

Reformation Sunday

**Traditional Worship
8:30 am
October 28, 2018**



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LUTHERAN CHURCH



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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 this day we celebrate the heart of our faith: the gospel of Christ—the good news—that makes us free! We pray that the Holy Spirit would continue to unite the church today in its proclamation and witness to the world. In the waters of baptism we are made one body; we pray for the day that all Christians will also be one at the Lord's table.

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: “Festival Piece”

Craig Phillips

Welcome and announcements

[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.

*All may make the sign of the cross, the sign marked at baptism,
as the presiding minister begins.*

P: In the name of the Father, and of the + Son, and of the Holy Spirit.

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.**

Silence is kept for reflection.

P: Most merciful God,

C: **we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.**

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.

C: **Amen.**

Gathering Hymn No. 504: A Mighty Fortress

EIN FESTE BURG

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.**

Hymn of Praise

There are two **Hymns of Praise**: *Glory to God* and *This is the Feast*. These are sung by us to praise Christ and signify that we are a faith centered in Jesus. Both of these hymns are almost word for word from Scripture: *Glory to God* is the hymn of the angels to the shepherds at Christ's birth in Luke 2:14 and is sung most days of worship. *This is the Feast* is based on Revelation 5, 15, and 19 and is sung during the season of Easter and on Reformation, All Saints, and Christ the King festivals.

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. Almighty God, gracious Lord, we thank you that your Holy Spirit renews the church in every age. Pour out your Holy Spirit on your faithful people. Keep them steadfast in your word, protect and comfort them in times of trial, defend them against all enemies of the gospel, and bestow on the church your saving peace, 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.

There are typically four readings at each worship service. 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

Jeremiah 31:31-34

The renewed covenant will not be breakable, but like the old covenant it will expect the people to live upright lives. To know the Lord means that one will defend the cause of the poor and needy (Jer. 22:16). The renewed covenant is possible only because the Lord will forgive iniquity and not remember sin. Our hope lies in a God who forgets.

³¹The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. ³²It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke,

though I was their husband, says the LORD. ³³But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. ³⁴No longer shall they teach one another, or say to each other, "Know the LORD," for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

L: The word of the Lord.

C: Thanks be to God.

Psalm for the Day

Psalm 46

The assisting minister will sing the refrain, then the congregation will sing it.

The LORD of hosts is with us; the
God of Ja - cob is our strong - hold.

A: God is our ref- | uge and strength,
a very present | help in trouble.

**C: Therefore we will not fear, though the | earth be moved,
and though the mountains shake in the depths | of the sea;**

A: though its waters | rage and foam,
and though the mountains tremble | with its tumult.

**C: There is a river whose streams make glad the cit- | y of God,
the holy habitation of | the Most High.**

A: God is in the midst of the city; it shall | not be shaken;
God shall help it at the | break of day.

**C: The nations rage, and the | kingdoms shake;
God speaks, and the earth | melts away.**

The LORD of hosts is with us; the
God of Ja - cob is our strong - hold.

A: The LORD of | hosts is with us;
the God of Jacob | is our stronghold.

**C: Come now, regard the works | of the LORD,
what desolations God has brought up- | on the earth;**

A: behold the one who makes war to cease in | all the world;
who breaks the bow, and shatters the spear, and burns the | shields with
fire.

**C: “Be still, then, and know that | I am God;
I will be exalted among the nations; I will be exalted | in the earth.”**

A: The LORD of | hosts is with us;
the God of Jacob | is our stronghold. **R**

Second Reading

Romans 3:19-28

Paul's words stand at the heart of the preaching of Martin Luther and other Reformation leaders. No human beings make themselves right with God through works of the law. We are brought into a right relationship with God through the divine activity centered in Christ's death. This act is a gift of grace that liberates us from sin and empowers our faith in Jesus Christ.

¹⁹Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. ²⁰For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin. ²¹But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²²the righteousness of God through faith in Jesus Christ for all who believe. For

there is no distinction, ²³since all have sinned and fall short of the glory of God; ²⁴they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. ²⁷Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. ²⁸For we hold that a person is justified by faith apart from works prescribed by the law.

L: The word of the Lord.

C: Thanks be to God.

Children's Message

[Stand]

*We stand for the **Gospel** reading to remember the resurrection and to show respect for Christ. The Gospels are a narrative account of Jesus' life and ministry while on earth. Matthew, Mark and Luke are called "Synoptic" Gospels because they are alike in many ways. Synoptic means "seen together." This is largely due to the belief of Biblical scholars that the Gospel of Mark was used as a source for the Gospels of Matthew and Luke. The Gospel of John is very different from the Synoptic Gospels, both in terms of structure and content.*

Gospel Procession

*A brief song or verse is sung prior to the reading of the Gospel. The **Acclamation** announces the good news of Jesus Christ.*

Please turn to face the procession as it moves to the midst of God's people and join in singing:

**O God, our help in ages past,
Our hope for years to come,
Our shelter from the storm blast,
And our eternal home.**

Gospel Acclamation

P: The holy gospel according to St. John, the 8th chapter.

C: Glory to you, O Lord.

Jesus speaks of truth and freedom as spiritual realities known through his word. He reveals the truth that sets people free from sin.

³¹Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; ³²and you will know the truth, and the truth will make you free." ³³They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?" ³⁴Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵The slave does not have a permanent place in the household; the son has a place there forever. ³⁶So if the Son makes you free, you will be free indeed."

P: The gospel of the Lord.

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

Sing as the procession returns to the front.

**O God, our help in ages past,
Our hope for years to come,
Still be our guide while our troubles last,
And our eternal home.**

[Sit]

Sermon: "Bound Free"

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]

*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.*

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

Each petition ends:

A: Lord, in your mercy,

C: hear our prayer.

Prayer Response (sung by all)

Take, oh, take me as I am; sum-mon out what I shall be;

set your seal up - on my heart and live in me.

✝ 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 methods of giving: 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

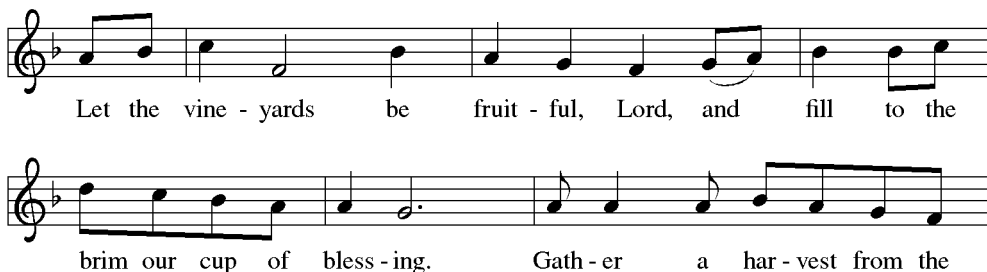
The **Offering** was originally a gift of bread and wine for use in Holy Communion. Once Holy Communion was over, the remaining bread and wine were distributed to the poor. Only later did the offering evolve, for the sake of need, to monetary contributions (it became impractical to try and share actual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

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

[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.

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.

C: **Blessed are you, O God, maker of all things. Through your goodness you have blessed us with these gifts: ourselves, our time and our possessions. Use us, and what we have gathered, in feeding the world with your love, through the one who gave himself for us, Jesus Christ, our Savior and 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.

The image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: "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.", and "It is right to give our thanks and praise." The music consists of quarter and eighth notes with various rests and slurs.

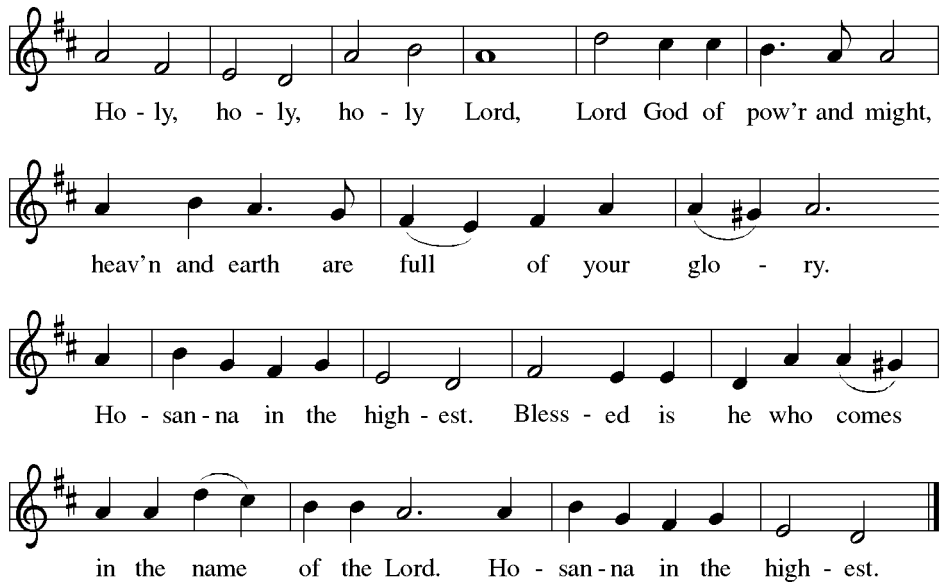
Proper Preface

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, Lord God of pow'r and might,
 heav'n and earth are full of your glo - ry.
 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: God of our weary years, God of our silent tears, you have brought us this far along the way. In times of bitterness you did not abandon us, but guided us into the path of love and light. In every age you sent prophets to make known your loving will for all humanity. The cry of the poor has become your own cry; our hunger and thirst for justice is your own desire. In the fullness of time, you sent your chosen servant to preach good news to the afflicted, to break bread with the outcast and despised, and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and all people for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup we proclaim the Lord's death until he comes.

C: Christ has died, Christ is risen. Christ will come again.

P: Remembering, therefore, his death and resurrection, we await the day when Jesus shall return to free all the earth from the bonds of slavery and death. Come, Lord Jesus! And let the church say, Amen.

C: Amen.

P: Send your Holy Spirit, our advocate, to fill the hearts of all who share this bread and cup with courage and wisdom to pursue love and justice in all the world. Come, Spirit of freedom! And let the church say, Amen.

C: Amen.

P: Join our prayers and praise with your prophets and martyrs of every age, that, rejoicing in the hope of the resurrection, we might live in the freedom and hope of your Son. Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, now and forever.

C: Amen.

The 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: Jesus says, "Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

C: Lord, give us this bread always.

[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, 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.

[Stand]

Post Communion Blessing and Prayer

The **Post Communion Prayer** is 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. O Lord, in this bread and wine we have the sign of your death which makes us free. Inspire us to accept your invitation to commune with you, that we may grow in truth and be at peace. You are the Lord forevermore.

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: God, creator of all things, speaking reformation into being; Jesus Christ, savior of the world, raising the dead; Holy Spirit, living voice, calling and enlightening the church: Almighty God, Father, ✠ Son, and Holy Spirit, bless you now and forever.

C: Amen.

Sending Hymn No. 796: How Firm a Foundation

FOUNDATION

*The **Sending Song** challenges us to leave worship and take the love of Christ out into the world.*

Dismissal

*The **Dismissal** is our being sent out to respond to God's love in Jesus. Our true response to the Liturgy, and our life as Christians, begins when we leave the worship space to accomplish God's ministry and mission in our world.*

P: Go in peace. Serve the Lord.

C: Thanks be to God.

Postlude: Toccata on FOUNDATION

Craig Phillips

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Join us next week

+ + +

Pastor John Brock

“Removing Stones”

All Saints Sunday

Adult Handbells (8:30 and 11:00)

Chancel and Matins Choirs (11:00)

worship leaders

Presiding Minister: The Rev. Elizabeth E. Frey

Preacher: The Rev. Dr. Jack M. Horner

Assisting Minister: Jeff Weaver

Lector: Myrl Busler

Communion Assistants: John Powell, Margaret Parker, Mary Ellen Hettinger

Acolyte: Xavier Karlsen

Soundboard: Jay Killian

Greeters: Charlie Suhr (head greeter), Arletta Thomas, John and Loma Slike

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: Linda Penny, Grace Wallet, Barbara Kriebel, Jan LaFaver, Karen Seivard

Bulletin artwork: Patty Marshall

Flower Delivery: Anne Greenlund

Garden of Eatin’: (GOE I) Gretchen Brodie, Anne Stafford; (GOE II) John Bendick and family



trinity | camp hill

LUTHERAN CHURCH

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

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

worship notes

Attendance at our worship services last week was 673. 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).

We welcome guest instrumentalists to Trinity this morning: William Stowman, Hannah Leposa, Aaron Keister, and Austin Donat, brass; Herbert Dimmock, organ; and George Clements, timpani.

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 Calvin Thomas by his wife Arletta; Philip Hitesman by his wife Jean and family; James Denison by his wife Terri; Maynard Geist, Kenneth Seaman and Martha Seaman-Latshaw, and Thomas and Cora Seaman by Tom and Bonnie Seaman.

United and empowered to worship, connect, serve.