



A Future with Hope: Inspired

Inset: Our Gathering Space potentially expanded into narthex

Day of Pentecost

**Traditional Worship
8:30 and 11:00 am
May 20, 2018**



trinity | camp hill
LUTHERAN CHURCH



trinity | camp hill

LUTHERAN CHURCH

Welcome to Trinity Lutheran Church! Please sign the red Worship Witness booklet to record your attendance with us this day, and indicate how many are communing. Then pass the booklet to the worshipers beside you in your row. If you are a guest, name tags are available for you to wear---we would be delighted to greet you by name. Hearing assistance devices and large print bulletins are available from an usher.

about today's service

On the fiftieth day of Easter we celebrate the Spirit, through whom and in whom the people of God are created and re-created. Pentecost is sometimes called the church's birthday, but might more appropriately be called its baptism day, since the gift of the Spirit is the fullness of baptism. Ezekiel's vision shows the Spirit resurrecting and re-creating not just individuals but a whole people. Romans makes it clear that God is in the process of re-creating the entire cosmos; yet the Spirit is also at work in the most intimate and personal way, praying in us "with sighs too deep for words" when we do not know how to pray.

P: Presiding Minister A: Assisting Minister L: Lector C: Congregation

Instructional Liturgy

As all have been united in Christ at baptism, all participate in the worship liturgy. **Liturgy** (which means "work of the people") is the order of worship passed to us from both the Jewish synagogue and the early years of the Christian church.

The first section of the **Liturgy** is the **Gathering** when we assemble as one single household of worshipers and prepare to worship God.

✝ Gathering ✝

Prelude: Spirit of God, Descend Upon My Heart arr. Kevin McChesney
...Teach me to love You as Your angels love; one holy passion filling all my frame;
The baptism of the heaven ascended Dove;
My heart an altar, and Your love the flame...

Adult Bells

Welcome

Mission Moment

Capital Appeal Team

[Stand]

Confession and Forgiveness

Confession and Forgiveness is our opportunity to have all sins taken away by God's declaration in the Pastor's Words of Absolution. We are forgiven because God says so in Jesus' death and by his promise – not because we feel forgiven.

P: Blessed be the holy Trinity, ✝ one God, who forgives all our sin, whose mercy endures forever.

C: Amen.

P: Almighty God, to 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 your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: Amen.

P: Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

P: Gracious God,

C: have mercy on us. We confess that we have turned from you and given ourselves into the power of sin. We are truly sorry and humbly repent. In your compassion forgive us our sins, known and unknown, things we have done and things we have failed to do. Turn us again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord. Amen.

P: God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of ✝ Jesus Christ, your sins are forgiven. Almighty God strengthen you

with power through the Holy Spirit, that Christ may live in your hearts through faith.

C: Amen.

Gathering Hymn No. 400: God of Tempest, God of Whirlwind

CWM RHONDDA

(11:00) Please turn to face the cross as it enters our midst.

Songs give us the opportunity to praise and thank God. The first songs we sing are gathering songs which call us together as the body of Christ.

Greeting

The **Greeting**, often called the Apostolic Greeting, is a paraphrase of Paul's salutation or blessing that ends his Second Letter to the Corinthians in the New Testament.

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: And also with you.

Veni Sancte Spiritus

The congregation repeats the refrain continuously until all verses are sung.

The image shows the musical notation for the refrain of the hymn 'Veni Sancte Spiritus'. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the treble staff. The refrain is: 'Ve - ni San - cte Spi - ri - tus. Ho - ly Spir - it, come to us. Ve - ni San - cte Spi - ri - tus. Ho - ly Spir - it, come to us.'

Cantors:

Come, Holy Spirit, from heaven shine forth with your glorious light.
Veni Sancte Spiritus.

Come, from the four winds, O spirit; come, breath of God;
Disperse the shadows over us, renew and strengthen your people.
Veni Sancte Spiritus.

You are our only comforter, peace of the soul.
In the heat you shade us: in our labor you refresh us,
And in trouble, you are our strength.
Veni Sancte Spiritus.

Kindle in our hearts the flame of your love.

That in the darkness of the world it may glow and reach to all forever.
Veni Sancte Spiritus.

Hymn of Praise

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al-le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb



who was slain, whose blood set us free to be peo - ple of God.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al-le - lu - ia, al - le - lu - ia. 2 Pow - er, rich - es, wis - dom, and



strength, and hon - or, bless - ing, and glo - ry are his.

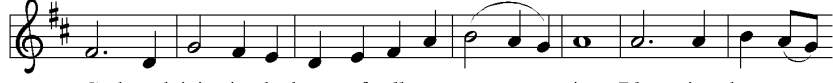
Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al-le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of



God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,

glo - ry, and might be to God and the Lamb for - ev - er. A - men.

Refrain
This is the feast of vic-to-ry for our God. Al-le - lu - ia,

al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was

slain has be - gun his reign. Al - le - lu - ia.

Final refrain
This is the feast of vic-to-ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Prayer of the Day

The **Prayer of the Day**, once called the **Collect**, brings together the themes of the day. This prayer ends the Gathering and begins the Liturgy of the Word.

P: The Lord be with you.

C: **And also with you.**

P: Let us pray. Mighty God, you breathe life into our bones, and your Spirit brings truth to the world. Send us this Spirit, transform us by your truth, and give us language to proclaim your gospel, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: **Amen.**

[Sit]

✝ Word ✝

The **Liturgy of the Word** centers on the spoken and preached Word. It is based on the liturgy used in the synagogues during the time of the apostles and was well known to early Christians.

The readings rotate on a three-year lectionary cycle which assigns the Gospels of Matthew, Mark and Luke (and the other readings) to a particular church year that begins with Advent and ends with Christ the King. Readings from the Gospel of John are assigned to all three lectionary cycles. A responsive reading of a psalm may be included.

First Reading

Ezekiel 37:1-14

The Hebrew word ruach means spirit, wind, or breath. This reading plays on the different meanings of the word. Just as the dry bones in Ezekiel's vision are given new life, flesh, and breath (or spirit), so God will give the exiles his spirit and will bring them home to the land of Israel.

¹The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. ²He led me all around them; there were very many lying in the valley, and they were very dry. ³He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." ⁴Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. ⁵Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. ⁶I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." ⁷So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. ⁸I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. ⁹Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." ¹⁰I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. ¹¹Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.'" ¹²Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. ¹³And you shall know that I am the Lord,

when I open your graves, and bring you up from your graves, O my people. ¹⁴I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.”

L: The word of the Lord.

C: Thanks be to God.

Second Reading

Acts 2:1-21

Originally Pentecost was a Jewish thanksgiving-type festival celebrated seven weeks after Passover. On this particular Pentecost, however, the Holy Spirit is poured out upon the entire community of believers just as Jesus had promised and the scriptures had prophesied. Empowered by the Spirit, the entire community bears witness to God's activity in multiple languages.

¹When the day of Pentecost had come, [the apostles] were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. ⁵Now there were devout Jews from every nation under heaven living in Jerusalem. ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. ⁷Amazed and astonished, they asked, “Are not all these who are speaking Galileans? ⁸And how is it that we hear, each of us, in our own native language? ⁹Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.” ¹²All were amazed and perplexed, saying to one another, “What does this mean?” ¹³But others sneered and said, “They are filled with new wine.” ¹⁴But Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. ¹⁵Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. ¹⁶No, this is what was spoken through the prophet Joel: ¹⁷In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. ¹⁸Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. ¹⁹And

I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. ²⁰The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. ²¹Then everyone who calls on the name of the Lord shall be saved.' "

L: The word of the Lord.

C: Thanks be to God.

Children's Message

Pastor John H. Brock

[Stand]

Gospel Procession:

Turn to face the cross as it moves to the midst of God's people



1 Come, gra - cious Spir - it, heav'n - ly dove, with light and
2 The light of truth to us dis - play and make us



com - fort from a - bove. Come, be our guard - ian
know and choose your way; plant ho - ly fear in



and our guide; o'er ev - 'ry thought and step pre - side.
ev - 'ry heart, that we from God may ne'er de - part.

P: The holy gospel according to St. John, beginning with the 15th chapter.

C: Glory to you, O Lord.

Gospel Reading

John 15:26-27; 16:4b-15

When speaking to his disciples before his death, Jesus referred to the Holy Spirit as "the Helper" and described the difference the Spirit would make in their lives and in the world.

[Jesus said,] ²⁶"When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my

behalf. ²⁷You also are to testify because you have been with me from the beginning. ^{16:4b}“I did not say these things to you from the beginning, because I was with you. ⁵But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ ⁶But because I have said these things to you, sorrow has filled your hearts. ⁷Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. ⁸And when he comes, he will prove the world wrong about sin and righteousness and judgment: ⁹about sin, because they do not believe in me; ¹⁰about righteousness, because I am going to the Father and you will see me no longer; ¹¹about judgment, because the ruler of this world has been condemned. ¹²“I still have many things to say to you, but you cannot bear them now. ¹³When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴He will glorify me, because he will take what is mine and declare it to you. ¹⁵All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.”

P: The gospel of the Lord.

C: **Praise to you, O Christ.**

Sing as the procession returns:



3 Lead ũs to Christ, the liv - ing wáy, nor let us
4 Lead us to heav'n, that we may share full - ness of



from his pas - ũres stráy. Ìlead us ín ho - li -
joy for - ev - er there; lead us to our e -



ness, the road that we must take to dwell with God
ter - nal rest, to be with God for - ev - er blest.

Text: Simon Browne, 1680–1732, alt.

Music: HERR JESU CHRIST, MEINES, German folk tune, 15th cent.

[Sit]

Sermon: "A Future with Hope: Inspired"

Pastor Jack M. Horner

*The **Sermon**, or proclamation of the Word just read, is also from the synagogue tradition and has its roots deeply embedded in Hebrew practice.*

[Stand]

Hymn of the Day No. 403: Like the Murmur of the Dove's Song

BRIDEGROOM

Nicene Creed

*The **Credo**s – there are three – are ancient statements of belief that were found to be necessary to distinguish Christian from non-Christian faith. The word Creed is from the Latin for "I believe." Typically in worship we recite either the Apostles' Creed or the Nicene Creed. The Athanasian Creed is sometimes recited on Trinity Sunday. Today we use the Nicene Creed.*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the + resurrection of the dead, and the life of the world to come. Amen.

Prayers of Intercession

The **Prayers of Intercession** are Jewish in origin. The central concern for prayer in the assembly is for "others," that is, intercessory prayers. The Prayers of Intercession end the Liturgy of the Word.

Each petition ends:

A: Hear us, O God.

C: **Your mercy is great.**

Prayer Response (sung by all)

Lord, lis-ten to your chil-dren pray-ing, Lord, send your Spir-it in this place;

Lord, lis-ten to your chil-dren pray-ing, send us love, send us pow'r, send us grace.

Text: Ken Medema, b. 1943

Music: CHILDREN PRAYING, Ken Medema

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✝ Meal ✝

Peace

The sharing of the **Peace** reminds us of the first words the Risen Christ spoke to his disciples and also begins the portion of worship that is the Meal.

P: The peace of Christ be with you always.

C: **And also with you.**

[Sit]

Offering

Optional giving methods: Use the Give+ app on your mobile device • Use the Giving Station in the Gathering Space • Text an amount to 717-963-2281 (be sure to use a "\$") • Use the "DONATE" button on our website and e-blasts

The **Offering** was originally a gift of bread and wine for use in Holy Communion. Once Holy Communion was over, the remaining bread and wine were distributed to the poor. Only later did the offering evolve, for the sake of need, to monetary contributions (it became impractical to try and share actual food with the poor far away).

Worship Witness: (Please sign booklet and return to center aisle.)

"The Spirit in Our Midst"

Sandra Eithun

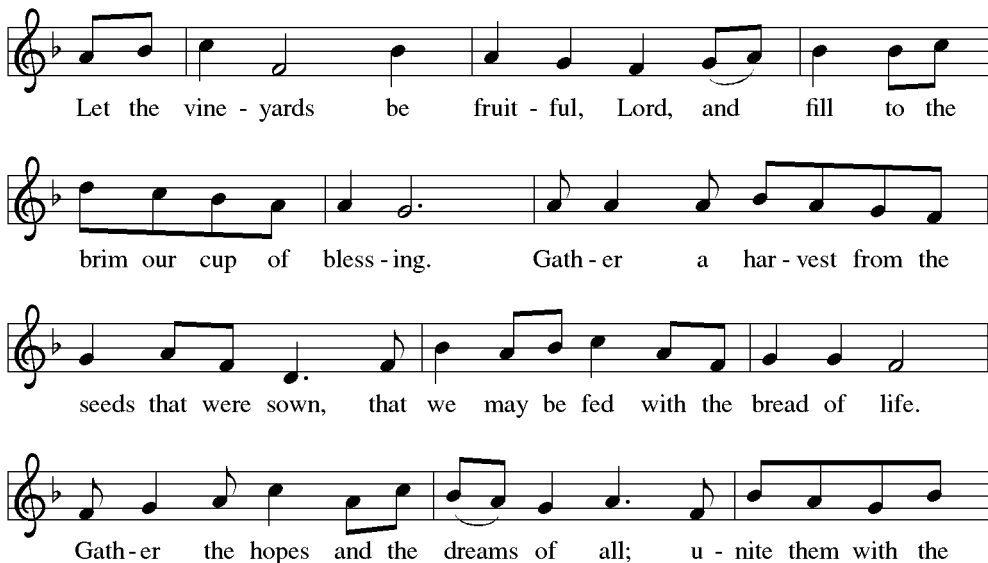
(Spirit of the Living God; Breath on Me, Breath of God)

Adult Bells; Rick Sten, narrator

[Stand]

Offertory

The **Offertory Canticle** explains how the simple gifts of bread and wine are presented to God whereby God uses them to be present to us.



Let the vine - yards be fruit - ful, Lord, and fill to the
brim our cup of bless - ing. Gath - er a har - vest from the
seeds that were sown, that we may be fed with the bread of life.
Gath - er the hopes and the dreams of all; u - nite them with the

prayers we of - fer. Grace our ta - ble with your pres - ence,

and give us a fore - taste of the feast to come.

Text: John W. Arthur, 1922-1980

Music: Marty Haugen, b. 1950

Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress and music © 2004 Augsburg Fortress.

Offering Prayer

An **Offering Prayer** is an opportunity to thank God for all the gifts God gives to us which we may now share with others. Sometimes, instead of a prayer, we have a song as the Offering Response which speaks of our intended stewardship of God's gifts – that we may use them for God's purposes.

A: Let us pray. Holy Father,

C: with new gifts you announced the sending of your Spirit. And with new offerings we declare that we would be your holy ones. In your mercy, receive us, and by your grace, use us, that He may sanctify those who are being saved. Through Jesus Christ our Lord. Amen.

The **Meal** of Holy Communion (also called our Lord's Supper) is the distribution and reception of that which Jesus has promised to us – his Body and Blood. We, therefore, affirm that it is the Body and Blood of Christ with the bread and wine – not a mere symbol, but Christ's real presence. Jesus Christ himself is present to forgive us and strengthen our faith.

Great Thanksgiving

The **Great Thanksgiving** begins with a dialog encouraging our worship of God in Jesus Christ. Thanksgiving is "eucharistia" in Greek. "Eucharist" is another name for the Holy Communion meal.

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Proper Preface

The **Proper Preface** proclaims the praise of the assembly in words that conform to the Season or Day.

P: It is indeed right, our duty and our joy ... we praise your name and join their unending hymn:

Holy, Holy, Holy

The Sanctus, "Holy, Holy, Holy," refers to the Trinity and bridges the Thanksgiving and the Eucharistic Prayer.

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav-en and earth are full of your glo - ry. Ho - san - na. Ho -

san-na. Ho - san - na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho-san - na in the high - est.

The **Eucharistic Prayer** is a longer prayer, which sets Christ's Supper within the context of the history of salvation, culminating in Jesus Christ and the gift of his body and blood.

P: Holy God, Breath of life and Fire of love... Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

C: Amen.

Lord's Prayer

The **Lord's Prayer** is that prayer which Scripture tells us Jesus taught his disciples. The Doxology "For the kingdom, the power, and the glory..." is a later addition which praises God.

C: 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; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever and ever. Amen.

Invitation to Communion

P: Come to the banquet, for all is now ready.

C: Fill us, Lord, with good things.

[Sit]

Lamb of God

The *Agnus Dei*, which means **Lamb of God**, is a prayer addressed specifically to Christ present in the Eucharist as a sacrificial offering once for all. The Fraction, or breaking of the bread occurs here.

Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

Distribution of Holy Communion

The **Communion** itself is the distribution and reception of that which Jesus has promised to us – his Body and Blood. We, therefore, affirm that it is the Body and Blood of Christ with the bread and wine – not a mere symbol, but Christ's real presence. Jesus Christ himself is present to forgive us and strengthen our faith.

We invite all baptized Christians to the Lord's Table to celebrate the real presence of Christ in the Sacrament. Communion is by intinction. You will receive a wafer. Dip it in the chalice of wine before consuming. You may then return to your seat or come to the altar rail for prayer. Children and adults who aren't communing may come forward to receive a blessing. As a gesture of hospitality, we use dealcoholized wine (less than .5% alcohol). In addition, we offer gluten-free wafers, available upon request – please ask at the time of communion.

Solo: "Spirit Medley"

arr. Steve Green

(Spirit of God, Descend Upon My Heart;
Breath on Me, Breath of God; Spirit of the Living God)
Ron Livingston, soloist

(11:00) Anthem: "Come Then, O Holy Breath of God" G. P. da Palestrina
*Come, then, O Holy Breath of God, new life unto my soul impart.
Thou knowest that Thy true abode can only be in my heart.
Let the world's longings depart; purge Thou me of them wholly,
so that Thy light most holy may dwell within my heart for all time to come.*
Chancel Choir

[Stand]

Post Communion Blessing

*The **Post Communion Canticle and Prayer** are elements of thanksgiving and praise for the gift of Jesus Christ.*

P: The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C: Amen.

A: Let us pray. Lord Jesus Christ, your Sacrament is a common language for every race. With its message of love confirmed and working in us, reverse the scattering of your creatures. We bless you now and evermore.

C: Amen.

P: Compassionate God, as Jesus called disciples to follow him, bless those who go forth to share your word and sacrament to those at home. May these gifts be signs of our love and prayers, that through the sharing of the body and blood of Christ, all may know your grace and healing revealed in Jesus Christ our Lord.

C: Amen.

P: Gracious Lord, you give your people your Spirit and call us into fellowship with you and one another. Thank you for the gift of your church. Bless us as we gather for fellowship and food celebrating the future you inspire. In Jesus' name.

C: Amen

✠ Sending ✠

Blessing

The **Benediction** or **Blessing** means “good word” and is the final blessing from God before we leave the worship. It begins the fourth part of the worship Liturgy – the Sending.

P: At Pentecost, the Spirit of God was poured out upon believers. May the Spirit's flame burn brightly in your hearts.

C: Amen.

P: The wind of the Spirit blows where it wills. May the breath of the Spirit rouse you for life.

C: Amen.

P: Christ said to the disciples, “Receive the Holy Spirit.” May you be enlightened and sanctified in his name.

C: Amen.

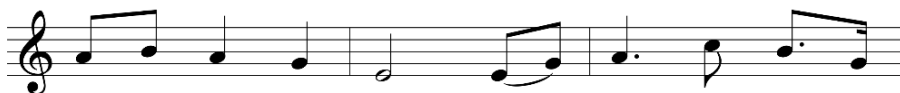
P: Almighty God, Father, ✠ Son, and Holy Spirit, bless you now and forever.

C: Amen.

Sending Hymn: O Spirit All- Embracing



1. O Spir - it all - em - brac - ing and
2. O beau - ty ev - er blaz - ing in
3. Come, pas - sion's pow - er ho - ly, your



coun - se - lor all - wise, un - bound - ed splen - dor
flow - er, field, and face, you show your - self a -
in - sight here im - part, and give your ser - vants



grac - ing a shore - less sea of skies: un -
maz - ing in un - ex - pect - ed place. We
low - ly an un - der - stand - ing heart to



fail - ing is your treas - ure, un - fad - ing your re -
see you and re - mem - ber what once our dreams had
know your care more clear - ly when faith and love are



ward; sur - pass - ing world - ly pleas - ure, the
been; you fan the glow - ing em - ber and
tried, to seek you more sin - cere - ly when



rich - es you af - ford. Come, stream of end - less
kin - dle hope with - in. Come, fire of glo - ry
false i - deals have died: for vi - sion we im -



flow - ing, and res - cue us from death; come,
gra - cious, bless all who trust in you; un -
plore you, for wis - dom's pure de - light; in



wind of spring-time blow - ing, and warm us by your breath.
dy - ing flame te - na - cious, burn in your Church a - new.
prayer we come be - fore you to wait up - on your light.

Dismissal

P: Go in peace. The Spirit sends us forth to serve.

C: Thanks be to God.

Postlude: "Allegro Vivace" (Sonata)

G. S. Sammartini

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worship leaders

Presiding Minister: The Rev. John H. Brock

Preacher: The Rev. Dr. Jack M. Horner

Assisting Minister: (8:30) Jeff Weaver; (11:00) Julie Stambaugh

Lectors: (8:30) Frank Bertovich; (11:00) Virginia Hine Ely

Communion Assistants: (8:30) Myrl Busler, Dave Harrington, Bob Zimmerman; (11:00) Roland Freund, Virginia Hine Ely, Dave Maser, Sharon Dell-Gallagher

Acolyte: (8:30) Nick Smeal

Crucifer: (11:00) Hailey Maser

Book Bearer: (11:00) Lizzy Balasundram

Soundboard: (8:30) Jim Kincaid; (11:00) Jay Killian

Greeters: (8:30) Dave Maser (head greeter), Jan Nester, Frank and Ruth Bertovich; (11:00) Keith Huntzinger (head greeter), Bob and Barbara Park, Betty Sawyer Brown

Ushers: John Lingenfelter and Bruce Bigelow (head ushers), Frank Bertovich, Dorine Bollinger, John Brady, Joseph Dixon, Zach Dixon, David and Derrick Edmiston, Jesse and Jacqueline Fosselman, Jason and Karen Gavenda, Brad Hollinger, Bill Miller, Mike Schmehl, Brett Warren

Altar Care: Grace Hoyt, Grace Wallet, Teresa Sheaffer, Margaret Parker

Carillonneur: Bill Range

Flower Delivery: Madelyn Barrows

Garden of Eatin': (GOE I) Mary Ellen Hettinger, Maria Hegedus; (GOE II) Christine Russell, Tammy Walters



trinity | camp hill

LUTHERAN CHURCH

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trinluth@trinitycamphill.org
www.trinitycamphill.org

office hours:
monday-friday, 9am-4pm

gathering space receptionist hours:
sunday-thursday, 6pm-9pm

worship notes

Attendance at our worship services last week was 781. Copies of last week's sermons are available on the tables in Fellowship Hall, in the narthex, the tract rack in the Gathering Space, and on our website (www.trinitycamphill.org).

The flowers in the Nave and Fellowship Hall, the communion elements for all services, and the sanctuary lamp candle, the symbol of God's abiding presence, are presented to the glory of God and in loving memory of Fred by Shirley Kerr; loved ones by Carol Lundquist; Ronald G. Tyler, Sr., by his wife Mary and family; Dwight Paine by his wife, Lois.

Staff

Lead Pastor – The Reverend Dr. Jack M. Horner
Ministry Director for Parish Life – The Reverend John H. Brock
Director for Mission Advancement – The Reverend Dr. Guy S. Edmiston, Jr.
Ministry Director for Music - H. Timothy Koch
Director of Youth and Student Ministries – Peter A. Fox
Director of Contemporary Music – Debra D. Wilson
Director of Faith Formation – Kelly C. Falck
Director of Children's Music – Amy L. Koch
Director of Preschool – Heather F. Rose
Ministry Director for Communications – Stephanie G. Maurer
Director of Administration – Nancy J. Martin
Director for Finance – Paul A. Hensel
Facilities Manager/Lead Sexton – Erich Sprows
Administrative Assistant for Ministry – Thomas A. Notestine
Sunday Morning Receptionist – Criss Floray
Evening Receptionists – Lori Anne McBride, Beth Hinkle
Sextons – Russell Brown, Jordan Gummo

Congregation Council Members

Dave Maser – <i>President</i>	Mike Finio	Barbara Kriebel
Dan Drury – <i>Vice-President</i>	Keith Huntzinger	Mike Schwalm
Ellen Ney – <i>Secretary</i>	Steve Kauffman	Anne Stafford
Jon Andrews	Jay Killian	Charlie Suhr

Administrative Committee Chairs

Administration & Personnel – Mike Finio	Finance – Keith Huntzinger
Property – Charles Suhr	Strategic Planning – Bob Frymoyer

Ministry Team Facilitators

Arts – Mary Haar	Parish Ministry – Donna Sprows
Education – Kelly MacConnell	Publicity and Communication – Danelle Andrews
Fellowship – Kathy Holmes	Social Ministry – Mitzi Jones
Hospitality	Stewardship – Dave Maser
IT/AV – Jonathan Lobaugh	Worship – Jane Killian
Missions – Mary Ellen Hettfinger	Youth – Sarah Fogg