

the voice

i'm gonna let it shine!

Baptism of
Our Lord

Saturday Worship
5:30 pm
January 11, 2020



trinity | camp hill

LUTHERAN CHURCH



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LUTHERAN CHURCH

about today's service

In the waters of the Jordan, Jesus is revealed as the beloved Son of God. Through this great epiphany, Jesus fulfills all righteousness and becomes the servant of God who will bring forth justice and be a light to the nations. In the waters of baptism we too are washed by the Word, anointed by the Spirit, and named God's beloved children. Our baptismal mission is to proclaim good news to all who are oppressed or in need of God's healing.

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, 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.

Instructional Liturgy

As all have been united in Christ at baptism, all participate in the worship liturgy. **Liturgy** (which means "work of the people") is the order of worship passed to us from both the Jewish synagogue and the early years of the Christian church. The first section of the **Liturgy** is the **Gathering** when we assemble as one single household of worshipers and prepare to worship God.

✝ Gathering ✝

We gather together to praise God and receive God's 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: We bless you, almighty God, for the gift of water--for the oceans that surround the earth, for the rivers that nurture the land, for the Susquehanna River, Conodoguinet Creek, Yellow Breeches Creek that you provide for our community--we bless you, O God, for the waters of earth:

C: We bless you, O God, for the waters of earth.

P: We honor you, merciful God, for showering us with water--for the rain that nourishes the plants and trees, for the floods that restore the fields, for the dew that freshens dry places--we honor you, O God, for the waters you send:

C: We honor you, O God, for the waters you send.

P: We glorify you, gracious God, for the waters of baptism--for the water of the Jordan that washed our Lord Jesus, for the water that baptized the believers on Pentecost, for the water that illumines us with your Word, for the water that pours out the gifts of the Spirit, for the water that bathes the church universal--the Orthodox, Roman Catholics, Protestants, Pentecostals, Evangelicals, independents--we glorify you, O God, for the waters of baptism:

C: We glorify you, O God, for the waters of baptism.

P: We worship you, O God, Father, Son, and Holy Spirit, almighty, merciful, and gracious. Well of forgiveness, you revive us. Cup of cold water, you refresh us. Pool of rebirth, you renew us. To you comes the worship of all your people, now and forever:

C: To you comes the worship of all your people, now and forever. Amen.

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

Hymn No. 448: This is the Spirit's Entry Now

LAND OF REST

***Hymns** 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.

Kyrie

Leader
In peace, in peace, let us pray to the Lord.

Assembly
Lord, have mer - cy. Christ, have
For the reign of God, and for
mer - cy. Lord, have mer - cy.
peace through - out the world, for the u - ni - ty of all, let us pray to the
Lord. For your
Lord, have mer - cy. Christ, have mer - cy. Lord, have mer - cy.

The musical score is written in G major (one sharp) and 4/4 time. It features two vocal parts: a Leader and an Assembly. The lyrics are: "In peace, in peace, let us pray to the Lord. Lord, have mer - cy. Christ, have For the reign of God, and for mer - cy. Lord, have mer - cy. peace through - out the world, for the u - ni - ty of all, let us pray to the Lord. For your Lord, have mer - cy. Christ, have mer - cy. Lord, have mer - cy."

peo - ple here who have come to give you praise, for the strength to live your
word, let us pray to the Lord.
Lord, have mer - cy. Christ, have mer - cy. Lord, have
Help, save, and de - fend us, O God.
mer - cy. A - men.

Hymn of Praise (Glory to God)

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



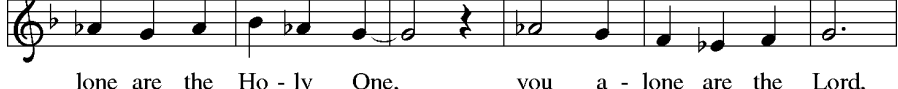
right hand of the Fa - ther: re - ceive our prayer.



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

Ho - ly Spir - it, in the glo - ry of God the Fa - ther.

A - men. A - men. A - men.

Final refrain

Glo - ry to God in the high - est, the high - est, and peace to God's

peo - ple on earth. Glo - ry to God in the high -

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

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. O God our Father, at the baptism of Jesus you proclaimed him your beloved Son and anointed him with the Holy Spirit. Make all who are baptized into Christ faithful to their calling to be your daughters and sons, and empower us all with your Spirit, 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)

Children's Message

Pastor John Brock

✝ Word ✝

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

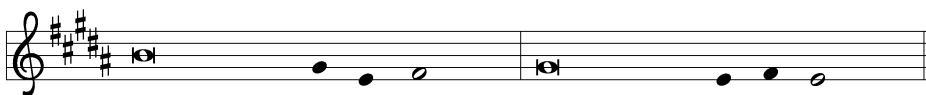
The **Liturgy of the Word** centers on the spoken and preached Word. It is based on the liturgy used in the synagogues during the time of the apostles and was well known to early Christians.

There are typically four readings at each worship service. The readings rotate on a three-year lectionary cycle which assigns the Gospels of Matthew, Mark and Luke (and the other readings) to a particular church year that begins with Advent and ends with Christ the King. Readings from the Gospel of John are assigned to all three lectionary cycles. A responsive reading of a psalm may be included.

Psalm for the Day

Psalm 29

The Cantor will sing and the congregation will sing the verses responsively.



- A: ¹Ascribe to the | LORD, you gods,
ascribe to the LORD glo- | ry and strength.
- C: ²Ascribe to the LORD the glory | due God's name;
worship the LORD in the beau- | ty of holiness.**
- A: ³The voice of the LORD is upon the waters; the God of | glory thunders;
the LORD is upon the | mighty waters.
- C: ⁴The voice of the LORD is a pow- | erful voice;
the voice of the LORD is a | voice of splendor.**
- A: ⁵The voice of the LORD breaks the | cedar trees;
the LORD breaks the ce- | dars of Lebanon;
- C: ⁶the LORD makes Lebanon skip | like a calf,
and Mount Hermon like a | young wild ox.**
- A: ⁷The voice | of the LORD
bursts forth in | lightning flashes.
- C: ⁸The voice of the LORD | shakes the wilderness;
the LORD shakes the wilder- | ness of Kadesh.**

A: ⁹The 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: ¹⁰The LORD sits enthroned a- | bove the flood;
the LORD sits enthroned as king for- | evermore.**

A: ¹¹O LORD, give strength | to your people;
give them, O LORD, the bless- | ings of peace.

Gospel

Matthew 3:13-17

*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.*

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: Praise to you, O Christ.

Sermon: "I'm Gonna' Let It Shine! The Voice"

Pastor Liz Frey

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

(Stand)

Hymn No. 455: "Crashing Waters at Creation"

STUTTGART

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

Nicene Creed

*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.*

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: Lord, in your mercy,

C: **hear our prayer.**

Prayer Response:

Con - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.
Come and fill our hearts with your peace. You a - lone, O Lord, are ho - ly.

Con - fi - te - mi - ni Do - mi - no, Al - le - lu - ia!
Come and fill our hearts with your peace. Al - le - lu - ia!

Text: Psalm 136:1 (Latin); Taizé Community

Music: CONFITEMINI DOMINO, Jacques Berthier, 1923–1994

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✝ Meal ✝

When we celebrate communion we remember that Jesus died for us and we experience His love and forgiveness. As we eat the bread and wine Christ is present with us.

Sharing of the Peace

*The **Sharing of the Peace** reminds us of the first words the Risen Christ spoke to his disciples and also begins the portion of worship that is the Meal.*

P: The peace of the Lord be with you always.

C: **And also with you.**

(Sit)

Announcements

Offering

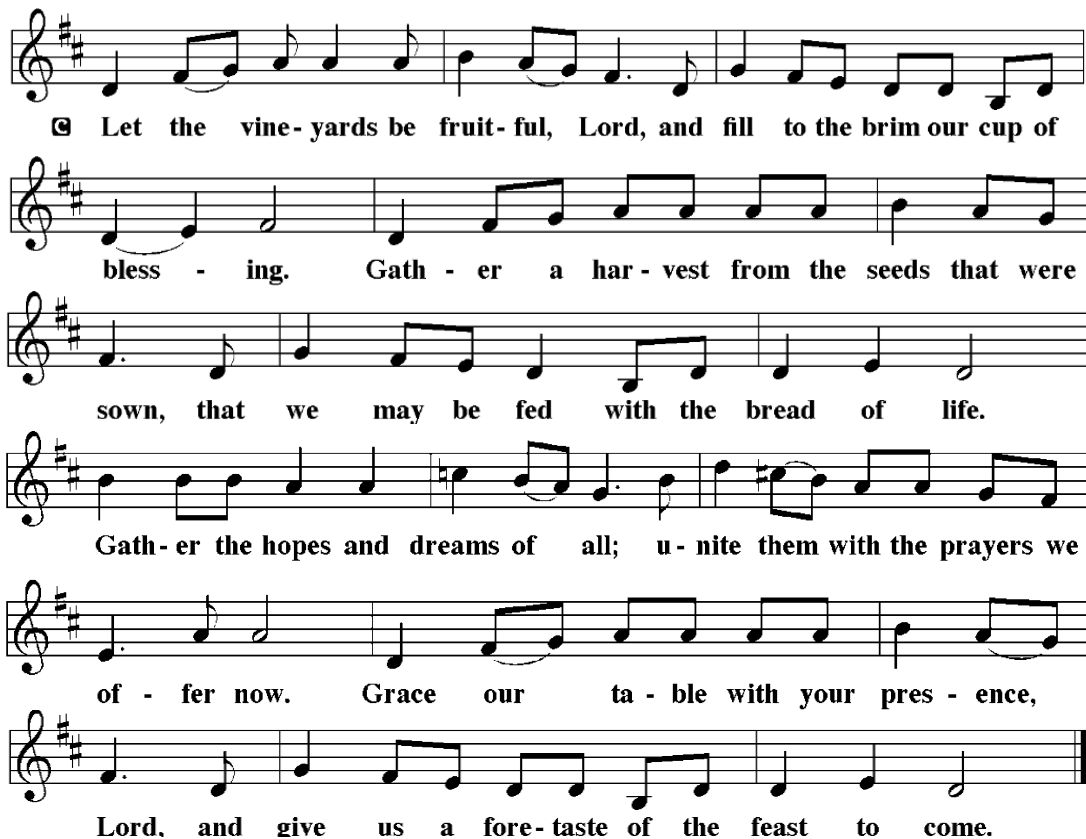
The **Offering** was originally a gift of bread and wine for use in Holy Communion. Once Holy Communion was over, the remaining bread and wine were distributed to the poor. Only later did the offering evolve, for the sake of need, to monetary contributions (it became impractical to try and share actual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

Optional 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 Canticle** explains how the simple gifts of bread and wine are presented to God whereby God uses them to be present to us.



Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of
bless - ing. Gath - er a har - vest from the seeds that were
sown, that we may be fed with the bread of life.
Gath - er the hopes and dreams of all; u - nite them with the prayers we
of - fer now. Grace our ta - ble with your pres - ence,
Lord, and give us a fore - taste of the feast to come.

Offering Prayer

An **Offering Prayer** is an opportunity to thank God for all the gifts God gives to us which we may now share with others. Sometimes, instead of a prayer, we have a song as the Offering Response which speaks of our intended stewardship of God's gifts – that we may use them for God's purposes.

P: Let us pray. 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.

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

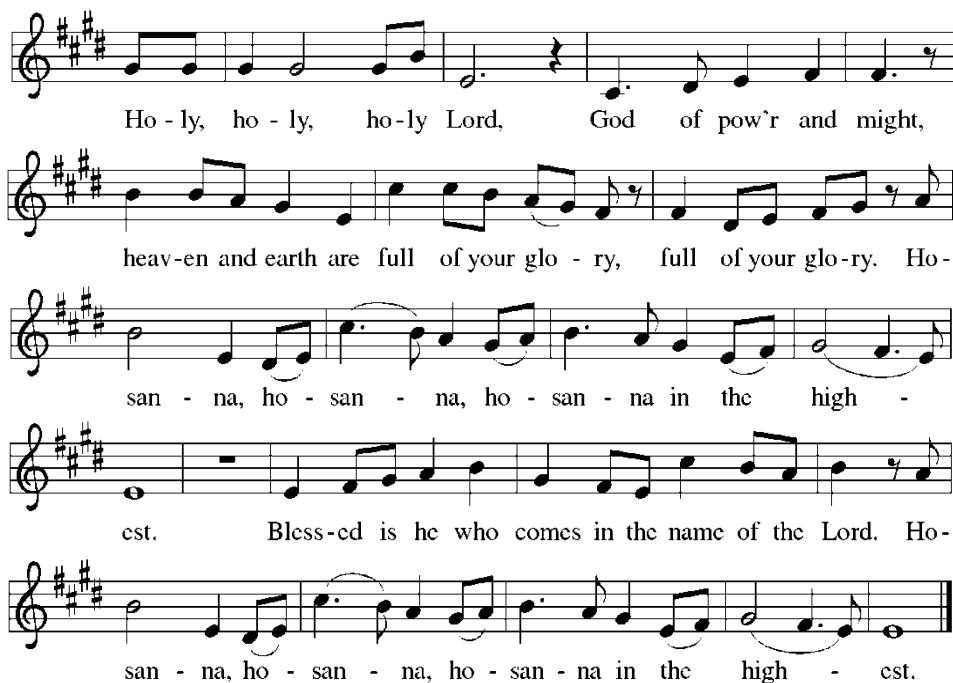
The **Proper Preface** proclaims the praise of the assembly in words that conform to the Season or Day.

P: God of hope, in your Holy Spirit...

... And so we gladly thank you, with saints and angels and archangels, and all the company of heaven, singing the hymn of your unending praise:

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, 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.

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: Blessing God, who sent down your Holy Spirit like a dove....

P: Great is the mystery of faith.

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

P: Father of glory, you have opened your heaven...

... and are enfolded in your embrace, Father, Son, and Holy Spirit, ever one God.

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: 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

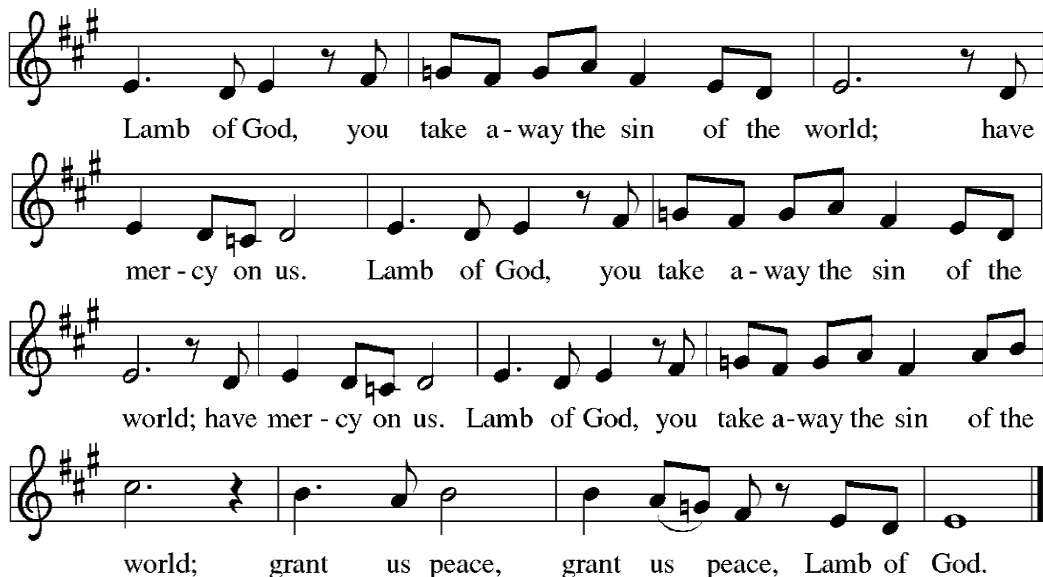
P: Taste and see that the Lord is good.

C: Thanks be to God.

(Sit)

Lamb of God (ELW, Pg. 191)

The *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.

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.

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.

Solo: "Wade in the Water"

arr. Schram

Marianne Brock, soloist
(Stand)

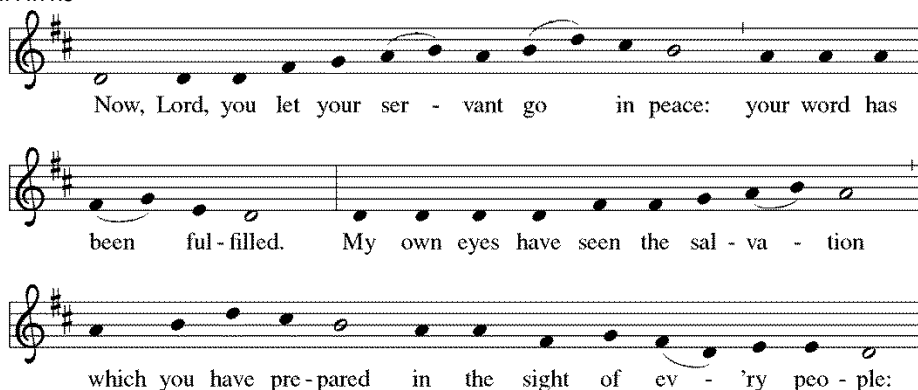
Post Communion Blessing

The **Post Communion Canticle and Prayer** are elements of thanksgiving and praise for the gift of Jesus Christ.

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

C: **Amen.**

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.

Post Communion Prayer

A: Let us pray. O God, we give you thanks that you have set before us this feast, the body and blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our 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

The **Benediction** or **Blessing** means "good word" and is the final blessing from God before we leave the worship. It begins the fourth part of the worship Liturgy – the Sending.

P: 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. Let your light shine.

C: **Thanks be to God.**

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worship leaders

Presider:

Preacher:

Communion Assistants:

Musician/ Cantor:

Cover art/design:

The Rev. John H. Brock
The Rev. Elizabeth E. Frey
Andrea Reede
H. Timothy Koch, piano
Scott Lux and Trinity Staff

United and empowered to worship, connect, serve.

Join us next week

+ + +

Jan. 16, 18, 19

Pastor John Brock

"I'm Gonna Let It Shine: Trust



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 664. 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 my parents by Lois Lamarca; Dick and Vonnie Shaul 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

Ministers: The People of Trinity

Pastors

Lead Pastor – The Reverend Dr. Jack M. Horner
Pastor for Parish Life – The Reverend John H. Brock
Pastor for Engagement – The Reverend Elizabeth E. Frey

Staff

Director of Administration – Steven J. Kauffman
Director for Finance – Paul A. Hensel
Ministry Director for Communications – Stephanie G. Maurer
Ministry Director for Music - H. Timothy Koch
Director of Contemporary Music – Debra D. Wilson
Director of Children's Music – Amy L. Koch
Director of Faith Formation – Kelly C. Falck
Director of Youth and Student Ministries – Peter A. Fox
Director of Preschool – Heather F. Rose
Coordinator of Children's Ministry – Danelle Andrews
Administrative Assistant for Ministry – Thomas A. Notestine
Sunday Morning Receptionist – Natalie Fortenbaugh
Evening Receptionists - Beth Hinkle,
Natalie Fortenbaugh, Zandra Bishop
Sexton – Russell Brown
Seminararian – Alex Knepper

Congregation Council Members

| | | |
|--------------------------------------|------------------|----------------|
| Dan Drury – <i>President</i> | Matt Bingaman | Jay Killian |
| Mike Schwalm – <i>Vice-President</i> | Serena Fedor | Dave Rupnik |
| Ellen Ney – <i>Secretary</i> | Peter Glenn | Debbie Savidge |
| Jon Andrews | Keith Huntzinger | Anne Stafford |

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| | |
|--|-----------------------------------|
| Administration & Personnel – Peter Glenn | Finance – Keith Huntzinger |
| Property – Jon Andrews | Strategic Planning – Bob Frymoyer |

Ministry Team Facilitators

| | |
|---|---------------------------------------|
| Arts – Mary Haar | Parish Ministry – Donna Sprowls |
| Community Outreach Ministries – Mitzi Jones | Publicity and Comm. – Danelle Andrews |
| Faith Formation – Serena Fedor | Stewardship – Mike & Jenn Schwalm |
| Fellowship – Rick Sten | Worship – Jane Killian |
| IT/AV – Jonathan Lobaugh | Youth – Rob Reed |
| Missions – Mary Ellen Hettinger | |