

GOD MADE KNOWN

In the Water

Baptism of **Saturday Worship**
Our Lord **5:30 pm**
January 12, 2019



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LUTHERAN CHURCH



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about today's service

The Baptism of Our Lord cannot help but recall our own and all baptismal blessings. We recall and celebrate our adoption as daughters and sons, the gift of the Holy Spirit, and the promised company of almighty God when we “pass through the waters . . . the rivers . . . fire.” On this day the heavens open again for this assembly, and we receive the gift of the beloved Son of God in bread and wine.

P: Pastor

L: Lector

C: Congregation

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!

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 synagogue. 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)

Thanksgiving for Baptism

A *Thanksgiving for Baptism* is our opportunity to reflect upon the gracious work of God in the Sacrament of Holy Baptism. We express gratitude and joy that God has made us his children and heirs of his kingdom.

P: Blessed be the holy Trinity, † one God, the fountain of living water, the rock who gave us birth, our light and our salvation.

C: Amen.

P: Joined to Christ in the waters of baptism, we are clothed with God's mercy and forgiveness. Let us give thanks for the gift of baptism.

We give you thanks, O God, for in the beginning your Spirit moved over the waters and by your Word you created the world, calling forth life in which you took delight.

Through the waters of the flood you delivered Noah and his family. Through the sea you led your people Israel from slavery into freedom. At the river your Son was baptized by John and anointed with the Holy Spirit. By water and your Word you claim us as daughters and sons, making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life, and above all we praise you for the gift of new life in Jesus Christ. Shower us with your Spirit, and renew our lives with your forgiveness, grace, and love.

We give you thanks for those baptized at Trinity in 2019. Strengthen our lives together as the body of Christ in this place. Help us to be witnesses to your transforming grace.

Let our light so shine before others that they may see our good works and glorify our Father in heaven.

To you be given honor and praise through Jesus Christ our Lord in the unity of the Holy Spirit, now and forever

C: Amen.

The congregation will be sprinkled with water (the rite of asperges). One may make the sign of the cross in remembrance of their baptism into Christ's death and resurrection.

Hymn No. 581: You Are Mine

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 **Apostolic Greeting** is Paul's salutation or blessing from 2 Corinthians.

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.

Kyrie: The congregation sings the refrain, and the leader sings the verses.

Refrain

Ky-ri-e e-lei-son, on our world and on our way.

Ky-ri-e e-lei-son, ev-'ry day.

P: For peace in the world, for the health of the church, for the unity of all; for this holy house, for all who worship and praise, let us pray to the Lord, let us pray to the Lord. **Refrain**

P: That we may live out your impassioned response to the hungry and the poor; that we may live out truth and justice and grace, let us pray to the Lord, let us pray to the Lord. **Refrain**

P: For peace in our hearts, for peace in our homes, for friends and family; for life and for love, for our work and our play, let us pray to the Lord, let us pray to the Lord. **Refrain**

P: For your Spirit to guide; that you center our lives in the water and the Word; that you nourish our souls with your body and blood, let us pray to the Lord, let us pray to the Lord. **Refrain**

Canticle of Praise

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

Refrain



Glo - ry to God in the high - est, the high - est, and



peace to God's peo - ple on earth.



1 Lord God, heav - en - ly King, al - might - y God and Fa - ther,



we wor - ship you, we give you thanks, we praise you

Refrain



for your glo - ry. Glo - ry to God in the high -



est, the high - est, and peace to God's peo - ple on earth.



2 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,



Lamb of God, you take a - way the sin of the



world: have mer - cy on us; you are seat - ed at the



right hand of the Fa - ther: re - ceive our prayer.

Refrain



Glo - ry to God in the high - est, the high - est, and



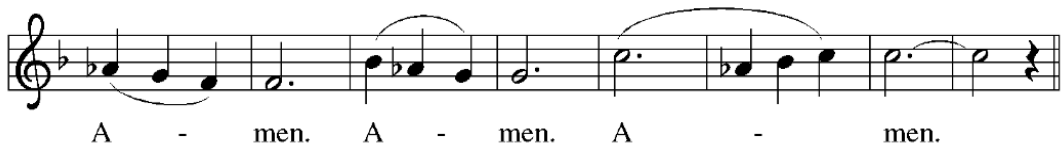
peace to God's peo - ple on earth. 3 For you a -



lone are the Ho - ly One, you a - lone are the Lord,



you a - lone are the Most High, Je - sus Christ, with the



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.

P: Let us pray. Almighty God, you anointed Jesus at his baptism with the Holy Spirit and revealed him as your beloved Son. Keep all who are born of water and the Spirit faithful in your service, that we may rejoice to be called children of God, 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)

✝ Hearing the 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.

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 Reading

Acts 8:14-17

Peter and John are sent to support the new Christians in Samaria, a group that was recently baptized after hearing the good news of Christ through the preaching of Philip. Here the Samaritans receive the gift of the Holy Spirit in the laying on of hands.

¹⁴Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. ¹⁵The two went down and prayed for them that they might receive the Holy Spirit ¹⁶(for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). ¹⁷Then Peter and John laid their hands on them, and they received the Holy Spirit.

L: The word of the Lord.

C: **Thanks be to God.**

Gospel

Matthew 3:13-17

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.

Before Jesus begins his ministry, he is baptized by John, touched by the Spirit, and identified publicly as God's child.

¹³Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. ¹⁶And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

L: The gospel of the Lord.

C: Thanks be to God.

Sermon: "God Made Known in the Water"

Pastor John H. Brock

*The **Sermon**, or the proclamation of the Word just read, is also from the synagogue tradition and has its roots deeply embedded in Hebrew practice.*

(Stand)

Hymn No. 453: Baptized and Set Free

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

Nicene Creed

*The **Creed**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.*

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:

A: 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.

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

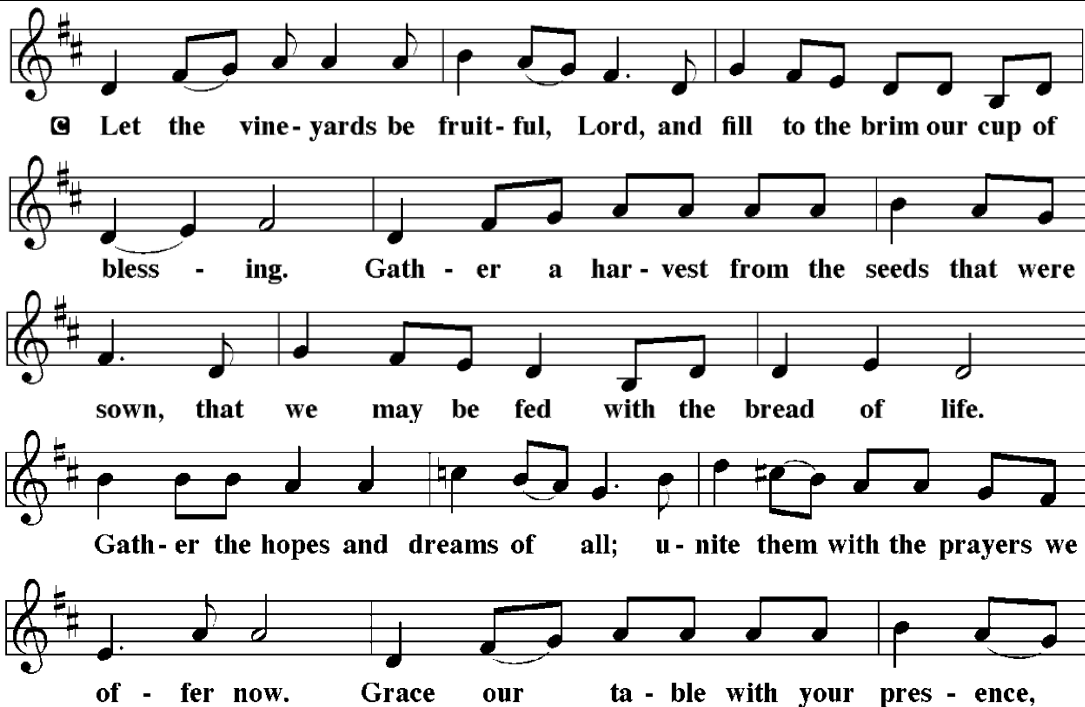
The **Offering** was originally a gift of bread and wine for use in Holy Communion or Eucharist. Once Holy Communion was over, the remaining bread and wine were distributed to the poor. Only later did the offering evolve, for the sake of need, to monetary contributions (it became impractical to try and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

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 Cantic** 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

*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. God of all creation,

C: all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus 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.

*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, through our Savior Jesus Christ. By the leading of a star he was shown forth to all nations; in the waters of the Jordan you proclaimed him your beloved Son, and in the miracle of water turned to wine he revealed your glory. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

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: Holy One, the beginning and the end, the giver of Life:
Blessed are you for the birth of creation.
Blessed are you in the darkness and in the light.
Blessed are you for your promise to your people.
Blessed are you in the prophets' hopes and dreams.
Blessed are you for Mary's openness to your will.
Blessed are you for your Son Jesus, the Word made flesh.

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

In the night in which he was handed over, 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.

P: Holy God,

C: we long for your Spirit.

P: Come among us.

C: Bless this meal.

P: May your Word take flesh in us.

C: Awaken your people.

P: Fill us with your light.

**C: Bring the gift of peace on earth.
Come, Holy Spirit.**

P: All praise and glory are yours, Holy One of Israel, Word of God incarnate, Power of the Most High, one God, now and forever.

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..." is a later addition which praises God.

P: As children of God we are bold to pray:

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

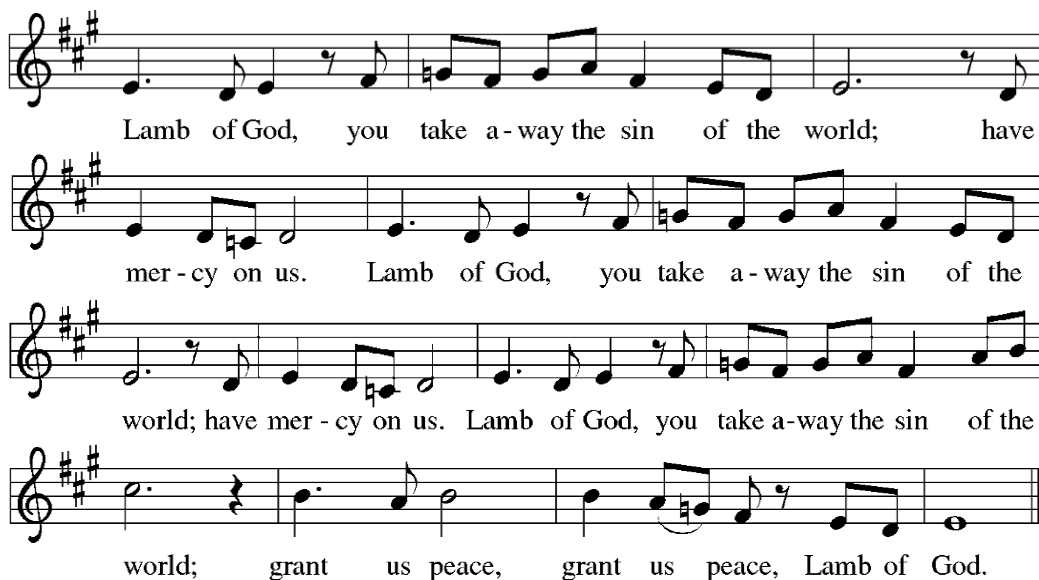
P: Taste and see that the Lord is good.

C: Thanks be to God.

(Sit)

Lamb of God (ELW, Pg. 191)

The **Lamb of God** (also called 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)

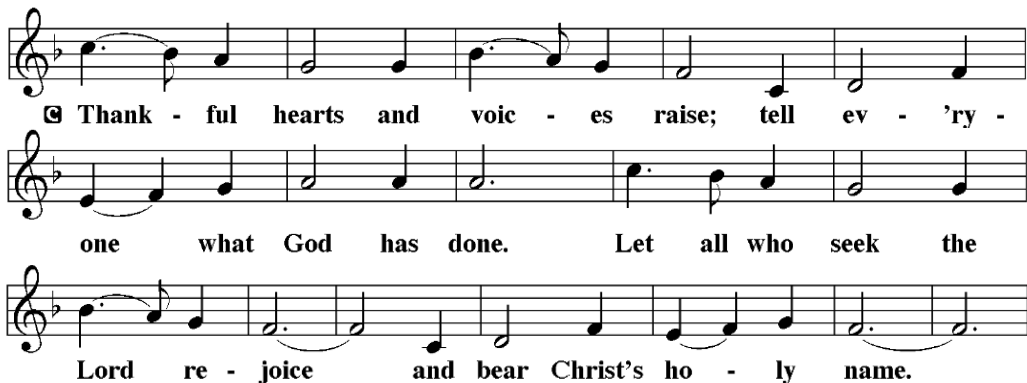
Post-Communion Blessing

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

C: **Amen.**

Post-Communion Canticle (ELW, pg. 206)

The **Post Communion Canticle** 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. We thank you, O God, that you have fed us at your banqueting table with bread and wine beyond compare, the very life of Christ for us. Send your Spirit with us now, that we may set the captive free, use your gifts to build one another up, and in everything reflect your glory revealed in Jesus Christ, our Savior and Lord.

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

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: The God of glory dwell in you richly, name you beloved, and shine brightly on your path; and the blessing of almighty God, the Father, the ✠ Son, and the Holy Spirit, be upon you and remain with you always.

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. Christ is your light.

C: **Thanks be to God.**

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United and empowered to worship, connect, serve.

worship leaders

Presider:

The Rev. Jack M. Horner

Preacher:

The Rev. John H. Brock

Lector/Communion Assistant:

Dane Bowerman

Communion Assistant:

Cynthia Tolsma

Musician:

Ron Livingston, piano

Cover art/design:

Patty Marshall



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LUTHERAN CHURCH

2000 chestnut street
camp hill, pa 17011-5409
office: 717.737.8635
fax: 717.730.9297
trinluth@trinitycamphill.org
www.trinitycamphill.org

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

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

worship notes

Attendance at our worship services last week was 724. Copies of last week's sermons are available on the tables in Fellowship Hall, in the narthex, the tract rack in the Gathering Space, and on our website (www.trinitycamphill.org).

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 Ralph J. PHELLEPS, Sr. by the family; in loving memory of my parents by Lois Lamarca; Dick and Vonnie Shaull by Lisa (Shaul) Zoll and Chick Zoll; Jack A. Vaira, Edward C. Crowe, And Angela Vaira Kyte by Carol and John Crowe, Vincent Morgan by his wife Grace, children, grandchildren, great grandchildren and great great grandchildren.

Trinity Evangelical Lutheran Church

Staff

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
Ministry Director for Music - H. Timothy Koch
Director of Youth and Student Ministries – Peter A. Fox
Director of Contemporary Music – Debra D. Wilson
Director of Faith Formation – Kelly C. Falck
Coordinator of Children's Ministry – Danelle Andrews
Director of Children's Music – Amy L. Koch
Director of Preschool – Heather F. Rose
Ministry Director for Communications – Stephanie G. Maurer
Director of Administration – Steven J. Kauffman
Director for Finance – Paul A. Hensel
Facilities Manager/Lead Sexton – Erich Sprowls
Administrative Assistant for Ministry – Thomas A. Notestine
Sunday Morning Receptionist – Criss Floray
Evening Receptionists – Lori Anne McBride, Beth Hinkle
Sextons – Russell Brown, Jordan Gummo

Congregation Council Members

Dave Maser – <i>President</i>	Mike Finio	Barbara Kriebel
Dan Drury – <i>Vice-President</i>	Keith Huntzinger	Mike Schwalm
Ellen Ney – <i>Secretary</i>	Jay Killian	Anne Stafford
Jon Andrews		Charles Suhr

Administrative Committee Chairs

Administration & Personnel – Mike Finio	Finance – Keith Huntzinger
Property – Charles Suhr	Strategic Planning – Bob Frymoyer

Ministry Team Facilitators

Arts – Mary Haar	Parish Ministry – Donna Sprowls
Community Outreach Ministries – Mitzi Jones	Publicity and Comm. – Danelle Andrews
Education – Kelly MacConnell	Stewardship – Dave Maser
Fellowship – Rick Sten	Worship – Jane Killian
IT/AV – Jonathan Lobaugh	Youth – Rob Reed
Missions – Mary Ellen Hettinger	