



# FIRST & FRANKLIN PRESBYTERIAN CHURCH

# COMMUNITY News

## OCTOBER 2021



210 W MADISON STREET | BALTIMORE, MD 21201 | (410) 728-5545 | FIRSTFRANKLIN.ORG

## WORSHIP CALENDAR

### Oct. 3: Peace & World Communion

Isaiah 2: 1-4. Ephesians 2: 11-21.  
Rev. Stephen Hollaway, liturgist.

### Oct 9: DOORS OPEN BALTIMORE

Open house at church with architectural tours.

### Oct 10: Ecclesia Incognita

Ezra 9: 5-12. Galatians 3: 23-29.

### Oct 17: Fair Provision

Deuteronomy 15:1-15. 2 Corinthians 8: 8-15.

### Oct 17: BLESSING OF THE ANIMALS

12—3pm in the courtyard: invite your friends and their pets!

### Oct 24: Leadership & Election

2 Samuel 22: 28-43, 47-51. Luke 22: 24-30.

### Oct 31: Reformation Day: Between Remembrance and Revolution

Romans 3: 9-20 (largely Old Testament)  
Romans 3: 21-31.

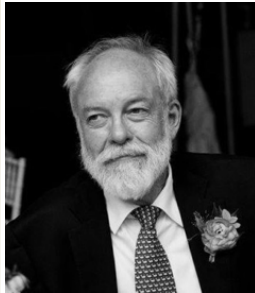
### Nov. 6: DISCERNMENT

**RETREAT** in Chapel: part of our Mission Study prep for the Pastor Nominating Committee.

### November 7: Church of All Saints and Sinners

Memorial Necrology for All Saints Day

## THE COLUMBARIUM POSSIBILITY



Christianity is about life, death, and resurrection. We see the deep pattern of life crystallized in Jesus' version of the hero cycle; in C.S. Lewis' phrasing, we see a myth become true—truer, even, because resurrection emerges out of a culture not generally given to myths and legends (unlike ancient Greece or India). God enters our world of life and death, and also transcends it.

In Jeremiah and other prophets, we see ancient Israel grappling with the death, exile, and captivity of a people and their return and renewal. When Jerusalem was under siege, Jeremiah bought a piece of land outside the walls, under the invading army, to claim a future of hope. His heirs were to receive it, whatever happened to him.

Christian burial customs over the centuries have often echoed the words, “ashes to ashes, dust to dust.” The phrasing goes back to Genesis 3:19, at the expulsion from Eden, and Ecclesiastes 3:20. The 2016 Presbyterian Church handbook for end-of-life planning and decision-making, *Abiding Presence*, states:

Some of our central convictions include: (1) that all life is a gift of God, (2) that life is best lived as a covenantal relationship between God, ourselves, and others, (3) that life is lived most fully in response to a sense of divine calling, and (4) that God's presence and power are not limited by the boundaries between life and death. (p. 2).

That resource contains a Reformed Christian story-line for human life (pp. 63-65; See: <https://www.presbyterianmission.org/wp-content/uploads/ga-2016-abiding-presence-oct-17.pdf> )

Modern readings of the Apostles' Creed often interpret “the resurrection of the body and the life everlasting” as the cherishing of a form of individual identity in God's presence, or heaven. In earlier centuries, cremation was seen to impede our being raised on a Day of Judgment; few hold that now.

Back in the 2009 Master Plan for the F&F campus, there was a plan for a columbarium against the stucco side wall of the church. Four members of our church hold urns of loved one's ashes in hopes a columbarium may be built.

Recently there has been thought of continuing the new and smoother brickwork between the Sanctuary and Backus into more of the courtyard area behind the church. One idea for the old and uneven bricks is that they could be the base and topping for a columbarium, possibly along the Allison House back of the church, which is brick. This would be a bit apart from the main social area and would need careful design, whatever the future use of Allison House and placement of the sanctuary heating and cooling apparatus.

*Continued next page*

How can we think of such an investment when we are streamlining staffing and developing new property uses? But how can we not, if we wish to serve our members in this time, when many people are choosing cremation and placing the ashes at sites that can be visited. The custom of burying loved ones near the largest symbol of love, the church, would simply take new form.

Cost is always an issue, as is accessibility. As your interim minister, I will not see all the changes that First & Franklin will make. And they are your changes to make, though my role is to help you test ideas and implement some of them. As in other areas, those most interested should contact the Session—and be prepared to offer help. Remembering members is a part of the work of living churches, so this would help us all in that sense of covenant and continuity.

More than that, though, *a columbarium looks to the future*. Like Jeremiah's land purchase, those who would revive this idea would be saying YES to a new stage in First & Franklin's journey. And that building, which contains so many associations, would have its meaning deepened by the presence of many saints' remains. This could be a joyful gift to the church and to all those who would benefit in the future.

It is also appropriate to think about remembrance as we prepare for our Memorial Service at the beginning of November, when we lift up the names of those in our community of faith who have joined the church triumphant. It was not a mistake that our ancestors in faith linked All Saints/All Souls Days and Reformation Sunday (Oct. 31)—when we also celebrate the new.

A stanza from the hymn, *Immortal, Invisible, God Only Wise*, has been coming to mind lately:

To all life thou givest—to both great and small;  
In all life thou livest, the true life of all;  
We blossom and flourish as leaves on the tree,  
And wither and perish—but nought changeth thee.

These words were written by a Free Church of Scotland minister, Thomas Chalmers Smith, starting from a New Testament verse. But they have some Old Testament and a certain cosmic sense to them. That's the proper frame for thinking about life, death, and resurrection.

See you in church!

Rev. Christian T. Iosso, Ph.D. Interim Minister

## SESSION GUIDANCE REGARDING MASKS IN WORSHIP

Please be advised that Baltimore City has implemented an indoor mask mandate effective Monday, August 9, 2021, as of 9:00 A.M. for all persons, whether vaccinated or non-vaccinated. As a church we follow the public health guidance, based in science, designed to protect our neighbors and ourselves. Thus this mandate applies to our Narthex/Sanctuary/Chapel and all those attending services, and includes any attendees at church staff and committee meetings, Food Pantry, NA/AA/Al-Anon, weddings, visitors, etc.

This mask policy also applies to members, visitors, and staff inside any of our campus buildings for other purposes, until the mandate is lifted. We encourage all persons to be vaccinated and pray that this pandemic emergency may abate, allowing those affected by it to heal and medical personnel (some also affected) to have this particular burden and risk of care lifted from them.

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## CALL FOR USHERS, COFFEE-HOUR HOSTS, AND LITURGISTS



Now that we are inviting you to in-person worship, we need YOUR help to fill our schedule with ushers, liturgists and fellowship or coffee hour hosts (please individually wrap your food items at this time.)

Please consider this donation of your time as part of your gift to your church. Pull out your calendar and let's fill up those open spaces. Please reach out to the Worship Committee or the Church Office to sign up! Sign-up Sheets are also available on Sunday during Fellowship Hour in Reid Chapel.

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## NEW DIRECTORY!



DEADLINE: TUESDAY,  
October 26<sup>th</sup>

Please click: [Directory Form](#) to fill out the Directory Form so that you can submit your information to be included in First & Franklin's Directory. The completed form should be submitted to [Directory@firstfranklin.org](mailto:Directory@firstfranklin.org). Thank you.

## ADULT FORUM SURVEY: WE HEARD YOU & WE'RE OFFERING WHAT YOU ASKED FOR. By Stephen Hollaway

The Mission/Education committee received 19 responses to the survey, but you can still mark your preference by clicking on this link <https://www.surveymonkey.com/r/XCV6HS6>.

You indicated interest in a Sunday morning study (9:15) and discussion group. A majority also said they would participate in a sermon talk-back session after coffee hour. We started both of those programs in September.

Kris Stinson, one of the sharp young adults who have been attending recently, has been leading the Adult Forum at 9:30 in Backus House. He teaches at George Mason University. The study topic for four Sundays will be the Book of Jonah (thru Oct 3). Rachel Walsh, another newcomer who works at Morgan State University, substituted for one of the classes. It has gone very well.

Some indicated in the survey they'd be interested in participating in these programs via Zoom, and that was arranged. The leader has a laptop camera and mic in front of him, and participants are able to ask questions as in a normal Zoom meeting. The link to the Adult Forum is separate from the link to the worship service. Please let Chris Iosso or Steve Hollaway know if you have had any difficulty accessing it.

The first Sermon Talk-Back Roundtable was not well attended, partly due to a late start. This will need better structuring and clarification of schedule (including by minister, who was engaged in several longer conversations that day—smile).

Here is a summary of the results of the "Survey Monkey" poll:

- 59% said they would participate in a Sunday morning study group, 41% said no.
- 63% said they would participate in a sermon talk-back, 37% said no.
- A strong majority (71%) said they wanted evening programs to be monthly.
- 57 to 43, people would prefer not to have a meal with the evening group.
- There was a pretty even distribution regarding the format of the evening group.
- 37% of those who plan to continue worshipping via Zoom would also like to participate in the Adult Forum by Zoom.

## FOOD PANTRY UPDATE



Thanks to your continued generosity, the Food Pantry has been able to weekly meet the needs of our neighbors. We continue to staff a food pantry in Reid Chapel every Saturday from 1:00- 3:00 p.m.



Please submit the names for of those who have passed away this year to include in our Bulletin for the All Saint's Day service on November 7, 2021.





### **BIRTHDAYS:**

2 - Betty Schroll  
5 - Tiarra Rush  
7 - Susan Handy  
9 - Sarah Lloyd  
10 - Imogen Hoch  
12 - Gary Norris  
14 - Anjal Amin  
15 - Gwendoline Hoch  
20 - John MacGillis  
20 - Geoff Wadsworth  
26 - Mary McLanahan  
31 - Marla Holt

### **ANNIVERSARIES**

5 - Corena & Bill Bridges  
5- Jill Randles & Linda Blankenship  
27 - Martha & Bob Armenti

Did we miss including yours? Please let us know!

Please send YOUR news to the church office to include so we can celebrate together. Graduations, weddings, babies, work changes, new houses, you name it!

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## **A VISITING SUNDAY SCHOOL**



To encourage the home Christian teaching, singing, and prayer life of her extended family during covid time, Nusrat David invited Becca Hollaway and Chris Iosso to visit about 20 relatives in Virginia. Becca did crafts as well as teaching and singing; Chris told stories and showed pictures from the confirmation curriculum for young teenagers. We include a picture of Teacher Hollaway with 7 pupils.

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## **ADULT FORUM FOR OCTOBER—EARLY NOVEMBER SUNDAYS 9:15-10:15 At Backus House, First Floor**

**Oct 3: Fourth Chapter of Jonah, with Kris Stinson**

**Oct 10: The Meaning of Blessing Animals—with thoughts from Franciscan Richard Rohr, among others. Preparing for Oct 17 after church.**

**Oct 17: Vocation and Profession: Rev. Chris Iosso testing questions and introducing the book, *Beleaguered Rulers: The Public Obligations of the Professional*, by William F. May.**

**Oct 24: Brave First Interview—A member describes how they understand their profession as a calling**

**Oct 31: Betty Loafmann on the dangers of political polarization in the US, using approaches from the Braver Angels non-partisan organization.**

**Nov. 7: Betty Loafmann and group look at voting results from jurisdictions having elections this year, filibustered legislation, and stymied progress.**

Please let the office know if you would like to be part of the group planning Adult Education studies and discussions.

## INSIDE THE SPIRE

By Christian Iosso



With the intrepid photographer, Brian Kutner, your interim minister climbed to the last ladder inside the Spire. For Brian, who photographed our church interior and exterior back in early summer, this trip was to complete his appreciation of the building. His pictures of the stained glass windows have helped complement written work done by James Schneider a number of years ago. (Mike Johnson is editing that unpublished 1999 work). Given Brian's interest in the whole structure, I knew we would get a good picture, so to speak, of what was above the sanctuary. Two of his 20 or so pictures accompany this brief report.

From a purely visual lay inspection, the inside of the Spire seems sound. This was the main purpose of the trip for me, given that the church is planning to raise further monies for surface repairs to the exterior. The structure seems very solid, if not massively overbuilt. There are no obvious water leaks, nor places of crumbling stone, nor places where pigeons have recently gotten inside. The largest apertures in the spire are covered with wooden slats. Along with the relatively small ornamental window-like openings, daylight illuminates most of the space.

The spire was not built as a bell tower, nor as an observatory. The inside is a series of wooden ladders and platforms anchored with a combination of iron and wooden beams. There are lights (though we did not use them) and electrical cables. Some cords may date back to 1925 when 24 lights were installed to illuminate the Spire, a memorial gift in honor of John Mifflin Hood, a onetime president of the W. Maryland Railway Company.

Brian used a moving flashlight to enhance the ambient light in some of his pictures, using the platforms as a base for his tripod. We saw only two openings that might have provided decent views of the city, both tricky to access. Dr. Kutner has given the church a copy of all his pictures.



The space above the church ceiling has been modified by changes in the heating/cooling systems and by the impressive addition of iron reinforcing beams in the 1980's. Heroic efforts also prevented a fire from spreading over the chapel at one point; we did not explore in that direction but all of the largely wooden bracing seemed fine from the main walkway.

Overall, the scale and intricacy of the church's construction speaks to an awful lot of craft and care over time. A longer article would be needed to review the way the church's architects made the spire hard to distinguish from a tower and used the smaller pinnacles to accent the vertical transitions.



## OBITUARY OF JUDGE JAMES SCHNEIDER

John McLucas shares this warm remembrance of James Schneider that appears in the Special 2020 Issue of the Maryland Historical Magazine.



### IN MEMORIAM

#### The Honorable James Frederick Schneider, 1947–2020

After a long battle with multiple health issues during which he maintained a cheerful self-effacing outlook and an abiding interest in his family, his church, and history, retired Bankruptcy Judge James Frederick Schneider passed away on April 6, 2020.

Jim was a long time member of the Publications Committee of the Maryland Center for History and Culture (formerly the Maryland Historical Society), who wrote and lectured on the history of the legal profession, the courts, and the law.

I had the privilege of interviewing him in 2012 for the Historical Society of the U.S. District Court for the District of Maryland: the interview can be viewed on YouTube ([youtu.be/uYXteAdY4XA](https://youtu.be/uYXteAdY4XA)). There Jim provides a thoughtful overview of his long and distinguished career as a lawyer, judge, and historian in his usual outgoing and humble way.

His most recent essay, which was based on a talk to the Rule Day Law Club on October 12, 2010, is typical of his best work. It is both humorous and a scholarly account of Charles Dickens, Edgar Allan Poe, and a Baltimore murder mystery.

Over several months before his death it was my good fortune to spend "Tuesdays with Jim" at the Baltimore City Archives. As his sight deteriorated I set up a large screen monitor connected to the desktop computer in my office where he could enlarge the images of the records he wished to explore. While I met with volunteers out in the search room, we often heard him exclaim that he had found what he was looking for, and periodically he would emerge to join in our conversations, bringing his usual insight and stories to enrich the research goals of the day.

Until the very end Jim was not only cheerful and positive about himself, but also spirit-raising for all of us. He leaves behind a corpus of work that will be forever useful and enlightening, but also for those who knew him, an abundance of knowledge, humor, and good will that will not be forgotten.

Edward C. Papenfuss,  
Maryland State Archivist, retired

## POEM OF THE MONTH:

### *"THE WILD SWANS AT COOLE"* By William Butler Yeats

The trees are in their autumn beauty,  
The woodland paths are dry,  
Under the October twilight the water  
Mirrors a still sky;  
Upon the brimming water among the  
stones  
Are nine-and-fifty swans.

The nineteenth autumn has come upon me  
Since I first made my count;  
I saw, before I had well finished,  
All suddenly mount  
And scatter wheeling in great broken rings  
Upon their clamorous wings.

I have looked upon those brilliant  
creatures,  
And now my heart is sore.  
All's changed since I, hearing at twilight,  
The first time on this shore,  
The bell-beat of their wings above my  
head,  
Trod with a lighter tread.

Unwearied still, lover by lover,  
They paddle in the cold  
Companionable streams or climb the air;  
Their hearts have not grown old;  
Passion or conquest, wander where they  
will,  
Attend upon them still.

But now they drift on the still water,  
Mysterious, beautiful;  
Among what rushes will they build,  
By what lake's edge or pool  
Delight men's eyes when I awake some  
day  
To find they have flown away?

## A GREIVOUS CHALLENGE IN SOUTH SUDAN

By Heidi Dessecker

*[Heidi introduced herself in the summer Newsletter. She is a Member of and attended First & Franklin before going to South Sudan to work as a humanitarian with a Christian NGO. This is an edited blogpost that represents her views; it is not an official statement.]*

Remember the #Me Too movement? All those headlines in the pre-covid times? Whatever your feelings were on the progression of the #MeToo movement, it is hard to deny that it brought to the surface the scale of sexual harassment and violence that women face. It also began to challenge impunity for the men who perpetrate this abuse, albeit with some mixed results. For a privileged western feminist like me, it's black and white. Any sexual violence is unacceptable. Ranging from catcalling to assault to the systems that perpetuate it. Its all bad and it all needs to be challenged.

Unfortunately, the movement is limited in scope globally. Too many of our sisters' voices are not being heard quite as loudly in other parts of the world. The abbreviation SGBV is used in the humanitarian sector to cover the devastating scope of Sexual and Gender-Based Violence. Thousands of cases of SGBV are reported in South Sudan each year, mostly among women and young girls. Many more go unreported.

In many conflict-afflicted countries, SGBV is often used as a weapon of war, and despite the signing of a new peace agreement in South Sudan in September 2018, reported cases have spiked in the years since then. Furthermore, many women continue to experience trauma after their initial attack through a devastating cycle of rejection and stigmatization. Little justice can be expected within the culture of impunity that surrounds such acts of violence, and perpetrators are scarcely held accountable.

Sadly, SGBV is not solely a phenomenon of violent conflict. Too many women in South Sudan believe that their husbands have the right to beat them if the household chores are not done to standard and that they do not have the right to refuse sex to their husbands for any reason. Too many men believe they are justified in doing so because they fulfilled their dowry obligation to her family. Too many girls are pulled out of school and married in their adolescent years to draw wealth for desperate parents and reduce the economic burden on their family. I recently led a workshop on the prevention of sexual exploitation and abuse for some male teachers. One of the teachers stood up to correct me that beating your wife is not actually abuse

because it is acceptable in their community.

What does the Bible say? All women have value, all women were created in God's image just as men were, and God works through women as well as well as men. It seems simple. It should *be* simple. But too often, women's value is profoundly distorted from God's intention. As *Christians*, we are called to treat all women—including the most marginalized--with the dignity we all deserve.

What do we do? Where do we start? My organization and many others like it are working with survivors or SGBV. We provide medical care, treatment for malnutrition, and psychosocial support. Education and incentives for families to enroll and keep girls in school. We aim to enhance household livelihoods and to get more income into the hands of women who tend to spend more per dollar on food, healthcare, and basic necessities.

We also try to start conversations. This is where it gets trickier. This is where my privileged Western-style feminism gets kicked around and some of my black and white convictions get blurry. The right to safety at home and in the community and access to education for girls are basic rights that we must continue to stand for regardless of the barriers we face.

But what about the role a woman plays in her family? Its easy for me to condemn the commodification of women through the dowry system, which from where I sit just exposes women to more violence and exploitation. Which it can. But to my South Sudanese sister, it is also a system of rich tradition that can bring honor to her and her family. Who am I to tell her to abandon that? And to what consequences that I cannot even begin to understand? More importantly, what does she want? How does she envision her role and her contributions in society? How can I help her realize that?

By chance, I was raised in a society and in a family where my education was never a question, where boys can never hit girls, where I was told that I better learn to rely on myself and that there was no difference between me and my brother when it came to our space to dream and our encouragement to reach those dreams. That in itself is a distinct privilege that I feel acutely every day. As someone who has taken a different path than many, I find myself at Romans 12:2 often. "Do not conform to the pattern of this world, but be transformed by the renewing of your mind." We go wrong when we envision the same pattern for every woman. It is the space that we should be aiming for. The space for every woman to live her own pattern in response to God's grace.

## BREAD FOR THE WORLD

Last year, you and other Bread for the World members helped persuade Congress to pass the bipartisan Global Nutrition Resolution (H.Res. 189/S.Res. 260). This landmark resolution called for increased United States leadership in the effort to reduce malnutrition in children all over the world.

This success set the stage for the introduction and passage of the **Global Malnutrition Prevention and Treatment Act** (H.R. 4693) by the House Foreign Affairs Committee in July. This bipartisan legislation has the potential to improve the lives of *tens of millions of women and children* around the world.

Malnutrition is responsible for nearly half of all preventable deaths among children under the age 5. Nearly 60 million children are in danger right now. Protecting the nutrition of women and children during the critical 1,000-day period between a woman's pregnancy and her child's second birthday can make an enormous difference in the lives of children. And studies show that every \$1 invested in improving nutrition for the world's poorest children returns 416 in benefits because of improved health and increased economic productivity.

The Global Malnutrition Prevention and Treatment Act directs the U.S. government to create a comprehensive plan to end global malnutrition. If passed, the act will give USAID the ability to set a long-term strategy and coordinate nutrition interventions across multiple agencies. The act will also increase investments in high-impact nutrition programs, including prenatal vitamins, support to breastfeed, vitamin A supplementation, and life-saving treatment for severely malnourished children.

Bread for the World was instrumental in helping to draft the language and concept for this bill. For more than a decade, Bread for the World has been leading advocacy efforts and focusing on malnutrition as central to advancing progress on ending hunger.

Commenting on the prospects for passage of this bill, Heather Valentine, Bread for the World's director of government relations, said, "the prayers, generosity, and advocacy of Bread for the World members have brought us to the point today where this bill is now out of committee

and ready to be passed. Pushing for final passage this fall will mean that children get the help they need to grow and thrive.

**ACT NOW!!!** Call 800-826-3688 or write to your members of Congress. Urge them to co-sponsor the Global Malnutrition Prevention and Treatment Act. Visit [bread.org/nutritionbill](http://bread.org/nutritionbill) to take action today!

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## WELCOME NEW ADMINISTRATIVE ASSISTANT



Tiarra Rush (she/her) is currently studying at Towson University to receive a degree in business administration. Outside of school and work, she is a member of Alpha Kappa Alpha Sorority, Incorporated, loves to go on spontaneous adventures, and volunteers at her church, Ebenezer African Methodist Episcopal Church in Fort Washington, Maryland.

Please feel free to reach out to her with any questions at [trush@firstfranklin.org](mailto:trush@firstfranklin.org)



**DISCERNMENT RETREAT**  
**NOVEMBER 6<sup>th</sup>**  
**SATURDAY MORNING 8:30am-1pm**

Part of the Mission Study in preparation for the Pastor Nominating Committee (PNC).

As described in the September 19 Sermon (*Does the Bible Have a Plot?*), the congregation needs to submit a mission study to Baltimore Presbytery in order to be able to form a search committee for a new called minister: a PNC. The mission study describes the church's overall identity and purpose, and the role of the new pastor in relation to that.

The retreat we had back in April was very helpful in looking at specific social mission activities of the congregation going back to the 1970's. That retreat helped guide our consideration of the substantial past mission commitments we had made in The Center and the Patrick Allison House.

This retreat will look at 8 areas of the church's life:

1. Leadership
2. Ministry
3. Spirituality
4. Structures
5. Worship Service
6. Evangelism
7. Small Groups
8. Relationships

The church has had several good studies done recently, such as *The Church Beyond the Building*. The Mission Study is outlined in the link below, without labeling the 8 areas as above. That particular framework comes from research reported in Christian Schwarz's book, *Natural Church Growth (2000)*. We will need a small team with perhaps one main writer and several others, short-and long- term members, who can ask the right questions.

For most congregations, the mission study involves both "y'all come" events like this one and activities that specifically involve the elected leadership. The whole leadership of any congregation is larger than those currently serving on boards.

A new Nominating Committee will be needed to develop the PNC after the mission study has been accepted, though their slate is presented for congregational vote and others may be nominated from the floor.

For a fuller account of the interim process, its rules and expectations, see the Presbytery of Baltimore website, section from the Committee on Ministry manual: <https://baltimorepresbytery.org/ministry-resources/>

**Share YOUR Good News and Ideas!**



**We would love to receive and share your news in the upcoming Newsletters. What would you like to see? Do you have milestone events to share – graduations, weddings, family updates? Please send them to the church office. You can call, email or use the Contact Us link on the website.**

FIRST & FRANKLIN PRESBYTERIAN CHURCH

*presents*

# THE SPIRE SERIES

## 2021 ~ 2022

Please mark your calendars for these two  
upcoming fall/winter concert dates!

**Individual tickets and Subscriptions are now on SALE!**

*In order to adhere to the current Baltimore City mandate, all persons will be required to wear a mask  
at our concerts and we encourage all to be vaccinated for the protection of themselves and others.*



**Monday, November 22, 2021 at 7:30 p.m.**

*A program of spirituals*

**Limmie Pulliam, tenor**

**Mark Markham, piano**

TICKETS ON SALE NOW!

General Admission Pre-Sale \$20; Students \$10

At the Door: General \$25; Students \$15

[www.firstfranklin.org/the-arts/the-spire-series](http://www.firstfranklin.org/the-arts/the-spire-series)



**Sunday, December 12, 2021 at 4:00 p.m.**

**Candlelight Choral Concert with the**

First & Franklin Sanctuary Choir

First & Franklin Handbell Choir

Jacqueline Pollauf, harp

Jason Kissel, conductor

*First & Franklin Presbyterian Church*  
210 West Madison Street • Baltimore, MD 21201  
[www.firstfranklin.org](http://www.firstfranklin.org)

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Here is the sign designed to hang on the end of the scaffolding facing the corner of Park and Madison. We thank Bryce St Clair for arranging the services of a designer on this project.

# First & Franklin

## Presbyterian Church

Join us  
Sundays  
@ 10:30



[www.FirstFranklin.org](http://www.FirstFranklin.org)