

A stylized graphic featuring a flame in shades of red, orange, and yellow, with a hand in shades of orange and red holding the base of the flame. The text "Day of the Lord" is written in a bold, black, cursive font across the middle of the graphic.

# Day of the Lord

Day of  
Pentecost

Saturday Worship  
5:30 pm  
June 8, 2019



**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 also available for you to wear—we would be delighted to greet you by name. When the service concludes, first-time guests are invited to go to the front desk in our Gathering Space—we have a welcome gift for you!

### about today's service

Pentecost is a day of promises fulfilled. The promised Spirit of God is poured out. The baptized have become "children of God" and "joint heirs with Christ." By the power of the Spirit we have seen the face of the Father in his only begotten Son and been saved by him. Bless the Lord, O my soul.

P: Pastor

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 ✠

We gather together to praise God and receive God's love.

Welcome

(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.**

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

**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.

# Now the Feast and Celebration

*Refrain*



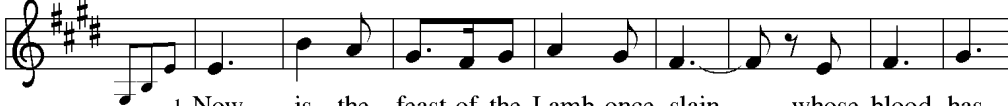
Now the feast and cel - e - bra - tion, all of cre - a - tion



sings for joy to the God of life and love and free - dom;



praise and glo - ry for - ev - er - more!



1 Now is the feast of the Lamb once slain, whose blood has



freed and u - nit - ed us to be one great peo - ple of God.



2 Pow - er and rich - es, wis - dom and might, all hon - or and



glo - ry to Christ for - ev - er.



3 For God has come to dwell with us, to make us peo - ple of



God; to make all things new.

## 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: God our creator, the resurrection of your Son offers life to all the peoples of earth. By your Holy Spirit, kindle in us the fire of your love, empowering our lives for service and our tongues for praise, 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 †

*We listen to the story of God's mighty acts for the sake of God's people.*

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.

## Children's Message

### First Reading

Acts 2:1-21

*Before Jesus ascended into heaven, he told his disciples they would be filled with the Holy Spirit. Now, surrounded by signs of fire, wind, and a variety of languages in their midst, the people were amazed and astonished at Jesus' promise coming true.*

*To relive this amazing moment of descending diversity, in worship this morning, you will hear a portion of this reading read in other another language as well as English.*

<sup>1</sup>When the day of Pentecost had come, [the apostles] were all together in one place. <sup>2</sup>And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.

<sup>3</sup>Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. <sup>4</sup>All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. <sup>5</sup>Now there were devout Jews from every nation under heaven living in Jerusalem. <sup>6</sup>And at

this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. <sup>7</sup>Amazed and astonished, they asked, "Are not all these who are speaking Galileans? <sup>8</sup>And how is it that we hear, each of us, in our own native language? <sup>9</sup>Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." <sup>12</sup>All were amazed and perplexed, saying to one another, "What does this mean?" <sup>13</sup>But others sneered and said, "They are filled with new wine." <sup>14</sup>But 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. <sup>15</sup>Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. <sup>16</sup>No, this is what was spoken through the prophet Joel: <sup>17</sup>'In 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. <sup>18</sup>Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. <sup>19</sup>And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. <sup>20</sup>The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. <sup>21</sup>Then everyone who calls on the name of the Lord shall be saved.' "

L: The word of the Lord.

**C: Thanks be to God.**

Gospel

John 14:8-17 [25-27]

*Though the disciples struggle with Jesus' nature and identity, they receive the promise that they too will be identified with God and God's mission. Though he must leave them now, Jesus promises the coming of the Advocate whom God will send to comfort and enlighten them.*

<sup>8</sup>Philip said to [Jesus,] "Lord, show us the Father, and we will be satisfied." <sup>9</sup>Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup>Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. <sup>11</sup>Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. <sup>12</sup>Very truly, I tell you, the one who

believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. <sup>13</sup>I will do whatever you ask in my name, so that the Father may be glorified in the Son. <sup>14</sup>If in my name you ask me for anything, I will do it. <sup>15</sup>"If you love me, you will keep my commandments. <sup>16</sup>And I will ask the Father, and he will give you another Advocate, to be with you forever. <sup>17</sup>This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. [<sup>25</sup>"I have said these things to you while I am still with you. <sup>26</sup>But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. <sup>27</sup>Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."]

L: The gospel of the Lord.

C: **Thanks be to God.**

Sermon: "Day of the Lord"

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 No. 399: O Holy Spirit, Root of Life

Nicene Creed

*The **Creeds** – 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 proclaim either the Apostles' Creed or the Nicene Creed. The Athanasian Creed is sometimes used on Trinity Sunday.*

**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 the Church

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.

A brief silence.

Each petition ends:

P: Hear us, O God.

**C: Your mercy is great.**

### † Meal †

When we celebrate communion we remember that Jesus died for us and we experience His love and forgiveness. As we eat the bread and wine Christ is present with us.

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.

### Sharing of the 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 the Lord be with you always.

**C: And also with you.**

(Sit)

Announcements



## Offering

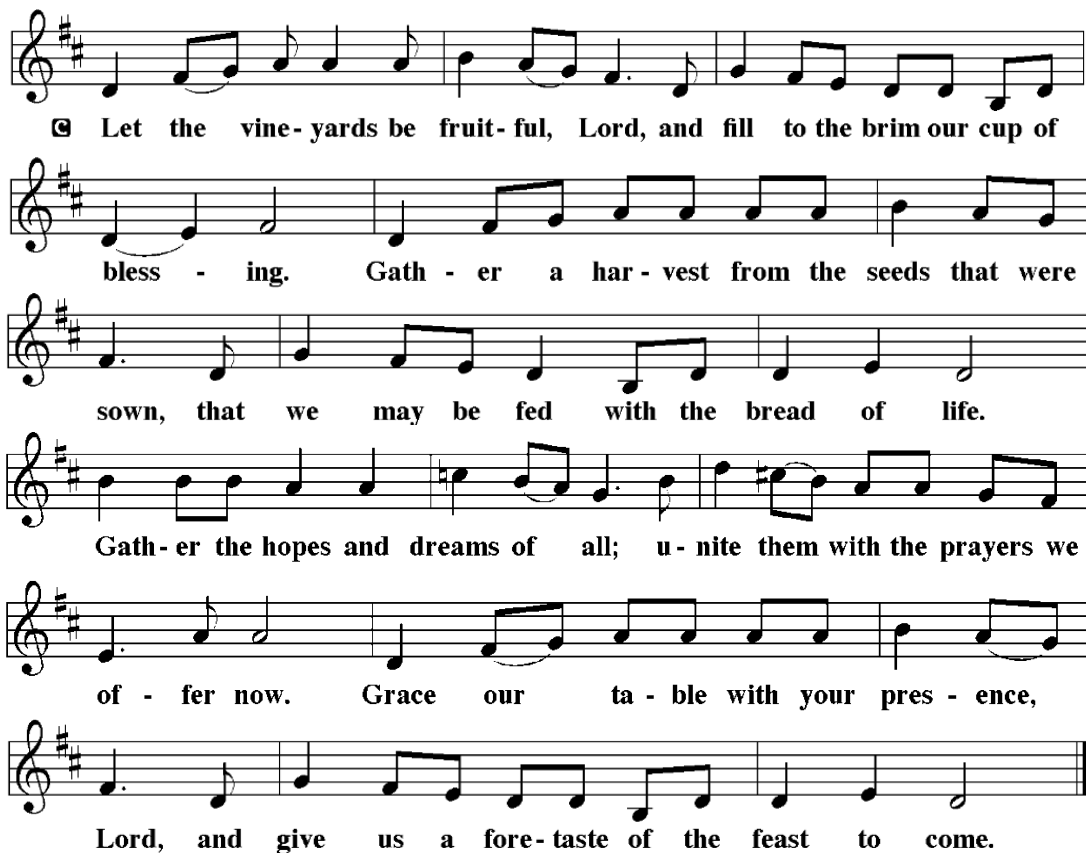
The **Offering** was originally a gift of bread and wine for use in Holy Communion. Once Holy Communion was over, the remaining bread and wine were distributed to the poor. Only later did the offering evolve, for the sake of need, to monetary contributions (it became impractical to try and share actual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

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

(Stand)

## Presentation

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 dreams of all; u - nite them with the prayers we  
of - fer now. Grace our ta - ble with your pres - ence,  
Lord, 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.

P: 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 you may sanctify those who are being saved. Through Jesus Christ our Lord. Amen.**

## 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 **Great Thanksgiving** may include a preface which proclaims praise to God in words reflecting the Season or Day. It contains a 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. In addition, it employs the Words of Institution – those are the words Jesus used at the Last Supper, instituting Holy Communion.

P: The Lord be with you.

**C: And also with you.**

P: Lift up your hearts.

**C: We lift them to the Lord.**

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

**C: It is right to give our thanks and praise.**

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

P: God of surprises, your Spirit brooded over the waters at creation... And so we gladly thank you, with angels and archangels and all the company of heaven, singing the hymn of your unending praise:

## Sanctus

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, 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, ho - san - na, 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 comfort and strength, we look to your Holy Spirit...

P: Great is the mystery of faith.

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

P: God of dreams and prophecy...that your universe may breathe your breath and be filled with your life anew, that we may love what you love, and do what you would do, Father, Son, and Holy Spirit, ever one God.

**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.*

P: Let us pray with confidence in the words our Savior gave us:

**C: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.**

Invitation to Holy Communion

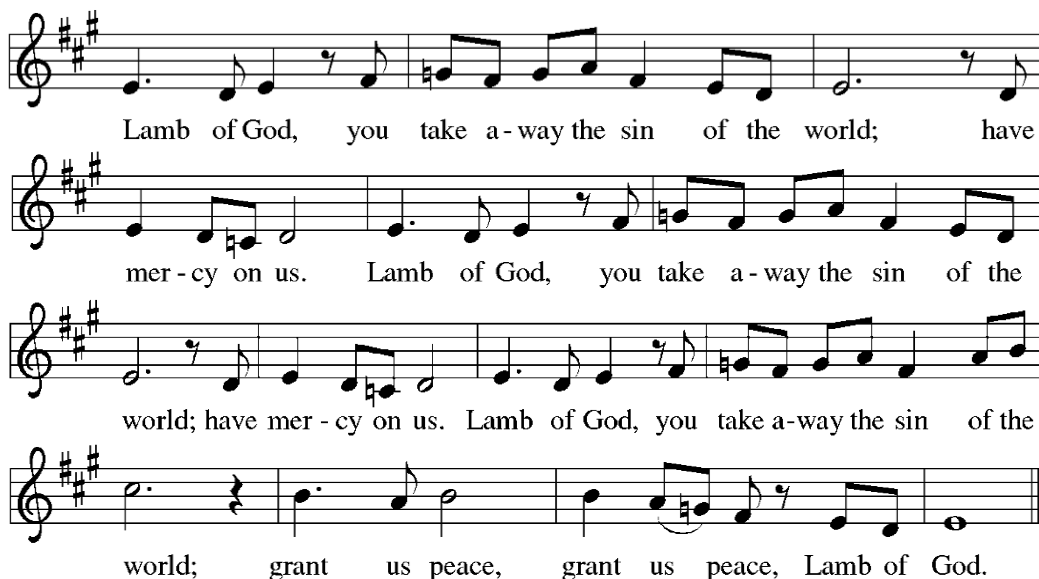
P: Come to the banquet, for all is now ready.

**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, grant us peace, Lamb of God.

Sharing our Lord's Supper

*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.*

All Christians are welcome to celebrate the real presence of Jesus Christ in our Lord's Supper. Please come forward by the middle aisle, receive the bread, dip it into the wine, and return by the side aisles. Communion may be received in bread only, if desired. Non-communing children and adults are invited to come forward for 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 the pastor at the time of communion.

(Stand)

### Post-Communion Blessing

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

**C: Amen.**

### Post-Communion Cantic

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

☩ Thank - ful hearts and voic - es raise; tell ev - 'ry -  
one what God has done. Let all who seek the  
Lord re - joice and bear Christ's ho - ly name.  
Send us with your prom - is - es, O God, and  
lead us forth in joy with shouts of thanks -  
giv - ing. Al - le - lu - ia.

## Post-Communion Prayer

P: 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.**

## ✠ Sending ✠

*We have heard the Word of God, offered our gifts, and been fed at the table. Now we are sent out, strengthened by the Holy Spirit to be God's people in the world.*

### 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.**

### 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. The Spirit sends us forth to serve.

**C: Thanks be to God.**

**Join us next week**

✠ ✠ ✠

**Pastor Liz Frey**  
**"Who Is God?"**

## worship leaders

**Presiding Minister:**

The Rev. John H. Brock

**Preacher Minister:**

The Rev. Dr. Jack M. Horner

**Lector Communion Assistant:**

Cynthia Tolsma (English & Spanish)

**Musicians:**

Ron Livingston, piano

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**trinity | camp hill**  
LUTHERAN CHURCH

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www.trinitycamphill.org

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

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

## worship notes

**Attendance at our services** last week was 779. 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. Our web address is: [www.trinitycamphill.org](http://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 her parents Mr. & Mrs. Arlent H. Fenstermaker and grandparents, Mr. & Mrs. William D. Wendler and Mr. & Mrs. Paul Kramer by Joyce F. Grier; My mother Blanche Lauman and in honor of my great-granddaughter Angelina Lees by Robie Hall.

# Trinity Evangelical Lutheran Church

## Ministers

Lead Pastor – The Reverend Dr. Jack M. Horner  
Ministry Director for Parish Life – The Reverend John H. Brock  
Ministry Director for Engagement – The Reverend Elizabeth E. Frey

## Staff

Director of Administration – Steven J. Kauffman  
Director for Finance – Paul A. Hensel  
Ministry Director for Communications – Stephanie G. Maurer  
Facilities Manager/Lead Sexton – Erich Sprows

Ministry Director for Music - H. Timothy Koch  
Director of Contemporary Music – Debra D. Wilson  
Director of Children's Music – Amy L. Koch

Director of Faith Formation – Kelly C. Falck  
Director of Youth and Student Ministries – Peter A. Fox  
Director of Preschool – Heather F. Rose  
Coordinator of Children's Ministry – Danelle Andrews  
Administrative Assistant for Ministry – Thomas A. Notestine  
Sunday Morning Receptionist – Criss Flory  
Evening Receptionists – Lori Anne McBride, Beth Hinkle,  
Natalie Fortenbaugh, Zandra Bishop  
Sextons – Russell Brown

## Congregation Council Members

Dan Drury – <i>President</i>	Matt Bingaman	Jay Killian
Mike Schwalm – <i>Vice-President</i>	Serena Fedor	Dave Rupnik
Ellen Ney – <i>Secretary</i>	Peter Glenn	Debbie Savidge
Jon Andrews	Keith Huntzinger	Anne Stafford

## Administrative Committee Chairs

Administration & Personnel – Peter Glenn	Finance – Keith Huntzinger
Property – Jon Andrews	Strategic Planning – Bob Frymoyer

## Ministry Team Facilitators

Arts – Mary Haar	Parish Ministry – Donna Sprows
Community Outreach Ministries – Mitzi Jones	Publicity and Comm. – Danelle Andrews
Faith Formation – Serena Fedor	Stewardship – Mike & Jenn Schwalm
Fellowship – Rick Sten	Worship – Jane Killian
IT/AV – Jonathan Lobaugh	Youth – Rob Reed
Missions – Mary Ellen Hettinger	