



Reformation Sunday

**Contemporary Worship
8:30 and 11:00 am
October 28, 2018**



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LUTHERAN CHURCH



trinity | camp hill

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 are available at the Gathering Space desk.

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: Pastor

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 ✝

We gather together to praise God and receive His love.

Song: "No Longer Slaves"

Verse 1

You unravel me with a melody
You surround me with a song,
Of deliverance from my enemies
'till all my fears are gone.

Chorus

I'm no longer a slave to fear,
I am a child of God.
I'm no longer a slave to fear,
I am a child of God.

Verse 2

From my mother's womb You have chosen me
Your love has called my name.
I've been born again to Your family.
Your blood flows through my veins.

Chorus

Instrumental

Bridge (2X)

You split the sea so I could walk right through it.
My fears were drowned in perfect love.
You rescued me so I could stand and sing,
I am a child of God.

Tag

I am a child of God.
I am a child of God.
I am a child of God.

By Brian Johnson, Joel Case, & Jonathan David Helser © 2014 Bethel Music Publishing CCLI License #1283514.

Song: "I Am Free"

Verse 1

Through You the blind will see; through You the mute will sing;
Through You the dead will rise; through You all hearts will praise;
Through You the darkness flees; through You my heart screams, "I am free."

Chorus 1

| | |
|---------------------------|------------------------------|
| I am free to run | (I am free to run); |
| I am free to dance | (I am free to dance); |
| I am free to live for You | (I am free to live for you); |
| I am free | (I am free); |
| I am free | (I am free). |

Chorus 2

I am free to run (I am free to run);
I am free to dance (I am free to dance);
I am free to live for You (I am free to live for you);
I am free (I am free).

Verse 2

Through You the kingdom comes; through You the battle's won;
Through You I'm not afraid; through You the price is paid;
Through You there's victory; because of You my heart sings, "I am free."

Chorus 3

I am free to run (I am free to run);
I am free to dance (I am free to dance);
I am free to live for You (I am free to live for you);
I am free (I am free);
Yeah, I am free (I am free).

Instrumental

Chorus 1

Chorus 4

I am free to run (I am free to run);
I am free to dance (I am free to dance);
I am free to live for You (I am free to live for you);
O, I am free (I am free);
I am free (I am free).

By Jon Egan © 2004 Vertical Worship Songs CCLI #1283514.

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.

Welcome

(Stand)

Song: "A Mighty Fortress Is Our God"

Verse 1

A mighty fortress is our God,
a sword and shield victorious;
he breaks the cruel oppressor's rod
and wins salvation glorious.
The old satanic foe
has sworn to work us woe!

With craft and dreadful might
he arms himself to fight.
On earth he has no equal.

Verse 2

No strength of ours can match his might!
We would be lost, rejected.
But now a champion comes to fight,
whom God himself elected.
Ask who this may be?
The Lord of hosts is he!
Christ Jesus, mighty Lord,
God's only Son, adored.
He holds the field victorious.

Verse 3

Though hordes of devils fill the land
all threat'ning to devour us,
we tremble not, unmoved we stand;
they cannot overpower us.
Let this world's tyrant rage;
in battle we'll engage!
His might is doomed to fail;
God's judgment must prevail!
One little word subdues him.

Verse 4

God's Word forever shall abide,
no thanks to foes, who fear it;
for God himself fights by our side
with weapons of the Spirit.
Were they to take our house,
goods, fame, child, or spouse,
through life be wrenched away,
they cannot win the day.
The kingdom's ours forever!

Text: Martin Luther, 1483-1546; tr. *Lutheran Book of Worship*
Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

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.

P: In the name of the Father, and of the † Son, and of the Holy Spirit.

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.**

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.**

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: 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 ✠

We listen to the story of God's mighty acts for the sake of His people.

*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.**

(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 Acclamation: **"Thy Word"**

Chorus

Thy word is a lamp unto my feet and a light unto my path.

Thy word is a lamp unto my feet and a light unto my path.

Gospel

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'?'³⁴ Jesus 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: **Thanks be to God.**

(Sit)

Sermon: "Bound Free"

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.*

Children's Story

(Stand)

Song: "In Christ Alone"

Verse 1

In Christ alone my hope is found,
He is my light, my strength, my song.
This Cornerstone, this Solid Ground,
firm through the fiercest drought and storm.
What heights of love, what depths of peace,
when fears are stilled, when strivings cease.
My Comforter, my All in All,
here in the love of Christ I stand.

Verse 2

In Christ alone, Who took on flesh,
Fullness of God in helpless Babe;
This gift of love and righteousness,
Scorned by the ones He came to save
'Til on that cross, as Jesus died,
the wrath of God was satisfied,
for ev'ry sin on him was laid;
Here in the death of Christ I live.

Verse 3

There in the ground His body lay,
light of the world by darkness slain.
Then bursting forth in glorious Day,
up from the grave He rose again.
And as He stands in victory,
sin's curse has lost its grip on me;
for I am His and He is mine,
bought with the precious blood of Christ.

Verse 4

No guilt in life, no fear in death:
This is the power of Christ in me.
From life's first cry to final breath,
Jesus commands my destiny.
No power of hell, no scheme of man
can ever pluck me from His hand.
'Til He returns or calls me home,
here in the power of Christ I'll stand.

Tag

'Til He returns or calls me home,
here in the power of Christ I'll stand.
Here in the power of Christ I'll stand.

By Keith Getty and Stuart Townend © 2001 Thankyou Music CCLI # 1283514.

*The **Creeeds** – 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 the Church

*Following each petition are the words: "Lord, in your mercy, Please respond with: "**hear our prayer.**"*

+ Meal +

When we celebrate communion we remember that Jesus died for us and we experience His love and forgiveness. As we eat the bread and wine Christ is present with us.

Sharing of the 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 the Lord be with you always.

C: **And also with you.**

(Sit)

Announcements

Offering and Worship Witness

Optional methods of giving: Use the Give+ app on your mobile device • Use the Giving Station in the Gathering Space • Text an amount to 717-963-2281 (be sure to use a "\$") • Use the "DONATE" button on our website and e-blasts

*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).*

Special Music: "Old Church Choir"

Verse 1

There's revival, and it's spreading
Like a wildfire in my heart.
Sunday morning, hallelujah,
And it's lasting all week long.
Can you hear it? Can you feel it?
It's the rhythm of a gospel song.
Oh, once you choose it, you can't lose it,
There ain't nothin', there ain't nothin'
gonna steal my joy.

Chorus

I got an Old Church Choir singing in my soul.
I got a sweet salvation and it's beautiful.
I've got a heart overflowing 'cause I've been restored.
There ain't nothin' gonna steal my joy.
No, there ain't nothin' gonna steal my joy.

Verse 2

When the valleys that I wander
Turn to mountains that I can't climb.
Oh, you are with me, never leave me.
Oh, 'cause there ain't nothin', there ain't nothin'
Gonna steal my joy.

Chorus

Bridge

Oh, oh, oh, oh. Oh, oh, oh, oh.
Oh, oh, oh, oh. Oh, oh, oh, oh.
Clap your hands and stomp your feet
'til you find that gospel beat
'cause it's all you'll ever need, all you'll ever need.
Clap your hands and stomp your feet
'til you find that gospel beat
'cause it's all you'll ever need,
all you'll ever need.

Bridge 2

I got an Old Church Choir singing in my soul.
I got a sweet salvation and it's beautiful.

Chorus

By Colby Wedgeworth, Ethan Hulse, and Zach Williams; © 2016 Anthems of Hope, Be Essential Songs, EGH Music Services, Inc. CCLI license 1283514

(Stand)

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.

C: Blessed are you, O God, 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.

P: Christ is here.

C: The Spirit is with us.

P: With joy, we lift up our hearts.

C: And give thanks to the Lord of Life.

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: God of our weary years, God of our silent tears, you have brought us this far along the way. In times of bitterness you did not abandon us, but guided us into the path of love and light. In every age you sent prophets to make known your loving will for all humanity. The cry of the poor has become your

own cry; our hunger and thirst for justice is your own desire. In the fullness of time, you sent your chosen servant to preach good news to the afflicted, to break bread with the outcast and despised, and to ransom those in bondage to prejudice and sin.

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 all people for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup we proclaim the Lord's death until he comes.

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

P: Remembering, therefore, his death and resurrection, we await the day when Jesus shall return to free all the earth from the bonds of slavery and death. Come, Lord Jesus! And let the church say, Amen.

C: Amen.

P: Send your Holy Spirit, our advocate, to fill the hearts of all who share this bread and cup with courage and wisdom to pursue love and justice in all the world. Come, Spirit of freedom! And let the church say, Amen.

C: Amen.

P: Join our prayers and praise with your prophets and martyrs of every age, that, rejoicing in the hope of the resurrection, we might live in the freedom and hope of your Son. Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, now and forever.

C: Amen.

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.*

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

Invitation to Holy 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)

Sharing our Lord's Supper

*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.*

All baptized Christians are welcome to celebrate the real presence of Jesus Christ in our Lord's Supper. Please come forward by the middle aisle, receive the bread, dip it into the wine, and return by the side aisles. Communion may be received in bread only, if desired. Non-communing children and adults are invited to come forward for 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 the pastor at the time of communion.

(Stand)

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.

P: Let us pray. O Lord, in this bread and wine we have the sign of your death which makes us free. Inspire us to accept your invitation to commune with you, that we may grow in truth and be at peace. You are the Lord forevermore.

C: Amen.

✝ Sending ✝

We have heard the Word of God, offered our gifts, and been fed at the table.
Now we are sent out, strengthened by the Holy Spirit to be God's people in the world.

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: God, creator of all things, speaking reformation into being; Jesus Christ, savior of the world, raising the dead; Holy Spirit, living voice, calling and enlightening the church: Almighty God, Father, ✝ Son, and Holy Spirit, bless you now and forever.

C: **Amen.**

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

Song: "Your Grace is Enough"

Verse 1

Great is Your faithfulness, oh God.
You wrestle with the sinner's restless heart.
You lead us by still waters, into mercy.
And nothing can keep us apart.

Bridge

So remember Your people,
remember Your children,
remember Your promise, oh God.

Chorus 1

Your grace is enough, Your grace is enough,
Your grace is enough, for me.

Verse 2

Great is Your love and justice, God of Jacob.
You use the weak to lead the strong.
You lead us in the song of Your salvation.
And all Your people sing along.

Chorus 1 (2X)

Bridge

Chorus 1

Chorus 2

Your grace is enough, heaven reaches down to us.

Your grace is enough for me.

Chorus 3

Your grace is enough, I'm covered in Your love.

Your grace is enough for me,

Tag: For me. It's enough for me.

Matt Mahar and Chris Tomlin © 2003, 2004, 2005, Matt Mahar CCLI License 2183514.

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.**

Join us next week

✝ ✝ ✝

Pastor John Brock

“Removing Stones”

All Saints Sunday

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

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

worship notes

Attendance at our services last week was 673. 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. Our web address is: www.trinitycamphill.org.

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; Maynard Geist, Kenneth Seaman and Martha Seaman-Latshaw, and Thomas and Cora Seaman by Tom and Bonnie Seaman.

leaders

Presiding Minister: The Rev. John H. Brock

Preacher: The Rev. Dr. Jack M. Horner

Storyteller: Becky Enney

Lector: (8:30) Ryan Argot; (11:00) Ann Shields

Greeters: (8:30) Charles Suhr (head greeter); (11:00) Ellen Ney (head greeter), Tom Kautz, Janet Kissinger

Communion Assistants: (8:30) Ryan Argot, John West, Karen Woodring; (11:00) Ann Shields, Daryl Ackerman, Linda Horner

Offering Assistants: (11:00) Ian Resig, Peter Sheaffer, Jacob Libby, Micah Fields

Ushers: (8:30) Tom and Linda Hoffert; (11:00) Don and Micki McCoy

Altar Care: (8:30) Kathy Gottlieb; (11:00) Ann Shields, Donna Campbell

Flowers Delivery: Anne Greenlund

Bulletin Artwork: Patty Marshall

Sound Technician: (8:30) Daryl Ackerman; (11:00) Royce Hoffman

Video Presentation: (8:30) Barb Martin; (11:00) Dona Norris

Slide Show Production: Barb Martin

Visual Announcements: Jane Killian

FaithX: Kevin Appleby, Kevin Brady, Pam Hess, Shannon Jones, Devin Miller, Jesse Northridge, Tom Reddinger, Mike Schwalm, Tom Stank, Paul Walker, Debbie Wilson, Rick Wilson

Garden of Eatin': (GOE I) Gretchen Brodie, Anne Stafford; (GOE II) John Bendick and family

United and empowered to worship, connect, serve.

Staff

Lead Pastor – The Reverend Dr. Jack M. Horner
Ministry Director for Parish Life – The Reverend John H. Brock
Ministry Director for Engagement – The Reverend Elizabeth E. Frey
Director for Mission Advancement – The Reverend Dr. Guy S. Edmiston, Jr.
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
Interim Director of Administration – Nancy J. Martin
Director for Finance – Paul A. Hensel
Facilities Manager/Lead Sexton – Erich Sprowls
Administrative Assistant for Ministry – Thomas A. Notestine
Sunday Morning Receptionist – Criss Floray
Evening Receptionists – Lori Anne McBride, Beth Hinkle
Sextons – Russell Brown, Jordan Gummo

Congregation Council Members

| | | |
|-----------------------------------|------------------|-----------------|
| Dave Maser – <i>President</i> | Mike Finio | Barbara Kriebel |
| Dan Drury – <i>Vice-President</i> | Keith Huntzinger | Mike Schwalm |
| Ellen Ney – <i>Secretary</i> | Steve Kauffman | Anne Stafford |
| Jon Andrews | Jay Killian | Charles Suhr |

Administrative Committee Chairs

| | |
|---|-----------------------------------|
| Administration & Personnel – Mike Finio | Finance – Keith Huntzinger |
| Property – Charles Suhr | Strategic Planning – Bob Frymoyer |

Ministry Team Facilitators

| | |
|---------------------------------|---|
| Arts – Mary Haar | Parish Ministry – Donna Sprowls |
| Education – Kelly MacConnell | Publicity and Communication – Danelle Andrews |
| Fellowship – Kathy Holmes | Community Outreach Ministry – Mitzi Jones |
| Hospitality | Stewardship – Dave Maser |
| IT/AV – Jonathan Lobaugh | Worship – Jane Killian |
| Missions – Mary Ellen Hettinger | Youth – Rob Reed |