

New Hope Presbyterian Church



Elizabeth Steele Halstead

8:45 a.m. Page 2

11:00 a.m. Page 7

February 10, 2013

WELCOME TO WORSHIP AT NEW HOPE

We are grateful you have joined us today and invite you to participate fully in the worship, education, and mission life of our church.

During Today's Worship

Preparing for worship... Please silence cell phones upon entering the sanctuary. The need may arise for you to exit the service early. If so, please refrain from exiting during prayers, reading of scripture and choral anthems. Natural and appropriate exit points are during congregational hymns or sung responses. Your courtesy is appreciated. Also, as a kindness to fellow worshipers, please do not take flash photos during the worship service.

Large-print bulletins and hearing enhancement equipment are available for ease of worship. An usher will be happy to assist you. At the close of worship, please return the unit to the sound booth at the rear of the sanctuary.

Children are especially welcome in our worship services, because faith is formed by the practices that shape it. Red worship bags for young children (non-readers) and blue bags for older children (readers) may be found on the wall outside the sanctuary. An usher will help you locate one. If you would like a worship bag with your child's name on it, you may fill out a request form on the Welcome Table or call the church office (936.2200). Parents who prefer child care will find the infant nursery on the first floor and the toddler nursery on the lower-level.

Worship Feast, an experience to help elementary-age children develop awareness of God's presence and openness to mystery through a variety of prayer practices, is available during the 11:00 service. Children who wish to participate will be dismissed after the Alleluia.

Congregational Song for worship will come periodically from *Glory to God: The Presbyterian Hymnal Sampler* located in the seatbacks of the chairs. This booklet contains a sampling of the hymns and songs to be included in the forthcoming hymnal to be published by the Presbyterian Church (USA) in the fall of 2013.

Ushering for today's worship: Jim & Debbie Phillips, Michael Black, Joe Seidler and the Generations Faith Family.

Flowers: To the glory of God and in celebration of their 40th wedding anniversary, given by Deryl and Carol Botkin; and to the glory of God, given by Kirk & Deb Garten.

Liturgist: (11:00) Elder Jim Pettit

Last Sunday's Attendance: 233

Acolyte: (8:45) Elizabeth Peterson (11:00) Summer Brennecke

Bible-bearer: Kayla Martinez **Water-bearer:** Lauren Martinez

Sound Booth Technician: (8:45) Joe Petrowsky (11:00) Deb Garten

If You Are New to New Hope

Information about our church can be found at the Welcome Table in the foyer.

New Hope Cares

For pastoral care and to notify the church of illness, hospitalization, or death, please contact the Church Office at 636/936.2200 (office@newhopepc.org). To arrange or home bound Communion, contact Pastor James at cqjames@newhopepc.org or 636/936. 2200 x.11.

ORDER OF SERVICE FOR THE LORD'S DAY

Transfiguration of the Lord

February 10, 2013

8:45 a.m.

THE GATHERING

As the people gather, worshipers greet one another, welcoming newcomers.

Please silence cell phones and pagers.

CALL TO WORSHIP

+ GREETING & ANNOUNCEMENTS

PRELUDE

Prayer of Preparation

The start of the Prelude signals the time to cease talking and enter a period of quiet reflection.

This prayer is offered as an aid to help worshipers center the heart and mind for worship.

Holy God, present in our midst yet beyond all comprehension,
by your light, we see light;
by your healing, we are made whole;
by your mercy, we know your greatness.
Turn your gaze upon our weakness
and show us the way of your love
that we may live with unveiled faces,
through Jesus Christ, who lives and reigns with you and the Holy Spirit,
one God, now and forever. Amen.

+ *DOXOLOGY & OPENING SENTENCES

2 Corinthians 4:6

***Praise God, from whom all blessings flow; Praise God, all creatures here below;
Praise God above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.***

+ *HYMN

All Creatures of Our God and King

Page 13

*THE CONFESSION

Merciful and gracious God,
we bow before your unending compassion,
the measure of our falling short.
We have not loved as you command.
We have not spoken truly.
We have not cared for creation,
including ourselves, according to your will.
What we intend, we have not pursued;
what we mean to avoid, we embrace.
Help us to know the mind of Christ,
that in all thoughts, words, and deeds,
our lives might come to honor you.

Worshippers may reflect on this prayer and offer personal confession in silence.

DECLARATION OF FORGIVENESS

THE PEACE

The peace of our Lord Jesus Christ be with you all.

And also with you.

Greet those around you with: "The peace of Christ be with you," responding, "And also with you."

+ RESPONSE OF PRAISE

Gloria Patri

***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. Amen.***

THE WORD

FIRST SCRIPTURE READING

Exodus 34: 29-35

PSALTER

The Lord Is King, Enthroned in Might

Timothy Dudley-Smith

ELLACOMBE

1 The LORD is king en-throned in might on wings of cher-u-bim;
2 Of old to priests and proph-ets known with trem-bling, fear and awe,
3 O mag-ni - fy the God of grace who hears his peo-ple's cry,
he reigns in hol - i - ness and light, bow down to wor-ship him!
he gave his peo-ple, set in stone, his stat-utes and his law.
and come with songs be-fore his face, ex - alt his name on high!
Be - yond all maj - es - ty and praise his ho - ly name con - fess;
By those who called up - on his name the voice of God was heard,
To see at last, by grace re - stored from sin and all its stains,
the king of ev - er - last - ing days, who rules in right-eous-ness.
his pres-ence shown in cloud and flame when they o-beyed his word.
the ho - ly moun-tain of the Lord where God in glo - ry reigns.

EPISTLE READING
*GOSPEL READING
THE ALLELUIA

2 Corinthians 3: 12 - 4: 2
Luke 9: 28-36

Celtic Alleluia



SERMON

Dr. James

INVITATION TO DISCIPLESHIP

✠ In silent prayer and reflection you may renew the covenant into which you are baptized. If you have not been to the waters of baptism and would like to learn more about this sacrament, Pastor James would welcome the opportunity to speak with you about it.

*THE APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

SACRAMENT OF THE LORD'S SUPPER

THE INVITATION

THE GREAT PRAYER OF THANKSGIVING & THE LORD'S PRAYER

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The prayer continues. After the words, "... who forever sing to the glory of your name:" the congregation sings,

***...Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.***

The prayer continues. After the words, "Great is the mystery of faith," the congregation proclaims,

***...Christ has died;
Christ is risen;
Christ will come again.***

The prayer continues and ends with the Lord's Prayer...

***...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 debts,
as we forgive our debtors;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power,
and the glory, forever. Amen.***

BREAKING OF THE BREAD

Upon extending the bread and cup toward the congregation...

Holy things for holy people.

**Only one is holy, one is Lord:
Jesus Christ to the glory of God.**

COMMUNION OF THE PEOPLE

✠ Please come to the Table at the center and return to your seat by the outside aisles. You may take the bread, dip it into the chalice and partake of both together, or you may partake of the bread and then proceed to partake of the juice from the tray of individual cups.

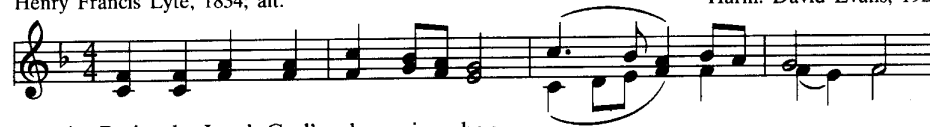
PRAYER AFTER THE MEAL

*HYMN

THE SENDING
Praise the Lord, God's Glories Show

Henry Francis Lyte, 1834; alt.

Robert Williams, 1817
Harm. David Evans, 1927



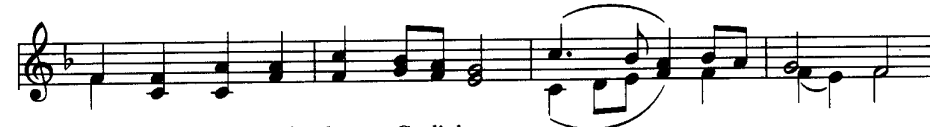
1. Praise the Lord, God's glo - ries show,
2. Earth to heaven and heaven to earth, Al - le - lu - ia!
3. Praise the Lord, great mer - cies trace,



Saints with - in God's courts be - low,
Tell the won - ders, sing God's worth, Al - le - lu - ia!
Praise this prov - i - dence and grace,



An - gels round the throne a - bove,
Age to age and shore to shore, Al - le - lu - ia!
All that God for us has done,



All that see and share God's love.
Praise God, praise for - ev - er - more! Al - le - lu - ia!
All God sends us through the Son.

*CHARGE & BENEDICTION

*POSTLUDE

*All who are able please stand.

+ Those arriving may be seated.



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by your light, we see light;
by your healing, we are made whole;
by your mercy, we know your greatness.
Turn your gaze upon our weakness
and show us the way of your love
that we may live with unveiled faces,
through Jesus Christ, who lives and reigns with you and the Holy Spirit,
one God, now and forever. Amen.

+ *DOXOLOGY & OPENING SENTENCES

2 Corinthians 4:6

***Praise God, from whom all blessings flow; Praise God, all creatures here below;
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All Creatures of Our God and King

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the measure of our falling short.
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We have not spoken truly.
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what we mean to avoid, we embrace.
Help us to know the mind of Christ,
that in all thoughts, words, and deeds,
our lives might come to honor you.

Worshipers may reflect on this prayer and offer personal confession in silence.

DECLARATION OF FORGIVENESS

THE PEACE

The peace of our Lord Jesus Christ be with you all.

And also with you.

Greet those around you with: "The peace of Christ be with you," responding, "And also with you."

+ RESPONSE OF PRAISE

Gloria Patri

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. Amen.

THE WORD

FIRST SCRIPTURE READING

Exodus 34: 29-35

PSALTER

The Lord Is King, Enthroned in Might

Timothy Dudley-Smith

ELLACOMBE



1 The LORD is king en-throned in might on wings of cher-u-bim;
2 Of old to priests and proph-ets known with trem-bling, fear and awe,
3 O mag-ni - fy the God of grace who hears his peo-ple's cry,



he reigns in hol - i - ness and light, bow down to wor-ship him!
he gave his peo-ple, set in stone, his stat-utes and his law.
and come with songs be-fore his face, ex - alt his name on high!



Be - yond all maj - es - ty and praise his ho - ly name con-fess;
By those who called up - on his name the voice of God was heard,
To see at last, by grace re - stored from sin and all its stains,



the king of ev - er - last - ing days, who rules in right-eous-ness.
his pres-ence shown in cloud and flame when they o-beyed his word.
the ho - ly moun-tain of the Lord where God in glo - ry reigns.

EPISTLE READING
*GOSPEL READING
THE ALLELUIA

2 Corinthians 3: 12 - 4: 2
Luke 9: 28-36

Celtic Alleluia



SERMON

Dr. James

ANTHEM

Living Water of Life
Ruth Irvine, mezzo-soprano

David Lantz, III

SACRAMENT OF BAPTISM
PRESENTATION

Carson Jeffrey Locker
Brady Jeffrey Locker
Sons of Jeffrey & Heather Locker

PROFESSION OF FAITH

RENUNCIATIONS

*PROFESSION – *the Apostles' Creed*

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THANKSGIVING OVER THE WATER

THE BAPTISM

LAYING ON OF HANDS

GIVING OF THE LIGHT

WELCOME

...Let us welcome the newly baptized.

**With joy and thanksgiving
we welcome you into Christ's church
to share with us in his ministry,
for we are all one in Christ.**

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

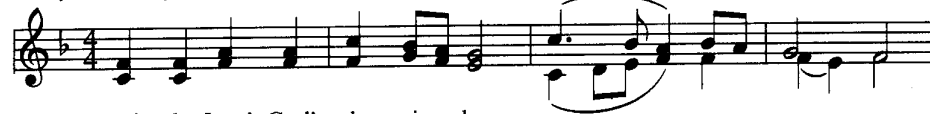
*BURIAL OF THE ALLELUIA

HYMN

Praise the Lord, God's Glories Show

Henry Francis Lyte, 1834; alt.

Robert Williams, 1817
Harm. David Evans, 1927



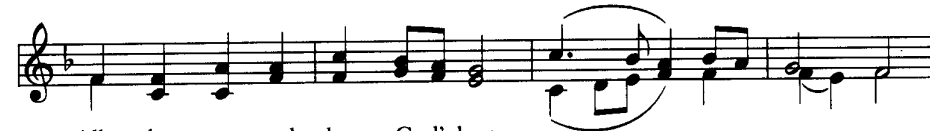
1. Praise the Lord, God's glo - ries show,
 2. Earth to heaven and heaven to earth,
 3. Praise the Lord, great mer - cies trace,
- Al - le - lu - ia!



Saints with - in God's courts be - low,
Tell the won - ders, sing God's worth, Al - le - lu - ia!
Praise this prov - i - dence and grace,



An - gels round the throne a - bove,
Age to age and shore to shore, Al - le - lu - ia!
All that God for us has done,



All that see and share God's love.
Praise God, praise for - ev - er - more! Al - le - lu - ia!
All God sends us through the Son.

The liturgy continues...

PSALTER

Psalm 139, *selections*

O LORD, you have searched me and known me.
You know when I sit down and when I rise up;
you discern my thoughts from far away.
You search out my path and my lying down,
and are acquainted with all my ways.
Even before a word is on my tongue, O LORD,
you know it completely.
You hem me in, behind and before,
and lay your hand upon me...
Where can I go from your spirit?
Or where can I flee from your presence?
If I ascend to heaven, you are there;
if I make my bed in Sheol, you are there.
If I take the wings of the morning
and settle at the farthest limits of the sea,
even there your hand shall lead me,
and your right hand shall hold me fast.
If I say, "Surely the darkness shall cover me,
and the light around me become night,"
even the darkness is not dark to you;
the night is as bright as the day,
for darkness is as light to you...
How weighty to me are your thoughts, O God!
How vast is the sum of them!
I try to count them—they are more than the sand;
I come to the end—I am still with you. Amen.

Congregation: Take the Alleluia from us.

Take down the colors of rejoicing and replace them with purple,
the color of penitence and preparation.

If we are to rise with Christ, we must die to our old selves.

The Alleluia banner is removed and the paraments are changed to purple.

The Alleluia is gone. The colors of joy are put away.
No more shall our hearts sing Alleluia
until that day when our Christ is raised Son of God in power.

We wait and count the days.

Watch and pray.

Watch and pray that we will not enter into temptation.

Watch and pray that we will be found ready when our Christ returns.

PRAYER

*CHARGE & BENEDICTION

We have worshiped our God
and been reminded of all that the Lord has done for us.
Go from this place to share the love of God.

**We have put away the Alleluia,
for there is a time for everything,
and we prepare ourselves for the mystery of Christ's passion.
It is the time to consider the depths of God's love and human sinfulness—
and how God's love is triumphant.**

May the grace of our Lord Jesus Christ,
the love of God and the communion of the Holy Spirit
be with you, this day and forevermore.

Amen.

*CHORAL RESPONSE

Worthy Is the Lamb

*All who are able please stand.

+ Those arriving may be seated.



All Creatures of Our God and King

Francis of Assisi, 1225

Trans. and para. William Henry Draper, c. 1910; alt.

Geistliche Kirchengesäng, 1623; alt.

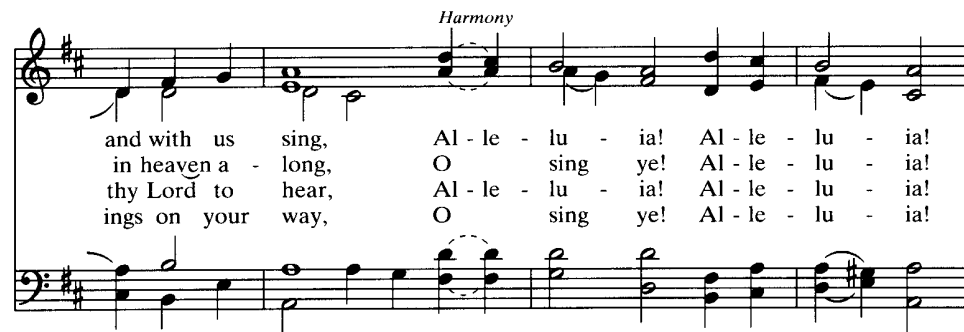
Harm. Ralph Vaughan Williams, 1906

Unison



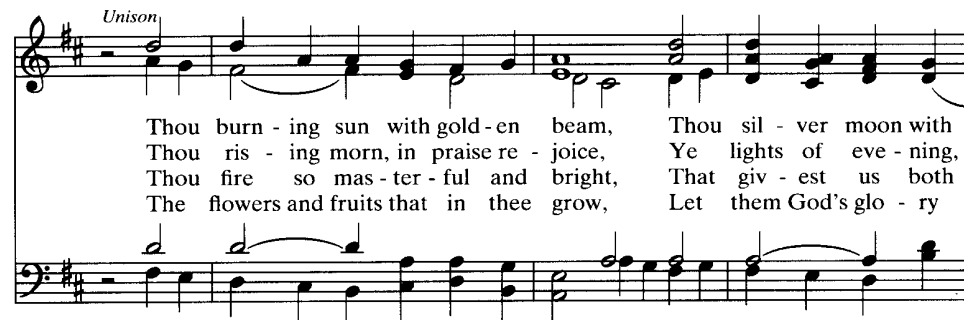
1. All crea-tures of our God and King, Lift up your voice
 2. Thou rush-ing wind that art so strong, Ye clouds that sail
 3. Thou flow-ing wa - ter, pure and clear, Make mu - sic for
 4. Thou fer - tile earth, that day by day Un - fold - est bless -

Harmony



and with us sing, Al - le - lu - ia! Al - le - lu - ia!
 in heaven a - long, O sing ye! Al - le - lu - ia!
 thy Lord to hear, Al - le - lu - ia! Al - le - lu - ia!
 ings on your way, O sing ye! Al - le - lu - ia!

Unison



Thou burn - ing sun with gold - en beam, Thou sil - ver moon with
 Thou ris - ing morn, in praise re - joice, Ye lights of eve - ning,
 Thou fire so mas - ter - ful and bright, That giv - est us both
 The flowers and fruits that in thee grow, Let them God's glo - ry

Harmony



soft - er gleam,
 find a voice! Al - le - lu - ia! Al - le - lu - ia!
 warmth and light,
 al - so show!



5. And everyone of tender heart,
Forgiving others, take your part.
O sing ye! Alleluia!
Ye who long pain and sorrow bear,
Praise God and cast on God your care!
Alleluia! Alleluia!
Alleluia! Alleluia! Alleluia!

6. All creatures, your Creator bless,
And worship God in humbleness.
O sing ye! Alleluia!
Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One!
Alleluia! Alleluia!
Alleluia! Alleluia! Alleluia!

"I've Been Wondering..."

FAQs about Worship

What is "Transfiguration Sunday"?

"Transfiguration of the Lord Sunday" is the last Sunday in Ordinary Time before the season of Lent, which begins on Ash Wednesday. In worship on this day, we hear again the story of Jesus being "transfigured" on the mountain with his disciples. This story serves as a transition in Jesus' ministry in which he "set his face to go to Jerusalem" (Luke 9:51), where he would die.

In Jesus' transfiguration, we are assured that Jesus is the hope of the ages. Jesus is the One who fulfilled the Law given through Moses, the One dreamed of by the prophets, of whom Elijah is the greatest.

In celebrating this event, we rejoice in the divine majesty of Christ, whose glory shone even when confronted with the cross. It is given us for our journey through Lent toward the agony of the cross and the victory of the empty tomb. We celebrate this mystery in order that our faith may be renewed. We are transformed into the new bring in Christ as we join Christ in his death and resurrection in Lent and Easter.

Where do we get the word "alleluia" and what does it mean?

The Hebrew word *hallel* means "a song of praise." Combine the Hebrew words *hallel* and *YHWH* (the four Hebrew consonants that stand for the name of God), and you get *Hallel-yhwh*, commonly pronounced "Hallelujah" or "Alleluia," which is usually translated into English as "Praise the Lord."

-from *The Companion to the Book of Common Worship*, Peter C. Bower, ed. (Louisville: Geneva Press, 2003), 149.

Why do we "bury" the alleluias at the start of Lent?

What we do with *alleluias* only makes sense in context with the larger meaning of Lent. Lent arrives each year as the earth prepares to awaken from its winter slumber. So, too, does the church prepare itself for renewal in the springtime of Christ's resurrection. Lent is about the church recovering its center in the dying and rising of Christ as well as preparing candidates being called by God to the waters of baptism. In short, we all learn again how deep is our hunger for God. Marking this spiritual journey are faith practices: communion with God, restraint from excess, and generous sharing. We know these practices as prayer, fasting, and almsgiving. When we bury *alleluias* at the start of Lent, we begin a "fast" from using a word which is pungent with the fragrance of Easter. Like seed planted in the

soil, we put away our *alleluias* until that time (at the Great Vigil of Easter) when their return to the liturgy trumpets the glory of the resurrection. So, on Transfiguration Sunday, we sing an entire feast of *alleluias* and, then, with reverence and joy, place them in a coffin for 40 days.

Why do we pour water into the font?

In ancient times, people regarded *flowing* water as *living* water. Standing water was (and is) known to become stagnant, but flowing water was and continues to be a habitat for life. We pour water into the font not just on those occasions when we celebrate the sacrament of baptism, but on every occasion we gather for worship because it is the waters of baptism that signify who we are as God's beloved. Baptism is not merely a static event in the life of an individual, but a dynamic process of living by God's grace into the fullness of life in the Christian community. When water is poured in the liturgy, we hear the sound of God's baptismal grace and we see anew the water that sustains life on earth and our life with God. It reminds us of our baptismal identity as God's own, of our ongoing need for God's grace, and of our calling to live as disciples of Jesus Christ.

Why do we gather around the font for the confession of sin?

"We love God because God first loved us" (1 John 4:19). As the people of God, we assemble for worship filled with baptismal confidence. Before we ever come to God, God has first come to us. Whenever and wherever we "find" God, we can be assured that God has first found us. Whether we are baptized as infants or adults, our baptism is not an achievement on our part, but rather God's declaration of love and care for us. Knowing we are God's own and washed in love, we are able to approach the time of confession in honesty, vulnerability and the confidence that God will make us new.

Why do people touch the water when they pass by the font?

The great reformer Martin Luther was a monk who had experienced a crisis of faith in which the more he tried to attain God's love, the more he realized he could not do enough to rise above his own failings. One day while he was reading the Apostle Paul's letter to the Romans, he was awakened to God's magnificent grace that, of course we can do nothing on our own to win God's love, but that God loves us despite ourselves. It was an incredibly freeing realization as God's grace led him to the connection between the love of God and the meaning of the sacrament. Rather than "I *was* baptized," Luther came to declare, "I *am* baptized!" Baptism for Luther became his life-long comfort because it

reminded him over and over again that, amidst all the difficulties of life, the truth of God's love and of his own grace-filled identity as a child of God can be seen and heard and felt in the waters of baptism. When we touch the water in the font, we feel with our own skin what we hold in our hearts, that we, too, are God's beloved claimed by grace, no matter what. Thanks be to God!

Why do we call that tall candle the “Paschal” candle and what does it mean?

“Pascha” comes from the Hebrew word for “Passover,” the central festival for the Jewish people in which the Hebrews celebrate their deliverance from slavery in Egypt to freedom in the land of Canaan. On the night before their deliverance through the Red Sea to freedom, the Lord instructed the people to kill a lamb and spread the blood on the doorposts of their homes. That night, the Lord would pass through the land of Egypt and kill the firstborn of every home, but would *pass over* the homes that had the blood of the lamb on the doorposts, thereby sparing the Hebrews the punishment exacted upon the Egyptians (Exodus 12). We read this story in our worship every year on Maundy Thursday.

For us Christians, Christ is our “paschal lamb” who was sacrificed that we might be delivered from slavery to sin to the freedom of life in communion with God and one another. God completed that work with the Resurrection of Christ. So the fullness of Easter, lived out in our worship over the three days from Maundy Thursday to Easter is the Christian Passover, or Pascha. The Paschal Candle is lighted at the Great Vigil of Easter, in which we proclaim that the light of Christ shines in the darkness of sin and death to give light to the world. The candle remains lit throughout the Great Fifty Days of Easter through Pentecost, and then is again lighted at baptisms and funerals. In baptism, we die with Christ and are raised with him to newness of life. Death is the completion of our baptism in which all things are revealed and we are forever united with God.

So the Paschal candle tells our story as Easter people. Ours includes a lamb, a cross and the first and last letters of the Greek alphabet, A (Alpha) and Ω (Omega), reminiscent of what Jesus said, “I am the Alpha and Omega, the first and the last, the beginning and the end” (Revelation 22:13).

Notes

New Hope Presbyterian Church

1580 Kisker Road
Saint Charles, MO 63304
Church Office 636/936.2200



www.newhopepc.org
CCLI#1228421
Preschool Office 636/922.9900

Christopher Q. James, *Pastor*
Barbara Smith, *Director of Christian Education & Spiritual Formation*
Kathryn Sternhagen, *Coordinator of Youth Ministries*
Stacy Pearson, *Director of the Preschool*
Jan Parker, *Director of Music Ministries*
Mike Greene, *Pianist*
Laura Brown, *Office Manager*
Monica Schrautemeier, *Child Care Provider*
Audrey Chipley, *Child Care Provider*
Marion Hamilton, *Child Care Provider*
Vickie Moore, *Sexton*
Andrews Oppong, *Sexton*

Preschool Teachers

Lori Christensen	Carla Powderly	Robin Thomas
Barb DeVries	Heather Robbins	Alice Wittich
Michelle Galik	Shelley Schneider	Melissa Young
Christen Moeller	Sandy Smith	Carla Zerbolio

Session

2013	2014	2015
Rick Cassetta	Miranda Fleschert	David Besgrove
Linda Dencker	Ruth Irvine, Clerk	Katie Harmon
Mark Everly	Jim Pettit	Neal Powers
Holly Martinez	Susan Phillips	Michael Ray
Julie Nowakowski	Allen Sebaugh	Nancy Taylor
Tyler Etling		

Deacons

2013	2014	2015
Deryl Botkin	Kimm Besgrove	Jerry Dyer
Cindy Dalton, Moderator	Don Higgason	Jackie Etling
Grace Harmon	Margaret Mortland	Bill Judd
Donna Huffman	Pat Murphy	Kristen Moore
Bill Irvine	Jane Rigdon	Jim Phillips