



*Welcome to Worship*  
 Seventh Sunday of Easter  
 June 5, 2011  
 8:15 a.m.

*A Congregation of the Evangelical Lutheran Church in America*  
 2000 Chestnut Street, Camp Hill, PA



*All these were constantly  
 devoting themselves to prayer...*

Acts 1:14

"Be thankful, be silent, be reverent, for this is the House of God. Before the service, speak to the Lord; during the service, let the Lord speak to you; after the service, speak to one another."

We are using *Evangelical Lutheran Worship* (ELW)  
 Setting 10 for today's service.

**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 early years of the Christian church and Jewish synagogues.*

\* - Congregation please stand as you are able

Prelude: "Draw Me Near the Cross" . . . . . arr. Drennan  
 Sarah Hannigan, Christine Suhr, Meredith Schmehl, strings  
 Sara Schmehl, piano

Announcements

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

\* Invocation

**Invocation** means "to call upon" and here we call upon God who is known by the name "Father, Son and Holy Spirit" as revealed to us in Scripture.

P: Blessed be the holy Trinity, ✠ one God, who gives us a new birth into a living hope, who raises us with Christ from death, who fills us with the Holy Spirit.

**C: Amen.**

\* Confession and Forgiveness

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

P: Let us repent of our sin and claim the promise of God.

*Silence for reflection and self-examination.*

Living God,

**C: we confess before you and one another our futile ways, our pursuit of perishable things, our own part in crucifying the Lord Jesus. Forgive us, O God; renew the face of the earth; and give us the assurance that you have rescued us from the power of sin and made us alive in the Spirit forever. Amen.**

P: Christ suffered for sins once for all in order to bring you to God. Now you are God's people; now you have received mercy. In the name of the risen ✠ Lord Jesus, I declare to you that your sins are forgiven. Lay aside guilt, put away shame, for you are chosen and precious in God's sight. Live in the marvelous light of Christ.

**C: Amen.**

\* Gathering Hymn No. 393: "A Hymn of Glory Let Us Sing"

LASST UNS ERFREUEN

**Hymns** give us the opportunity to praise and thank God. The first hymn we sing is the Gathering Hymn which calls 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

A: Alleluia! Christ is risen!

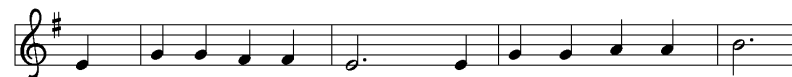
**C: Christ is risen indeed! Alleluia!**

A: 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.**

\* Kyrie

The **Kyrie** is a later addition to the liturgy, having come to us first in the 4<sup>th</sup> century. The full phrase is *Kyrie Eleison* and means "Lord have mercy" in the original Greek. This is the response of the people to each part of the prayer.



1 Have mer - cy on us, Lord, and hear our sol - emn prayer.  
2 Have mer - cy on us, Christ, and wash a - way our sin.  
3 Have mer - cy on us, Lord; make sin and shame de - part.



We come to hear your liv - ing word; it saves us from de - spair.  
Pour out your grace and make us whole that new life may be - gin.  
Re - new us with your sav - ing pow'r; cre - ate in us new hearts!

\* Hymn of Praise

There are two **Hymns of Praise**: *Glory to God* and *Worthy the Lamb*. 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. *Worthy the Lamb* is based on Revelation 5, 15, and 19 and is sung during the season of Easter and on All Saints and Christ the King festivals.



1 Come, let us join our cheer - ful songs with an - gels round the throne;  
2 "Wor - thy the Lamb that died," they cry, "to be ex - alt - ed thus!"  
3 Je - sus is wor - thy to re - ceive hon - or and pow'r di - vine;  
4 Let all cre - a - tion join in one to bless the sa - cred name



ten thou - sand thou - sand are their tongues, but all their joys are one.  
"Wor - thy the Lamb," our lips re - ply, "for he was slain for us!"  
and bless - ings, more than we can give, be, Lord, for - ev - er thine.  
of God who sits up - on the throne, and to a - dore the Lamb.

Prayer of the Day

*The **Prayer of the Day**, once called the **Collect**, refers to the bringing together of the themes of the day. This prayer ends the Gathering and begins the liturgy of the Word.*

A: Let us pray. O God of glory, your Son Jesus Christ suffered for us and ascended to your right hand. Unite us with Christ and each other in suffering and in joy, that all the world may be drawn into your bountiful presence, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C: Amen.**

*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 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.*

First Lesson . . . . . Acts 1:6-14

*Today's reading is part of the introduction to the narrative of the outpouring of the Spirit on Pentecost. These verses tell of the risen Lord's conversation with his disciples on the eve of his ascension.*

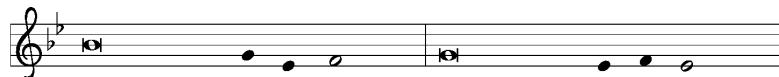
<sup>6</sup>When the apostles had come together, they asked Jesus, "Lord, is this the time when you will restore the kingdom to Israel?" <sup>7</sup>He replied, "It is not for you to know the times or periods that the Father has set by his own authority. <sup>8</sup>But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." <sup>9</sup>When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. <sup>10</sup>While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. <sup>11</sup>They said, "Men of Galilee, why do you stand looking

up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."<sup>12</sup>Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. <sup>13</sup>When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. <sup>14</sup>All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

L: The word of the Lord.

**C: Thanks be to God.**

Psalm of the Day: Psalm 68:1-10, 32-35 . . . . . sung responsively



P: Let God arise, and let God's ene- | mies be scattered; \* let those who | hate God flee.

**C: As smoke is driven away, so you should drive | them away; \* as the wax melts before the fire, so let the wicked perish at the pres- | ence of God.**

P: But let the righteous be glad and rejoice | before God; \* let them also be mer- | ry and joyful.

**C: Sing to God, sing praises to God's name; exalt the one who | rides the clouds; \* I AM is that name, rejoice | before God!**

P: In your holy habita- | tion, O God, \* you are a father to orphans, defend- | er of widows;

**C: you give the solitary a home and bring forth prisoners | into freedom; \* but the rebels shall live in | desert places.**

P: O God, when you went forth be- | fore your people, \* when you marched | through the wilderness,

**C: the earth quaked, and the skies poured down rain, at**

**the presence of God, the <sup>1</sup> God of Sinai, \* at the presence of God, the <sup>1</sup> God of Israel.**

P: You sent a bountiful <sup>1</sup> rain, O God; \* you restored your inheritance <sup>1</sup> when it languished.

**C: Your people found their <sup>1</sup> home in it; \* in your goodness, O God, you have made provision <sup>1</sup> for the poor.**

P: Sing to God, O kingdoms <sup>1</sup> of the earth; \* sing praises <sup>1</sup> to the Lord.

**C: You ride in the heavens, O God, in the <sup>1</sup> ancient heavens; \* you send forth your voice, your <sup>1</sup> mighty voice.**

P: Ascribe pow- <sup>1</sup> er to God, \* whose majesty is over Israel; whose strength is <sup>1</sup> in the skies.

**C: How wonderful you are in your holy places, O <sup>1</sup> God of Israel, \* giving strength and power to your people! <sup>1</sup> Blessed be God!**

Second Lesson . . . . . 1 Peter 4:12-14; 5:6-11

*Our faith in Christ does not make us immune from the scorn of others. Nevertheless, we are to resist the designs of evil when we experience disparagement from others, because we trust God's grace will strengthen and guide us.*

<sup>12</sup>Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. <sup>13</sup>But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. <sup>14</sup>If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. <sup>5:6</sup>Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. <sup>7</sup>Cast all your anxiety on him, because he cares for you. <sup>8</sup>Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. <sup>9</sup>Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. <sup>10</sup>And after you have

suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. <sup>11</sup>To him be the power forever and ever. Amen.

L: The word of the Lord.

**C: Thanks be to God.**

\* Alleluia



Al - le - lu - ia! Lord and Sav - ior: o - pen now your sav - ing word.



Let it burn like fire with - in us; speak un - til our hearts are stirred.



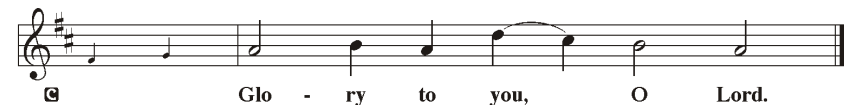
Al - le - lu - ia! Lord, we sing for the good news that you bring.

*The **Gospel Verse** serves as a processional hymn for the one who goes to the place where the Gospel will be proclaimed.*

\* Gospel Acclamation

*The **Gospel Acclamation** is the congregation's acclamation of the good news of Jesus Christ.*

P: The holy gospel according to John, the 17<sup>th</sup> chapter.



Glo - ry to you, O Lord.

*We stand for the **Gospel** reading to remember the resurrection and to show respect for Christ. The Gospels are a narrative account of*

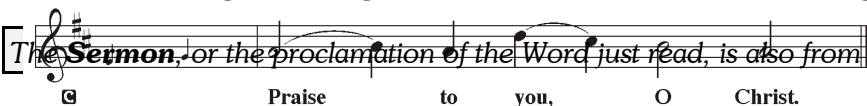
Jesus' life and ministry while on earth. Matthew, Mark and Luke are called "Synoptic" Gospels because they are alike in many ways. Synoptic means "seen together." This is largely due to the belief of Biblical scholars that the Gospel of Mark was used as a source for the Gospels of Matthew and Luke. The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

\* Gospel . . . . . John 17:1-11  
On the night before his crucifixion, Jesus prays to his heavenly Father, asking that those who continue his work in this world will live in unity.

After Jesus had spoken these words to his disciples, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, <sup>2</sup>since you have given him authority over all people, to give eternal life to all whom you have given him. <sup>3</sup>And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. <sup>4</sup>I glorified you on earth by finishing the work that you gave me to do. <sup>5</sup>So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. <sup>6</sup>I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. <sup>7</sup>Now they know that everything you have given me is from you; <sup>8</sup>for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. <sup>9</sup>I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. <sup>10</sup>All mine are yours, and yours are mine; and I have been glorified in them. <sup>11</sup>And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one."

P: The gospel of the Lord.

Sermon: "Being and Doing Church" . . . Pastor Glenn E. Ludwig

The image shows a musical staff with a treble clef and a key signature of one sharp (F#). The melody is simple and consists of several notes with stems. Below the staff, the lyrics are written: "The Sermon, or the proclamation of the Word just read, is also from Praise to you, O Christ." The word "Praise" is under the first note, "to" under the second, "you," under the third, "O" under the fourth, and "Christ." under the fifth.

the synagogue tradition and has its roots deeply embedded in Hebrew practice.

\* The Hymn of the Day No. 403:  
"Like the Murmur of the Dove's Song" . . . . . BRIDEGROOM

The **Hymn of the Day** is especially chosen to reflect the sermon or theme of the day.

\* The 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 recite either the Apostles' Creed or the Nicene Creed. The Athanasian Creed is sometimes recited 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 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 portion of the prayer ends:

A: Hear us, O God.

**C: Your mercy is great.**

\* 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.**

Offering

The **Offering** was originally a gift of bread and wine for use in Holy Communion or Eucharist. 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)

Solo: “You are Lord” . . . . . Pepper Choplin  
You are love, You are peace, and Your faithfulness and hope never cease.  
To the humble heart You stand as an open door. You are Lord.

You are joy, You are light, and You guide us  
as we walk through darkest night.

You are all the human heart is searching for, You are Lord.  
Your children stand before You to bring You gifts of praise,  
but our gifts seem so humble, for You are Lord, for You are God.

You are now, You are then, and Your holiness and power will never end.  
And we’ll live within Your house forevermore.  
You are Lord, You are love, You are peace, You are Lord.  
Chris Mirocco, soloist

\* 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 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.

\* Prayer

The **Offertory Prayer** is the prayer of our intended stewardship of all the gifts God gives to us – that we may use them for God’s

purposes.

A: Let us pray. Blessed are you, O God, ruler of heaven and earth.

**C: Day by day you shower us with blessings. As you have raised us to new life in Christ, give us glad and generous hearts, ready to praise you and to respond to those in need, through Jess Christ, our Savior and Lord. Amen.**

\* Great Thanksgiving

*The **Great Thanksgiving** begins with a dialog encouraging our worship of God in Jesus Christ. Thanksgiving is “eucharistia” in Greek.*

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.**

\* 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, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, for the glorious resurrection of our Savior Jesus Christ, the true Paschal Lamb who gave himself to take away our sin, who in dying also destroyed death, and in rising has brought us to eternal life. And so, with Mary Magdalene and Peter and all the witnesses of the resurrection, with earth and sea and all their creatures, and with angels and archangels, cherubim and seraphim, we praise your name and join their

unending hymn:

\* 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-er 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, ho - san - na in the high - est.

\* Eucharistic Prayer

*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: Blessed are you, O God of the universe. Your mercy is everlasting and your faithfulness endures from age to age. Praise to you for creating the heavens and the earth. Praise to you for saving the earth from the waters of the flood. Praise to you for bringing the Israelites safely through the sea. Praise to you for leading your people through the wilderness to the land of milk and honey. Praise to you for the words and deeds of Jesus, your anointed one. Praise to you for the death and resurrection of Christ. Praise to you for your Spirit poured out on all nations.

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:

The **Words of Institution** are those words Jesus used at the Last Supper, instituting the Eucharist.

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.

With this bread and cup we remember our Lord's passover from death to life as we proclaim the mystery of faith:



Christ has died. Christ is ris-en. Christ will come a - gain.

P: O God of resurrection and new life: Pour out your Holy Spirit on us and on these gifts of bread and wine. Bless this feast. Grace our table with your presence.

**C: Come, Holy Spirit.**

P: Reveal yourself to us in the breaking of the bread. Raise us up as the body of Christ for the world. Breathe new life into us. Send us forth, burning with justice, peace, and love.

**C: Come, Holy Spirit.**

P: With your holy ones of all times and places, with the earth and all its creatures, with sun and moon and stars, we praise you, O God, blessed and holy Trinity, now and forever.



A - men, a - men, a - men.

\* Lord's Prayer

The **Lord's Prayer** is that prayer which Scripture tells us Jesus taught his disciples. The Doxology "For thine is the kingdom ..." 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: The disciples knew the Lord Jesus in the breaking of the bread. Come to the table of the risen Christ.

Agnus Dei

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.



1 O Lamb of God, you bear the sin of all the world a - way;  
2 O Lamb of God, you bear the sin of all the world a - way;  
3 O Lamb of God, you bear the sin of all the world a - way;



you suf-fered death our lives to save: have mer-cy now, we pray.  
The **Communion** itself is the distribution and reception of that which  
you set us free from guilt and grave: have mer-cy now, we pray.  
Jesus has promised to us - his Body and Blood. We therefore affirm  
e-ter-nal peace with God you made: give us your peace, we pray.

*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. Take a chalice from the acolytes and come to the rail where you will receive a wafer and wine. Children and adults who aren’t communing may come forward to receive a blessing.*

“As the Deer” . . . . . arr. Pethel  
“There is a Fountain” . . . . . arr. Drennan  
Sarah Hannigan, Christine Suhr, Meredith Schmehl, strings  
Sara Schmehl, piano

\* Post Communion

*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. Mighty and compassionate God, you have brought us over from death to life through your Son, our risen Savior, and you have fed us with spiritual food in the sacrament of his body and blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Jesus Christ our Lord.

**C: Amen.**

\* Benediction

***Benediction** 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: The God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so

that you may do God’s will, working in you that which is pleasing in God’s sight; through ✠ Jesus Christ, to whom be the glory forever and ever.

**C: Amen.**

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

\* Sending Hymn No. 826: “Thine the Amen” . . . . . THINE

\* 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: A Festive Setting of *Alleluia! Sing to Jesus*

David Cherwein

Please come to the Garden of Eatin’ in the Gathering Space for refreshments and fellowship following the service.

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### **Worship Leaders**

**Assisting Minister:** Vicar Bill Chamberlin

**Communion Assistants:** Craig and Christine Erdman

**Lector:** Janis Martinez

**Acolytes:** Bridget Suhr, Lindsey Schwenger

**Soundboard:** Jeff Weaver

**Greeters:** Rachel Wright (head greeter), Carol Greenlund, Janet Sheely

**Nursery Caregivers:** Michele and Abby Addams

**Ushers:** Fred Bohls, George Preble (head ushers), Jonathan and

Danelle Andrews, John Artevich Jr., Tim Bollinger, Donald Dietz, George Enney Jr., E. Allen Haas, David Harrington, Gib and Chris Honeysett, Robert Jones, Barry and Vonnie Kain, Deborah Long, Dave Maser, Ann McFadden, Janet Miller, Randy Moore, Mike Over, Jim and Susan Pinti, Bill Reed, Joan Ryder, Bob and Vonnie Sadler, Diane Seibert, Keith Swade, Bill Tauriello, Linda Vaughan, Matthew and Lisa Wolf

**Communion Ushers:** Richard Jacobs (head usher), John Artevich Jr., Frank Bertovich, H. L. Bishop, Terri Denison, Richard Eckert, Edwin Gates, John Lingenfelter, John Powell, Ronald Savage, William Walters

**Nave Altar Care Team:** Marty Hempt, Jean Johnson, Inez Snyder, Mary Snyder, Betty Wade, Rachel Wright

**Flower Delivery:** Lynn Bertram and Carolee Taylor

#### **Garden of Eatin':**

**Hosts:** Ray Dumas, Bill Kellie, and Becky Lohr

**Food Donors:** Jill Tamosaitis, Kelly Rice, Susan Sheppard, Kevin Brady

### **Worship Notes**

WELCOME TO TRINITY CHURCH in the name of the Lord Jesus Christ. Visitors are asked to register in the narthex and to introduce themselves to a pastor. Please sign the red binder of Worship Witness when it reaches you in the pew, indicating member or visitor and if you are communing. Hearing devices and large print bulletins are available from an usher.

Attendance at our worship services last week was 608. Copies of last week's sermons are available in the narthex, the tract rack in the Gathering Space, and on Trinity's website, [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 former Camp Hill teacher Miss Dorothy Kendall by a friend; Dr. James F. Enterline by his daughter Joan; Sally Clark by the family; Arthyr A. Bennett-Nornhold by Harry O'Donnell; Earl H. Hocker and Jacob S. Nailor by Nicki Nailor; and F. Melius Christiansen, founder of America's pioneer a cappella choir, and his son Dr. Olaf C. Christiansen in celebration of the St. Olaf

Choir Centennial Celebration at St. Olaf College Northfield, Minnesota, by Charles and Bernadine Armstrong.

Mission Statement: Called by the Holy Spirit to be Christ's Disciples, we seek to equip ourselves and others to live like Christ, and to be sent into the world proclaiming and living the Good News as daily witnesses of God's transforming love.

Office: 737-8635 Fax: 730-9297

[trinluth@trinitycamphill.org](mailto:trinluth@trinitycamphill.org) [www.trinitycamphill.org](http://www.trinitycamphill.org)

Hours: Monday-Friday 9:00 a.m. - 4:00 p.m.

Gathering Space Receptionist: Sunday-Thursday, 6:00-9:00 p.m.

#### **Staff:**

Pastors - Glenn E. Ludwig, John H. Brock,

Nancy R. Easton, Guy S. Edmiston, Jr.

Vicar - William E. Chamberlin

Spiritual Gifts Coordinator - Judy K. Collins, AiM

Director of Music Ministries - H. Timothy Koch

Youth Ministry Director - Peter A. Fox

Director, Contemporary Worship Music - Debra D. Wilson

Children's Choir Director - Amy L. Koch

Trinity Preschool Playgroup Director - Heather F. Rose

Office Manager - Nancy J. Martin

Financial and Property Administrator - Paul A. Hensel

Administrative Assistants - Tom Notestine, Joann Fetrow

Nursery Child Care Coordinator - Stacey Martin

Sextons - Juan Rivera, Russell Brown

Sunday Morning Receptionist - Criss Floray

Evening Receptionists - Reynold Eiche, Lori Anne McBride, Glenn Plott

#### **Congregation Council Members**

Lorraine Graybill - President

Becky Enney

Dave Miller

Barb Musselman - Vice President

Jennifer Hammaker

Bill Tauriello

Betsy Knarr - Secretary

Ryan Hannigan

Paul Walker

Frank Bertovich

Tom Hoffert

Rachel Wright