Zion Evangelical Lutheran Church



Advent 1
November 29, 2026
9:30 am

The Rev. David J. Schreffler, Senior Pastor
The Rev. Ursula E. Schreffler, Pastor
Shayne Yonchiuk, Director of Youth Ministry
Daniel R. Stokes, Organist
Hillary Marotta, Director of Handbells
Sally M. Cummins, Minister of Music Emeritus

Zion Evangelical Lutheran Church
100 West Main Street
Hummelstown, PA 17036
717-566-2589

email: zluthoffice@gmail.com
Office hours: Monday – Thursday
8:00 am – 2:30 pm
Friday: closed

Worship Services
9:30 am
www.zluthhummelstown.com
www.facebook.com/zluth
www.youtube.com

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Welcome to Zion Evangelical Lutheran Church

We are proud to be a combined congregation between St. Paul, Sandhill Lutheran Church and Zion Lutheran Church, Hummelstown. Since 1752/1753 respectively, our communities of faith have worshipped and served the Lord here in Hummelstown. On April 27, 2025, the two congregations completed the merger process to become one Lutheran congregation under the name Zion Evangelical Lutheran Church. We look to the future, guided by the Holy Spirit, striving to follow Christ in faithful ministry and to see Christ in each other. And yet we carry within our very Lutheran DNA the presence of both congregations. Zion's Lutheran worship is anchored in God's action toward us in Jesus Christ. We celebrate the sacraments, rejoice in God's forgiving grace in Christ, express the truth of the scriptures, and go in peace to serve the Lord. We invite you to become a part of Zion's family.

Worship Helps:

- Offering may be placed in the plate at the rear of the sanctuary, or the offering will be collected during the worship service.
- Communion distribution If you wish to remain in your pew for communion, a pastor will come to your seat to provide communion if that is most preferable for you. We also offer pre-packaged wine containers which can be found on the table at the rear of the worship space. Otherwise, we commune as a community by continuous flow. An usher will direct you forward when it is your turn. Once you reach the altar rail you will find gluten-free wafers and prefilled cups of grape juice in silver trays on the blue bell tables in front of the front pews. Otherwise, pick up an empty communion cup from the gold trays, proceed to the pastor who will give you bread, which you consume, and then continue to the pouring chalice associated with the side of the worship space which you are seated. Once you consume the wine you are invited to kneel at the rail for a moment if you wish. Please dispose of your cup in the container provided on the small table on the outside of the front pew and return to your seat.
- Engage with Us cards may be requested from an usher. Completed cards are to be given to an usher when leaving the worship space.
- Children's bags are available. Please pick one up from the back table.
- Wi-Fi Network: Zion-Guest Password:7175662589

Today's altar flowers are given to the **Glory of God**.

GATHERING

WELCOME

(The prelude music helps draw us into an attitude of prayer and praise.)

PRELUDE *"Comfort, Comfort Ye My People"* Raymond Haan
Sue Northey, Flute & Rev. Becca Detterman, Handbells

Please stand as you are able.

(Through confession and forgiveness, we examine ourselves and publicly confess our sins. Such a confession at the beginning of the service provides a climate of acceptance. In spite of our sins, we are accepted by God, and in turn accept one another. (1 John 1:8-10 and Romans 7:14-8:4)

CONFESSION AND FORGIVENESS

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

P: Blessed be the holy Trinity, ✢ one God, our dwelling place for all generations, whose compassion never slumbers.

C: Amen.

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

Silence is kept for reflection.

P: Holy God,

C: We confess that we have trusted in our preparation instead of your invitation. We prioritize our piety over care for your beloved. We trust the voice of our shame and fear, which keeps us from entering fully into relationship with you and others. We are not awake to the coming of your reign. Rouse us and rescue us, that we may enter into your joy. Amen.

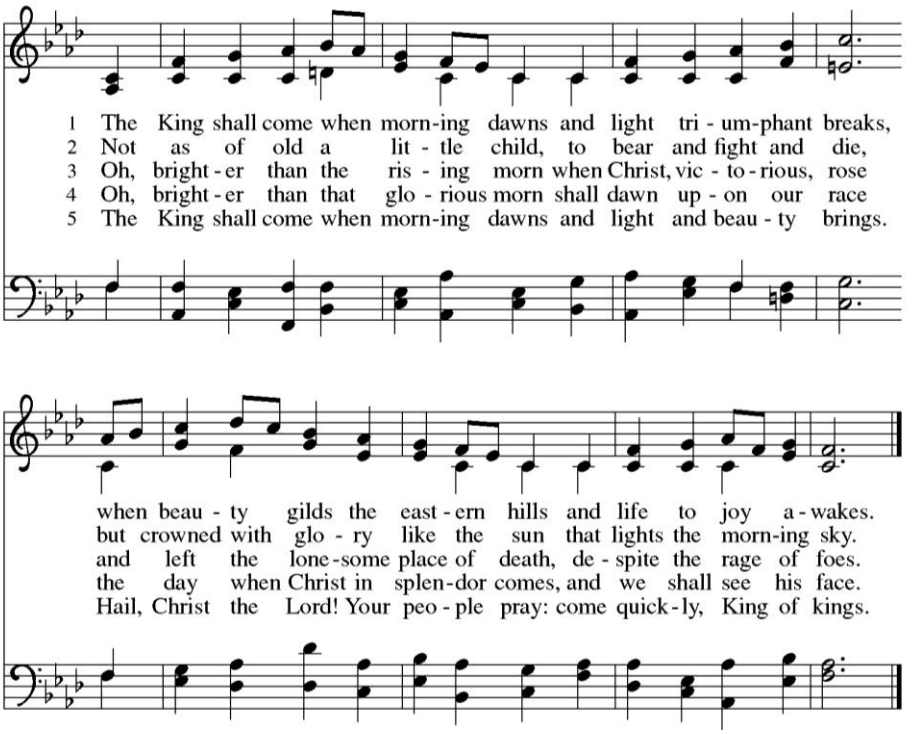
P: People of God, receive the riches of God's grace.
✢ Jesus, the good shepherd, feeds you with his mercy.
You are forgiven. You are blessed. You are loved.

C: Amen.

(Gathering Song -- We are a singing church. We follow the advice of the apostle Paul to teach and admonish one another with psalms, hymns, aud spiritual songs. (Colossians 3: 16)

GATHERING HYMN *"The King Shall Come"* ELW 260

Ginny Brandt, Piano



(Greeting -- The pastor says a greeting to the congregation in the name of the Triune God: Father, Son and Holy Spirit.)

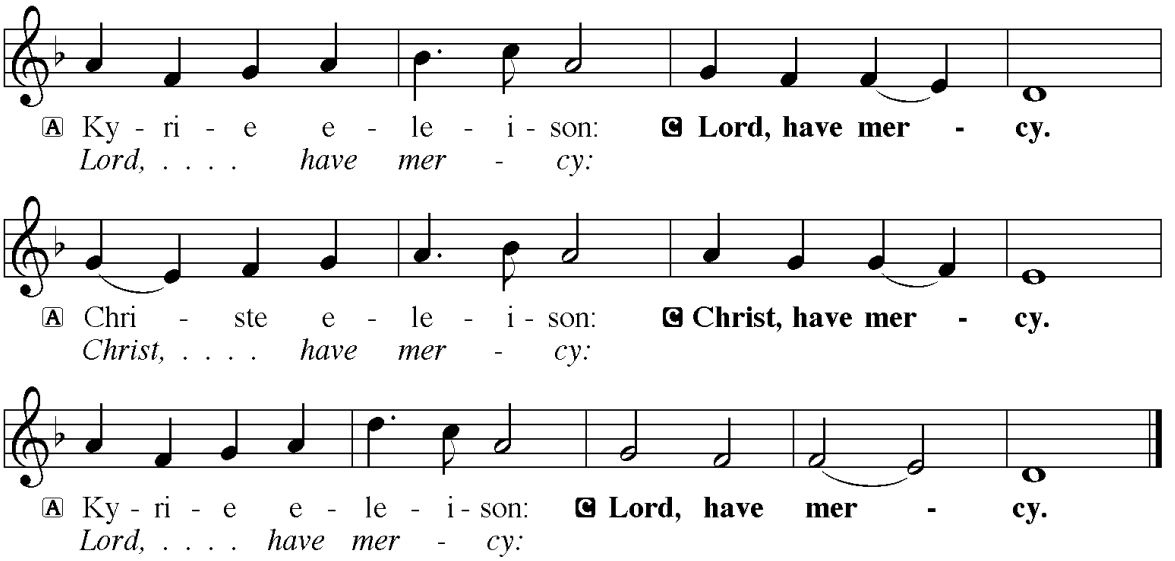
GREETING

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.

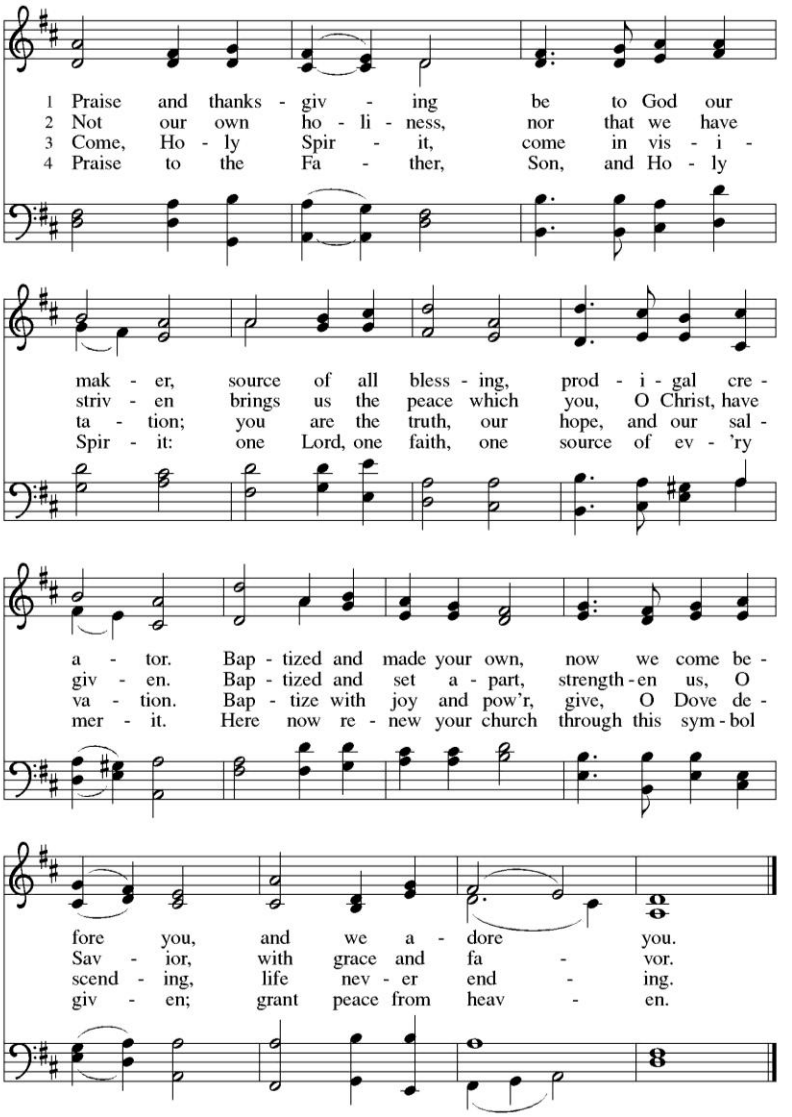
(The Kyrie is a Greek word meaning "O Lord." It is a cry to the Lord for help and strength. In ancient times, the crowds would shout "Lord have mercy" as the king entered a town. The church has taken over this prayer to greet its King, Jesus Christ. We call on our Lord in time of need. (Matthew9:27; 15:22; 20:30-31; Luke 17:13)

KYRIE



(The Canticle or Hymn of Praise usually uses the hymn "This is the Feast" because we celebrate Holy Communion, the feast of victory, every Sunday. The hymn "Glory to God in the Highest" or any other appropriate hymn may also be sung. These hymns express joy because God is our victorious savior.)

CANTICLE OF PRAISE *"Praise and Thanksgiving Be to God"* ELW 458
(Verse 1 only)



(The Prayer of the Day begins with the salutation from the pastor: "The Lord be with you," and the congregation responds: "And also with you." This may be sung or spoken. (Ruth 2:4; Luke 1:28, 2 Thessalonians 3:16). The prayer expresses the main thoughts of the day. We follow the traditional Revised Common Lectionary three-year cycle of texts and the prayers reflect the rich treasury of the heritage of the church.)

PRAYER OF THE DAY

P: Let us pray. Stir up your power, Lord Christ, and come. By your merciful protection awaken us to the threatening dangers of our sins, and keep us blameless until the coming of your new day, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

C: Amen.

WORD

Please be seated.

(The First Reading or Lesson -- The first reading is from the Old Testament (The Hebrew Bible), except during the Easter season when it is from the Book of Acts. All the readings usually relate to a central theme that is expressed in the Gospel text. (1 Timothy 4:13)

FIRST READING - Isaiah 64:1-9

This lament comes from a people who have had their hopes shattered. The visions of a rebuilt Jerusalem and a renewed people of God, spoken of in Isaiah 40–55, have not been realized. Instead, the people experience ruin, conflict, and famine. This lament calls God to account—to be the God who has brought deliverance in the past.

1 O that you would tear open the heavens and come down, so that the mountains would quake
at your presence— 2 as when fire kindles brushwood and the fire causes water to boil— to
make your name known to your adversaries, so that the nations might tremble at your
presence! 3 When you did awesome deeds that we did not expect, you came down; the
mountains quaked at your presence. 4 From ages past no one has heard, no ear has perceived,
no eye has seen any God besides you, who works for those who wait for him.
5 You meet those who gladly do right, those who remember you in your ways. But you were
angry, and we sinned; because you hid yourself we transgressed. 6 We have all become like
one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf,
and our iniquities, like the wind, take us away. 7 There is no one who calls on your name or
attempts to take hold of you, for you have hidden your face from us and have delivered us
into the hand of our iniquity. 8 Yet, O LORD, you are our Father; we are the clay, and you are
our potter; we are all the work of your hand. 9 Do not be exceedingly angry, O LORD, and do
not remember iniquity forever. Now consider, we are all your people.

L: Word of God. Word of Life. **C: Thanks be to God.**

(Psalms are the ancient songs of the faithful. They are filled with emotion, lament, praise, hope and love of the Lord. Psalms may be sung or spoken.)

LIGHTING OF THE ADVENT WREATH
While we light the Advent candle(s), a prayer will be offered.

PRAYER
L: We praise you, O God, for this evergreen crown that marks our days of preparation for Christ's advent. As we light the first candle on this wreath, rouse us from sleep, that we may be ready to greet our Lord when he comes with all the saints and angels. Enlighten us with your grace, and prepare our hearts to welcome him with joy. Grant this through Christ our Lord, whose coming is certain and whose day draws near.
C: Amen.

PSALMODY – Psalm 80:1-7, 17-19
L: We will read the following responsively by verse:
L: 1 Hear, O Shepherd of Israel, leading Joseph like a flock;
shine forth, you that are enthroned upon the cherubim.
C: 2 In the presence of Ephraim, Benjamin, and Manasseh,
stir up your strength and come to help us.
L: 3 Restore us, O God; let your face shine upon us, and we shall be saved.
C: 4 O LORD God of hosts,
how long will your anger fume when your people pray?
L: 5 You have fed them with the bread of tears; you have given them bowls of tears to drink.
C: 6 You have made us the derision of our neighbors,
and our enemies laugh us to scorn.
L: 7 Restore us, O God of hosts; let your face shine upon us, and we shall be saved.
C: 17 Let your hand be upon the one at your right hand,
the one you have made so strong for yourself.
L: 18 And so will we never turn away from you; give us life, that we may call upon your name.
C: 19 Restore us, O LORD God of hosts;
let your face shine upon us, and we shall be saved.

(The Second Reading or Lesson is usually taken from the Epistles or letters of the New Testament.)

SECOND READING – 1 Corinthians 1:3-9
As the Christians in Corinth await the advent of Jesus, Paul reminds them how the Lord has already enriched them through spiritual gifts and will continue to strengthen them until the coming day of the Lord.

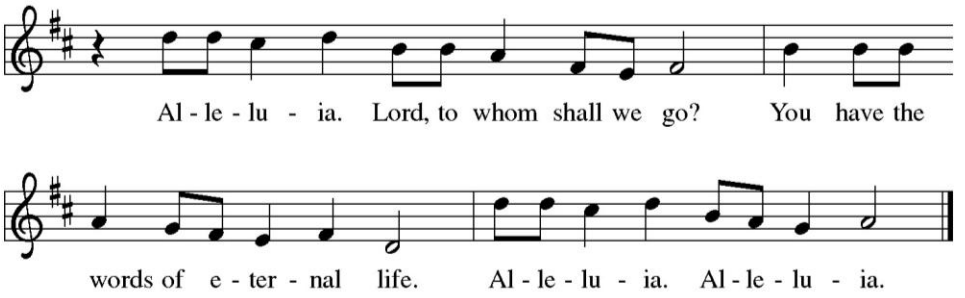
3 Grace to you and peace from God our Father and the Lord Jesus Christ. 4 I give thanks to
my God always for you because of the grace of God that has been given you in Christ Jesus,
5 for in every way you have been enriched in him, in speech and knowledge of every kind—
6 just as the testimony of Christ has been strengthened among you—7 so that you are not
lacking in any gift as you wait for the revealing of our Lord Jesus Christ. 8 He will also
strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ.
9 God is faithful, by whom you were called into the partnership of his Son, Jesus Christ our
Lord.

L: Word of God. Word of Life. **C: Thanks be to God.**

Please stand as you are able.

(The Gospel Acclamation is a verse from Holy Scripture sung in preparation of the reading of the Gospel. The verse may change with the season.)

GOSPEL ACCLAMATION *"Alleluia"* ELW S142a



(The Gospel Reading is a selection from the accounts of the life of Jesus recorded by the four evangelists: St. Matthew, St. Mark, St. Luke, and St. John. Because Christ is with us in the Gospel reading, we stand to honor his presence. We also sing or say short verses before and after reading. On festival days the minister may read the Gospel while standing among the people, flanked by candles and led to the people by the crucifer.)

GOSPEL – Mark 13:24-37
Jesus encourages his followers to look forward to the day when he returns in power and glory to end all suffering.

P: The Holy Gospel according to St. Mark, the thirteenth chapter.
C: Glory to you, O Lord.

[Jesus said:] 24 "In those days, after that suffering, the sun will be darkened, and the moon
will not give its light, 25 and the stars will be falling from heaven, and the powers in the
heavens will be shaken. 26 "Then they will see 'the Son of Man coming in clouds' with great
power and glory. 27 Then he will send out the angels and gather the elect from the four
winds, from the ends of the earth to the ends of heaven. 28 "From the fig tree learn its lesson:
as soon as its branch becomes tender and puts forth its leaves, you know that summer is
near. 29 So also, when you see these things taking place, you know that he is near, at the
very gates. 30 Truly I tell you, this generation will not pass away until all these things have
taken place. 31 Heaven and earth will pass away, but my words will not pass away. 32 "But
about that day or hour no one knows, neither the angels in heaven nor the Son, but only
the Father. 33 Beware, keep alert, for you do not know when the time will come. 34 It is like
a man going on a journey, when he leaves home and puts his slaves in charge, each with his
work, and commands the doorkeeper to be on the watch. 35 Therefore, keep awake, for you
do not know when the master of the house will come, in the evening or at midnight or at
cockcrow or at dawn, 36 or else he may find you asleep when he comes suddenly. 37 And what
I say to you I say to all: Keep awake."

P: The Gospel of the Lord. **C: Praise to you, O Christ.**

Please be seated.

CHILDREN'S MESSAGE

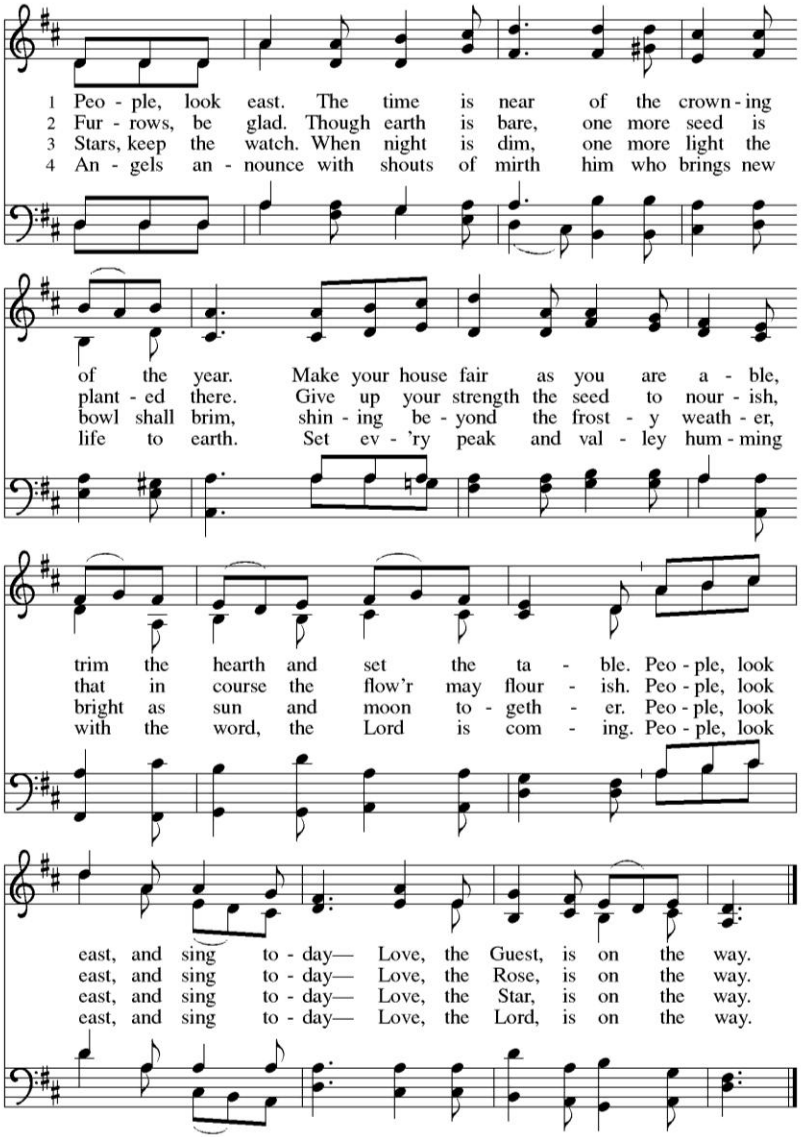
(Through the Sermon the pastor proclaims God's Word and applies that word to modern life and problems. The Pastor stresses both what God asks of us (the Law) and what God does for us through Jesus Christ (the Good News of the Gospel)

SERMON (Children ages 2-10 may attend children's church)

(The Hymn of the Day follows the theme of the readings and reinforces the message of the sermon. We stand for the singing of the Hymn.)

Please stand as you are able.

HYMN OF THE DAY *"People, Look East"* ELW 248



(The Creed -- After hearing the Word of God read and proclaimed, the worshipers respond with a confession of faith in the words of the Apostles' Creed or the Nicene Creed (the Nicene Creed is used on major festivals and the seasons of Easter and Christmas). (I Corinthians 15:1 and following, 1 Peter 3: 18 and following)

APOSTLES' CREED

P: With the whole church, let us confess our faith.

C: I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

(The Prayer of Intercession is a series of short prayers for the whole church, the nations, those in need, the parish, special concerns, thanksgivings, remembrances of the dead and the hope of resurrection. It follows the directive of the Apostle Paul to young Timothy: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone, for all in authority, that we may live in peaceful and quiet lives in all godliness and holiness." (I Timothy 2: 1-2)

PRAYERS OF INTERCESSION

A: In hope and expectation, we bring to God our prayers for the church, the world, and all in need.

After each petition:

A: God, in your mercy,

C: Receive our prayer.

Concluding petition:

A: We entrust these and the prayers of our hearts to you, most holy God, in the name of Christ Jesus our Savior.

C: Amen.

(The Passing of the Peace is a transition between the Service of the Word and the Service of the Meal. It is a time to share Christ's peace with your neighbor. The Peace functions as a seal of our prayers and a sign that we are serious about reconciliation. The gift of God's peace is more than a sociable handshake; it is a commitment to the reality of God with us.)

SHARING OF THE PEACE
P: The peace of the Lord be with you
C: And also with you.

Please be seated.

ANNOUNCEMENTS

The meal begins with silence.

THE SERVICE OF THE MEAL

(Meal -- By the mercy of God, the assembly turns to eat and drink the very promise they have been hearing in the scriptures, the very physical presence of Christ. The table is set.)

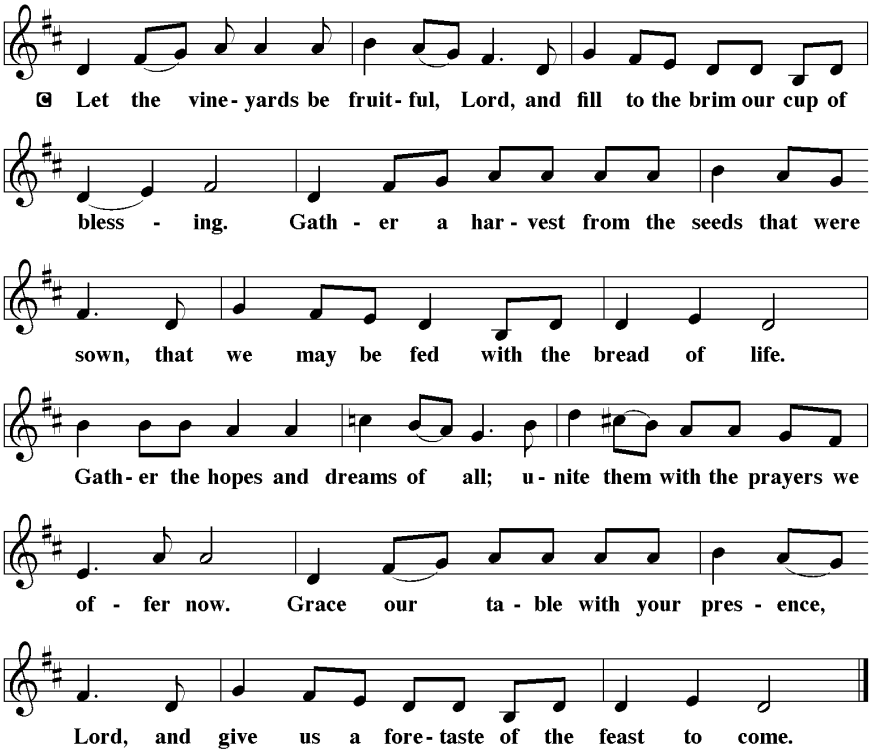
(The Offering is taken to share the gifts of God's people as a response to God's abundant blessings. The offering supports more than the local Church. It is used benevolently for needs of the world.)

OFFERING ANTHEM *"Come, Thou Long Expected Jesus"* Mark Miller
Chancel Choir

(The Offertory and Offering Prayer -- As the offerings are brought to the Lord's table, the worshipers sing an expression of gratitude for all God's blessings, dedicate themselves to God and request God's continuing blessings. The prayer then articulates the doctrines of creation, redemption, and vocation.)

Please stand as you are able.

OFFERTORY *"Let the Vineyards Be Fruitful"*



MEAL

OFFERTORY PRAYER

A: Let us pray. Merciful God, we offer with joy and thanksgiving what you have first given us—ourselves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord.

C: Amen.

(The Proper Preface is a formal introduction to the Holy Meal sung or spoken by the pastor. The preface is the beginning of the Thanksgiving at the table. It is a proclamation that includes references to the season of the church year and the themes of the day.)

THE GREAT THANKSGIVING

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.

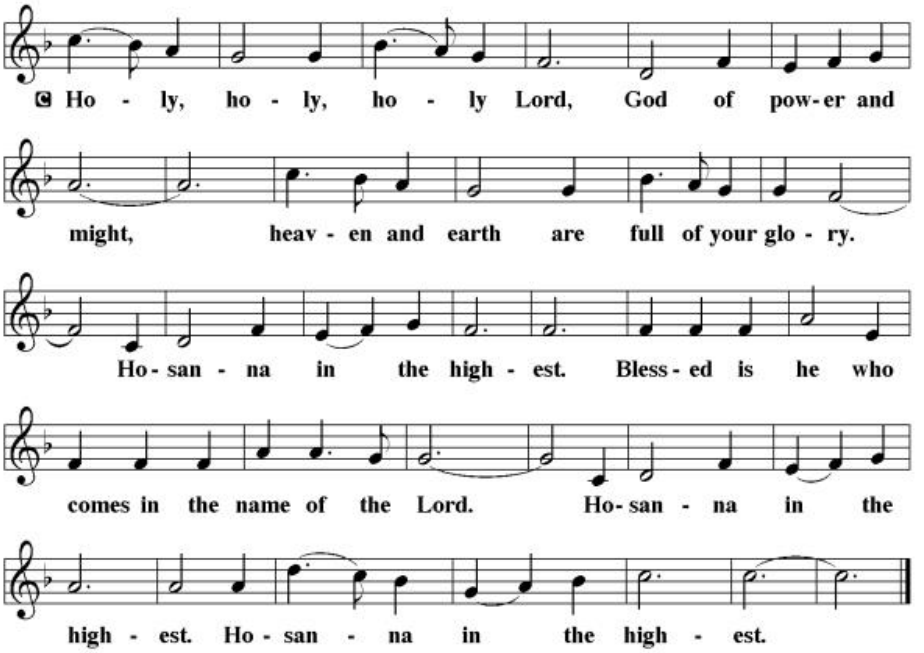
C: It is right to give our thanks and praise.

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 has 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:

(Holy, Holy, Holy (the Sanctus) -- Sanctus is Latin for Holy and the old formal title of this song. The song contains words of Isaiah 6:3 and the crowd's response to Jesus on Palm Sunday. (Matthew 21:9, Mark 11:9

SANCTUS



(Thanksgiving at the table is a formal prayer giving thanks for what God has done, is doing and will do for humankind. It includes the words of institution (Jesus' words spoken at the last supper). With these words the meal is ready. (1 Corinthians 11:23-26)

THANKSGIVING AT THE TABLE

P: We praise and thank you, O God, for in your infinite goodness you have created us to receive and rejoice in your love and mercy.

In the fullness of time and according to your purposes you sent your beloved Son, our Lord Jesus Christ, born of Mary.

He came to proclaim the Kingdom; He healed the sick and numbered Himself among sinners; He poured Himself out in death, giving His life as our ransom and our righteousness.

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 for all people for the forgiveness of sin. Do this for the remembrance of me. Let us proclaim the mystery of faith:

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

P: Holy Father, as we remember our Lord's life and passion, His resurrection and ascension, we give you our thanks and bless your holy name.

Because your Son has made us His fellow-servants, a holy priesthood, a people set apart, we pray: Send now His life-giving Spirit upon this Bread of Life and this Cup of Blessing, that we and all who partake of Christ's very body and blood may find our unity in Him and our lives defined by His cross, as we await His final coming as Lord of Love.

C: Through Him, with Him, and in Him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever. Amen.

(The Lord's Prayer -- We pray to God as Jesus taught us to pray, calling on God as Father because we are coming to the great family meal of salvation and forgiveness. (Luke 11:2-4)

THE LORD'S PRAYER

P: Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

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

P: As the main grains of wheat were once scattered upon the hills, then became one in this Bread of Life,

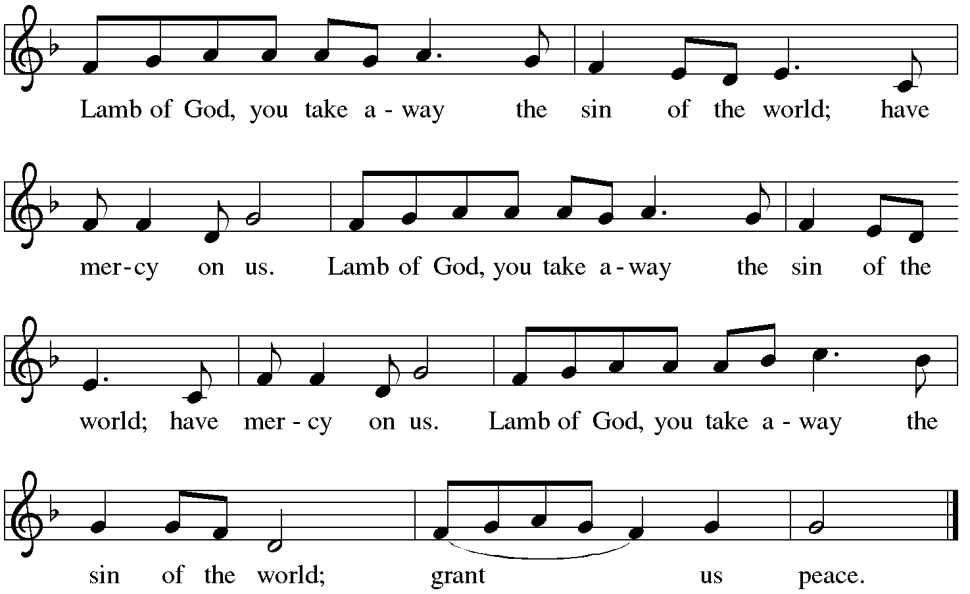
C: Gather your church from every time and place into your eternal reign of love.

(The Communion -- Instructions for communion are found in our bulletin. All are welcome at the table. While the meal is distributed, hymns are sung.)

Please be seated.

(Lamb of God -- As Christ comes to us in the Holy Supper, we recognize him as the Lamb of God sacrificed for us to free us from the bondage of Sin and Death. (John I :29; Isaiah 53 :7)

AGNUS DEI



WORDS OF INVITATION

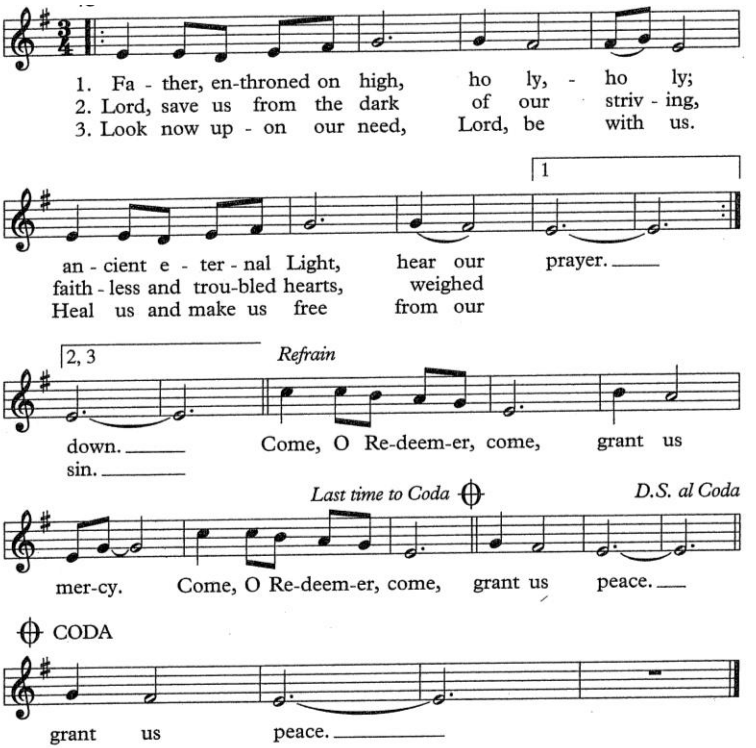
We partake of Holy Communion as a community. Together we will partake in the wafer and the wine by continuous flow. Please follow the ushers' directions. There is grape juice available…and gluten free wafers for those who require at the front of the nave. We ask that you dispose of your cup in the container provided at the front of the nave.

This is the Lord's Table. He is the host. He welcomes everyone to come and eat and be nourished, fed and forgiven. We believe as Lutherans that our Lord Jesus Christ is truly present in the bread and wine of Holy Communion, bringing to us the gift of forgiveness and the promise of eternal life. All are welcome to gather at the Lord's Table. Come and eat and live!

DISTRIBUTION MUSIC *"Chanson (from Suite Antique)"* John Rutter
Sue Northey, Flute

"Come, O Redeemer, Come" F. Ortega TFWS 3046

Greg Jansen will sing each verse; the congregation is invited to join sing the refrain.



Please stand as you are able.

(Post Communion Blessing – The pastor gives a reminder of the blessing received in the sacrament, God's grace and love.)

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 Canticle is another thank you to the Lord as an expression of faith and hope and love.

(Prayer after Communion, also called the Sending Prayer, is a final expression of thanks and hope.)

SENDING PRAYER

A: Let us pray. Almighty God, you provide the true bread from heaven, your Son, Jesus Christ our Lord. Grant that we who have received the Sacrament of his body and blood may abide in him and he in us, that we may be filled with the power of his endless life, now and forever.

C: Amen.

SENDING

(The Blessing is God's promise that Christ will go with us as we leave the church and return to the world to serve God.)

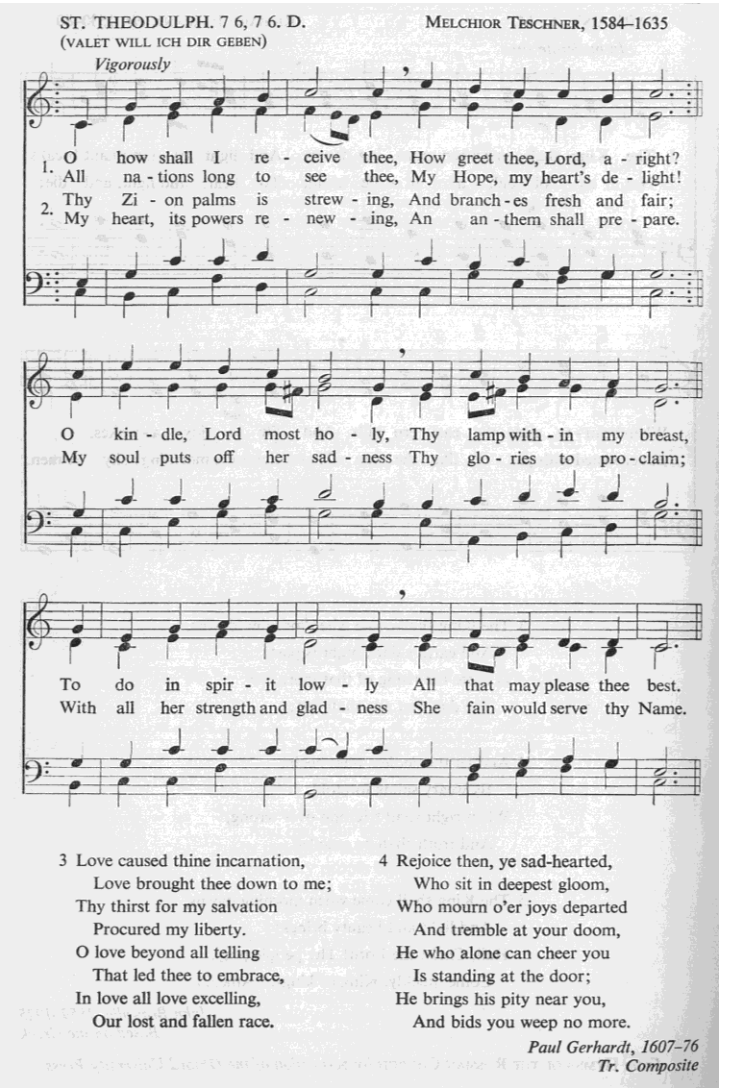
BLESSING

P: The Lord bless you and keep you; the Lord's face shine upon you with grace and mercy; the Lord look upon you with favor and give you peace…

In the name of the ✝Father, and the Son and the Holy Spirit.

C: Amen.

SENDING HYMN *"The Church Year" (Verses 1, 2 & 3 only)* LCIA 11



DISMISSAL

A: Go in peace. Serve the Lord.

C: Thanks be to God.

POSTLUDE *"Ostinato (from Suite Antique)"* John Rutter

Sue Northey, Flute

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SERVING IN WORSHIP

Lector- Pat Meister **Lay Assistant**- Pat Gay
Lead Usher- Dave Warner **Ushers-** Jim & Jane Landis

PRAYER LIST- Please sign up & pick up a copy in the Narthex.