

# GOD MADE KNOWN

In the Water

Baptism of **Traditional Worship**  
Our Lord **8:30 and 11:00 am**  
**January 13, 2019**



**trinity** | camp hill

LUTHERAN CHURCH



# trinity | camp hill

## LUTHERAN CHURCH

### 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.*

**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 available for you to wear--we would be delighted to greet you by name. Hearing assistance devices and large print bulletins are available from an usher.

P: Presiding Minister A: Assisting Minister 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 ✝

Prelude: "Prelude in G"

William Harris

Welcome

(Stand)

page 2

## 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.*

*(11:00) Please turn to face the processional cross as it enters our midst.*

Gathering Song No. 445: Wash, O God, Our Sons and Daughters

BEACH SPRING

**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.

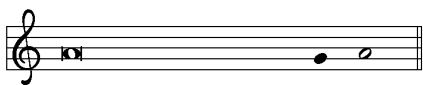
## Greeting

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.**

(8:30) Kyrie



In peace, let us pray to the Lord.



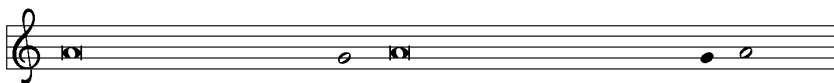
Lord, have mer - cy.



For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



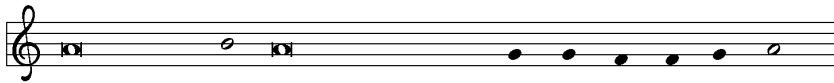
For the peace of the whole world, for the well-being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this holy house, and for all who offer here their wor-ship and praise,



let us pray to the Lord. **Lord have mer - cy.**



Help, save, comfort, and de-fend us, gra-cious Lord. **A - men.**

### (8:30) Hymn 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.



Assisting minister

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



All

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



wor-ship you, we give you thanks, we praise you for your glo-ry.



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.

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 Ho - ly Spir - it,

in the glo - ry of God the Fa - ther. A - - men.

(11:00) Order of Baptism for Hadley Jane, daughter of John and Jessica Martini-Henning page 227

### The Baptismal Hymn

See this wonder in the making, God himself this child is taking.  
As a lamb safe in His keeping, His to be, awake or sleeping.

Miracle each time it happens, As the door to heaven opens,  
And the Father beams: "Beloved Heir of gifts a king would covet!"

Far more tender than a mother, Far more caring than a father,  
God, into your arms we place them, With your love and peace embrace them.

Here we bring a child of nature, Home we take a newborn creature,  
Now God's precious son or daughter, Born again by Word and Water.

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## Prayer of the Day

The **Prayer of the Day**, once called the **Collect**, brings together the themes of the day. This prayer ends the Gathering and begins the Liturgy of the Word.

P: The Lord be with you.

C: **And also with you.**

P: 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]

## ✝ Word ✝

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.

### First Reading

Isaiah 43:1-7

Near the end of Israel's exile in Babylon, God promises to bring them home. They need no longer be afraid, because the one who formed, created, and called them by name now redeems them from all their enemies. God declares them precious and honored, and God loves them.

<sup>1</sup>But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. <sup>2</sup>When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. <sup>3</sup>For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. <sup>4</sup>Because you are precious in my sight, and honored, and I love you, I give people in return for

you, nations in exchange for your life. <sup>5</sup>Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; <sup>6</sup>I will say to the north, "Give them up," and to the south, "Do not withhold; bring my sons from far away and my daughters from the end of the earth - <sup>7</sup>everyone who is called by my name, whom I created for my glory, whom I formed and made."

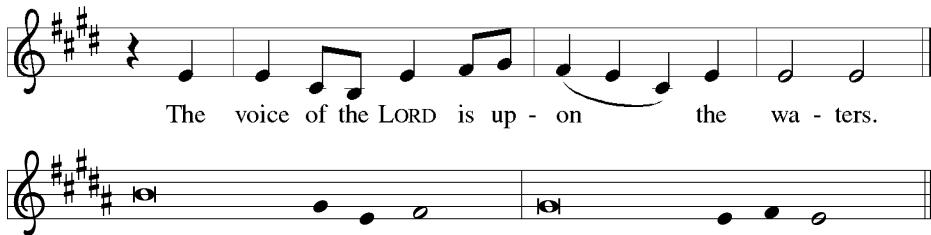
L: The word of the Lord.

**C: Thanks be to God.**

Psalm for the Day

Psalm 29

*The assisting minister will sing the refrain then the congregation will sing it.*



A: <sup>1</sup>Ascribe to the | LORD, you gods,

ascribe to the LORD glo- | ry and strength.

**C: <sup>2</sup>Ascribe to the LORD the glory | due God's name;  
worship the LORD in the beau- | ty of holiness.**

A: <sup>3</sup>The voice of the LORD is upon the waters; the God of | glory thunders;

the LORD is upon the | mighty waters.

**C: <sup>4</sup>The voice of the LORD is a pow- | erful voice;  
the voice of the LORD is a | voice of splendor. R**

A: <sup>5</sup>The voice of the LORD breaks the | cedar trees;

the LORD breaks the ce- | dars of Lebanon;

**C: <sup>6</sup>the LORD makes Lebanon skip | like a calf,  
and Mount Hermon like a | young wild ox.**

A: <sup>7</sup>The voice | of the LORD

bursts forth in | lightning flashes.

**C: <sup>8</sup>The voice of the LORD | shakes the wilderness;  
the LORD shakes the wilder- | ness of Kadesh. R**



A: <sup>9</sup>The voice of the LORD makes the oak trees writhe and strips the | forests bare. And in the temple of the LORD all are | crying, "Glory!"

**C: <sup>10</sup>The LORD sits enthroned a- | bove the flood;  
the LORD sits enthroned as king for- | evermore.**

A: <sup>11</sup>O LORD, give strength | to your people;  
give them, O LORD, the bless- | ings of peace. **R**

## Second 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.*

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

Anthem:

(8:30) "Wade in the Water"

spiritual/arr. Ruth E. Schram

Amy Heinly, soloist

(11:00) "All of My Sins Been Taken Away"

Spiritual/arr. Ware

*All of my sins been taken away. Glory, Hallelujah! What a wonderful day!*

*If you don't believe you've been redeemed, just follow me down to the Jordan stream...*

*My Lord's done just what He said: he healed the sick an' He raised the dead...*

Chancel Choir

Children's Message

[Stand]

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 Procession

A brief song or verse is sung prior to the reading of the Gospel. The **Acclamation** announces the good news of Jesus Christ.

Please turn to face the procession as it moves to the midst of God's people.

Hymn: "Crashing Waters at Creation"  
(verses 1 and 2)

STUTT GART



- 1 Crash - ing wa - ters at cre - a - tion, or - dered by the Spir - it's breath,
- 2 Part - ing wa - ter stood and trem - bled as the cap - tives passed on through,
- 3 Cleans - ing wa - ter once at Jor - dan closed a - round the one fore - told,
- 4 Liv - ing wa - ter, nev - er end - ing, quench the thirst and flood the soul.



first to wit - ness day's be - gin - ning from the bright - ness of night's death.  
wash - ing off the chains of bond - age— chan - nel to a life made new.  
o - pened to re - veal the glo - ry ev - er new and ev - er old.  
Well - spring, source of life e - ter - nal, drench our dry - ness, make us whole.

## Gospel Acclamation

P: The holy gospel according to St. Matthew, the 3<sup>rd</sup> chapter.

**C: Glory to you, O Lord.**

## Gospel Reading

Matthew 3:13-17

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

<sup>13</sup>Then Jesus came from Galilee to John at the Jordan, to be baptized by him. <sup>14</sup>John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup>But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he

consented. <sup>16</sup>And 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. <sup>17</sup>And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

P: The gospel of the Lord.

C: **Praise to you, O Christ.**

*Sing as the procession returns to the front.*

Hymn: "Crashing Waters at Creation"  
(verses 3 and 4)

STUTT GART



- 1 Crash - ing wa - ters at cre - a - tion, or - dered by the Spir - it's breath,
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Well - spring, source of life e - ter - nal, drench our dry - ness, make us whole.

[Sit]

Sermon: "God Made Known in the Water"

Pastor John H. Brock

*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]

*The **Cree**ds – 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.*

**C: 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 petition ends:*

**A:** Hear us, O God.

**C: Your mercy is great.**

Prayer Response:



Now the si - lence Now the peace Now the emp - ty hands up - lift - ed



Now the kneel - ing Now the plea Now the Fa - ther's arms in wel - come



Now the hear - ing Now the pow'r Now the ves - sel brimmed for pour - ing



Now the bod - y Now the blood Now the joy - ful cel - e - bra - tion



Now the wed - ding Now the songs Now the heart for - giv - en leap - ing



Now the Spir - it's vis - i - ta - tion Now the Son's e - piph - a - ny



Now the Fa - ther's bless - ing Now Now Now

✝ Meal ✝

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.**

[Sit]

## Offering

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

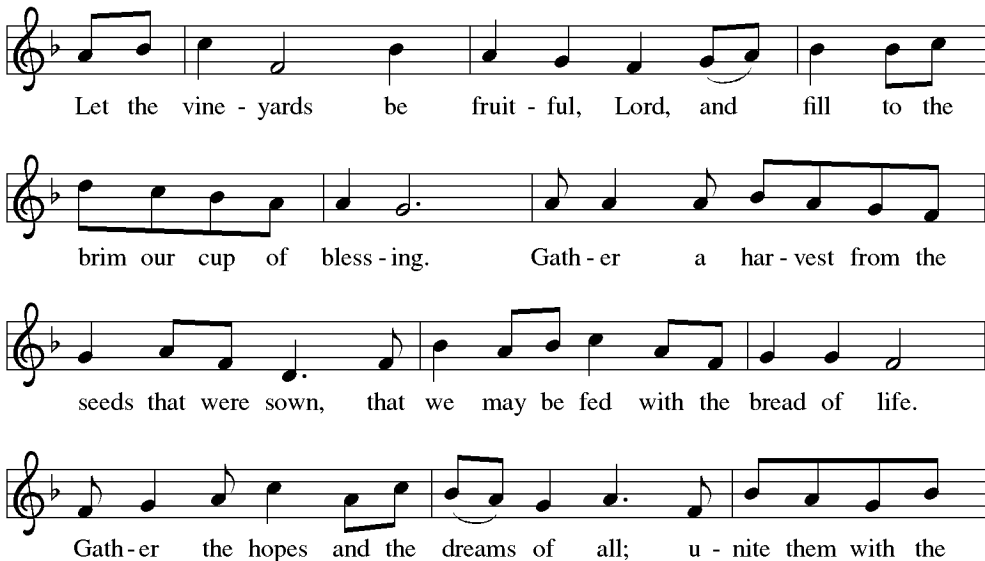
Optional giving methods: Use the Give+ app on your mobile device • Use the Giving Station in the Gathering Space • Text an amount to 717-963-2281 (be sure to use a "\$") • Use the "DONATE" button on our website and e-blasts

Worship Witness: *(Please sign booklet and return to center aisle.)*

[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 the 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.

## 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.

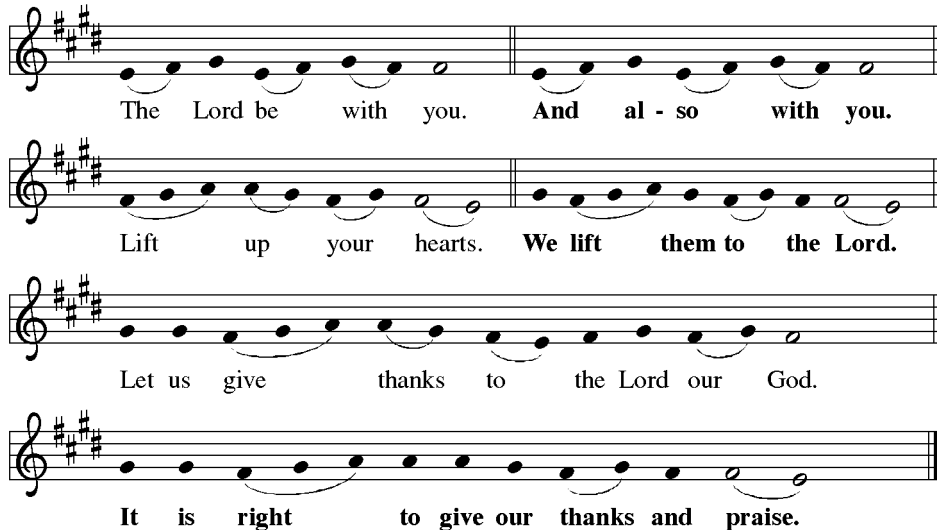
A: Let us pray. God of all creation,

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**

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.



The Lord be with you. And al - so with you.  
Lift up your hearts. We lift them to the Lord.  
Let us give thanks to the Lord our God.  
It is right to give our thanks and praise.

## Proper Preface

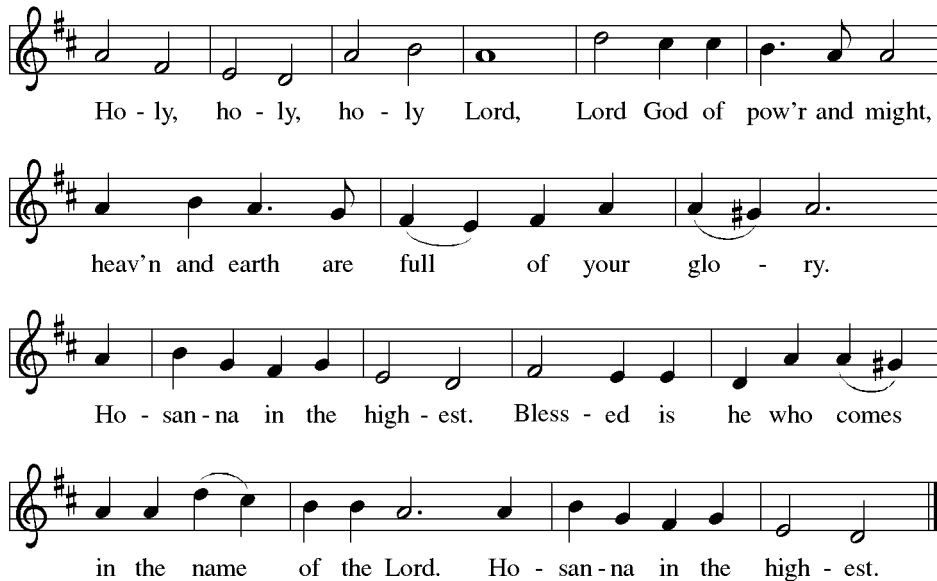
The **Proper Preface** proclaims the praise of the assembly in words that conform to the Season or Day.

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, 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:



## Sanctus [Holy, Holy, Holy]

*The Sanctus, "Holy, Holy, Holy," refers to the Trinity and bridges the Thanksgiving and the Eucharistic Prayer.*



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r 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.

*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 give you thanks, Father, through Jesus Christ, your beloved Son, whom you sent in this end of the ages to save and redeem us and to proclaim to us your will. He is your Word, inseparable from you, through whom you created all things, and in whom you take delight. He is your Word, sent from heaven to a virgin's womb.

He there took on our nature and our lot and was shown forth as your Son, born of the Holy Spirit and of the virgin Mary. He, our Lord Jesus, fulfilled all your will and won for you a holy people; he stretched out his hands in suffering in order to free from suffering those who trust you.

He is the one who, handed over to a death he freely accepted, in order to destroy death, to break the bonds of the evil one, to crush hell underfoot, to give light to the righteous, to establish his covenant, and to show forth the resurrection, taking bread and giving thanks to you, said:

*Take and eat; this is my body, given for you. Do this for the remembrance of me.*

*In the same way 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.*

Remembering, then, his death and resurrection, we take this bread and cup, giving you thanks that you have made us worthy to stand before you and to serve you as your priestly people.

Send your Spirit upon these gifts of your church; gather into one all who share this bread and wine; fill us with your Holy Spirit to establish our faith in truth, that we may praise and glorify you through your Son Jesus Christ; through whom all glory and honor are yours, almighty Father, with the Holy Spirit, in your holy church, both now and forever.

**C: Amen.**

The 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: 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.**

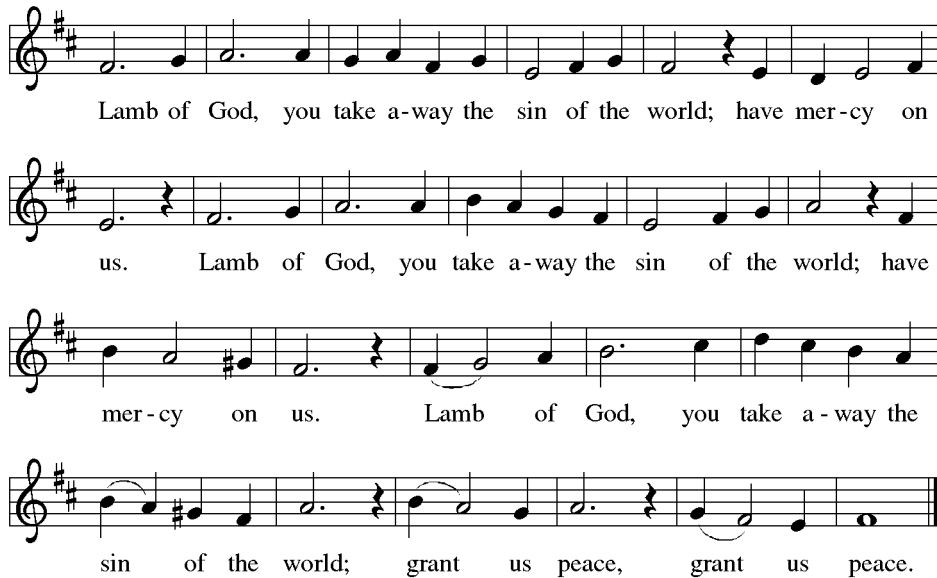
Invitation to Communion

P: Taste and see that the Lord is good.

**C: Thanks be to God.**

## Lamb of God

The *Agnus Dei*, which means **Lamb of God**, is a prayer addressed specifically to Christ present in the Eucharist as a sacrificial offering once for all. The Fraction, or breaking of the bread occurs here.



Lamb of God, you take a-way the sin of the world; have mer-cy on  
us. Lamb of God, you take a-way the sin of the world; have  
mer-cy on us. Lamb of God, you take a-way the  
sin of the world; grant us peace, grant us peace.

## Distribution of Holy Communion

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.

We invite all to the Lord's Table to celebrate the real presence of Christ in the Sacrament. Communion is by intinction. You will receive a wafer. Dip it in the chalice of wine before consuming. You may then return to your seat or come to the altar rail for prayer. Children and adults who are not communing may come forward to receive 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 at the time of communion.

(11:00) "Wade in the Water"

spiritual/arr. Ruth E. Schram

Amy Heinly, soloist

Communion Hymn No. 448: This is the Spirit's Entry Now  
[Stand]

Post Communion Prayer

*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.**

Nunc Dimittis



Now, Lord, you let your ser - vant go in peace: your word has  
been ful - filled. My own eyes have seen the sal - va - tion  
which you have pre - pared in the sight of ev - 'ry peo - ple:  
a light to re - veal you to the na - tions and the glo - ry of your  
peo - ple Is - ra - el. Glo - ry to the Fa - ther, and to the Son,  
and to the Ho - ly Spir - it, as it was in the be - gin - ning,  
is now, and will be for - ev - er. A - men.

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 ✠

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.

Choral Blessing: “Go Ye Now in Peace”

Joyce Eilers

*Go ye now in peace and know that the love of God will guide you.*

*Feel His presence here beside you showing you the way.*

*In your time of trouble when hurt and despair are there to grieve you,*

*know that the Lord will never leave you. He will bring you courage.*

*Know that the God who sent His Son to die that you might live*

*will never leave you lost and alone in His beloved world.*

*Go ye now in peace.*

(8:30) Amy Heinly; (11:00) Chancel Choir

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.**

Postlude: Trumpet Recessional in G

David Lasky

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## Join us next week



**Pastor Jack Horner**  
**“God Made Known in the Wine”**  
**(8:30) Matins Choir**  
**(11:00) Chancel Choir**

### worship leaders

**Presiding Minister:** The Rev. Elizabeth E. Frey

**Preacher:** The Rev. John H. Brock

**Assisting Minister:** (8:30) Steve Kauffman; (11:00) Ron Livingston

**Lector:** (8:30) Bob Frymoyer; (11:00) Rick Sten

**Communion Assistants:** (8:30) Kathy Smeal, Fran Jacobs, Richard Jacobs; (11:00) Sharon Dell-Gallagher, Barbara Kriebel, Marcia Brown, Amy Koch

**Acolyte:** (8:30) Katie Addams

**Crucifer:** (11:00) Heather McFadden

**Book Bearer:** (11:00) Jackson Seivard

**Soundboard:** (8:30) Jay Killian; (11:00) Jim Kincaid

**Greeters:** (8:30) Jon Andrews (head greeter), Dave and Michele Addams, Frank and Ruth Bertovich; (11:00) Ellen Ney (head greeter) Mary Ellen and Bob Harner, Steve Kauffman

**Ushers:** Fred Bohls, George Preble (head ushers), Tim Bollinger, Myrl Busler, George Enney Jr., David Harrington, Gib and Chris Honeysett, Deborah Long, Dave Maser, Janet Miller, Randy Moore, Bill Reed, Vonnie Sadler, Rick and Linda Sten

**Altar Care:** Fran Jacobs, Michele Addams, Barbara Kriebel, Judy Jackson, Karen Seivard.

**Carillonneur:** Bunny Armstrong

**Flower Delivery:** Cheryl and Paul Enck

**Garden of Eatin’:** (GOE I) John West, Margaret Parker (GOE II) Debbie Adams, Sara Hancock

**Bulletin Artwork:** Patty Marshall



trinity | camp hill

LUTHERAN CHURCH

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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](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 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.

**United and empowered to worship, connect, serve.**

## **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	