



ARTS @ HOLY TRINITY

Procession
of Advent
**Lessons
& Carols**

12.2.2022
7:30 P.M.

Savior of the Nations, Come: An Advent/Christmas Hymn Festival

by Michael Burkhardt
with readings from scripture and
the writings of Dietrich Bonhoeffer

Hymn: *Lost in the Night*

Finnish Song
Tr. Olav Lee, b. 1859, *alt.*

LOST IN THE NIGHT
a Finnish folk tune



Choir: 1. Lost in the night do the peo - ple yet lan - guish
Choir: 2. Must we be vain - ly a - wait - ing the mor - row?
Choir: 3. Sor - row - ing wan - d'ers, in dark - ness yet dwell - ing,
All: 4. Light o'er the land of the need - y is beam - ing;



Long - ing for morn - ing the dark - ness to van - quish,
Shall those who have light no light let us bor - row,
Dawned has the day of a ra - diance ex - cel - ling,
Riv - ers of life through its des - erts are stream - ing,



Plain - tive - ly heav - ing a sigh full of an - guish.
Giv - ing no heed to our bur - den of sor - row?
Death's dread - ed dark - ness for - ev - er dis - pel - ling.
Bring - ing all peo - ples a Sav - ior re - deem - ing.



Will not day come soon? Will not day come soon?
Will you help us soon? Will you help us soon?
Christ is com - ing soon! Christ is com - ing soon!
Come and save us soon! Come and save us soon!

Handbell Anthem: *Night of Stars*

Bruce W. Tippet

Organ Voluntary: *Andante* from *Pastorale in F-Dur*, BWV 590

J. S. Bach

A Litany for Advent

O Lord Jesus, you are WISDOM:
Savior of the nations, come.
Come, and teach us.

O Lord Jesus, you are RULER:
Savior of the nations, come.
Guide us with your mighty arm.

O Lord Jesus, you are the BRANCH OF JESSE:
Savior of the nations, come.
Renew our faith in your promises.

O Lord Jesus, you are the KEY OF HEAVEN:
Savior of the nations, come.
Open our hearts to receive you.

O Lord Jesus, you are the DAYSPRING:
Savior of the nations, come.
Shine into the darkness of our lives.

O Lord Jesus, you are the KING:
Savior of the nations, come.
Make us one family in your name.

O Lord Jesus, you are EMMANUEL:
Savior of the nations, come.
Be with us now and evermore. Amen.

Processional Hymn: *Oh, Come, Oh, Come, Emmanuel*

All stand.

Latin Hymn, 12th cent.
Tr. John M. Neale, 1818-66, *alt.*

VENI EMMANUEL
a 15th cent. French Processional



Choir: 1. *Oh, come, oh, come, Em - man - u - el,*
 Trebles: 2. *Oh, come, our Wis - dom from on high,*
 Men: 3. *Oh, come, oh, come, our Lord of might,*
 Choir: 4. *Oh, come, O Rod of Jes - se's stem,*
 All: 5. *Oh, come, O Key of Da - vid, come,*
 Organ: 6. *Oh, come, our Day - spring from on high,*
 All: 7. *Oh, come, De - sire of na - tions, bind*



And ran - som cap - tive Is - ra - el,
 Who or - dered all things might - i - ly;
 Who to your tribes on Si - nai's height
 From ev - 'ry foe de - liv - er them
 And o - pen wide our heav'n - ly home;
 And cheer us by your draw - ing nigh;
 In one the hearts of hu - man - kind;



That mourns in lone - ly ex - ile here
 To us the path of knowl - edge show,
 In an - cient times gave ho - ly law,
 That trust your might - y pow'r to save;
 Make safe the way that leads on high,
 Dis - perse the gloom - y clouds of night,
 Oh, bid our sad di - vi - sions cease,



Un - til the Son of God ap - pear.
 And teach us in her ways to go.
 In cloud and maj - es - ty and awe.
 Bring them in vic - t'ry through the grave.
 And close the path to mis - er - y.
 And death's dark shad - ows put to flight.
 And be your - self our King of Peace.



Re - joice! Re - joice! Em - man - u - el
 Re - joice! Re - joice! Em - man - u - el
 Re - joice! Re - joice! Em - man - u - el
 Re - joice! Re - joice! Em - man - u - el
 Re - joice! Re - joice! Em - man - u - el
 Re - joice! Re - joice! Em - man - u - el
 Re - joice! Re - joice! Em - man - u - el



Shall come to you, O Is - ra - el!
 Shall come to you, O Is - ra - el!
 Shall come to you, O Is - ra - el!
 Shall come to you, O Is - ra - el!
 Shall come to you, O Is - ra - el!
 Shall come to you, O Is - ra - el!
 Shall come to you, O Is - ra - el!

Be seated.

Reading: *A Woman's Passionate Song*

Hymn: *My Soul Gives Glory to My God*

At stanza 4, women sing first; men begin the stanza when women reach #2.

Luke 1:46-55

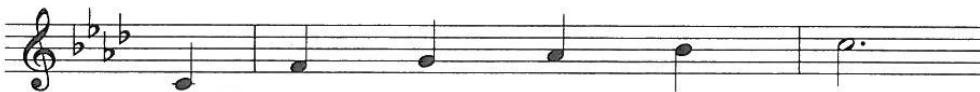
Para. Miriam Therese Winter, b. 1938

CONSOLATION (MORNING SONG)

Wyeth's *Repository of Sacred Music*, Part 2, 1813



All: 1. My soul gives glo - ry to my God.
All: 2. My God has done great things for me:
Choir: 3. *From age to age, to all who fear,*
All in Canon: 4. Love casts the might - y from their thrones,
All: 5. Praise God, whose lov - ing cov - e - nant



My heart pours out its praise.
 Yes, ho - ly is God's Name.
Such mer - cy love im - parts,
 Pro - motes the in - se - cure,
 Sup - ports those in dis - tress,



God lift - ed up my low - li - ness
 All peo - ple will de - clare me blessed,
Dis - pens - ing jus - tice far and near,
 Leaves hun - gry spir - its sat - is - fied,
 Re - mem - ber - ing past prom - is - es



In man - y mar - vel - ous ways.
 And bless - ings they shall claim.
Dis - miss - ing self - ish hearts.
 The rich seem sud - den - ly poor.
 With pre - sent faith - ful - ness.

Reading: *Celebrating Advent*

Hymn: *Savior of the Nations, Come*

Latin Hymn *attr.* St. Ambrose, 340-397
German Vers. Martin Luther, 1483-1546
Tr. William Reynolds, 1812-76, *alt.*

NUN KOMM, DER HEIDEN HEILAND
from *Erfurt Enchiridia*, 1524
Based on a 12th/13th cent. plainsong



Choir: 1. Sav - ior of the na - tions, come;
All: 2. Not by hu - man flesh and blood;
Trebles: 3. Won - drous birth! O won - drous Child
Men: 4. From the Fa - ther's throne he came
All: 5. Praise to God the Fa - ther sing,



Vir - gin's Son, make here your home.
By the Spir - it of our God
Of the vir - gin un - de - filed!
And as - cend - ed to the same,
Praise to God the Son, our King,



Mar - vel now, O heav'n and earth,
Was the Word of God made flesh—
Though by all the world dis - owned,
Cap - tive lead - ing death and hell—
Praise to God the Spir - it be



That the Lord chose such a birth.
Wom - an's off - spring, pure and fresh.
Yet to be in heav'n en - throned.
High the song of tri - umph swell!
Ev - er and e - ter - nal - ly.

Reading: *One Single Name*

Hymn: *Hark! The Herald Angels Sing*

All stand at the conclusion of the introduction.

Charles Wesley, 1707-88, *alt.*

MEHNDELSSOHN
by Felix Mendelssohn, 1809-47



All: 1. Hark! The her - ald an - gels sing, "Glo - ry to the
Choir: 2. Christ, by high - est heav'n a - dored; Christ, the ev - er -
All: 3. Hail the heav'n-born Prince of Peace! Hail the Sun of



new - born King; Peace on earth and mer - cy mild,
last - ing Lord! Late in time be - hold him come,
Righ - teous - ness! Light and life to all he brings,



God and sin - ners rec - on - ciled!" Joy - ful, all ye
Off - spring of a vir - gin's womb. Veiled in flesh the
Ris'n with heal - ing in his wings. Mild he lays his



na - tions, rise; Join the tri - umph of the skies; With th' an -
God-head see; Hail th' in-car-nate De - i - ty, Pleased in
glo - ry by, Born that we no more may die, Born to



gel - ic hosts pro - claim, "Christ is born in Beth - le - hem!"
flesh with us to dwell, Je - sus, our Em - man - u - el.
raise us from the earth, Born to give us sec - ond birth.



Hark! The her - ald an - gels sing, "Glo - ry to the new-born King!"
Hark! The her - ald an - gels sing, "Glo - ry to the new-born King!"
Hark! The her - ald an - gels sing, "Glo - ry to the new-born King!"

Be seated.

Reading: *The Turning Around of All Things*



Hymn: *Lo, How a Rose E'er Blooming*

St. 1-2, German, 15th cent.

Tr. Theodore Baker, 1851-1934


St. 3, Friedrich Layritz, 1808-59

Tr. H. R. K. Spaeth, 1845-1925

ES IST EIN ROSE

from *Alte Catholische Geistliche Kirchengesäng*, Cologne, 1599

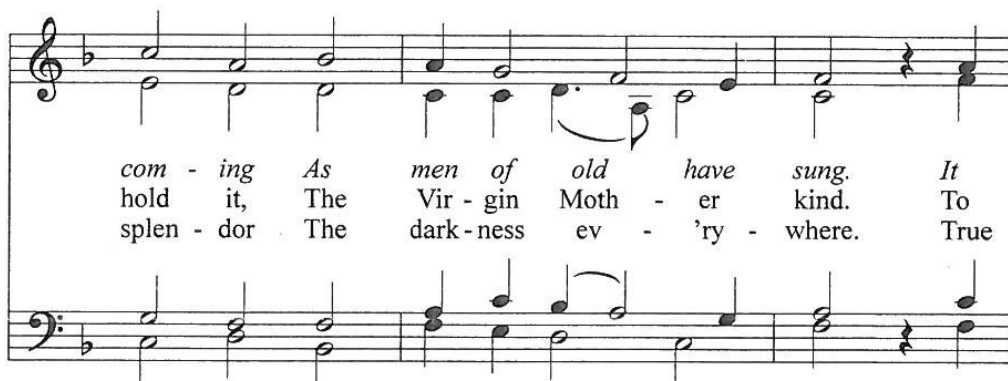
Harmonization by Michael Praetorius, ca. 1572-1621



Choir: 1. Lo, how a rose e'er bloom - ing From
 SATB: 2. I - sai - ah 'twas fore - told it, The
 Unison: 3. This flow'r, whose fra - grance ten - der With



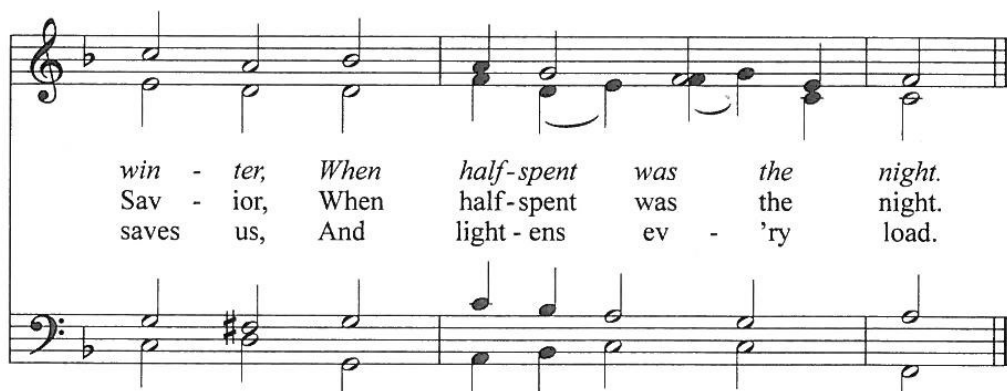
ten - der stem hath sprung! Of Jes - se's lin - eage
 Rose I have in mind, With Mar - y we be -
 sweet - ness fills the air, Dis - pels with glo - rious



com - ing As men of old have sung. It
 hold it, The Vir - gin Moth - er kind. To
 splen - dor The dark - ness ev - 'ry - where. True



came, a flow - 'ret bright, A - mid the cold of
 show God's love a - right, She bore to us a
 man, yet ver - y God, From sin and death now



win - ter, When half-spent was the night.
 Sav - ior, When half-spent was the night.
 saves us, And light - ens ev - 'ry load.



Reading: *Everything Past and Everything Future*

Hymn: *He Comes to Us as One Unknown*

Timothy Dudley-Smith, b. 1926

REPTON
by C. H. H. Parry, 1848-1918, *alt.*



Choir: 1. He comes to us as one un - known, A
Choir: 2. He comes when souls in si - lence lie And
Trebles: 3. He comes to us in sound of seas, The
Men: 4. He comes in love as once he came By
All: 5. He comes in truth when faith is grown; Be -



breath un - seen, un - heard; As though with - in a
thoughts of day de - part; Half - seen up - on the
o - cean's fume and foam; Yet small and still up -
flesh and blood and birth; To bear with - in our
lieved, o - beyed, a - dored: The Christ in all the



heart of stone, Or shriv - eled seed in dark - ness sown, A
in - ward eye, A fall - ing star a - cross the sky Of
on the breeze, A wind that stirs the tops of trees, A
mor - tal frame A life, a death, a sav - ing Name, For
scrip - tures shown, As yet un - seen, but not un - known, Our



pulse of be - ing stirred, A pulse of be - ing stirred.
night with - in the heart, Of night with - in the heart.
voice to call us home, A voice to call us home.
ev - 'ry child of earth, For ev - 'ry child of earth.
Sav - ior and our Lord, Our Sav - ior and our Lord.

Reading: *God is a God of Bearing*

Anthem: *Rejoice! Rejoice! The Savior Comes*

Rejoice, rejoice, the Savior comes, the Savior promised long; let every heart prepare a throne and every voice a song. He comes the prisoners to release, in evil bondage held. The gates of brass before him burst, the iron fetters yield. He comes the broken heart to bind, the bleeding soul to cure, and with the treasures of God's grace to bless the humble poor. Our glad hosannas, Prince of Peace, your welcome shall proclaim, and heaven's eternal arches ring with your beloved name.

Hymn: *The King of Glory*

All stand at the conclusion of the introduction.

Willard Jabusch

KING OF GLORY
an Israeli folk melody

Refrain



All: The King of glo - ry comes, the na - tion re - joic - es.



O - pen the gates be - fore him, lift up your voic - es.



Cantor: 1. Who is the King of glo - ry; how shall we call him?

Men: 2. In all of Gal - i - lee, in cit - y or vil - lage,

Trebles: 3. Sing then of Da - vid's Son, our Sav - ior and broth - er;

All: 4. He gave his life for us, the pledge of sal - va - tion,

All: 5. He con - quered sin and death; he tru - ly has ris - en.



Trebles: He is Em - man - u - el, the prom - ised of a - ges.
He goes a - mong his peo - ple cur - ing their ill - ness.
In all of Gal - i - lee was nev - er an - oth - er.
He took up - on him - self the sins of the na - tion.
And he will share with us his heav - en - ly vi - sion.

Be seated.

Reading: *Prince of Peace*

Hymn: *Comfort, Comfort Now My People*

Johann Olearius, 1611-84

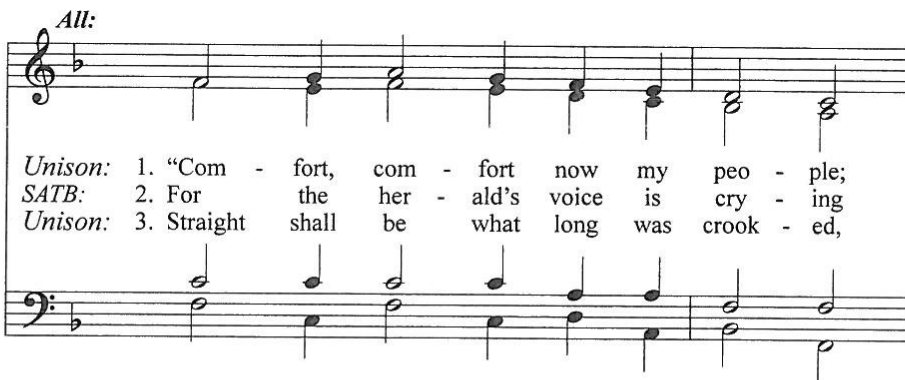
Tr: Catherine Winkworth, 1829-78, *alt.*

FREU DICH SEHR

from *Trente quatre pseumes de David*, Geneva, 1551

Harm. by Claude Goudimel, ca. 1514-72

All:



Unison: 1. "Com - fort, com - fort now my peo - ple;
SATB: 2. For the her - ald's voice is cry - ing
Unison: 3. Straight shall be what long was crook - ed,



Tell of peace!" So says our God.
In the des - ert far and near,
And the rough - er plac - es plain!



Com - fort those who sit in dark - ness
Call - ing us to true re - pen - tance
Let your hearts be true and hum - ble,

Mourn - ing un - der sor - row's load.
 Since the King - dom now is here.
 As be - fits God's ho - ly reign!

To God's peo - ple now pro - claim That God's par - don
 Oh, that warn - ing cry o - bey! Now pre - pare for
 For the glo - ry of the Lord Now on earth is

waits for them! Tell them that their war is
 God a way! Let the val - leys rise to
 shed a - broad, And all flesh shall see the

o - ver; God will reign in peace for - ev - er!
 meet him, And the hills bow down to greet him.
 to - ken That God's word is nev - er bro - ken.

Reading: *Those Who Go to the Manger*

Hymn: *Joy to the World*

All stand at the conclusion of the introduction.

Issac Watts, 1674-1748
Psalms of David, 1719

ANTIOCH
by G. F. Handel, 1685-1759
adapt. by Lowell Mason, 1792-1872

All:

The musical score is written for SATB and Unison voices. It begins with an 'All:' introduction. The first system of lyrics is: SATB: 1. Joy to the world, the Lord is come! Let SATB: 2. Joy to the earth, the Sav - ior reigns! Let Unison: 3. No more let sins and sor - rows grow, Nor Unison: 4. He rules the world with truth and grace, And. The second system of lyrics is: earth re - ceive its King; Let ev - 'ry all their songs em - ploy While fields and thorns in - fest the ground; He comes to makes the na - tions prove The glo - ries. The third system of lyrics is: heart pre - pare him room, And floods, rocks, hills, and plains Re - make his bless - ings flow Far of his righ - teous - ness, And. The score includes a final 'And' at the end of the third system.

SATB: 1. Joy to the world, the Lord is come! Let
SATB: 2. Joy to the earth, the Sav - ior reigns! Let
Unison: 3. No more let sins and sor - rows grow, Nor
Unison: 4. He rules the world with truth and grace, And

earth re - ceive its King; Let ev - 'ry
all their songs em - ploy While fields and
thorns in - fest the ground; He comes to
makes the na - tions prove The glo - ries

heart pre - pare him room, And
floods, rocks, hills, and plains Re -
make his bless - ings flow Far
of his righ - teous - ness, And

heav'n and na - ture sing, And
 peat the sound - ing joy, Re -
 as the curse is found, Far
 won - ders of his love, And

1. And heav'n and na - ture
 2. Re - peat the sound - ing

heav'n and na - ture sing, And
 peat the sound - ing joy, Re -
 as the curse is found, Far
 won - ders of his love, and

sing, And
 joy, Re - heav'n and na - ture
 the sound - ing

heav'n, and heav'n and na - ture sing.
 peat, re - peat the sound - ing joy.
 as, far as the curse is found.
 won - ders, won - ders of his love.

sing, And heav'n and na - ture sing.
 joy, Re - peat the sound - ing joy.

***All are welcome to a festive reception
in the Fellowship Hall (on the lower level).***

***Our thanks to all who contributed
to this time of fellowship and refreshment.***

Handbell Choir

Frederica Cohen, Brad Crock, Amy Indorf, Jennifer Keller, Hannah Miller,
Hayley Phillips, Sonya Nagle, Cathy Snelson, John Stefanik, Jacquie Wert,
Rich Williams

Vocal Choir

Sopranos: Connie Archbold, Emily Hall, Hannah Miller, Renee Ruchotzke,
Dottie Wise, Deb Zudell-Dickey
Altos: Jennie Adams, Frederica Cohen, Dana Eckert, Diann Jenkins,
Marissa Pezzuolo, Hayley Phillips
Tenors: Rick Slevira, Marshall Thomas, Dick Willett
Basses: Tom Baumgardner, Will Bowers, Brad Crock, John Guran,
Howie Hall, Randy Ruchotzke

Readers

Katie and Amanda Archbold, Harriet Moxon, Gregg Loesch, Nan Riemenschneider,
Bob Keener, Greg Mitchhart, The Rev. James Eckert, The Rev. Lor Breyley,
The Rev. Becki Verbridge

Brass Ensemble

Frederica Cohen, Kathleen Duncan, Tim Riley, Nicole Scafidi, Tim Shaffer

Orff Instrumentalists

Harriet, Joe and Joy Moxon

Percussionist

Joe Moxon

Organist

Deacon Linda Kempke

Choir Director

Deacon Ruth Anderson

Reception Pianist

Guytano Parks

BIOGRAPHY

Dietrich Bonhoeffer, 1906-1945

The life and work of Dietrich Bonhoeffer is both intriguing and inspiring to people of all denominational backgrounds. Even though he only lived 39 years, his writings, sermons, and life of faith in witness to Christ Jesus has had a monumental impact on the Church at large.

Born in Berlin in 1906, Bonhoeffer grew up a prodigy and, at the early age of 14, declared to his relatively nonreligious family his desire to study theology and to serve as a pastor. By the age of 21, he had received his doctorate in theology from Tübingen University in Berlin. His doctoral dissertation centered on the idea of what it means to be a “communion of saints,” and that communities of believers should be at the heart of the faith journey. He later studied for a year at Union Theological Seminary in New York City, where he experienced first-hand both the spirituality of African-Americans and their fight for civil rights, furthering his ideas of a faith community.

In 1931 he returned to Berlin to teach, and watched several colleagues and Christians succumb to the nationalist ideas of the Third Reich. He served as pastor, teacher, and theologian during one of the most difficult times in history for church leaders. In 1933 he helped form the “Confessing Church,” breaking away from the Evangelical Church after it had added the “Aryan Clause” to its confession. In response to Hitler being named “Führer,” the Confessing Church announced that it believed that there could be only one “Führer”, or leader for the Church, and that leader was Christ. Bonhoeffer helped establish an underground seminary after sympathizing pastors were expelled from the state church’s seminaries. Two of Bonhoeffer’s best-known books, *The Cost of Discipleship* and *Life Together* were written during this time of religious persecution.

In 1939 Bonhoeffer returned to New York and Union Theological Seminary in order to escape the trouble in Germany and to avoid being drafted into military service. After a month of intense spiritual turmoil regarding his decision to leave the dangers of his native land, his overwhelming concern for the people left behind won out. Accepting what he knew to be God’s will, Bonhoeffer returned to Germany just before war broke out.

Because of his many international contacts, Bonhoeffer helped pass information to aid the resistance movement and to aid several Jews in escaping the country. In time, he concluded that Hitler needed to be removed and became involved in a plot to assassinate him. The plan was discovered, and he was arrested in April of 1943.

Bonhoeffer spent the last two years of his life in prison. Two books of letters, written to a friend and to his fiancé, have been published as *Letters and Papers from Prison* and *Love Letters from Cell 92*. One of the letters written to his parents during his first Christmas as a prisoner described how much more meaningful this season had become for him, the surroundings of the very first Christmas being fairly similar to his own. His letter related that when a prisoner to sin believes and knows that Christ came to suffer and die for him, he has been made part of the community of faith that breaks down all barriers, and prison walls become meaningless.

In the spring of 1945, Bonhoeffer was removed from prison and was taken to Flossenbürg, an extermination camp. With only three weeks remaining before American forces were to liberate Flossenbürg, Bonhoeffer was executed. The tree from which he was hanged still stands and bears a plaque that reads: *Dietrich Bonhoeffer, a witness to Jesus Christ among his brethren.*

Acknowledgements

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HISTORY OF THE HOLY TRINITY ORGAN

In 1914, Holy Trinity Lutheran Church built its present building on North Prospect Street. The organ was a gift of the Seiberling family in memory of their parents, Mr. and Mrs. J.F. Seiberling, charter members of this congregation. It was built by the M.P. Moeller Organ Company of Hagerstown, Maryland, and dedicated December 13, 1914. The instrument was composed of 44 ranks of pipes and was considered one of the finest organs of its day. It incorporated all the latest advances in its construction, and its tonal palette was very much in line with the tonal qualities popular at the time.

In the mid-1950s, it became apparent that the instrument was in need of replacement or major rebuilding. The congregation engaged Dr. William Barnes, probably the most famous organ architect of his day. On his recommendation, the organ was redesigned and rebuilt by the Reuter Organ Company of Lawrence, Kansas, incorporating some of the principles of the movement that was taking shape at the time to return to more classical organ building. The tonal design of the organ was restructured and the rebuilt organ specification now included 47 ranks of pipes.

Between 1970 and 1973, eight ranks of pipes and a new three-manual console were installed by the Schantz Organ Company of Orville, Ohio. The pipework continued to move in the direction of a more classical sound. By the early 1980s, it again became apparent that the organ was in need of evaluation, due in large part to problems with the heating system and some water damage. A task force was formed to study and evaluate the problems and make a recommendation. They engaged Thomas E. Gieschen of Concordia College, River Forest, Illinois, as a consultant. In his report, Dr. Gieschen recommended that the organ be rebuilt rather than be replaced, primarily because of the expense of the pipework. The Berghaus Organ Company of Bellwood, Illinois, was awarded the contract. Dr. Gieschen and Leonard Berghaus worked to ensure that the instrument would be designed in as classic a manner as possible.

While in fact the organ was rebuilt, from a technical point of view, it could be considered a new instrument. The major work on the organ included gutting the chambers, removing the screen of dummy pipes, rebuilding and rescaling most of the retained pipes, installing new slider chests, and completely revoicing the instrument. The Choir division was changed to a Positiv. Twenty-nine ranks of new pipework were added.

Renovations and maintenance continue under the care of Leek Pipe Organ Company of Berea, Ohio.

2022-23 Underwriters

We are grateful for these initial gifts in our 2022-23 season.

Benefactors (\$1,000 +)

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John Guran

In memory of Linda S. Lease Guran

Laurel Guran Kellett

In memory of Andrew and Mary Guran

Alexa Sandmann

In memory of Dr. John (Jack) F. Ahern

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Dr. Marshall Thomas

John & Sandy Hamilton

In memory of their parents and son Christopher

Bonnie Palmer

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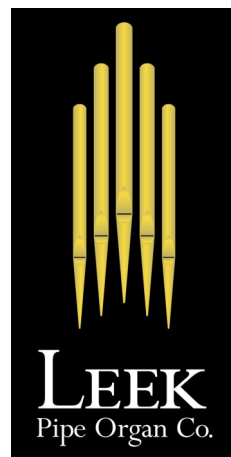
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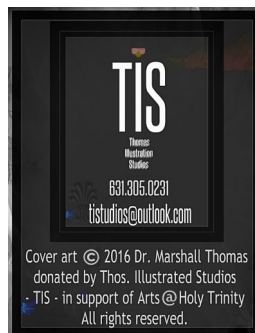
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Arts @ Holy Trinity

2022-2023 Free Concert Series

...Upcoming Events...

Sunday, February 19, 4:00pm: **Bengisu Gokce Quartet ***

Bengisu Gokce, violin

Nacho Gonzalez Nappa, guitar

Anastassiya Petrova, piano

George Lernis, drums/percussion

Sunday, March 12, 4:00pm: **Alice McAllister Tillman**, soprano
with **Maurice Draughn**, pianist/harpist **

Sunday, May 21, 4:00pm: **Bruce Neswick**, organ **

A hymn festival including local vocalists and instrumentalists

* Includes a limited-seating 'Meet-the-Artists' Patron Meal.
For details and reserved meal tickets, visit: artsholytrinity.org

** Includes outreach events in our community

Please share your contact information if you want to be added to our mailing list
and entered into our series drawings. (*Please print.*)

Name: _____ Email: _____

Arts @ Holy Trinity Audience Survey: *Lessons & Carols*

*Complete and submit this survey to enter a drawing for
two free tickets to our Mardi Gras Meet-the-Artists Meal.*

Our concerts are supported in part by generous donations from foundations and corporate sponsors. Please help us honor our grant reporting agreements by providing some demographic and psychographic information. *Your responses will be shared anonymously, and your contact details will not be shared with any other entity.*

Please tear out this page upon completion and hand it to an usher as you leave,



mail it to Holy Trinity, or place it in the offering plate.

Thank you for your feedback!

1. How did you see/hear this concert?

- ☐ In person
- ☐ Via live stream (please specify)
 - ☐ Arts @ Holy Trinity's website
 - ☐ Facebook
 - ☐ YouTube
- ☐ Online the week following the concert (please specify)
 - ☐ Arts @ Holy Trinity's website
 - ☐ Facebook
 - ☐ YouTube

2. How did you hear about Arts @ Holy Trinity?

- ☐ Email
- ☐ Social media (specify) _____
- ☐ Online ad (specify) _____
- ☐ Word of Mouth
- ☐ Library flier/brochure (location) _____
- ☐ Print ad (specify) _____
- ☐ Other: _____

3. Would you recommend attending an Arts @ HT concert to a friend/colleague?

☐ Yes ☐ I don't think so.

4. When did you first see/hear an Arts @ Holy Trinity concert?

☐ This is my first experience with the series.

☐ 2021-2022 ☐ 2020-2021 ☐ 2019-2020 ☐ Prior to 2019

5. What is your home zip code? _____

6. What is your age?

☐ Under 18 ☐ 18-35 ☐ 35-55

☐ 55-70 ☐ 70+ ☐ Prefer not to answer

7. I identify as (select all that apply):

☐ Indigenous/American Indian/Alaska native

☐ Asian

☐ Black/African American

☐ Hispanic/Latinx

☐ Native Hawaiian/other Pacific Islander

☐ White/Caucasian

☐ Other: _____

☐ Prefer not to answer

8. I identify as:

☐ Female

☐ Male

☐ Non-binary

☐ Other: _____

☐ Prefer not to answer

9. Educational level completed:

☐ high school ☐ some college

☐ college degree

☐ graduate or professional degree

☐ other: _____

10. Which other arts do you support?

☐ dance

☐ theatre

☐ literary readings

☐ fine arts

☐ applied arts

☐ film/video/photo

☐ I would like to receive invitations to attend Meet-the-Artists meals.

Please share your thoughts about how we might strengthen our series.

*Please give your survey to an usher or mail to: Holy Trinity Lutheran Church,
50 N. Prospect St., Akron, OH 44304*

Welcome to **Holy Trinity Lutheran Church**

Worship with Us ...

If you are looking for a place to worship, we invite you to our Service of Word and Sacrament on Sundays at 9:30am. Other special worship services are held seasonally. You can join us in-person or via live-stream at holytrinityakron.org, Facebook Live, or YouTube.

Grow with Us ...

If you are looking for a place to grow in your faith, we offer a variety of gatherings and studies — in-person and on-line --designed to nurture us spiritually, including: Morning Devotions, Bible Studies, LIFT, Coffee & Conversation, Faith5 Check-In, Hike & Seek, and Book Club, as well as a variety of resources you can use at home. Please visit our website or Facebook page for details about current offerings.

Lead with Us ...

If you are looking for a place to share your musical gifts, we provide choral and instrumental opportunities, including: Trinity Choir, Trinity Bell Choir, a Brass Ensemble, and a Drum Circle. Please contact Deacon Ruth Anderson, Director of Music Ministries, at randerson@holytrinityakron.org for details.

Serve with Us ...

If you are looking for ways to serve your neighbor, Holy Trinity is committed to community outreach, including: DLM Food and Resources, Robinson Community Learning Center, as well as other local, national, and global efforts.



For more information, visit us at www.holytrinityakron.org, like us on Facebook, or email us at info@holytrinityakron.org and we'll add you to our weekly email newsletter.

Worship with Us This Christmas

Christmas Eve, 7:00 pm (prelude at 6:45): Candlelight carol service of Holy Communion
Christmas Day, 9:30 am: Carol service of the Word.

...Our Staff...

Interim Pastor	Becki Verbridge
Dir. of Faith Formation	Rachel Núñez
Dir. of Music Ministries	Ruth Anderson
Financial Secretary	Jim Minisall
DLM Director	Darlene Anderson-Katz
Communications Coord.	Sandy DeLuca
Parish Secretary	Annmarie Demko
Maintenance Coord.	Bruce Mansour
Sexton	Vince Simmons

...Our Worship and Music Team...

Co-Chairs: Frederica Cohen, Ron Nockengost
Lesli Eisenhart, Deb Ickes, Molly Phelps, Dan Seiberling, Jacquie Wert
Deacon Ruth Anderson, Rev. Becki Verbridge

...Our Artists-in-Residence...

Les Délices: <https://lesdelices.org/>



**HOLY TRINITY
LUTHERAN CHURCH**

50 N. Prospect St., Akron, Ohio 44304

www.holytrinityakron.org

Email: info@holytrinityakron.org

Facebook: www.facebook.com/artsatht/

