NIV)***

Sermon Title: "***WHEN YOU SEE A FORK IN THE ROAD, TAKE IT!***"

Dr. Chris Looker, Preaching

Sunday, February 19, 2017: The Seventh Sunday of Epiphany

The Rev. Bill Jokela, Preaching

Sunday, February 26, 2017: Transfiguration Sunday

Ms. Stella Lee, Preaching

THE MILITARY CHAPLAINCY

By The Rev. Bill Jokela

Our Editor asked me to write an article about the military chaplaincy since she knew that I was a retired Army chaplain. I've been mulling over in my mind about where to begin and so I thought I would start with the basics. I will write about my experiences as an Army chaplain, give a brief history of the US military chaplaincy and mention some of the more distinguished chaplains.

I became a Chaplain Candidate while I was still in seminary somewhere between 1976–77. This is a program whereby a seminarian enters the Army Reserve and is able to have brief periods of ADT (Active Duty for Training). I entered the Army Reserve as a 2nd Lieutenant, the lowest commissioned officer rank. I also began my lifelong relationship with the Presbyterian Council for Military Chaplains and Personnel, the endorsing agency for the Presbyterian Church in the United States of which I was a member at the time.

I actually went to the Army Chaplain School the Summer of 1978, shortly after I graduated from seminary. At that time, it was located at Fort Wadsworth on Staten Island, New York. This was a 6 week-period of training and was called the Chaplain Officer Basic Course. Army Officers don't go to "basic training" like enlisted soldiers, but this was the officers counterpart. We learned about what it was like to be a soldier. We learned about serving on a Commander's staff and did a lot of running and other physical training. I was promoted to 1st Lieutenant while there. After this 6 week course I went back to Atlanta and continued clinical training at Georgia Mental Health Institute. I trained there for one year.

I was still searching for God's leading in my life when I went back to being a public school band director in 1979. I remained in the Army Reserve as a Chaplain Candidate. During Summer breaks from school I attended four different periods of Active Duty for Training. I went to Fort Carson, Colorado, Fort Sam Houston in Texas for the Introduction to Hospital Ministry, and two different periods of ADT at Fort McPherson in Atlanta, Georgia. It was October 10 of 1982 when I was activated, and began my initial 17 years of service as an Army Chaplain. I was a member of The Presbytery of Saint Johns, in Orlando, Florida. That was the PCUS name. I was actually ordained at Ormond Beach Presbyterian Church on the 1st of June 1982.

My first tour of duty was at Fort Leonard Wood, Missouri, where I was assigned as a Battalion Chaplain for a Basic Combat Training Brigade. I remember when I first arrived there I made it a point to learn the correct spelling of words in my new "military vocabulary." I already knew how to spell Chaplain. I have observed over the years that many people don't realize that there is a difference between "Chaplain" and

“Chaplin”. Other words included “personnel” and “battalion” and “counsel”, not to be confused with council”. I remembered my experience in basic training as an enlisted soldier and I thought at some level I would try to help these young soldiers deal with their mean Drill Sergeants. It wasn’t long that I realized that Basic Training was stressful for everybody, including the Drill Sergeants. One of them asked to talk with me and said that he felt like “a piece of meat.” He would get up at 0300 and get home at 2100. That’s 3 AM and 9 PM. He was exhausted. I learned to minister to the Drill Sergeants as well as to the new Soldiers in Training.

One of my most powerful memories was serving with another Battalion Chaplain, and co-leading worship services at one of the post theaters. I would estimate that we would have four or five hundred soldiers in the congregation each Sunday morning. I’m not sure whether they wanted to worship God, or just get away from the Drill Sergeants for an hour. Chaplain H and I would alternate preaching and offering the pastoral prayer from week to week. We would offer anyone who wanted special prayer an opportunity to come down front while the other chaplain was praying. I remember soldiers would ask for prayer for sick family members back home, or for help to qualify on the rifle range so they wouldn’t be recycled, or saying that they had just gotten a “Dear John” letter. These were powerful moments with powerful prayers. We had Kitty, a Japanese widow and fine musician, who would assemble a choir of young soldiers and sing each Sunday.

While I was at Fort Leonard Wood, the Office of the Chief of Chaplains, called looking for volunteers to go to Korea for a year-long hardship tour. That means no family members could go with you. I prayed about it and talked to my wife and told her that if I were going to make the Army Chaplaincy a career, I could count on a hardship tour somewhere. I had just turned 40 and I said that it would be easier to do that at 40 than at 50. Plus, the Chiefs office said that if I volunteered for Korea, they would give me my choice for a follow-up assignment. I told Jane that I wanted to go back to Germany and that she and I could be together there for at least 3 years. So, we both agreed that it would be good for me to go to Korea, which I did the Summer of 1984. I was only at Fort Leonard Wood for 19 months instead of the usual 3 years. We moved Jane over to Rolla where she got involved with the music department at the University of Missouri School of Mines, an engineering school. That became her support community while I was away and she was alone. Jane actually was able to come to South Korea for two weeks, a courtesy of the Korean government sponsored Reunion in Korea Tour. It was a hard year but it was a rewarding year. This is where Psalm 139 took on new meaning for me. *“Where can I go from your Spirit; where can I flee from your presence?”* I was 14 time zones away from home, but God was still there.

After my tour in Korea we went to Bavaria in southern Germany, where I had

two different assignments for a total of 4 years. At this point I want to shift gears and move on to discussing the history of the military chaplaincy. If I were trying to write about all my assignments and my different experiences, I would need to write a book. I just say that I served the Army for a total of 23 years, 3 years as an Army Bandsman and 20 years as a Chaplain. I spent 10 years overseas, 1 year in South Korea, 6 years in Germany and 3 years in The Netherlands. I've served in Missouri, South Korea, Germany, New Jersey, Georgia, Wisconsin, Washington, DC, and Arlington National Cemetery. I spent 6 ½ years serving as a hospital chaplain, both at Eisenhower Army Medical Center at Fort Gordon, Georgia, near Augusta, and Walter Reed Army Medical Center in Washington, D.C.

The following extended quotes are taken from an article published in 2014 by Joe Carter and taken from The Gospel Coalition website: *The Continental Congress established chaplains as an integral part of the Continental Army on July 29th, 1775 and instituted the Navy Chaplaincy in November, 1775. The Congress directed the military commanders "to take care that divine services be performed twice a day on board, and a sermon preached on Sunday, unless bad weather or other extraordinary events occur." In accordance with another act of the Continental Congress on May 27, 1777, a chaplain was assigned to each Army brigade with colonel's pay. Following the War of 1812, Congress employed only one Army chaplain, who served at West Point. By 1838, Congress authorized the hiring of thirty Army chaplains, twenty-four Navy chaplains, two in Congress, and others at military schools and frontier forts. U.S. military chaplains represent specific religious organizations and work together within the pluralistic context of the military to ensure freedom of religion. Title 10, United States Code (USC), Sections 3073, 5142, and 8067, provides for the appointment of officers as chaplains in the Army, Navy, and Air Force. The Navy directs its Chaplain Corps to provide chaplains for the Marine Corps, the Coast Guard, and the Merchant Marine. A Chaplain will not be asked to compromise their own theological integrity but they are asked to serve in a pluralistic environment.*

Comment - Soldiers and their families come from many different religious backgrounds but the unit chaplain is to serve them all, no matter what they believe. A key phrase is "perform or provide." For example, I was never asked to compromise my own theological beliefs but I assisted a soldier in locating a religious organization of his own persuasion. I did not "perform" but I did "provide".

The purpose of chaplaincies, according to the Department of Defense, is to "accommodate religious needs, to provide religious and pastoral care, and to advise commanders on the complexities of religion with regard to its personnel and mission, as appropriate. As military members, chaplains are uniquely positioned to assist Service members, their families, and other authorized personnel with the challenges of military service as advocates of religious, moral, and spiritual well being and

resiliency.”

Comment - If you really want to understand in depth what the Army chaplaincy is about, you can do a web search for Field Manual 1-05, **RELIGIOUS SUPPORT**. This is the reference manual that provides guidance for the Army Chaplain Corps.

The Chaplain is a commissioned officer but serves with an enlisted service member, the Chaplain Assistant. The two of them comprise what is called the Unit Ministry Team or UMT. By regulation, Chaplains are noncombatants and do not carry a weapon. The Chaplain Assistant is armed and provides security for the Chaplain in a combat zone.

Army Chaplains go where the soldiers are. It can be out “in the field” or back on a military post, “in garrison.” I never served in a combat environment like Iraq or Afghanistan, but I have served in the field at Fort Leonard Wood, in Korea and Germany. I have slept in tents in mud and ice and snow. I have run many a mile with units doing PT, Physical Training.

Speaking of PT, all soldiers, including Chaplains and Chaplain Assistants, are expected to be in excellent physical condition. In Korea, I would do 6 and 12 mile road marches with the troops. We would have formation at 0315, 3:15 A.M., and then move out at 3:30. We would be back in garrison in time for chow and to go to work. I’ll never forget these exercises.

We also had to take PT tests every six months which consisted of running two miles, and doing pushups and sit-ups. These events were scored and you had to pass or be subject to being discharged from the Army. PT tests also included “weigh ins”. Pt standards were dependent on the service members’ age. PT was never a problem for me, but it was for some people. The Army had what was called the Quality Management Program, and it was to maintain standards. It was also used to discharge soldiers. For example, if a soldier consistently failed the PT test or the height-weight standard, or did not get promoted within a certain period of time, they could be “QMPed”. It was up to a commander’s discretion. The driving force was to be combat ready.

According to records, since the founding of the country 419 chaplains have died during wartime. The largest number was 182 in WWII. 15 chaplains died in Viet Nam. The most recent death was on August 30, 2010, when U.S. Army chaplain Capt. Dale Goetz, 43, was killed in the Arghandab River Valley in Afghanistan, when the convoy he was traveling in was struck by an improvised explosive device, according to the Department of Defense. Four other soldiers also were killed in the attack.

One of the greatest stories of self-sacrifice was during WWII when the U.S. ship, *Dorchester*, was sunk by a German submarine in the North Atlantic. There were four Army Chaplains on board. They were Lt. George L. Fox, Methodist; Lt. Alexander D. Goode, Jewish; Lt. John P. Washington, Roman Catholic; and Lt. Clark V. Poling, Dutch

Reformed. The four chaplains stayed together to aid in passing out life jackets. When the life jackets ran out, each chaplain removed his own and gave it to a person who had none. A survivor later described their actions. As the ship went down, survivors in nearby rafts could see the four chaplains—arms linked and braced against the slanting deck. Their voices could also be heard offering prayers. Today there is the Four Chaplains Memorial Foundation located in Philadelphia. Their vision is to encourage the selfless service shown by these four chaplains in their own personal sacrifice.

People will debate the pros and cons of military service and military chaplaincy. Ideally, if we lived in a perfect world there would be no need for a military force or the police force or doctors, for that matter. But, we don't. Unfortunately, there are those who would wish to hurt our nation and, as long as that is the case, there will be a need for a military force. In the family room in the Old Post Chapel at Fort Myer, there is a plaque on the wall stating that the chaplain is there to bring God to soldiers and soldiers to God. As stated in the previously mentioned FM 1-05, **RELIGIOUS SUPPORT**, the core competencies for religious support are: **Nurture the living, Care for the wounded, Honor the dead**. During my career as an Army Chaplain that was always my goal. Nurture the living through religious services and activities, including family programs, practice the "ministry of presence" by visiting soldiers in their workplace, wherever that might be. Having Vacation Bible School for all the children in our housing area when we lived in a small town in Germany. I visited incarcerated soldiers and family members upon occasion.

I cared for our wounded. Even though we were never in a combat environment, we frequently had soldiers and family members hurt, ill or hospitalized. I visited the local German and Dutch hospitals and the Army hospital in Seoul, South Korea. Through counseling I tried to help and heal those hurting spiritually and emotionally. During my three years of service at Walter Reed serving the Wounded Warriors there, I had countless opportunities to care for the wounded.

Before my first retirement in 1999 I served at Arlington National Cemetery. In my 15 month tour of duty there I conducted over 600 funerals and committal services to honor soldiers and family members. Many family members had to wait for their soldier during periods of separation, and to wait is to serve.

During my three years at Walter Reed serving the Wounded Warriors there, we were occasionally called on to honor a soldier who died there. In this environment this was done to recognize the deceased soldier's selfless service, but it was also done to help those grieving their loss.

Summary – This article was not meant to bring attention to myself. Instead, it was to provide some insight into the lives of our military chaplains and our service members. In retrospect, compared to what some of our active duty soldiers and our veterans of today have been through or are going through, I had it fairly easy. But as

Scripture reminds us, *“The fields are white unto harvest but the laborers are few.”* Soldiers and their family members need to know that God loves them, too.

Meet our Parish Associate, the Rev. Bill Jokela, as Musician



Throughout his military career, Bill called Panama City, Florida, home although now retired in Annandale, Virginia. There’s an old musician's joke with the punchline, *“You keep doing it ‘til you get it right!”* Bill’s military career has been in three separate “hitches.” After graduating with a Bachelor of Music Education degree from Stetson University and teaching 3 years near Jacksonville, Florida, he entered the Army as a bandsman in 1968, playing bassoon (and sax) with the 50th Army Band at Fort Monroe, Virginia, and the 76th Army Band in Worms, West Germany. After an 11 year break he began his 2nd hitch as an Army Chaplain, literally serving around the world, from Fort Leonard Wood, Missouri, to the Republic of Korea and Fort McCoy, Wisconsin, 7 more years in Europe and served his final tour, (he thought), at Arlington National Cemetery, retiring in 1999.

In 2008, he was able to return to Active Duty for his 3rd, (and final?) hitch and serve 3 years with the Warrior Transition Brigade at Walter Reed Army Medical Center ministering to the Wounded Warriors there. Throughout his military career he and his

wife, Jane, have been able to play together in Army Bands, German orchestras, an RAF Voluntary Band, various musical productions, community bands and orchestras, and chamber ensembles. Bill continues to perform with various ensembles in the Northern Virginia area.

FPCA LIBRARY CORNER

Today librarians, like myself, fear that books will become a dying species, as computers are taking over, and you can find information, as well as books on the internet. But there are still human beings who love books, books are still being published, libraries are still being visited. Are you visiting our church library? Recently I have added eight new volumes you may find interesting. Here they are:

Archaeology of the Bible: the greatest discoveries from Genesis to the Roman era, by Jean-Pierre Isbouts. Washington, DC : National Geographic, 2016. **(220.9 Is)** *This book is a brand new publication providing an overview of the greatest archaeological discoveries of the past few decades. It improves our understanding of ancient Israel, Egypt, Roman Judea at the time Jesus was on earth. This richly illustrated work was written by the great historian, author of best-sellers, and an award-winning film-maker, Jean-Pierre Isbouts.*

The next seven books came from the InterVarsity Press which has published thoughtful Christian books for nearly 70 years and concentrates on evangelism, missions, apologetics and cultural critique. Here some of the latest ones:

The Voices of the New Testament: Invitation to a Biblical Roundtable, by Derek Tidball. Downers Grove : IVP Academic, 2016. **(225.6 Ti)** *The author faces the question whether the New Testament gives us a single message, as theologians seek to bring coherence to the diverse teachings and approaches found in the New Testament. While the all writers are clearly concerned with the story and significance of Jesus, the New Testament itself is a collection of 27 books written by different authors.*

Paul Behaving Badly: *Was the Apostle a Racist, Chauvinist Jerk?* by E. Randolph Richards and Brandon J. O'Brien. Downers Grove: IVP Books, 2016. **(227 Ri)** *Some time ago I lead an Adult Class on Apostle Paul, and we looked at him as a human being, strong in his faith, but also weak – but we never saw Paul as a bad character. This book's authors explore the complicated personality and teachings of Paul. Looking at Paul's personal history and cultural context, they show how Paul offended the Romans and scandalized Jewish sensibilities. Is this the Apostle who said "Follow my example, as I follow*

the example of Christ?”

The Way: *Walking in the Footsteps of Jesus*, by Adam Hamilton. Nashville: Abingdon Press, 2012. **(232.9 Ha)** *The reader visits the Jordan River, where Jesus was baptized, the Wilderness, where Jesus was tempted, goes to Capernaum, visits the Sea of Galilee, spends time with Jesus during his last days on earth in Jerusalem. This book is a reflection on the words and ways of Jesus, empowering us to leave fear behind and move forward towards the peace of God.*

The Face of Forgiveness: *a Pastoral Theology of Shame and Redemption*, by Philip D. Jamieson. Downers Grove: IVP Academic, 2016. **(234.5 Ja)** *A lot of people follow Christ, yet struggle with acknowledging sin and offering forgiveness. In this book the author explores how a guilt-focused theology of atonement has contributed to this problem. He discusses how a theology of shame can help us understand the fullness of God’s reconciling work.*

Rational Faith: *a Philosopher's Defense of Christianity*, by Stephen T. Davis. Downers Grove: IVP Books, 2016. **(239 Da)** *This book deals with the following questions: Why believe in God? If God exists, why doesn’t He eliminate suffering and evil? Does evolution disprove Christianity? Can religion be explained by cognitive science? People have been struggling with these questions for centuries. Here the author offers a clear and convincing case for the reasonableness of Christian faith.*

The Qur'an in Context: *a Christian Exploration*, by Mark Robert Anderson. Downers Grove: IVP Academic, 2016. **(261.2 An)** *The Qur’a n (or Koran) is the central religious text of Islam, which Muslims believe to be a revelation from God. This book offers a gateway into the original worldview of the Qu’ran, studying whether it says the same thing as the Bible, only in different words. The author has MA degrees both in Islamic studies and in Christian religion.*

Impossible People: *Christian Courage and the Struggle for the Soul of Civilization*, by Os Guinness. Downers Grove: IVP Books, 2016. **(270.8 Gu)** *The author gives a realistic account of the secularism and atheism today’s Christianity has to face. He confronts competing ideas with discernment and fresh articulation of the faith. In the author’s eyes Christians are called to be impossible people, serving an Impossible God.*

I hope these books will invite you to visit our church library!

*Your Librarian,
Marta Strada*

SESSION HIGHLIGHTS

December 18, 2016

Dr. Chris Looker opened the meeting with prayer, giving thanks for the Lord's presence. With input from representatives from the FPCA Finance Commission, Session discussed the budget proposed for 2017, based on the estimate prepared by Church Treasurer Betty Youmans. Next, the Rev. Bill Jokela handed out the list of visits he had made during November 2016. Ms. Stella Lee reported that a Welcoming Committee was being formed, defining its purpose and tasks, emphasizing the best way to treat visitors, including giving them small gifts with flyers. Deacon Nancy DeVera suggested that the Prayer List should be updated. As Tuula Jung will be the leader of the Deacons in 2017, she should be contacted if a member of the Congregation needs the help of a Deacon. Session was also informed that it was necessary to update the Directory. The new Directory will be published at the beginning of 2017. Church Treasurer Betty Youmans had prepared the proposed budget for 2017. Session studied it and approved the motion to accept it.

Session decided that the Annual Congregational Meeting will be held on January 29, 2017.

Reporting for the **Buildings and Grounds Commission**, Elder Jack Belz reported that the wiring of the electric lights need repair.

Reporting for the **Worship Commission**, Elder Sandy Mori informed Session that plans were being made for the Christmas Eve Service. Ushers are needed.

Marta Strda, Clerk of Session

CONCERT PLANNED FOR MARCH 2017

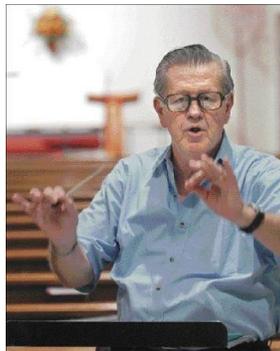
by Ron Freeman

The Ron Freeman Chorale will present a concert of Lenten music on Sunday, March 26, at 3:00 pm.

Our program will present numerous Latin motets for the Lenten Season, which the Chorale has sung at the Franciscan Monastery for 23 years. Some will be sung in English.

In addition, we will sing a very well known work by Gregorio Allegri, "Misere mei, Deus" for nine voices, sung in Latin and chant.

Please come and bring friends, for we really love an audience!



P.S. Please bring tissues, because some of this music is beautifully sad!

Ron Freeman

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Deadline for the March issue of FIRST and ForMOST is February 15, 2017. Please e-mail your announcements and reports to the Editor, Marta Strada, luxi7777@verizon.net, or put them in the FIRST and ForMOST drawer in the church office. Thank you.