



**The FIRST
PRESBYTERIAN
CHURCH**
in PHILADELPHIA

est. 1698

**LECTIONARY
MARCH 2016**

MARCH 6

FOURTH SUNDAY IN LENT

Joshua 5:9–12

Psalms 32

2 Corinthians 5:16–21

Luke 15:1–3, 11–32

MARCH 13

FIFTH SUNDAY IN LENT

Isaiah 43:16–21

Psalms 126

Philippians 3:4–14

John 12:1–8

MARCH 20

PALM SUNDAY

Psalms 118:1–2, 19–29

Luke 19:28–40

MARCH 24

MAUNDY THURSDAY

Luke 22:7–53

MARCH 25

GOOD FRIDAY

Mark 14:1–15:47

MARCH 27

RESURRECTION OF THE LORD

Isaiah 65:17–25

Psalms 118:1–2, 14–24

1 Corinthians 15:19–26

Luke 24:1–12

the Messenger

Being Mortal

As you know, we have been reading and discussing Dr. Atul Gawande's recent book, *"Being Mortal,"* in our Sunday morning adult education study during Lent. We've had the benefit of the presence of several of our members who are involved in the field of medicine and bring their own knowledge of this subject to the discussion. Very little could be more appropriate than such a study during a season whose byword is "from dust to dust," but I've also noticed that most of the people attending the class are older. Of course, we all struggle with acknowledging our mortality, putting off all discussion (or even mention) of it until its reality can no longer be denied. I'm certainly as guilty of that as anyone else.

I've been pastor of this church for almost fifteen years, which is a good deal longer than I served in any of my other congregations. Because I have been here for so long, I've seen people (most of all, me) age noticeably. Some who were small children when I first came have gone off to college and are well on their way to adulthood and all its responsibilities, including my own children. Others who were here and very active in the life of this church as young adults have married, moved on, and become leaders in their churches in far flung places. Yet others with whom I worked very closely in my early years here and who have done so much for this church over the years have now slowed down a great deal due to age or illness. Still others, and no small number, have shuffled off this mortal coil entirely and entered the church triumphant after a

lifetime of faithful service to Christ and his church.

My experience working with people of literally all ages has offered me a perspective on life that is at considerable odds with the image of "Life" found all too often these days. By that I mean images that suggest access to some kind of "fountain of youth" that can miraculously hold the ravages of time at bay more or less indefinitely. As if getting older and even death were some kind of unspeakable fate! It's not. It's just life.

—Jesse Garner

• HOLY WEEK SERVICES •

MAUNDY THURSDAY • MARCH 24

The Lord's Supper — 7:00 PM

GOOD FRIDAY • MARCH 25

Choral Performance of

St Mark Passion by JS Bach

Noon — 3:00 PM

EASTER • MARCH 27

Sunrise Vigil — 7:00 AM

the Rev. Drew Harrison preaching

Breakfast — 8:00 AM

Celebration! Worship — 9:00 AM

the Rev. Megan LeCluyse preaching

Festival Eucharist — 11:00 AM

the Rev. Jesse Garner preaching

March 2016 at a Glance

Tuesday, March 1

6:30 pm Finance Committee

Wednesday, March 2

6:30 pm Lenten Wednesdays

Thursday, March 3

6:30 pm Deacons Meeting

Sunday, March 6 — Fourth Sunday in Lent

9:00 am Celebration! Worship (Old Buttonwood Hall)

9:45 am Christian Education

—Adults (Lounge)

—Children & Youth (Cochran Room)

9:45 am Book Study: *Being Mortal* (MacColl Room)

9:45 am Spiritual Direction Group (Whitfield Room)

11:00 am Worship (Sanctuary)

12:15 pm Fellowship (Old Buttonwood Hall)

12:15 pm Young Adult Brunch

Monday, March 7

10:00 am Reading Buddies

11:00 am Congregational Care Group

5:30 pm Worship Committee

Wednesday, March 9

10:00 am Planned Giving Team

6:30 pm Lenten Wednesdays

Thursday, March 10

6:30 pm Session Meeting

Sunday, March 13 — Fifth Sunday in Lent

9:00 am Celebration! Worship (Old Buttonwood Hall)

9:45 am “Meet & Greet” for parents of young children

9:45 am Christian Education

—Adults (Lounge)

—Children & Youth (Cochran Room)

9:45 am Book Study: *Being Mortal* (MacColl Room)

11:00 am Worship (Sanctuary)

12:15 pm Fellowship (Old Buttonwood Hall)

Monday, March 14

10:00 am Reading Buddies

Tuesday, March 15

6:00 pm CE Committee

Wednesday, March 16

6:30 pm Lenten Wednesdays

Thursday, March 17

5:30 pm Membership & Evangelism Committee

Saturday, March 19

6:00 pm Young Adult “Dead of Winter” Party

Sunday, March 20 — Palm Sunday

9:00 am Celebration! Worship (Old Buttonwood Hall)

9:45 am Spiritual Direction Group (Whitfield Room)

10:30 am Ecumenical Service of the Palms (Rittenhouse Square)

11:00 am Worship (Sanctuary)

12:15 pm Fellowship (Old Buttonwood Hall)

Thursday, March 24

7:00 pm Maundy Thursday

Friday, March 25

12:00 pm Good Friday

Sunday, March 27 — Easter

7:00 am Sunrise Service

9:00 am Celebration! Worship (Old Buttonwood Hall)

11:00 am Worship (Sanctuary)

12:15 pm Fellowship (Old Buttonwood Hall)

Monday, March 28

Office closed

10:00 am Reading Buddies

6:30 pm Missions Committee

Wednesday, March 30

7:00 pm Young Adult Bible Study (Cochran Room)

Second Helpings

You might remember that in the Gospel of Matthew, Jesus says to let the children come to him, for the kingdom of heaven belongs to such as these (Matthew 19:14). Recently, I have been reminded by the Celebration service just what Jesus meant. One of the youngest members of First, Jack, absolutely loves communion. He’s only 18 months, but as soon as the bread and cup are on the Table, Jack’s on his way up, ready to take a piece of bread, dip it in the cup, and taste the goodness of God’s love for us.

Watching Jack delights my soul, and for several reasons. First, he’s 18 months, and he already knows how to do it! He’s been attending the Celebration service, and watching the big kids and adults do this every Sunday, and now he is

ready to do it, too. Second, I wish we all ran to the table the way this kid does. It’s like this is the best thing. And it is! Being able to taste and see God’s love for us is an incredible experience that we all should run towards, because it is that good. Finally, Jack takes a second helping, and a third, and well, you get the gist. But that’s okay, because God’s grace is abundant, and there are no limits on how often we can come before our Creator in need of grace, mercy, and love.

Jesus knew that there is much that children have to teach the rest of us, and that they can touch the kingdom of Heaven in ways we lose sight of. Come join us at the Celebration service to see how God might speak to you through some of the youngest of our First family!

—Megan LeCluyse

CE Lenten Programs Continue

LENTEN BOOK STUDY

SUNDAYS DURING LENT @ 9:45 AM THROUGH MARCH 13
(MACCOLL ROOM)

The Lenten book study is centered around Atul Gawande's recent book *Being Mortal*:

Medicine has triumphed in modern times, transforming the dangers of childbirth, injury, and disease from harrowing to manageable. But when it comes to the inescapable realities of aging and death, what medicine can do often runs counter to what it should. Through eye-opening research and gripping stories of his own patients and family, Gawande reveals the suffering this dynamic has produced.

A wonderful panel of medical professionals who are part of our church is facilitating the discussion. Copies of the book are available in the MacColl Room. There's also a [Facebook Study Group](#) serving as an online supplement and forum for those who are unable to participate on Sunday mornings.

LENTEN WEDNESDAYS

WEDNESDAYS DURING LENT THROUGH MARCH 16 @ 6:30 PM

What is the Bible? In our Lenten Wednesday series we're learning what the surprising material history of the Bible tells about what it is, and what it has been. Our series is taught by Philip Webster, who earned his Masters in Theological Studies from Duke University and spent two years at The Hebrew University of Jerusalem. He is now a doctoral candidate at the University of Pennsylvania and is the 2015-16 Erika A. Strauss Teaching Fellow at the Katz Center for Advanced Judaic Studies.

Lenten Wednesdays begin with a simple soup supper, and conclude with a brief evening service. On-street parking is available with placard. Please join us!

For more information, contact Jeffrey Halili (jeffrey.halili@fpcphila.org).

—Jeff Halili

PDA and Syrian Disaster Relief

We are living through the biggest refugee crisis in recorded history. A quarter of a million people have died and millions more have been on the move since the war began in 2011. Unlike the newsreels of old, these refugees are not the ragged and poorly educated masses. These are some of the best educated people on the planet, caught in a terrible situation. In short, these people could be you or me.

For those who have made it out, huge ramshackle cities have mushroomed out of the soil in Turkey, Lebanon and Jordan. The Zataari camp is one of these. It has grown from a small facility to a colossus that now holds over 140,000 refugees. It is now Jordan's fourth largest city — a city that was built in the middle of the desert, forcing all supplies to be trucked in. This is an expensive proposition. Zataari requires at least \$500,000 a day for the most basic functions.

The UNHR (United Nations High Commissioner for Refugees) has been swamped and governments have reacted slowly. This leaves churches to pull up the slack. PDA (Presbyterian Disaster Assistance) has been in the midst of the effort, providing services through two partners: the Evangelical Synod and ACT (Action by Churches Together).

First Church's Missions Committee has directed congregational funds to support this work, but in view of the tremendous need, we thought many individual members and friends of First Church might be interested in providing additional support. We recommend that you contribute

through PDA; it's convenient to make a contribution to PDA via its website: pda.pcusa.org/situation/syria. Click on "Donate Now" to use the online form. After selecting your gift amount be sure to check the box for "This is a donation from a presbytery, congregation or group" and type in "First Presbyterian Church in Philadelphia." If you prefer to mail a check, send it to Presbyterian Church (USA), P.O. Box 643700 Pittsburgh, PA 15264-3700, and write the number DR000081 in the memo portion of the check. That assures your donation will help the people affected by this disaster.

Thank you!

—Bruce Rapsher for The Mission Committee

New Member Classes a Success

OUR NEW MEMBER CLASSES held on Sunday mornings in January, and the one-day class in February were well attended. First Church now has six new members! Be sure to check the April issue of *The Messenger* to learn about the new members of the First Church family!

Anyone interested in learning about membership can contact Rev. Drew Harrison (drew.harrison@fpcphila.org).

Bach's Apocryphal St. Mark Passion — A Phantom?

On March 25th, Good Friday, the Chancel Choir of First Church will undertake a performance of Bach's *St. Mark Passion* — as we did with the *St. John Passion* two years ago. St Mark, you say? Didn't know he set that Gospel to music!

The truth of the matter is that, while we know he did indeed set the Mark Gospel and performed it on Good Friday in 1731, the music has been long lost. Fortunately, the complete libretto survives. There have been various attempts at reconstructing this piece over the years — it bears similari-

ties to the *St. John Passion* in the required forces and length. The performing edition we will be using was made by Dr. Simon Heighes in 1995; it represents probably the most "authentic" version of a dozen or more various reconstructions. We are excited to offer this monumental piece of detective work this year, with Jeffrey Halili as the Evangelist and Brian Chu as Jesus. I hope the following essay about the Markus Passion will whet your appetite for what will be *passionate* and spiritual musical journey.

— Andrew Senn

An Essay on the Markus Passion

The tradition of performing the Gospel accounts of Christ's arrest, trial, crucifixion, and burial with music and with various actors is well-documented even before the Reformation. Initially, the texts were recited in Latin and in the guise of Gregorian chant, yet very soon polyphonic sections were interpolated into the liturgical celebration of the Passion of Christ. Little by little, these practices developed into the genre of the responsorial passion, which was quickly taken up by Protestantism and became a fixed part of the liturgy of Holy Week, not least in the Leipzig of Bach's day. The oratorical passion, which was accompanied by instruments and complemented the biblical accounts with church hymns and free poetry in recitatives and arias, began to develop alongside the responsorial passion from the mid-seventeenth century. Viewed critically because of its resemblance of theatrical practices, this genre was first performed in Leipzig in 1717 when audiences were confronted with Georg Philipp Telemann's setting of the Passion by Barthold Heinrich Brookes at the Neue Kirche. The work's success and its repeated performances ultimately swayed the town's main churches to adopt this practice.

Two passion settings by Johann Sebastian Bach survive unto the present day: one according to the Gospel of St Matthew, which received its premiere performance at St Thomas Leipzig in 1727, and one according to the Gospel of St John, performed for the first time at the church of St

Nikolai in 1724. Yet what about the other two evangelists, Mark and Luke? Was Bach not interested in them? Considering Bach's tremendous workload as cantor at St Thomas, in which role he was expected to compose sacred works for every Sunday of the year as well as for major feast days, one could easily explain the lack of further passion settings. In fact, however, his obituary speaks of no fewer than five Passion settings! The performance of a Passion according to St Mark, based on a libretto presumed to have been by Friedrich Henrici (alias Picander), is attested for March 23rd, 1731: the poet wrote the 'texts for the Passion setting according to St Mark the Evangelist on Good Friday 1731.' Although there is no mention of a composer, the same holds true of Bach's St Matthew Passion. Whereas the text of this Passion according to St Mark survives, its music is now lost. Might it still be hidden away in some remote archive? Even in the early twentieth century, Antonio Vivaldi was thought to have composed only secular instrumental music. Only when a comprehensive collection of sketches and manuscripts in his hand was discovered did Vivaldi's renown as a composer of stunning sacred music take flight.

Numerous musicologists and researchers did not want to wait until the much-desired rediscovery of Bach's other passion settings, and began to reconstruct the St Mark Passion in particular — a truly exciting task which required the scholars to transport themselves back to the time

of Bach, and even into his way of feeling and thinking. Though the music was lost, at least the libretto survived as a guiding compass. The conductor Ton Koopman, one of the many to reconstruct Bach's St Mark Passion, describes his approach very vividly: "during my work, I imagined being one of Bach's pupils, whom the master had given the following task in their composition classes: here is a text book; set it to music, using as much as possible from the works I have composed to date. If there is something you can't find, then devise your own music."

One has, of course, to make do with the material that survives so long as the original remains lost. Yet "make do with" is more than a simple understatement! Bach wrote so many chorales and arias that anyone who, like Koopman, set out to be Bach's pupil would not have found it too difficult to invent a "new" passion — especially since Bach himself frequently drew from his previous compositions in many works, the magnificent B-minor Mass among them.

"Strongly aware that no reconstruction of a lost work by Bach can ever match what the composer himself once wrote, it is nonetheless a worthwhile endeavor to attempt to listen to his compositions in new contexts and frameworks of sound time and again, approaching Bach from a new angle," the Bach scholar Christoph Wolff is certain. This motto also guided Simon Heighes who

turned to yet another St Mark Passion in 1995: that by Reinhard Keiser, of which Bach himself had made a copy. Documents also attest to performances of this work under the direction of Bach at Weimar and Leipzig.

Following an idea voiced by Andor Gommers, Heighes borrowed the recitatives and turba (or, crowd) choruses from Keiser's work for his reconstruction. The latter's setting, however, opens only with the march to the Mount of Olives (Mark 14, 26) — twenty-five verses after Picander's libretto! So Heighes began to set the missing Bible verses to his own music. The other arias are borrowings from cantata BWV 204 ("Ich bin mir vergnügt") and a version of the St John Passion. The St Matthew Passion, too, was used by Heighes: the first part of both works is concluded by a chorale fantasia ("Ich will hier bei dir stehen").

Most scholars agree that the St Mark Passion was probably composed by using pre-existing compositions, the so called *parody* technique: Wilhelm Rust, cantor at St Thomas between 1880 and 1892 and collaborator to the first complete Bach edition, discovered interesting parallels regarding meter and rhyme in the texts of the St Mark Passion and the funerary ode of BWV 198 ("Lass Fürstin, lass noch einen Strahl"). In the alto aria "Falsche Welt dein schmeichelnd Küssen" of the St Mark Passion, the Bach scholar Friedrich Smend likewise uncovered significant formal similarities to the aria "Wider-

stehe doch der Sünde" from the eponymous cantata BWV 54. The present reconstruction of the St Mark Passion was thus designed entirely in the spirit of the great cantor of St Thomas, for Heighes here parodies the master of parody: by adapting choruses and arias from a number of Bach cantatas (BWV 45, 57, 75, 135, and 176) to the texts by Picander, this setting undoubtedly retains more of the work's authentic character than earlier reconstructions.

In turn, a number of movements from the St Mark Passion later found their way into Bach's other vocal works, most prominently into his Christmas Oratorio. The musicologist Sven Hiemke, moreover, has detected most of the sixteen church songs embedded in the St Mark Passion in diverse collections of chorales prepared by Bach. Along with the fact that, as cantor at St Thomas, Bach was responsible for the performance of passion settings, these findings strengthen the suggestion that he was indeed also the author of the lost St Mark Passion. Historical documentation from Leipzig shows that in addition to his own Passion settings according to St John, St Matthew, and – it appears – St Mark, Bach performed appropriate oratorios by Keiser and Handel, as well as works of now unknown authorship. Since the two Gospels of St Matthew and St Mark are closely related, their musical settings too share an identical structure: the first part narrates the

Last Supper and the arrest of Christ; the sermon is followed by the depiction of Christ's trial, crucifixion, death and burial. Christoph Wolff's comparison of the numbers of choruses, arias, and chorales in Bach's three Passions according to St John, St Matthew, and St Mark reveals interesting details: while the St John Passion has a total of ten choruses and arias, the St Matthew Passion has seventeen, but the St Mark Passion has only eight; in contrast, the latter's sixteenth chorales give it a higher density of song settings compared to thirteen in the St Matthew Passion and only eleven in the St John Passion. These numbers, Wolff argues, reflect the significantly different characters of the three works.

Be that as it may: perhaps the St Mark Passion sounds slightly unfamiliar today also because the performance tradition of the present confronts audiences almost exclusively with Bach's Passions according to St John and St Matthew, only rarely performing other works. As Christoph Wolff succinctly notes, attempts such as this one "again and again increase the awe inspired by Bach's stunning greatness, and also the lamentation of those pieces lost to history." The reconstruction of Bach's St Mark Passion by Simon Heighes is a rewarding attempt to make this loss bearable.

—Jan-Geert Wolff

Penn's Village Pilots Health Pals

A few months ago, Penn's Village began a pilot program called "Health Pals" in which trained volunteers assist members in navigating the health care system by accompanying them on doctors' visits, taking notes during visits, reviewing instructions and assisting with scheduling future appointments. The Health Pals program also provides support to the spouses/partners and children of participants by providing an extra set of hands in transportation to appointments and an extra set of ears during visits with doctors.

Health Pals is about to reach our goal of 10 participants for the pilot program, including five new Villagers (as we call our full-service members) with significant and complex health issues. These 10 participants are supported by five volunteers. We are grateful for support from the Transition

Network in launching this program and for a partnership with Centennial Healthcare Services in providing home delivery of prescriptions, educational programs and in-home vaccinations and immunizations.

For further information, check out our website: www.pennsvillage.org.



An Invitation to Group Spiritual Direction

For the past two years, a group of members and friends of First Church have joined together twice a month on Sunday mornings at 9:45 in a small room on the lower level of the church to participate in group spiritual direction, led by parish associate Barbara Chaapel.

Spiritual direction is an ancient discipline of the church that some say goes back to Jesus' conversation with the disciples on the Road to Emmaus in Luke. It is essentially a relationship between Christian disciples and a teacher or guide, with the goal of helping people recognize Christ and grow in awareness of God's grace and presence in everyday life, both in ordinary events and in specific difficulties or joys. The spiritual director helps participants learn to recognize God's "still, small voice," and encourages a growing intimacy with God and with one another in creative and life-affirming ways.

Our circle is sometimes as few as seven, sometimes as large as eighteen, with 27 folks having participated overall. We begin in silence around a centering table, then listen to music, share guided reflection on scripture or poetry or the writing of spiritual leaders, and share together, as we are comfortable, where we find God in our lives. In addition to words, the Word of God surrounds and speaks to us in silence, music, colorful fabrics, candles, photographs, things of the natural world. Our meetings are marked by respect for each participant, deep listening to each other and for God, and holding each other and the world in prayer.

This spring the group will meet on **February 21, March 6, March 20, April 10, April 24, May 3, and May 22**. We are always open and welcoming to new group members. If you have questions, speak with Barbara.

Here is what some members of the group say about the experience:

"It is an intimate space where we pause from the busyness of the week to see God through texts, music, and prayer. I especially enjoyed a recent session where we shared our own baptism experiences, looked at scripture, and remembered our baptism by taking a piece of sea glass from a bowl of water as a symbol of the healing power of Christ."—**Laura Flippin**

"Having never participated in group spiritual direction, I wasn't sure what to expect. At the first meeting, we were welcomed into the quiet and inviting room that has been dedicated to this use. Barbara's thoughtful guidance through music, Bible verses, poetry, and silence set the scene for us to share, if we wished, and offered a new way to get to know and appreciate other members and friends of the congregation."—**Kay Keenze**

"I find that when I attend the Spiritual Direction sessions, scripture has a deeper meaning for me because we explore it with additional sacred texts. Just as important for me, I find that I leave to go to the worship service in a much more peaceful state than when I first arrived to church."—**Susy Christensen**

*A tucked-away gentle space, welcoming.
Flickering candle on shawl draped table, illuminating.
Guitar or piano strains, soothing.
Contemplative souls, meditating, questioning, sharing, praying.
God's infinite grace, sustaining.
Invitation to Group Spiritual Direction Experience, beckoning.
Won't you join us?*

—**Noble Thompson**

—*Barbara Chaapel*

DAY OF SPIRITUAL REFLECTION

On Saturday, February 20, the Worship Committee sponsored a Day of Reflection as part of our spiritual journey of Lent. It provided a special opportunity for members and friends of the congregation to share

prayer, quiet meditation, contemplation of scripture, music and singing, and to experience some of the spiritual practices of the Christian life.



MEMBER NEWS

Births

JADEN MATTHEW HIGGINS was born on January 29 to **Matt and Alissa Higgins**.

Deaths

RUTH BANKERT GILMORE, a long-time member of First Church, died on January 3 of this year at the age of 90 in Hollidaysburg, Pennsylvania, where she was born and lived the last years of her life. Ruth moved to Philadelphia in the 1950s and worked at Presbyterian Hospital. She joined First Church in March 1957, and was married here in 1965 to Francis Gilmore by the Rev. J. Ernest Somerville. Ruth was an active and very faithful member of the church until Francis' death in 2008, when she returned to Hollidaysburg to live with her sister.



Margarite Vallery celebrated her 93rd birthday with Reading Buddies on February 8. Margarite's birthday was February 11.



We now have a family trio in the Chancel Choir, having recently welcomed Jessica Halili (daughter of Jeffrey and Jennifer).

Easter Flower Dedications

In accordance with our long-standing tradition at First Church, we decorate the sanctuary for Easter by giving glory to God and remembering loved ones through contributions for flowers. To make a donation, please complete this form with your dedication and leave it in the donation box in the church office along with your check. (There is no designated amount.) The dedications will be published in the bulletin on Easter Sunday.

PLEASE DO NOT ENCLOSE CASH. Make checks payable to "First Presbyterian Church" and note "Easter Flowers" in the memo line. PLEASE SUBMIT ALL RESPONSES BY PALM SUNDAY (MARCH 20).

Your Name: _____

E-mail/Phone: _____ Check enclosed: _____

Dedication (please circle) In Memory/In Honor of _____

Inquiries can be referred to: Gudrun von Auenmueller (philagva@verizon.net).

The First Presbyterian Church

IN THE CITY OF PHILADELPHIA

201 South 21st Street • Philadelphia, PA 19103
215-567-0532 fax: 215-567-7697 • fpcphila.org

CHURCH STAFF

Rev. Jesse B. Garner, Minister

Mr. Michael S. Rotolo, Seminary Intern

Rev. Megan LeClyuse, Celebration Team Leader

Rev. Drew Harrison, Membership and
Congregational Care Director

The Rev. Barbara A. Chaapel, Parish Associate

The Rev. Kenneth Ross, Parish Associate

The Rev. Herbert D. Valentine, Parish Associate

Mr. Andrew Senn, Director of Music & Organist

Ms. Gwendolyn Scott, Church Administrator

COMMITTEES OF SESSION

BUDGET & STEWARDSHIP • Dave Huting, Chair

CHRISTIAN EDUCATION • Jeffrey Halili, Chair

MEMBERSHIP & EVANGELISM • Larry Slagle, Chair

MISSIONS • Beverly Cowart, Chair

PERSONNEL • Allan Schimmel, Chair

WORSHIP • Bill Leonard, Chair

CHURCH OFFICERS

ELDERS *Class of 2016*

Lisa Hanson, Fran Kraemer,
Bill Leonard, Stella Tsai

Class of 2017

Christina Freeman, Jeff Halili, Larry Slagle,
Suellen Smith, Jim Wilson

Class of 2018

Dave Huting, Jen Johnson, Rebecca Melley,
Allan Schimmel, George Schneider

DEACONS *Class of 2016*

Linda Deis, Jennifer Hsiung, Jim Schreyer,
Evelyn Schwartz, Gudrun von Auenmueller

Class of 2017

Robert Cole, Elena Colon,
Marc Lloyd, Cynthia Olds-Greeley

Class of 2018

Fred Barfoot, Miles Davis,
Cathy Lever, Jean Witmer

TRUSTEES *Class of 2016*

Craig Boddorff, Mike Carl,
Heather Coyne

Class of 2017

Rebekah Horowitz, Tom Lever, Robert Linck,
Cade Massey, Jon Rogers

Class of 2018

Jeanie Boehner, Gary Christensen,
Leila Vaughan, John Witmer

THE MESSENGER

Patti Sassoli, Executive Editor

Owen Robbins, Design Director

Please submit all information for the
April issue of The Messenger to
communications@fpcphila.org by
Friday, March 25th.

Volunteer Opportunities

MANNA, an organization founded by First Church, needs volunteers to help prepare or deliver meals for people with HIV, diabetes, undergoing chemotherapy, or other conditions requiring quality nutrition. Contact Jen Stackhouse, Volunteer Manager at 215-496-2662 ext 138 or volunteers@mannapa.org.

READING BUDDIES volunteers are needed to help children learn to read, and make a friend. Volunteers are needed at First Church and other locations throughout the city. Contact Pat Quigg at readingbuddies@aol.com.

HABITAT FOR HUMANITY'S WEST PHILADELPHIA REPAIR INITIATIVE (WPRI) is an urban ministry that assists homeowners in West Philadelphia with repairs to their homes. The organization needs volunteers. Work can involve painting, installing sheetrock, windows, flooring, carpentry, etc. Volunteers do not need any experience. If you have interest in being a volunteer, please contact the Missions Committee at missions@fpcphila.org.

WINTERSHELTER volunteers are needed to serve meals each Monday evening during the cold weather months at Trinity Memorial Church, 22nd & Spruce Streets. Contact Suellen Smith (suellen.smith@fpcphila.org).

URBAN TREE CONNECTION (UTC) is a nonprofit organization that engages children and adults from some of Philadelphia's most disadvantaged neighborhoods in community-based, urban-greening projects. Visit urbantreeconnection.org or contact Bruce Rapsher at utc@fpcphila.com.

PENN'S VILLAGE, an aging-in-place program for Central Philadelphia seniors, needs volunteers for driving, friendly visiting, light household tasks, administrative and technical assistance, and committee work. Call 215-925-7333, email info@pennsvillage.org or visit www.pennsvillage.org.

THE UNIVERSITY CITY HOSPITALITY COALITION (UCHC) provides hot meals to anyone in need on Monday, Wednesday, Thursday, Friday and, during the academic year, Sundays, at sites in the University City area. Volunteers to serve meals are needed during the summer and academic breaks, when students are not available. In addition, First Church sponsors quarterly casserole "blitzes," in which we prepare 30-40 casseroles to be served at UCHC meals. These typically occur on the first Saturday of February, May, August and November, but check the bulletin for announcements. Contact Beverly Cowart at missions@fpcphila.com.

CELEBRATION! A WORSHIP SERVICE



Sundays 9 am in Old Buttonwood Hall
(enter at 21st Street)



Like us on our [fan page](#) or join our [fellowship group](#).