

TRUSTING GOD

SOVEREIGN LORD YOU ARE GOD!
your COVENANT IS TRUSTWORTHY,
and YOU HAVE PROMISED THESE
GOOD THINGS TO YOUR
servant-S
YOUR HEAR
Believe IN GOD; Believe and
JOHN 14:1 BUT I TRUST IN YOUR
UNFADING LOVE; My HEART REJOICES
IN YOUR SALVATION. PSALM-13-5 TRUST
IN THE LORD WITH ALL YOUR HEART AND LEAN NOT ON
YOUR OWN UNDERSTANDING;... SUBMIT TO
HIM AND HE WILL MAKE YOUR PATHS STRAIGHT
-PROVERBS 3:-5-6... THESE WORDS
ARE TRUSTWORTHY-REVELATION 21:5

Living with Gratitude

Reformation
Sunday

Saturday Worship
5:30 pm
October 26, 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

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: 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 His 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: 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.

Hymn No. 504: A Mighty Fortress Is Our God

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 – This is the Feast

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 - t'ry for our God, for the

Lamb who was slain has be - gun his reign. 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. Pow - er, rich - es, wis - dom, and strength, and

Refrain

hon - or, bless - ing, and glo - ry are his. This is the feast of

The image shows five staves of musical notation in treble clef. The first staff is labeled 'Refrain' and contains the lyrics 'This is the feast of vic - t'ry for our God, for the'. The second staff continues with 'Lamb who was slain has be - gun his reign. Al - le - lu - ia.'. The third staff begins with a '1' and contains 'Wor - thy is Christ, the Lamb who was slain, whose blood set us free to be'. The fourth staff continues with 'peo - ple of God. Pow - er, rich - es, wis - dom, and strength, and'. The fifth staff is also labeled 'Refrain' and contains 'hon - or, bless - ing, and glo - ry are his. This is the feast of'. The music consists of eighth and quarter notes, with some rests.

vic-t'ry for our God, for the Lamb who was slain has be-gun his reign. Al -

le - lu - ia. 2 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.

Final refrain

This is the feast of vic - t'ry for our God, for the

Lamb who was slain has be - gun his reign. 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: 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 ✝

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

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.

Children's Message

Pastor John Brock

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.**

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.

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."

L: The gospel of the Lord.

C: Thanks be to God.

Sermon: "Living with Gratitude: Trusting God"

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. 512: Lord, Let My Heart Be Good Soil (sung twice)

GOOD SOIL

*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 the Church

A brief silence.

Each petition ends:

P: Lord, in your mercy,

C: hear our prayer.

+ 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.

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 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

(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.

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.

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.

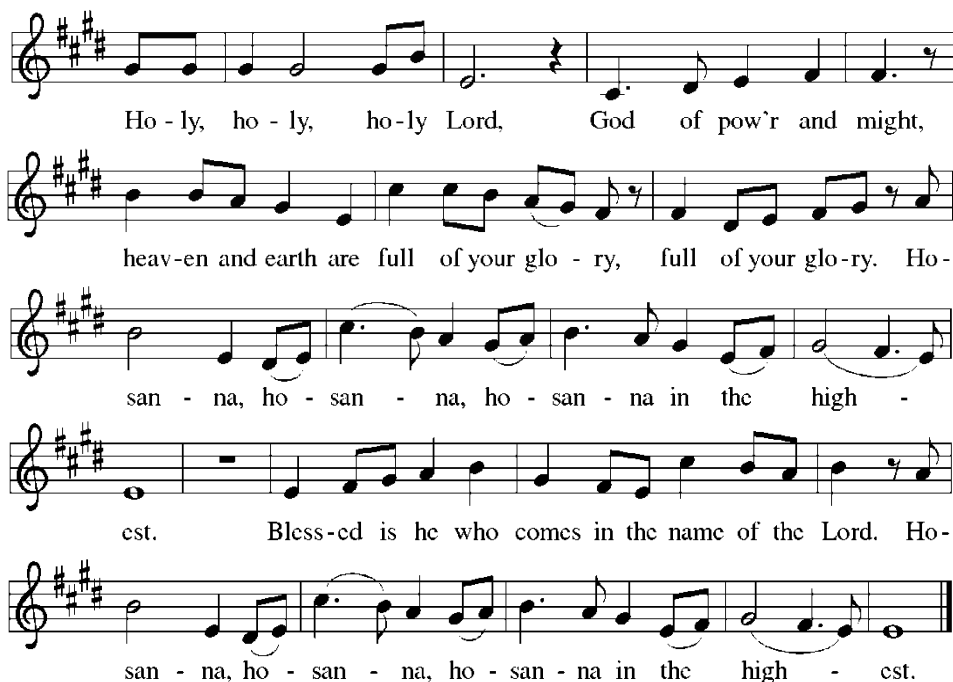
The **Proper Preface** proclaims the praise of the assembly in words that conform to the Season or Day.

P: We lift our hearts in thanks and praise...

...And so we join with all heaven in the everlasting song of 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: We gather expectantly in your midst...

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.

P: Great is the mystery of faith.

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

P: We wait humbly on your mercy...
...until the day when you humble the exalted and exalt the humble, and
your Spirit enlivens all flesh, through Christ our Lord, Father most holy

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

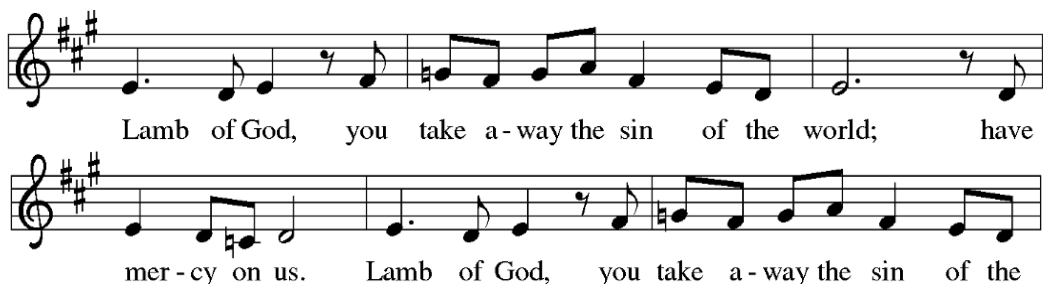
P: Jesus says, "Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

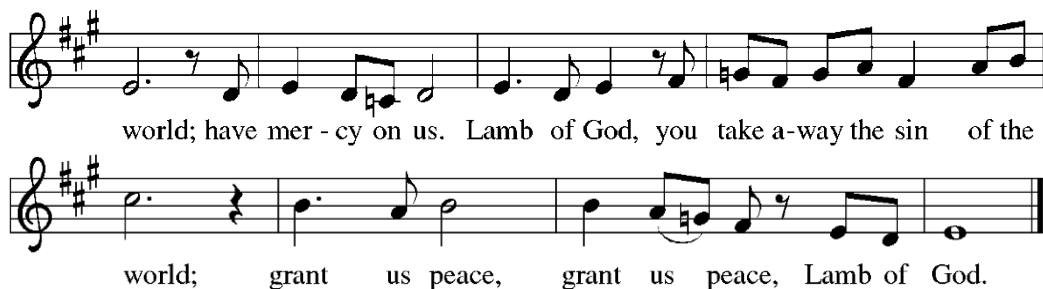
C: Lord, give us this bread always.

(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.





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 baptized 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.

Communion Anthem: "Jesu, Joy of Man's Desiring"
Sara Lobaugh, flute

J.S. Bach

(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.

Post-Communion Canticle



☩ 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. 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 ✠

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: 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.

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.

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United and empowered to worship, connect, serve.

worship leaders

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Preacher:

Musician:

Lector/Communion Assistant:

Cover art/design:

The Rev. John H. Brock
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Dane Bowerman
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sunday-thursday, 6pm-9pm

worship notes

Attendance at our services last week was 688. 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

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 Lester and Alma Geist, Kenneth Seaman and Martha Seaman-Latshaw and Thomas and Cora Seaman by Tom & Bonnie Seaman; in gratitude for a year of health by Janet Kissinger; Calvin Thomas by his wife Arletta; Philip Hitesman by his wife Jean and family; James Denison by his wife, Terri; in honor of the wedding of Kelly Jones and Daniel Lapetina by her mother, Mitzi Jones