

the voice

i'm gonna let it shine!

Baptism of
Our Lord

Traditional Worship
8:30 and 11:00 am
January 12, 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.

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.

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 ✝

We gather together to praise God and receive God's love.

Prelude: "Hornpipe in D"

John S. Dixon

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, 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). 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

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.

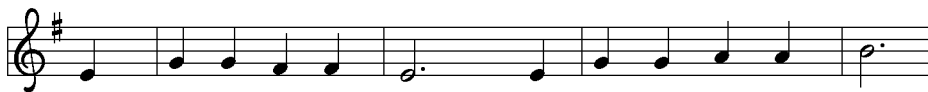
Greeting

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



1 Have mer - cy on us, Lord, and hear our sol - emn prayer.

2 Have mer - cy on us, Christ, and wash a - way our sin.

3 Have mer - cy on us, Lord; make sin and shame de - part.



We come to hear your liv - ing word; it saves us from de - spair.

Pour out your grace and make us whole that new life may be - gin.

Re - new us with your sav - ing pow'r; cre - ate in us new hearts!

Hymn of Praise (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.



1 Glo-ry be to God in heav-en; peace, good-will to all the earth.

2 Glo-ry be to Christ for - ev - er, Lamb of God and Lord of love.

3 Ho - ly One we now ac-claim you; Lord a - lone, to you we call;



Might-y God of all cre - a - tion, Fa - ther of sur - pass - ing worth:
Son of God and gra - cious Sav - ior, you have come from heav'n a - bove;
Ho - ly One in faith we name you, God most high, yet near to all:



we ex - alt you, we a - dore you, we lift high our thanks and praise.
on the cross you died to save us; now you reign at God's right hand.
Je - sus Christ, with God the Spir - it, in the Fa - ther's splen - dor bright.



Saints and an - gels bow be - fore you; here on earth our songs we raise.
Hear our prayer; re - store, for - give us; in your prom - ise firm we stand.
For the peace that we in - her - it, glo - ry be to God on high!

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]

✝ 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.

First Reading

Isaiah 42:1-9

God's servant is endowed with God's spirit in order to bring justice to the nations. The servant will not exercise authority boisterously or with violence, nor will weariness ever prevent the fulfilling of the servant's task. God's old promises have been fulfilled; the servant's new assignment is to bring light to the nations.

¹Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. ²He will not cry or lift up his voice, or make it heard in the street; ³a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. ⁴He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching. ⁵Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: ⁶I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, ⁷to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. ⁸I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. ⁹See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

L: The word of the Lord.

C: **Thanks be to God.**

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

Refrain:

The voice of the LORD is up - on the wa - ters.

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.**

Refrain:

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.**

Refrain:

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.

Refrain:

Solo: "Joseph's Song"

Joseph Martin

*I am just a carpenter, an ordinary man. Wood and nails are all I know;
they're all I understand. How to raise Your Son, O God, I cannot comprehend.
I can only love Him and teach Him what I can.*

*Show me how to mold this child. Lord, where do I begin?
I cannot teach Your Son to save His people from their sins.
I can only love Him and teach Him what I can
by placing wood before Him and nails within His hands.*

*I have no experience with royalty or kings. Lord, I lead a simple life
with simple hopes and dreams. How to raise Your Son, O God, I cannot comprehend.
I can only love Him and teach Him what I can.
Show me how to mold this child....
Ron Livingston, soloist*

[Stand]

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.*

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: 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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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"

STUTTGART



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,



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.

Gospel Acclamation

P: The holy gospel according to St. Matthew, the 3rd 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.

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.”

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”

STUTTGART



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.



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.

[Sit]

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]

✝ 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]

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).

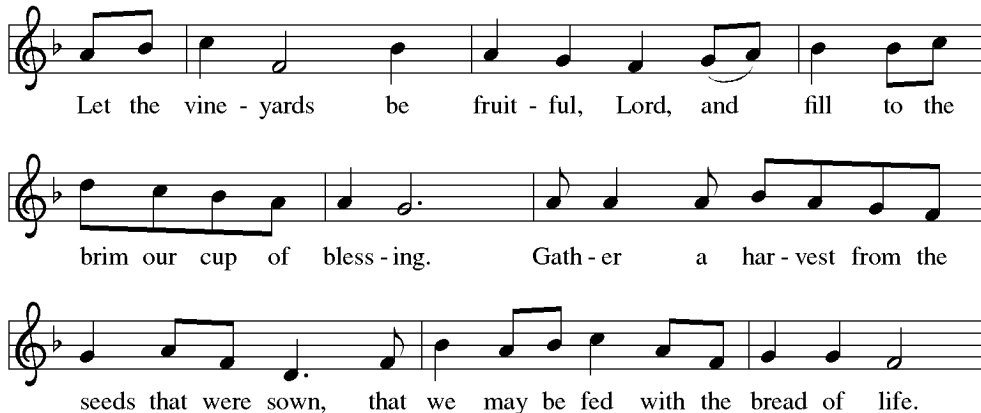
Optional giving methods: Use the Give+ app on your mobile device • Use the Giving Station in the Gathering Space • Text an amount to 717-963-2281 (be sure to use a "\$") • Use the "DONATE" button on our website and e-blasts

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.

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

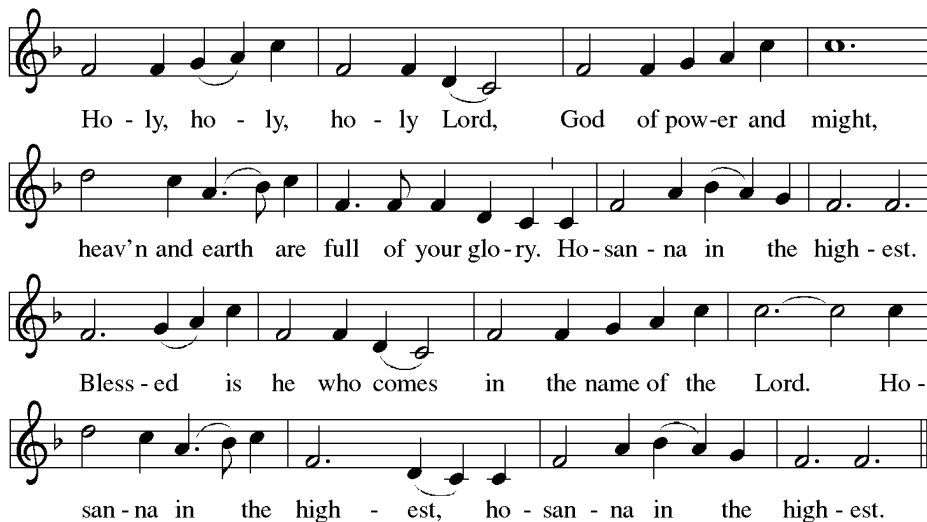
The **Proper Preface** proclaims the praise of the assembly in words that conform to the Season or Day.

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-er and might,
heav'n and earth are full of your glo-ry. Ho-san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

Eucharistic Prayer

The **Eucharistic Prayer** is a longer prayer, which sets Christ's Supper within the context of the history of salvation, culminating in Jesus Christ and the gift of his body and blood.

P: 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: 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.



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

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

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



you suf-fered death our lives to save: have mer-cy now, we pray.

you set us free from guilt and grave: have mer-cy now, we pray.

e - ter-nal peace with God you made: give us your peace, we pray.

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 Christians 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. Communion may be received in bread only, if desired. 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) Anthem: "Down Galilee's Slow Roadways" Michael Burkhardt

*Down Galilee's slow roadways a stranger traveled on
from Nazareth to Jordan to be baptized by John.
He went down to the water like soldier, scribe, and slave,
but there within the river the sign was birth and grave.*

*Arising from the river he saw the heavens torn;
it seemed the sky so open revealed the Spirit's form.
The holy dove descended amid a glorious voice:
"You are my own beloved, my child, my heart, my choice."*

*We too have found a roadway: it led us to this place.
We all have had to travel in search of hope and grace.
But now beside this water again a voice is heard.
"You are my own, my chosen, beloved of your Lord."*

Chancel Choir

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

[Stand]

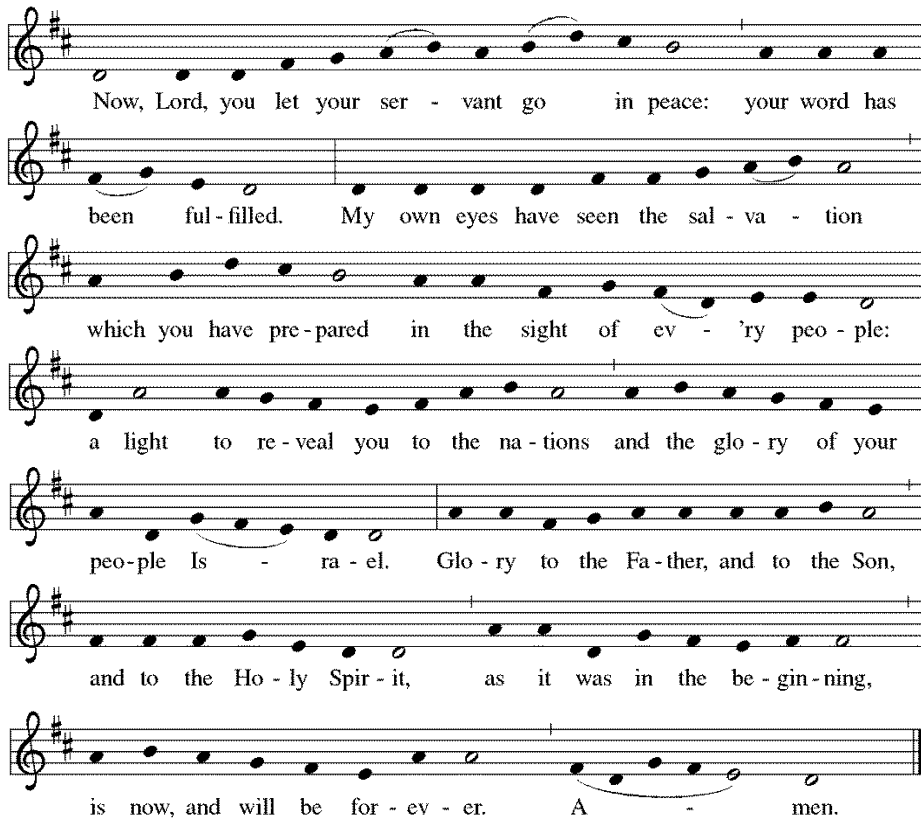
Post Communion Blessing

The **Post Communion Cantic 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.

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) Ron Livingston; (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. Let your light shine.

C: Thanks be to God.

Postlude: Fantasia on HYMN TO JOY

Michael Costello

Join us next week

+ + +

Jan. 16, 18, 19

Pastor John Brock

"I'm Gonna Let It Shine: Trust"

(8:30) Matins Choir

(11:00) Chancel Choir

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trinity | camp hill

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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

United and empowered to worship, connect, serve.

worship leaders

Presiding Minister: The Rev. Dr. Jack M. Horner

Preacher: The Rev. Elizabeth E. Frey

Assisting Minister: (8:30) Ron Livingston; (11:00) Alex Knepper

Lector: (8:30) Myler Bulser; (11:00) Steve Kauffman

Communion Assistants: (8:30) Anne Stafford, Myrl Busler and David Harrington; (11:00) Amy Koch, Shirley Ruth Pierson, Rick Sten, Margy Fox

Acolyte: (8:30) Xander Bishop

Crucifer: (11:00) Tyler Koch

Book Bearer: (11:00) Nicole Purnell

Soundboard: (8:30) Jeff Weaver; (11:00) Jim Kincaid

Greeters: (8:30) Jon Andrews (head greeter), Tom and Cheryl Duffalo, Myrl Busler and David Harrington; (11:00) Serena Fedor (head greeter) Janet Kissinger, Joanne Austin, Kim Panasuck

Ushers: John Lingenfelter and Bruce Bigelow (head ushers), Frank Bertovich, Dorine Bollinger, John Brady, Joseph Dixon, Zach Dixon, David and Derrick Edmiston, Jesse and Jacqueline Fosselman, Jason and Karen Gavenda, Pamela Glenn, Brad Hollinger, Bill Miller, Mike Schmehl, Brett Warren.

Altar Care: Vicki Wilken, Grace Hoyt, Joanne Austin, Marilyn Swartz, Holly Frymoyer

Carillonneur: Don Lazachik

Flower Delivery: Ruth and Frank Bertovich

Garden of Eatin': (GOE I) Anne Stafford, Peggy Miller (GOE II) Carol Peiffer, Val Hawthorne

Bulletin Artwork: Scott Lux and Trinity Staff