

A stylized graphic featuring a flame in shades of red, orange, and yellow, with a hand in shades of orange and red holding the base of the flame. The text "Day of the Lord" is written in a bold, black, cursive font across the middle of the graphic.

Day of the Lord

Day of
Pentecost

Traditional Worship
8:30 and 11:00 am
June 9, 2019



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

Pentecost is a day of promises fulfilled. The promised Spirit of God is poured out. The baptized have become "children of God" and "joint heirs with Christ." By the power of the Spirit we have seen the face of the Father in his only begotten Son and been saved by him. Bless the Lord, O my soul.

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 ✝

We gather together to praise God and receive God's love.

Prelude: "Spirit"

Chris DiSilva

1. Veni Creator Spiritus (Come, Holy Spirit)
2. Lambillotte (Come, Holy Ghost, Creator Blest)
3. Down Ampney (Come Down, O Love Divine)

Welcome

[Stand]

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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: 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.

P: Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

P: Gracious God,

C: have mercy on us. We confess that we have turned from you and given ourselves into the power of sin. We are truly sorry and humbly repent. In your compassion forgive us our sins, known and unknown, things we have done and things we have failed to do. Turn us again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord. Amen.

P: God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of † Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

C: Amen.

Gathering Hymn No. 398: Holy Spirit, Truth Divine

SONG 13

(11:00) Please turn to face the 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.**

(8:30) Kyrie

Assisting Minister will sing through Kyrie once and then congregation will join.



Lord, have mer - cy. Christ, have mer - cy.



Lord, have mer - cy; have mer - cy, O Lord.

(8:30) Hymn of Praise



Njo - o kwe - tu, Ro - ho mwe - ma, M - fa - ri - ji we - tu.

- 1 Gra - cious Spir - it, heed our plead - ing, fash - ion us all a - new.
- 2 Come to teach us, come to nour - ish those who be - lieve in Christ.
- 3 Guide our think - ing and our speak - ing done in your ho - ly name.



Tu - fu - ndi - she ya mbi - ngu - ni, tu - we wa - tu wa - pya.
It's your lead - ing that we're need - ing, help us to fol - low you.
Bless the faith - ful, may they flour - ish, strength - ened by grace un - priced.
Mo - ti - vate all in their seek - ing, free - ing from guilt and shame.

Refrain



Njo - o, njo - o, njo - o, Ro - ho mwe - ma.
Come, come, come, Ho - ly Spir - it, come.



Njo - o, njo - o, njo - o, Ro - ho mwe - ma.
Come, come, come, Ho - ly Spir - it, come.

(11:00) Order of Baptism for Willow Lucan Rain, son of James and Kaja Manuel
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The Baptismal Hymn

See this wonder in the making, God himself this child is taking,
As a lamb safe in His keeping, His to be, awake or sleeping.

Miracle each time it happens, As the door to heaven opens,
And the Father beams: "Beloved Heir of gifts a king would covet!"

Far more tender than a mother, Far more caring than a father,
God, into your arms we place them, With your love and peace embrace them.

Here we bring a child of nature, Home we take a newborn creature,
Now God's precious son or daughter, Born again by Word and Water.

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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: God our creator, the resurrection of your Son offers life to all the peoples of earth. By your Holy Spirit, kindle in us the fire of your love, empowering our lives for service and our tongues for praise, 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 God's 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.

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

Acts 2:1-21

Before Jesus ascended into heaven, he told his disciples they would be filled with the Holy Spirit. Now, surrounded by signs of fire, wind, and a variety of languages in their midst, the people were amazed and astonished at Jesus' promise coming true.

To relive this amazing moment of descending diversity, in worship this morning, you will hear a portion of this reading read in other another language as well as English.

¹When the day of Pentecost had come, [the apostles] were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.

³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. ⁵Now there were devout Jews from every nation under heaven living in Jerusalem. ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. ⁷Amazed and

astonished, they asked, “Are not all these who are speaking Galileans? ⁸And how is it that we hear, each of us, in our own native language? ⁹Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.” ¹²All were amazed and perplexed, saying to one another, “What does this mean?” ¹³But others sneered and said, “They are filled with new wine.” ¹⁴But Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. ¹⁵Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. ¹⁶No, this is what was spoken through the prophet Joel: ¹⁷‘In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. ¹⁸Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. ¹⁹And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. ²⁰The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. ²¹Then everyone who calls on the name of the Lord shall be saved.’ ”

L: The word of the Lord.

C: Thanks be to God.

Anthem: (8:30) “Breathe on Me, Breath of God” arr. Fred Bock

*Breathe on me, breath of God; fill me with life anew,
that I may love what Thou dost love and do what Thou wouldst do.*

*Breathe on me, breath of God; so shall I never die,
but live with Thee the perfect life of Thine eternity.
Breathe on me, breath of God, till I am wholly Thine;
until this earthly part of me glows with Thy fire divine.*

Marianne Moran, soloist

(11:00) “I Will Sing With the Spirit” John Rutter

*I will sing with spirit: alleluia.
And I will sing with the understanding also: alleluia.*

Summer Choir

Children's Message

Pastor John Brock

[Stand]

Gospel Procession:

Turn to face the cross as it moves to the midst of God's people

Praise and thanks - giv - ing be to God our
mak - er, source of all bless - ing, prod - i - gal cre -
a - tor. Bap - tized and made your own, now we come be -
fore you, and we a - dore you.

P: The holy gospel according to St. John, beginning with the 14th chapter.

C: **Glory to you, O Lord.**

Gospel Reading

John 14:8-17 [25-27]

Though the disciples struggle with Jesus' nature and identity, they receive the promise that they too will be identified with God and God's mission. Though he must leave them now, Jesus promises the coming of the Advocate whom God will send to comfort and enlighten them.

⁸Philip said to [Jesus,] "Lord, show us the Father, and we will be satisfied." ⁹Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? ¹⁰Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. ¹²Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater

works than these, because I am going to the Father. ¹³I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me for anything, I will do it. ¹⁵"If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and he will give you another Advocate, to be with you forever. ¹⁷This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. [²⁵"I have said these things to you while I am still with you. ²⁶But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. ²⁷Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."]

P: The gospel of the Lord.

C: **Praise to you, O Christ.**

Sing as the procession returns:

Come, Ho - ly Spir - it, come in vis - i -
 ta - tion; you are the truth, our hope, and our sal -
 va - tion. Bap - tize with joy and pow'r, give, O Dove de -
 scend - ing, life nev - er end - ing.

[Sit]

Sermon: "Day of the Lord"

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]

(8:30) Nicene Creed

*The **Creeds** – 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 proclaim either the Apostles’ Creed or the Nicene Creed. The Athanasian Creed is sometimes used on Trinity Sunday. Today we use the 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

*The **Prayers of Intercession** are Jewish in origin. The central concern for prayer in the assembly is for “others,” that is, intercessory prayers. The Prayers of Intercession end the Liturgy of the Word.*

Each petition ends:

A: Hear us, O God.

C: **Your mercy is great.**

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.

The image shows a musical score for a prayer response. It consists of two systems of music. Each system has a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The first system of music is for the first line of lyrics: "Lord, lis-ten to your chil-dren pray-ing, Lord, send your Spir-it in this place;". The second system of music is for the second line of lyrics: "Lord, lis-ten to your chil-dren pray-ing, send us love, send us pow'r, send us grace." The music is written in a simple, accessible style suitable for congregational singing.

✝ 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.

*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.*

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]

Offering

Optional giving methods: 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).

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

[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 the 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. Holy Father,

C: with new gifts you announced the sending of your Spirit. And with new offerings we declare that we would be your holy ones. In your mercy, receive us, and by your grace, use us, that you may sanctify those who are being saved. Through Jesus Christ our Lord. Amen.

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.

The image shows four lines of musical notation in G-clef, 4/4 time, with lyrics underneath. The first line is: "The Lord be with you. And al - so with you." The second line is: "Lift up your hearts. We lift them to the Lord." The third line is: "Let us give thanks to the Lord our God." The fourth line is: "It is right to give our thanks and praise." Each line has a double bar line at the end.

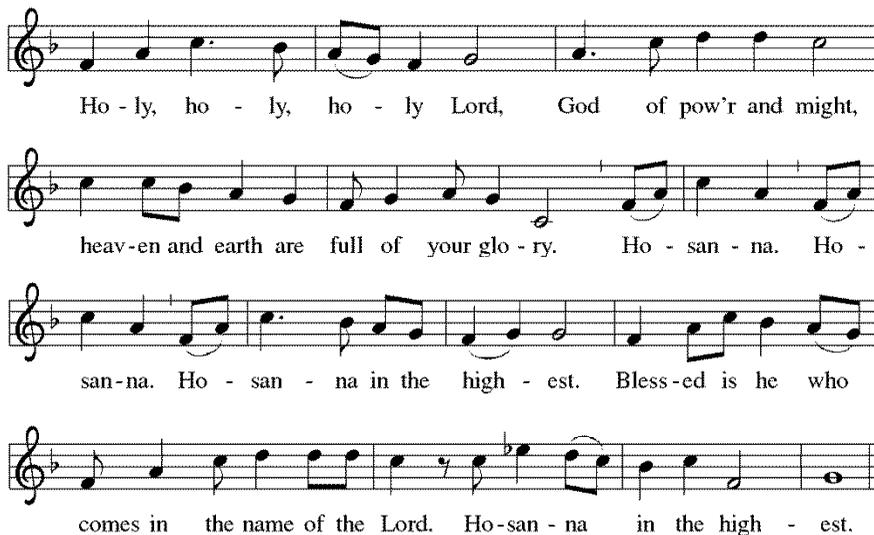
Proper Preface

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

P: God of surprises, your Spirit brooded over the waters at creation... And so we gladly thank you, with angels and archangels and all the company of heaven, singing the hymn of your unending praise:

Sanctus

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'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. 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.

Eucharistic Prayer

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 comfort and strength, we look to your Holy Spirit...

P: Great is the mystery of faith.

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

P: God of dreams and prophecy...that your universe may breathe your breath and be filled with your life anew, that we may love what you love, and do what you would do, Father, Son, and Holy Spirit, ever one God.

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.

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

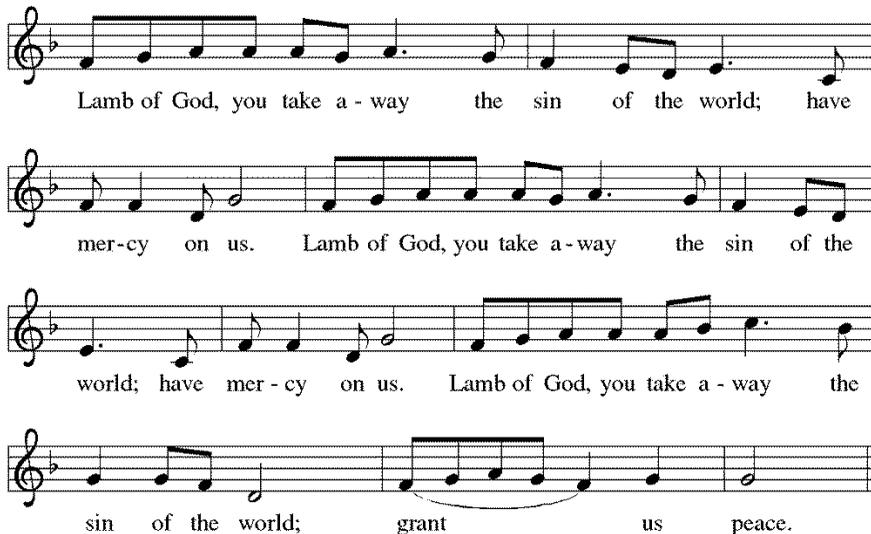
P: Come to the banquet, for all is now ready.

C: Fill us, Lord, with good things.

[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.

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 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 are not 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.

Solo: (8:30) "Breathe on Me, Breath of God"

arr. Fred Bock

*Breathe on me, breath of God; fill me with life anew,
that I may love what Thou dost love and do what Thou wouldst do.*

*Breathe on me, breath of God; so shall I never die,
but live with Thee the perfect life of Thine eternity.*

*Breathe on me, breath of God, till I am wholly Thine;
until this earthly part of me glows with Thy fire divine.*

Marianne Moran, soloist

Communion Hymn: 399

[Stand]

Post Communion Blessing

The **Post Communion Canticle and Prayer** are elements of 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. Lord Jesus Christ, your Sacrament is a common language for every race. With its message of love confirmed and working in us, reverse the scattering of your creatures. We bless you now and evermore.

C: Amen.

P: Gracious Lord, you give your people your Spirit and call us into fellowship with you and one another. Thank you for the gift of your church. Bless us as

we gather for fellowship and food celebrating the future you inspire. In Jesus' name.

C: Amen.

✝ Sending ✝

(11:00) Godspeed for Maine Mission Team

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: At Pentecost, the Spirit of God was poured out upon believers. May the Spirit's flame burn brightly in your hearts.

C: Amen.

P: The wind of the Spirit blows where it wills. May the breath of the Spirit rouse you for life.

C: Amen.

P: Christ said to the disciples, "Receive the Holy Spirit." May you be enlightened and sanctified in his name.

C: Amen.

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

C: Amen.

Sending Hymn No. 403: Like the Murmur of the Dove's Song

BRIDEGROOM

Dismissal

P: Go in peace. The Spirit sends us forth to serve.

C: Thanks be to God.

Postlude: Finale (Lyric Suite)

Alfred Fedak

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Join us next week

+ + +

Pastor Liz Frey

“Who Is God?”

(8:30 and 11:00) Marianne Brock, soloist

(11:00) Summer Choir

worship leaders

Presiding Minister: The Rev. John H. Brock

Preacher: The Rev. Dr. Jack M. Horner

Assisting Minister: (8:30) Jeff Weaver; (11:00) Ron Livingston

Lectors: (8:30) Michele Addams (English), Bob Frymoyer (German); (11:00) Virginia Hine Ely (English), Rolund Freud (New Guinea Enga)

Communion Assistants: (8:30) Kathy Smeal, Michele Addams, Margaret Parker; (11:00) Anne Greenlund, Gregory Woods, Joe and Judy Hunter

Acolyte: (8:30) Elana Kanelos

Crucifer: (11:00) Liam Tauriello

Book Bearer: (11:00) Xandra Bishop

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

Greeters: (8:30) Serena Fedor (head greeter) Linda Penny, Tom and Cheryl Duffalo; (11:00) Ellen Ney (head greeter), Jean Grandon

Ushers: Fred Bohls, George Preble (head ushers), Tim Bollinger, Myrl Busler, George Enney Jr., David Harrington, Gib and Chris Honeysett, Deborah Long, Dave Maser, Janet Miller, Randy Moore, Bill Reed, Vonnie Sadler, Seth Maurer, Rick and Linda Sten, Jason Hancock

Altar Care: Holly Frymoyer, Michele Addams, Joy Snyder, Margaret Parker, Jan LaFaver

Carillonneur: Bill Range

Flower Delivery: Linda Thompson, Rita Townsend

Garden of Eatin': (GOE I) Margaret Parker, John West; (GOE II) Carol Peiffer, Christine and Chris Catherman



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LUTHERAN CHURCH

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www.trinitycamphill.org

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

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

worship notes

Attendance at our worship services last week was 779. 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).

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 her parents Mr. & Mrs. Arlent H. Fenstermaker and grandparents, Mr. & Mrs. William D. Wendler and Mr. & Mrs. Paul Kramer by Joyce F. Grier; My mother Blanche Lauman and in honor of my great-granddaughter Angelina Lees by Robie Hall.

United and empowered to worship, connect, serve.

Trinity Evangelical Lutheran Church

Ministers

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

Staff

Director of Administration – Steven J. Kauffman
Director for Finance – Paul A. Hensel
Ministry Director for Communications – Stephanie G. Maurer
Facilities Manager/Lead Sexton – Erich Sprows

Ministry Director for Music - H. Timothy Koch
Director of Contemporary Music – Debra D. Wilson
Director of Children's Music – Amy L. Koch

Director of Faith Formation – Kelly C. Falck
Director of Youth and Student Ministries – Peter A. Fox
Director of Preschool – Heather F. Rose
Coordinator of Children's Ministry – Danelle Andrews
Administrative Assistant for Ministry – Thomas A. Notestine
Sunday Morning Receptionist – Criss Floray
Evening Receptionists – Lori Anne McBride, Beth Hinkle,
Natalie Fortenbaugh, Zandra Bishop
Sextons – Russell Brown

Congregation Council Members

Dan Drury – <i>President</i>	Matt Bingaman	Jay Killian
Mike Schwalm – <i>Vice-President</i>	Serena Fedor	Dave Rupnik
Ellen Ney – <i>Secretary</i>	Peter Glenn	Debbie Savidge
Jon Andrews	Keith Huntzinger	Anne Stafford

Administrative Committee Chairs

Administration & Personnel – Peter Glenn	Finance – Keith Huntzinger
Property – Jon Andrews	Strategic Planning – Bob Frymoyer

Ministry Team Facilitators

Arts – Mary Haar	Parish Ministry – Donna Sprows
Community Outreach Ministries – Mitzi Jones	Publicity and Comm. – Danelle Andrews
Faith Formation – Serena Fedor	Stewardship – Mike & Jenn Schwalm
Fellowship – Rick Sten	Worship – Jane Killian
IT/AV – Jonathan Lobaugh	Youth – Rob Reed
Missions – Mary Ellen Hettinger	