



Reformation Sunday

**Traditional Worship
8:30 and 11:00 am
October 29, 2017**



trinity | camp hill
LUTHERAN CHURCH



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LUTHERAN CHURCH

Welcome to Trinity Lutheran Church! Please sign the red Worship Witness booklet to record your attendance with us this day, and indicate how many are communing. Then pass the booklet to the worshipers beside you in your row. If you are a guest, name tags are available for you to wear--we would be delighted to greet you by name. Hearing assistance devices and large print bulletins are available from an usher.

about today's service

On this day we celebrate the heart of our faith: the gospel of Christ—the good news—that makes us free! We pray that the Holy Spirit would continue to unite the church today in its proclamation and witness to the world. In the waters of baptism we are made one body; we pray for the day that all Christians will also be one at the Lord's table.

P: Presiding Minister A: Assisting Minister L: Lector C: Congregation

Instructional Liturgy

As all have been united in Christ at baptism, all participate in the worship liturgy. **Liturgy** (which means "work of the people") is the order of worship passed to us from both the Jewish synagogue and the early years of the Christian church.

The first section of the **Liturgy** is the **Gathering** when we assemble as one single household of worshipers and prepare to worship God.

✝ Gathering ✝

Prelude: "Faith of the Saints"

arr. Michael Glasgow

(incorporating *Faith of Our Fathers*, *Open Now the Gates of Beauty* and *For All the Saints*)

Adult Bells; William Stowman, trumpet

Welcome and announcements

[Stand]

Confession and Forgiveness

Confession and Forgiveness is our opportunity to have all sins taken away by God's declaration in the Pastor's Words of Absolution. We are forgiven because God says so in Jesus' death and by his promise – not because we feel forgiven.

*All may make the sign of the cross, the sign marked at baptism,
as the presiding minister begins.*

P: Blessed be the holy Trinity, † one God, who forgives all our sin, whose mercy endures forever.

C: Amen.

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

C: Amen.

Silence is kept for reflection.

P: Most merciful God,

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

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

C: Amen.

Please turn to face the processional cross as it enters our midst.

Songs give us the opportunity to praise and thank God. The first songs we sing are gathering songs which call us together as the body of Christ.

Greeting

The **Greeting**, often called the *Apostolic Greeting*, is a paraphrase of Paul's salutation or blessing that ends his Second Letter to the Corinthians in the New Testament.

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

C: **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 u - ni - ty of all, let us pray to the Lord.



Lord, have mer - cy.



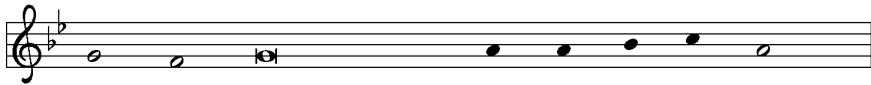
For this ho - ly house, and for all who offer here their wor - ship and



praise, let us pray to the Lord.



Lord, have mer - cy.



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



Δ - men

Hymn of Praise

There are two **Hymns of Praise**: *Glory to God* and *This is the Feast*. These are sung by us to praise Christ and signify that we are a faith centered in Jesus. Both of these hymns are almost word for word from Scripture: *Glory to God* is the hymn of the angels to the shepherds at Christ's birth in Luke 2:14 and is sung most days of worship. *This is the Feast* is based on Revelation 5, 15, and 19 and is sung during the season of Easter and on Reformation, All Saints and Christ the King festivals.

Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,

al - le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb

who was slain, whose blood set us free to be peo - ple of God.

Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,

al - le - lu - ia, al - le - lu - ia. 2 Pow - er, rich - es, wis - dom, and

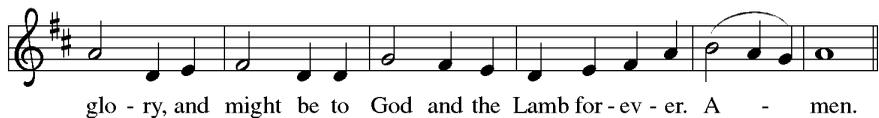
strength, and hon - or, bless - ing, and glo - ry are his.

Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,

al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of

God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,



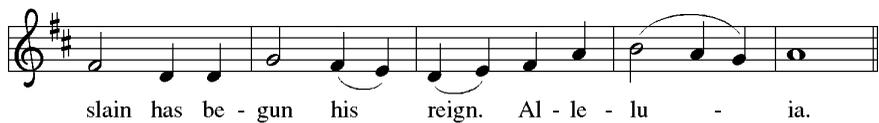
glo - ry, and might be to God and the Lamb for - ev - er. A - men.



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was



slain has be - gun his reign. Al - le - lu - ia.



This is the feast of vic-to-ry for our God.



Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Prayer of the Day

The **Prayer of the Day**, once called the **Collect**, brings together the themes of the day. This prayer ends the Gathering and begins the Liturgy of the Word.

P: The Lord be with you.

C: **And also with you.**

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

C: **Amen.**

[Sit]

✝ Word ✝

The **Liturgy of the Word** centers on the spoken and preached Word. It is based on the liturgy used in the synagogues during the time of the apostles and was well known to early Christians.

There are typically four readings at each worship service. The readings rotate on a three-year lectionary cycle which assigns the Gospels of Matthew, Mark and Luke (and the other readings) to a particular church year that begins with Advent and ends with Christ the King. Readings from the Gospel of John are assigned to all three lectionary cycles. A responsive reading of a psalm may be included.

First Reading

Romans 3:19-28

Paul's words stand at the heart of the preaching of Martin Luther and other Reformation leaders. No human beings make themselves right with God through works of the law. We are brought into a right relationship with God through the divine activity centered in Christ's death. This act is a gift of grace that liberates us from sin and empowers our faith in Jesus Christ.

¹⁹Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. ²⁰For "no human being will be justified in his sight" by deeds prescribed by the law, for through the law comes the knowledge of sin. ²¹But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, ²³since all have sinned and fall short of the glory of God; ²⁴they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. ²⁷Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. ²⁸For we hold that a person is justified by faith apart from works prescribed by the law.

L: The word of the Lord.

C: **Thanks be to God.**



A: God is our ref- | uge and strength, * a very present | help in trouble.

C: Therefore we will not fear, though the | earth be moved, * and though the mountains shake in the depths | of the sea;

A: though its waters | rage and foam, * and though the mountains tremble | with its tumult.

C: There is a river whose streams make glad the cit- | y of God, * the holy habitation of | the Most High.

A: God is in the midst of the city; it shall | not be shaken; * God shall help it at the | break of day.

C: The nations rage, and the | kingdoms shake; * God speaks, and the earth | melts away.

A: The Lord of | hosts is with us; * the God of Jacob | is our stronghold.

C: Come now, regard the works | of the Lord, * what desolations God has brought up- | on the earth;

A: behold the one who makes war to cease in | all the world; * who breaks the bow, and shatters the spear, and burns the | shields with fire.

C: “Be still, then, and know that | I am God; * I will be exalted among the nations; I will be exalted | in the earth.”

A: The Lord of | hosts is with us; * the God of Jacob | is our stronghold.

Children's Message

[Stand]

We stand for the **Gospel** reading to remember the resurrection and to show respect for Christ. The Gospels are a narrative account of Jesus' life and ministry while on earth. Matthew, Mark and Luke are called "Synoptic" Gospels because they are alike in many ways. Synoptic means "seen together." This is largely due to the belief of Biblical scholars that the Gospel of Mark was used as a source for the Gospels of Matthew and Luke. The Gospel of John is very different from the Synoptic Gospels, both in terms of structure and content.

Gospel Procession

A brief song or verse is sung prior to the reading of the Gospel. The **Acclamation** announces the good news of Jesus Christ.

Please turn to face the procession as it moves to the midst of God's people and join in singing:

**The church's one foundation is Jesus Christ, her Lord;
She is his new creation by water and the word.
From heav'n he came and sought her to be his holy bride;
With his own blood he bought her, and for her life he died.**

Gospel Acclamation

P: The holy gospel according to St. John, the 8th chapter.

C: Glory to you, O Lord.

Gospel Reading

John 8:31-36

Jesus speaks of truth and freedom as spiritual realities known through his word. He reveals the truth that sets people free from sin.

³¹Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; ³²and you will know the truth, and the truth will make you free." ³³They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?" ³⁴Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵The slave does not have a permanent place in the household; the son has a place there forever. ³⁶So if the Son makes you free, you will be free indeed."

P: The gospel of the Lord.

C: Praise to you, O Christ.

Sing as the procession returns to the front.

**Elect from ev'ry nation, yet one o'er all the earth,
Her charter of salvation, one Lord, one faith, one birth:
One holy name she blesses, partakes one holy food,
and to one hope she presses with ev'ry grace endued.**

[Sit]

Sermon: "Simply Lutheran: Only Word"

Pastor Jack M. Horner

*The **Sermon**, or proclamation of the Word just read, is also from the synagogue tradition and has its roots deeply embedded in Hebrew practice.*

[Stand]

*The **Credo**s – there are three – are ancient statements of belief that were found to be necessary to distinguish Christian from non-Christian faith. The word Creed is from the Latin for "I believe." Typically in worship we recite either the Apostles' Creed or the Nicene Creed. The Athanasian Creed is sometimes recited on Trinity Sunday. Today we use the Nicene Creed.*

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the + resurrection of the dead, and the life of the world to come. Amen.

Prayers of Intercession

Each petition ends:

A: Lord, in your mercy,

C: hear our prayer.

Prayer Response (sung by all)

Lord, lis-ten to your chil-dren pray-ing, Lord, send your Spir-it in this place;

Lord, lis-ten to your chil-dren pray-ing, send us love, send us pow'r, send us grace.

Text: Ken Medema, b. 1943

Music: CHILDREN PRAYING, Ken Medema

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✝ Meal ✝

Peace

*The sharing of the **Peace** reminds us of the first words the Risen Christ spoke to his disciples and also begins the portion of worship that is the Meal.*

P: The peace of Christ be with you always.

C: And also with you.

[Sit]

Thanksgiving Moment

Steve and Karen Chevarria

Offering

Optional methods of giving: text an amount to 717-963-2281 (be sure to use a "\$"); use the Giving Station in the Gathering Space to donate by credit card.

The **Offering** was originally a gift of bread and wine for use in Holy Communion. Once Holy Communion was over, the remaining bread and wine were distributed to the poor. Only later did the offering evolve, for the sake of need, to monetary contributions (it became impractical to try and share actual food with the poor far away).

Worship Witness: (Please sign booklet and return to center aisle.)

(8:30) Anthem: "Christ is Made the Sure Foundation"

Dale Wood

*Christ is made the sure foundation, Christ the Head and Cornerstone;
Chosen of the Lord, and precious, binding all the church in one;
Holy Zion's help forever, and her confidence alone.*

*To this temple where we call Thee, come, O Lord of Hosts, today;
With Thy wonted loving kindness hear Thy servants as they pray,
And Thy fullest benediction shed within its walls alway.*

*Laud and honor to the Father, laud and honor to the Son,
Laud and honor to the Spirit, ever Three and ever One,
One in might, and one in glory, while unending ages run!*

Chancel Choir

(11:00) Anthem: "On This Glorious Day"

Mark Patterson

*Rejoice! Give thanks, for God has done marvelous things in the midst of this place.
Ring out! Proclaim, O church, on this glorious day, sing a glad song of praise.*

*Great are the gifts God has given us all. Let us arise now and answer God's call
as we learn about Christ, live like Christ, and serve as He served us all.*

*Rejoice! Give thanks.....Alleluia! Unto God alone we give our thanks and praise.
Lord, You have been our dwelling place from one generation to another.*

Our strength in age, our joy in youth, our hope for years to come.

God of love and grace, to You we lift our praise, to You alone we sing!

Combined Choirs; Adult Bells; William Stowman, trumpet

[Stand]

Offertory

The **Offertory Canticle** explains how the simple gifts of bread and wine are presented to God whereby God uses them to be present to us.

Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of
 bless-ing. Gath-er a har-vest from the seeds that were sown, that
 we may be fed with the bread of life. Gath-er the hopes and dreams of
 all; u-nite them with the prayers we of-fer. Grace our ta-ble
 with your pres-ence, and give us a fore-taste of the feast to come.

Offering Prayer

An **Offering Prayer** is an opportunity to thank God for all the gifts God gives to us which we may now share with others. Sometimes, instead of a prayer, we have a song as the Offering Response which speaks of our intended stewardship of God's gifts – that we may use them for God's purposes.

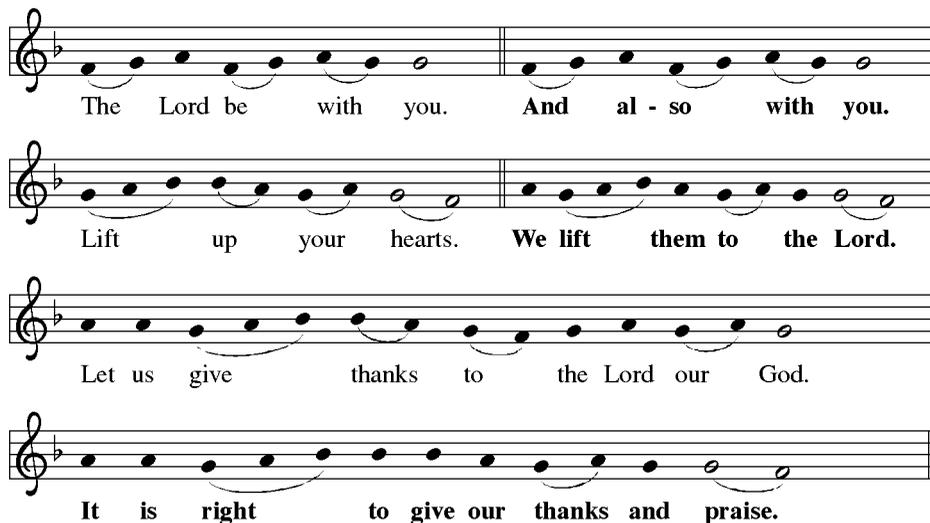
A: Let us pray. Blessed are you, O God,

C: maker of all things. Through your goodness you have blessed us with these gifts: ourselves, our time and our possessions. Use us, and what we have gathered, in feeding the world with your love, through the one who gave himself for us, Jesus Christ, our Savior and Lord. Amen.

The **Meal** of Holy Communion (also called our Lord's Supper) is the distribution and reception of that which Jesus has promised to us – his Body and Blood. We, therefore, affirm that it is the Body and Blood of Christ with the bread and wine – not a mere symbol, but Christ's real presence. Jesus Christ himself is present to forgive us and strengthen our faith.

Great Thanksgiving

The **Great Thanksgiving** begins with a dialog encouraging our worship of God in Jesus Christ. Thanksgiving is "eucharistia" in Greek. "Eucharist" is another name for the Holy Communion meal.



The Lord be with you. **And al - so with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Proper Preface

The **Proper Preface** proclaims the praise of the assembly in words that conform to the Season or Day.

P: It is indeed right, our duty and our joy ... we praise your name and join their unending hymn:

Holy, Holy, Holy

The Sanctus, "Holy, Holy, Holy," refers to the Trinity and bridges the Thanksgiving and the Eucharistic Prayer.

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

*The **Eucharistic Prayer** is a longer prayer, which sets Christ's Supper within the context of the history of salvation, culminating in Jesus Christ and the gift of his body and blood.*

P: We praise you, all-holy God, for the universe beyond our knowing, for creatures seen and unseen, and for the places we humans call home.

We praise you for your covenant people, and for centuries of faithful Christians, for Mary Magdalene, Peter and Paul, for Luther, Melanchthon, and Muhlenberg, for Katie Luther, Bach, Kierkegaard, and Bonhoeffer, and for all servants of the Reformation.

We praise you, O God, for Jesus Christ, who on the night before he died, 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.

And so we remember your Word, and we proclaim the mystery of our faith:

C: Christ has died. Christ is risen. Christ will come again.

P: We pray, O God, for your Spirit. Bless this meal and all those who share it; inspire your people for service; continue the reformation of your churches; and renew the world with your mercy.

We praise you, all-holy God, the Father, the Son, the Holy Spirit, today, tomorrow, and forever.

C: Amen.

The Lord's Prayer

*The **Lord's Prayer** is that prayer which Scripture tells us Jesus taught his disciples. The Doxology "For the kingdom, the power, and the glory..." is a later addition which praises God.*

C: 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

P: Jesus says, "Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

C: Lord, give us this bread always.

[Sit]

Lamb of God

*The Agnus Dei, which means **Lamb of God**, is a prayer addressed specifically to Christ present in the Eucharist as a sacrificial offering once for all. The Fraction, or breaking of the bread occurs here.*

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.

Distribution of Holy Communion

The **Communion** itself is the distribution and reception of that which Jesus has promised to us – his Body and Blood. We, therefore, affirm that it is the Body and Blood of Christ with the bread and wine – not a mere symbol, but Christ's real presence. Jesus Christ himself is present to forgive us and strengthen our faith.

We invite all baptized Christians to the Lord's Table to celebrate the real presence of Christ in the Sacrament. Communion is by intinction. You will receive a wafer. Dip it in the chalice of wine before consuming. You may then return to your seat or come to the altar rail for prayer. Children and adults who aren't communing may come forward to receive a blessing. As a gesture of hospitality, we use dealcoholized wine (less than .5% alcohol). In addition, we offer gluten-free wafers, available upon request – please ask at the time of communion.

[Stand]

(11:00) Anthem: "Faith"

Jay Stocker

*It seems like there's so much to hope for,
so many dreams I wish they all could come true.*

*When I think about your ways, Lord,
it gives me so much faith in all that you do.*

*Faith to see beyond what I can see,
faith to know that you will do great things.*

I will trust you, Lord, I'll always believe.

As I hold on to my faith, Jesus, you are holding on to me.

Cherub and Junior Choirs

Post Communion Blessing and Prayer

*The **Post Communion Prayer** is thanksgiving and praise for the gift of Jesus Christ.*

P: The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C: Amen.

A: Let us pray. Mighty God, you are our fortress who leads us in mission and ministry to serve our neighbor in need. Thank you for your presence in this meal of love that unites and empowers us to worship, connect and serve. To you be all glory and honor.

C: Amen.

✠ Sending ✠

Blessing

*The **Benediction** or **Blessing** means "good word" and is the final blessing from God before we leave the worship. It begins the fourth part of the worship Liturgy – the Sending.*

P: Almighty God, Father, ✠ Son, and Holy Spirit, bless you now and forever.

C: Amen.

Sending Hymn No. 654: The Church's One Foundation (stanzas 3-5)

AURELIA

*The **Sending Song** challenges us to leave worship and take the love of Christ out into the world.*

Dismissal

*The **Dismissal** is our being sent out to respond to God's love in Jesus. Our true response to the Liturgy, and our life as Christians, begins when we leave the worship space to accomplish God's ministry and mission in our world.*

P: Go in peace. Serve the Lord.

C: **Thanks be to God.**

Postlude: "Praise the Lord"

Sigfried Karg-Elert

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worship leaders

Presiding Minister: The Rev. John H. Brock

Preacher: The Rev. Dr. Jack M. Horner

Assisting Minister: (8:30) Steve Kauffman; (11:00) Meredith Askey

Lector: (8:30) Holly Frymoyer; (11:00) Charles Armstrong

Communion Assistants: (8:30) Richard and Fran Jacobs, Grace Hoyt; (11:00) Bill and Sylvia Stotler, Sharon Dell-Gallagher, Greg Woods, Barbara Kriebel, Ann McFadden, Nancy Martin

Crucifer: (8:30) Katie Addams; (11:00) Liam Tauriello

Book Bearer: (11:00) Lizzy Balasundram

Torch Bearers: (11:00) Ali Koch, Hailey Maser

Soundboard: (8:30) Jay Killian; (11:00) Jim Kincaid

Greeters: (8:30) Rob Bertram (head greeter), Tom and Cheryl Duffalo, Mary Snyder; (11:00) Dave Maser (head greeter), Randy and Nancy Moore, Carole Peiffer

Ushers: Craig Erdman, Bob Foster (head ushers), Ints Abolins, Albert Amico, Daniel Drawbaugh, Clark Dromgold, Mitzi Jones, Steve Kauffman, Leora Kirkpatrick, Carol Lundquist, Dave Maser, Robert and Barbara Park, Jamey Pfaff, William Walters

Altar Care: Fran Jacobs, Stephanie Jacobs, Anne Stafford, Marilyn Swartz

Carillonneur: Bill Range

Flower Delivery: Carole Peiffer

Garden of Eatin': (GOE I) Gretchen Brodie, John West; (GOE II) Zandra and Bill Bishop

Cover art/design: Amy Heinly



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LUTHERAN CHURCH

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office hours:
monday-friday, 9am-4pm

gathering space receptionist hours:
sunday-thursday, 6pm-9pm

worship notes

Attendance at our worship services last week was 641. Copies of last week's sermons are available on the tables in Fellowship Hall, in the narthex, the tract rack in the Gathering Space, and on our website (www.trinitycamphill.org).

Today we welcome guest instrumentalists William Stowman, Matt Ruwe, Mike Harcrow, and Zach Long.

The flowers in the Nave and Fellowship Hall, the communion elements for all services, and the sanctuary lamp candle, the symbol of God's abiding presence, are presented to the glory of God and in loving memory of Calvin Thomas by his wife Arletta; Philip Hitesman by his wife Jean and family; James Denison by his wife Terri; and in honor of the wedding of Kelly Jones and Daniel Lapetina by her mother Mitzi Jones.

United and empowered to worship, connect, serve.

Trinity Evangelical Lutheran Church

Staff

Lead Pastor – The Reverend Dr. Jack M. Horner
Ministry Director for Parish Life – The Reverend John H. Brock
Director of Congregation Care – The Reverend Dr. Guy S. Edmiston, Jr.
Interim Associate Pastor – The Reverend Jennifer A. Crist
Ministry Director for Music - H. Timothy Koch
Director of Youth and Student Ministries – Peter A. Fox
Director of Contemporary Music – Debra D. Wilson
Director of Faith Formation – Kelly C. Falck
Director of Children's Music – Amy L. Koch
Director of Preschool – Heather F. Rose
Ministry Director for Communications – Stephanie G. Maurer
Office Manager – Nancy J. Martin
Ministry Director for Finance and Property – Paul A. Hensel
Administrative Assistant for Ministry – Thomas A. Notestine
Sunday Morning Receptionist – Criss Floray
Evening Receptionists – Lori Anne McBride, Glenn Plott, Beth Hinkle
Sextons – Russell Brown, La'Mont Randolph

Congregation Council Members

Rob Bertram – <i>President</i>	Kathy Holmes	Dave Miller
Dave Maser – <i>Vice-President</i>	Steve Kauffman	Mike Schwalm
Dave Reeser – <i>Secretary</i>	Jay Killian	Anne Stafford
Mike Finio	Barbara Kriebel	Charlie Suhr

Administrative Committee Chairs

Administration & Personnel – Mike Finio	Finance – Dave Miller
Property – Charles Suhr	Strategic Planning – Bob Frymoyer

Ministry Team Facilitators

Arts – Mary Haar	Parish Ministry – Donna Sprowls
Education Ministry – Kelly MacConnell	Pub. & Communication – Danelle Andrews
Fellowship – Kathy Holmes	Social Ministry – Mitzi Jones
Hospitality	Stewardship – Dave Maser
IT / AV – Jonathan Lobaugh	Worship – Jane Killian
Missions – Judy Hunter (interim)	Youth – Sarah Fogg

Call Committee

Ryan Argot	Kathy Holmes	Jake Miller, chair
Debbie Balasundram	Joe Hunter	Margaret Parker
Bruce Bigelow	Shannon Jones	Karen Yeager
Sarah Hancock		