

Given And Shed  
For You...



Ruthfred Lutheran Church

# Welcome to Ruthfred Lutheran Church!

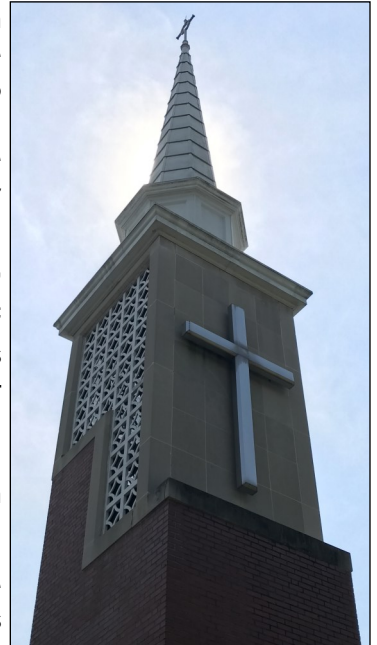
Member of the Association of Free Lutheran Congregations ([www.aflc.org](http://www.aflc.org))

**We are delighted to have you with us today as we gather to  
worship the Lord Jesus Christ.**

If you are visiting, we are glad you are here! Whether you are visiting from out of town, seeking a new church home, or for any other reason, thank you for choosing to worship with us. We would love to get in touch with you. Please fill out your contact information in the red folder at the end of your pew, or fill out the information on the back cover of this bulletin, and place it in an offering basket.

## About Us:

- ♦ Since her opening service on Christmas Eve in 1948 and her charter the following year, Ruthfred Lutheran Church has been a congregation rooted in the conviction that the Bible is inspired by God, living and active, capable to produce faith in its hearers, and true and faithful in all its parts. As such, our preaching and teaching aim to be faithful to its correct interpretation and is central to our worship of God.
- ♦ Our Divine Service, called the “Common Service,” possesses a rich history that stems from the early days of the Lutheran Reformation. It is centered upon God’s Word, and proclaims the realities of God’s abundant grace in Jesus Christ from its start to its close. If this is a new form of worship for you, this bulletin will serve as a welcome companion. The order of service begins on page 3.
- ♦ The Divine Service begins as our organist begins the Prelude. When the music starts, please quiet your hearts as you prayerfully prepare for worship.



Our cover is a paper cut, or *scherenschnitte*, created specially for our church by our very own Kathryn Carr. The artwork will reflect liturgical and Ruthfred-specific themes that occur throughout the year.

# The Divine Service of the Word

Maundy Thursday, April 6, 2023

## Prelude:

### **"In Spite of Himself"**

(M. Heard) (7:30 only)

Guitar and vocals:  
*Mark Arelt, Jason Buzon, Peggy Glasser, and Donna Weighley*

### **"Suite of Passion Hymns"**

(W. Held)

### **The Opening Hymn:**

### **"'Tis Midnight, and on Olive's Brow"**

(AMB #85)

(Please stand as we join our hearts in song)

1 'Tis mid-night, and on Ol - ive's brow The star is dimmed that  
2 'Tis mid-night, and from all re - moved The Sav - ior wres - tles  
3 'Tis mid-night, and for oth - ers' guilt The Man of Sor - rows  
4 'Tis mid-night, and from e - ther - plains Is borne the song that

late - ly shone: 'Tis mid - night; in the gar - den  
lone with fears; E'en that dis - ci - ple whom He  
weeps in blood; Yet He that hath in an - guish  
an - gels know; Un - heard by mor - tals are the

now The suf - f'ring Sav - ior prays a - lone.  
loved Heeds not His Mas - ter's grief and tears.  
knelt Is not for - sak - en by His God.  
strains That sweet - ly soothe the Sav - ior's woe.

Text: William Bingham Tappan, 1794-1849  
Tune: William B. Bradbury, 1816-1868

OLIVE'S BROW  
LM

The “invocation” is Latin for “call upon.” In the Invocation we remember our baptism and acknowledge God as our Father. We are reminded that through Christ’s name we have access to the Father’s throne by the Holy Spirit. Because we are children of God, we have the privilege to invite (invoke) God’s presence and blessing upon this service of “divine liturgy” in which we receive the Work of God through His Word and Spirit, and also in which we offer up to God our praise as an act of worship. *Hebrews 10:19-25; 13:15; Ephesians 2:18*

Lent is a season where we are invited to examine ourselves. When we do we find that we are confronted with our sinfulness. As we begin our worship of Him, we come to Him together, and in the quietness of our own hearts, asking for His forgiveness, knowing that because of Christ, He gladly grants it. (1 John 1:9)

The Absolution is based upon God’s instruction in Luke 24:47 that repentance and the forgiveness of sins should be widely proclaimed in the name of Jesus. (See also 1 John. 1:9).

## **The Call to Worship and Invocation**

Pastor (P): We open this service in the name of the Father, and of the Son, and of the Holy Spirit.

**Congregation (C): Amen**

## **The Order for Public Confession** (SBH, p. 247)

**C: Almighty God, unto 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 Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ, Thy Son our Lord, Amen.**

P: Let us humbly kneel, and make confession unto God, imploring His forgiveness through Jesus Christ our Lord.

**C: O God, our heavenly Father, I confess unto Thee that I have grievously sinned against Thee in many ways; not only by outward transgressions, but also by secret thoughts and desires which I cannot fully understand, but which are all known unto Thee. I do earnestly repent, and am heartily sorry for these my offenses, and I beseech Thee of Thy great goodness to have mercy upon me, and for the sake of Thy dear Son, Jesus Christ our Lord, to forgive my sins, and graciously to help my infirmities. Amen.**

## **The Absolution, Admonition & Blessing**

P: Almighty God, our heavenly Father, hath had mercy upon us, and for the sake of the sufferings, death, and resurrection of His dear Son, Jesus Christ our Lord, forgiveth us all our sins. As a Minister of the Church of Christ, and by His authority, I therefore declare unto you who do truly repent and believe in Him, the entire forgiveness of all your sins. In the Name of the Father, and of the Son, and of the Holy Ghost.

P: On the other hand, by the same authority, I declare unto the impenitent and unbelieving, that so long as they continue in their impenitence, God hath not forgiven their sins, and will assuredly visit their iniquities upon them, if they turn not from their evil ways, and come to true repentance and faith in Christ, ere the day of grace be ended.

P: The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.

**C: Amen**

“Introit” means “to enter into,” and is a responsive reading meant to lead God’s forgiven children into the worship of Him. The words are from Scripture, and relate to the theme of the day in the liturgical calendar.

God’s chief means of extending His grace to His children is through His Word. Hearing it and learning it are central to His proper worship.

**The Introit** (Read Responsively; Please stand)

P: God forbid that I should glory.

**C: Save in the Cross of our Lord Jesus Christ. In Him is salvation, life and resurrection from the dead.**

P: By Him we are redeemed and set at liberty. God be merciful to us, and bless us.

**C: And cause His face to shine upon us.** (Galatians 6:14; Psalm 67:1)

**The Gloria Patri** (Sung in Unison; SBH p. 17)

**Glorify be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning is now and ever shall be, world without end. Amen.**

**Old Testament Lesson:** Exodus 12:1-12 (NASB)

<sup>1</sup> Now the LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup> “This month shall be the beginning of months for you; it is to be the first month of the year to you. <sup>3</sup> Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household. <sup>4</sup> Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons *in them*; according to what each man should eat, you are to divide the lamb. <sup>5</sup> Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. <sup>6</sup> You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. <sup>7</sup> Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. <sup>8</sup> They shall eat the flesh that *same* night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. <sup>9</sup> Do not eat any of it raw or boiled at all with water, but rather roasted with fire, *both* its head and its legs along with its entrails. <sup>10</sup> And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. <sup>11</sup> Now you shall eat it in this manner: *with* your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’s Passover. <sup>12</sup> For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD.

**The Epistle Lesson:** Hebrews 9:11-22 (NASB)

<sup>11</sup> But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; <sup>12</sup> and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. <sup>13</sup> For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance. <sup>16</sup> For where a covenant is, there must of necessity be the death of the one who made it. <sup>17</sup> For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives. <sup>18</sup> Therefore even the first *covenant* was not inaugurated without blood. <sup>19</sup> For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup> saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU." <sup>21</sup> And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. <sup>22</sup> And according to the Law, *one may* almost *say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

The "Gradual" (Latin for *step*) is a liturgical reading bridging the readings of the epistle and the Gospel. It is comprised of Scripture, mostly the Psalms.

**The Gradual:**

Christ has humbled himself and become obedient unto death, even the death of the Cross. Wherefore God also has highly exalted Him and given Him a Name which is above every name. (Philippians 2: 8-9)

*Following the Gradual reading, the congregation shall sing:*

**The Sentence for Lent**

***Christ hath humbled himself, and become obedient unto death: even the death of the Cross.***

**The Holy Gospel Reading: John 13:31-35** (NASB)

The Congregation shall rise and sing, “**Glory be to Thee, O Lord.**”

<sup>31</sup> Therefore when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him; <sup>32</sup> if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

<sup>33</sup> Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’ <sup>34</sup> A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. <sup>35</sup> By this all men will know that you are My disciples, if you have love for one another.”

The Congregation shall sing, “**Praise be to Thee, O Christ.**”

**The Confession of Faith:** The Nicene Creed (Confessed in Unison)

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; whose Kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the Life of the world to come.

During the Service of Holy Communion, we confess our faith using the Words of the Nicene Creed.

Though officially adopted a few hundred years after Christ's earthly ministry, the Creed emphasizes the truths that had been taught since the time of the Apostles, namely, that Christ is both fully God and fully man. As such, we are assured that in the person of Jesus Christ, God Himself became like us in every way, yet perfect and without sin; and shed His own Blood and gave His own Body in death so that we could find in Him forgiveness of sin and life eternal.

This creed has been used in worship across denominational lines.

### **The Special Music**

2:00 Mettelise Ziegler—*Come to the Table* (R. Nagy)

7:30 Senior Choir Anthem—*Come to the Table* (R. Nagy)

Come to the table, a place I have made for you.  
You will find me faithful, loving, kind, and true.  
Come now to meet me, and freely I'll share with you.  
Come to the table, come and taste my care for you.

This my body is broken for you.  
Draw near and believe it, receive it in truth.  
Take and eat this my gift fully free.  
Do this to remember me.

Come to the table, the price I have paid for you.  
Only I am able, this and more to do.  
Come now, obey me, and stay with me, all of you.  
Come to the table. Do you know who calls to you?

This my blood I have poured out for you.  
Draw near and believe it, receive it in truth.  
Take and drink...this my gift fully free.  
Do this to remember me.

Come to the table, it's here, I will stay with you.  
You will be enabled, I will pray for you.  
Come now, receive me, believe me, I care for you.  
Come to the table, all is now prepared for you.

### **The Announcements**

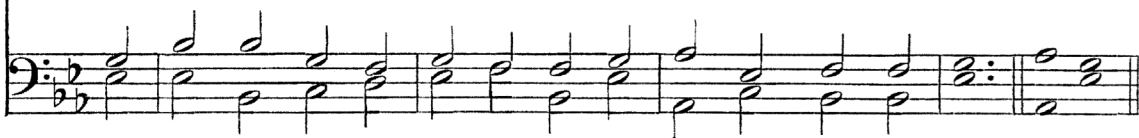
**The Sermon Hymn: "According to Thy Gracious Word" (SBH #266)**



1. Ac - cord - ing to thy gra - cious word, In meek hu - mil - i - ty,
2. Thy Bod - y, bro - ken for my sake, My bread from heaven shall be;
3. Geth - sem - a - ne can I for - get, Or there thy con - flict see,



This will I do, my dy - ing Lord, I will re - mem - ber thee.  
 Thy tes - ta - men - tal cup I take, And thus re - mem - ber thee.  
 Thine ag - o - ny and blood - y sweat, And not re - mem - ber thee? A - men.



- |   |   |
|---|---|
| <p>4 When to the Cross I turn mine eyes,<br/>             And rest on Calvary,<br/>             O Lamb of God, my Sacrifice,<br/>             I must remember thee!</p> | <p>5 Remember thee, and all thy pains,<br/>             And all thy love to me;<br/>             Yea, while a breath, a pulse remains,<br/>             Will I remember thee.</p> |
|---|---|

6 And when these failing lips grow dumb,  
 And mind and memory flee,  
 When thou shalt in thy kingdom come,  
 Jesus, remember me. Amen.

*James Montgomery, 1771-1854*

The sermon is the central focus of our worship, as it is where we hear and learn from God's Word. This year our Lenten sermon series is entitled: "The Passion of Our Lord." We will see the significance for us today of the journey of Christ from the Upper Room the night of his arrest, to the Cross the following day.

**The Sermon:** "His New Commandment: Love Each Other" |

John 31:31-35

**Sermon Notes:**

**The Offertory Response** (Sung in Unison; Please Stand)

**Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.** (Psalm 51:10-12)

**The Service for Communion**

P: The Lord be with you.

**C: And with thy Spirit.**

P: Lift up your hearts.

**C: We lift them up unto the Lord.**

P: Let us give thanks unto the Lord our God.

**C: It is meet and right so to do.**

Today we have the privilege of receiving Holy Communion together. We do not require membership to participate in this. However, we do ask that those coming to receive Communion would be baptized believers in the saving work of Jesus Christ, who are of confirmation age (completed 8th grade), and who are in agreement with the biblical teaching of Christ concerning it.

We believe and teach that Holy Communion is a Sacrament in which we receive the true body and blood of our Lord Jesus Christ in, with, and under the bread and the wine, that it was instituted by Christ himself, and that it is given to us Christians to eat and to drink.

We believe and teach that the benefit for Christians receiving Communion is expressed in the words "given" and "shed for you for the forgiveness of sins" (See Matthew 26:26-29). As described by Martin Luther in his *Small Catechism*, these words show us that "forgiveness of sin, life and salvation" are given to us in Communion.

Luther formulated a list of 20 questions with appropriate responses to guide the believer to prepare their hearts for Communion. We include a selection of those questions on page 13 for the purpose of aiding you in the same way.

## **The Service for Communion** (cont'd)

P: It is truly meet, right, and salutary that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name; ever more praising thee, and saying:

**C: Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.**

## **The Prayer of Thanksgiving**

P: Holy art Thou, Almighty and Merciful God. Our Lord Jesus Christ, in the night in which He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples, saying, take, eat; this is my Body which is given for you; This do in remembrance of Me.

After the same manner also, He took the cup, when He had supped, and, when He had given thanks, He gave it to them, saying, Drink of it all of you, for this cup is the New Testament in my Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

Remembering, therefore, His salutary precept,...

And unto Thee, O God, Father, Son, and Holy Spirit, be all honor and glory in Thy holy Church, world without end. Amen.

## **The Lord's Prayer**

P: 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; Lead us not into temptation, but deliver us from evil;

**C: For Thine is the kingdom and the power and the glory, forever and ever. Amen.**

P: The peace of the Lord be with you alway.

**C: And with thy Spirit.**

## **The Agnus Dei**

**C: O Christ thou Lamb of God, that takest away the sin of the world, have mercy upon us;**

**O Christ thou Lamb of God, that takest away the sin of the world, have mercy upon us;**

**O Christ thou Lamb of God, that takest away the sin of the world, grant us thy peace. Amen.**

## **The Distribution**

*During Communion we shall sing:*

SBH #402—*O Love That Will Not Let Me Go* (see next page)

"O Love That Wilt Not Let Me Go" (SBH #402)

1. O Love that wilt not let me go, I rest my wea-ry  
2. O Light that fol-lowest all my way, I yield my flick-ering

soul in thee; I give thee back the life I owe, That  
torch to thee; My heart re-stores its bor-rowed ray, That

in thine o - cean depths its flow May rich - er, full - er be.  
in thy sun-shine's blaze its day May bright - er, fair - er be.

3 O Joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain.  
And feel the promise is not vain  
That morn shall tearless be.

4 O Cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

*George Matheson, 1842-1906*

*Words and music by permission of Novello and Company, Ltd.*

Do you believe that you are a sinner?

Yes, I believe that I am a sinner.

Are you sorry for your sins?

Yes, I am sorry that I have sinned against God.

Do you desire to be saved?

Yes, such is my desire.

In Whom do you trust?

In my dear Lord, Jesus Christ.

What has Christ done for you that you trust in him?

He died for me and shed his blood for me on the cross for the forgiveness of sins.

Do you believe that the true body and blood of Christ are in the Sacrament?

Yes, I believe it.

What induces you to believe this?

The Word of Christ, "Take, eat this is My body; This is My blood, drink of it all of you."

Why ought we to remember and proclaim His death?

That we may learn to believe that no creature could make satisfaction for our sins but Christ, true God and man; and that we may learn to look with terror at our sins, and to regard them as great indeed, and to find joy and comfort in Him alone, and thus be saved through such faith.

Finally, why do you wish to go to receive Holy Communion?

That I may learn to believe that Christ died for my sin out of great love, as before said; and that I may also learn from Him to love God and my neighbor.

## **The Nunc Dimittis**

**U: Lord now lettest Thou Thy servant depart in peace, according to Thy word; For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; A light to lighten the Gentiles, and the Glory of Thy people Israel. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen.**

## **The Prayer**

P: O give thanks unto the Lord, for He is good.

**C: And His mercy endureth forever**

## **The Closing Prayer** *(after which the congregation shall sing "Amen.")*

P: The Lord be with you.

**C. And with thy spirit**

P: Bless we the Lord.

**C: Thanks be to God.**

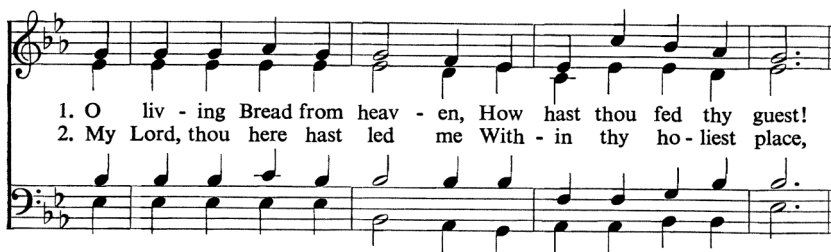
## **The Benediction**

P: Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever.

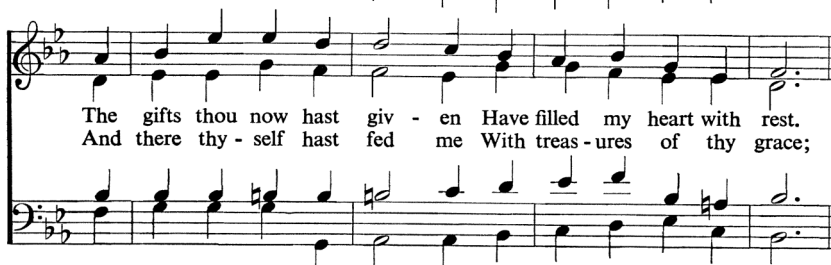
(Hebrews 13:20-21)

**C: Amen**

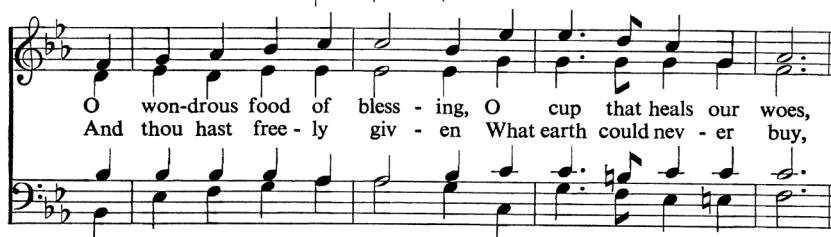
## The Closing Hymn: "O Living Bread from Heaven" (SBH #285)



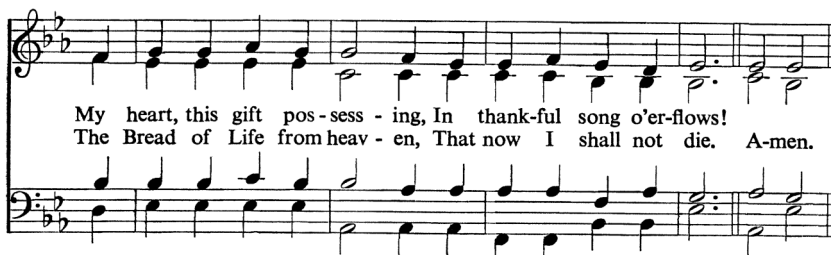
1. O liv - ing Bread from heav - en, How hast thou fed thy guest!  
 2. My Lord, thou here hast led me With - in thy ho - liest place,



The gifts thou now hast giv - en Have filled my heart with rest.  
 And there thy - self hast fed me With treas - ures of thy grace;



O won-drous food of bless - ing, O cup that heals our woes,  
 And thou hast free - ly giv - en What earth could nev - er buy,



My heart, this gift pos - sess - ing, In thank-ful song o'er-flows!  
 The Bread of Life from heav - en, That now I shall not die. A-men.

3 Thou givest all I wanted,  
 The food can death destroy:  
 And thou hast freely granted  
 The cup of endless joy.  
 Ah, Lord, I do not merit  
 The favor thou hast shown,  
 And all my soul and spirit  
 Bow down before thy throne.

4 Lord, grant me that, thus strengthened  
 With heavenly food, while here  
 My course on earth is lengthened,  
 I serve with holy fear;  
 And when thou call'st my spirit  
 To leave this world below,  
 I enter, through thy merit,  
 Where joys unmingled flow. Amen.

*Johann Rist, 1607-67  
 Tr. Catherine Winkworth, 1829-78*

## The Silent Prayer & Chimes

### The Postlude: "My Faith Looks Up to Thee" (P. Karvonen)

**Our Communion Practice:** We do not practice the communion of children who are not instructed and confirmed, but the children are encouraged to come to the altar rail for a family blessing. Please sign a communion card and hand it to the deacon. If you are not a member of a Lutheran Church, please speak to the pastors anytime about communion and its meaning.

## Prayer Requests

Please use this space to let the  
pastors, elders and/or church  
know of your prayer needs.

[illegible]

- 15

## Visiting with us?

Please use this tear-off section to help us get to know a little bit about you and how we may best serve you.

If you have a specific concern or prayer request, please use the space on the other side of this fold.

Date:

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Name:

---

Children:

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Address:

---

Phone (indicate home, cell, etc.)

---

Email:

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I am a/an:

- ☐ 1st-Time Visitor
- ☐ 2nd-Time Visitor
- ☐ Out-of-Town Visitor
- ☐ Regular Attendee

I would like to learn more about:

- ☐ What It Means To Be a Christian
- ☐ Church Membership
- ☐ Ruthfred's Ministries or Groups
- ☐ Ways To Share My Gifts

## Ruthfred Staff

**Rev. Bryce C. McMinn** | Pastor  
(412) 835-7140 (ext. 226)  
[PastorMcMinn@ruthfred.org](mailto:PastorMcMinn@ruthfred.org)

**Melissa Bostaph** | Parish Assistant  
(412) 835-7140 (ext. 225)  
[MelissaBostaph@ruthfred.org](mailto:MelissaBostaph@ruthfred.org)

**Sally Ondrejko** | Office Manager  
(412) 835-7140 (ext. 222)  
[SallyOndrejko@ruthfred.org](mailto:SallyOndrejko@ruthfred.org)

**John Morden** | Accounting Manager  
(412) 835-7140 (ext. 224)  
[JohnMorden@ruthfred.org](mailto:JohnMorden@ruthfred.org)

**Felicia Rieck** | Administrative Assistant  
(412) 835-7140 (ext. 221)  
[FeliciaRieck@ruthfred.org](mailto:FeliciaRieck@ruthfred.org)

**Brian Lyskava** | Custodian

**Andrew Vogel** | Multi-Media Coordinator  
(412) 568-3215  
[AndrewVogel@ruthfred.org](mailto:AndrewVogel@ruthfred.org)

**A. J. Dolence** | Live Stream & Social Media Assistant  
(412) 609-9098  
[DavidCompel@ruthfred.org](mailto:DavidCompel@ruthfred.org)

**Robert Vogel**  
Senior & Bell Choirs

**Frederick Schell**  
Organist

**Essi Efthimiou**  
Interim Organist

**Melissa Manzo**  
Children's Choir

**Erin McMinn** | Interim Preschool Head Teacher  
(412) 835-7140 (ext. 234)  
[Preschool@ruthfred.org](mailto:Preschool@ruthfred.org)

## Ruthfred Lutheran Church

3401 South Park Road  
Bethel Park, Pennsylvania 15102  
Phone: (412) 835-7140  
Email: [ruthfred@ruthfred.org](mailto:ruthfred@ruthfred.org)  
[www.ruthfred.org](http://www.ruthfred.org)