



**HOPE EPISCOPAL CHURCH**

*BLUE CHRISTMAS*

Liturgy of the Longest Night



**December 21, 2023 6:30 PM**

The Rev Bradley L. Mattson, Rector

The Rev Nancy Leshner, Deacon

The Rev Dr. David Zwifka, Rector St. Luke's, Lebanon

The Rev Shayna Watson, Asst. Rector St. James, Lancaster

## WELCOME TO HOPE CHURCH

We are a community gathered together in the name of Jesus in the Episcopal Church in Central Pennsylvania. Whoever you are and wherever you are on your faith journey, we are so glad you are joining us for worship, community, and fellowship.

Please take a moment to go through the announcements in the bulletin, and familiarize yourself with the many ways there are to connect with us in worship, music, creation care, Bible study, outreach, GriefShare, and regional youth ministry.

We hope that you will find something in our church that speaks to you. Should you have any questions, or like to learn more, let's have a conversation. Please either call the church office at 717-665-6311 or email us at [office@hopeepiscopal.org](mailto:office@hopeepiscopal.org).

*May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit +Romans 15:13*

## ADVENT

The 1st day of Advent is the first day of a new Liturgical (or church) calendar and begins a four-week period of preparation in anticipation of the nativity of Jesus at Christmas. The Advent Season is all about reflecting on how we can prepare our hearts and homes for Christ's birth in the world. It is a time for faith communities and families to remember the true meaning of Jesus' birth, through prayer, reflections, special music, and good deeds. Advent invites us to step away from what can be a frenzied time of parties and shopping to consider how we commemorate the birth of Jesus. We look forward to the triumphant return of Jesus at the second coming.

Since approximately the 13th century, the usual liturgical color in Western Christianity for Advent has been violet. On the 3rd Sunday of Advent, Gaudete Sunday, rose may be used instead, referencing the rose used on Laetare Sunday, the 4th Sunday of Lent. A rose colored candle in Western Christianity is referenced as a sign of joy (Gaudete) lit on the 3rd Sunday of Advent. In some denominations, blue, a color representing hope, is an alternative liturgical color for Advent, a custom traced to the usage of the Church of Sweden (Lutheran) and the medieval Sarum Rite in England. In addition, the color blue is also used in the Mozarabic Rite, which dates from the 8th century. This color is often referred to as "Sarum blue". Worship identify purple or blue as appropriate for Advent.

## CHILDREN

Children are always welcome at Hope Church. Jesus wanted the little children to come to him, and children's voices and presence are an important part of our worship here at Hope Church.

To be added to our mailing list, please fill out a pew card, place it in the offering plate or hand it to an usher. You may also fill this out online by using the QR code.



Scan the QR Code below to see more about our Youth Ministries and downloadable Children's Advent Resources.



# BLUE CHRISTMAS

## Liturgy of the Longest Night

### HOLY EUCHARIST II

*The symbol ✠ indicates when to stand if able.*

*The symbol ✠ indicates where to make the sign of the cross.*

Gathering Music

*"Wachet Auf" - Johann Sebastian Bach*

A Word of Welcome

Prelude

*"O Holy Night" - Robert Lau*

*Terry Heisey - Organ*

The Opening Acclamation

*Celebrant* By the tender mercy of our God, the dawn from on high will  
break upon us.

*People* To give light to those who sit in darkness and in the  
shadow of death, to guide our feet into the way of peace.

## An Advent Litany of Darkness and Light

*from The Wideness of God's Mercy:*

*Litanies to Enlarge Our Prayers (Church Publishing)*

*Voice 1 – Kristi Lech Voice 2 – Jimmy Harrington*

*Voice 1* We wait in the darkness, expectantly, longingly, anxiously,  
thoughtfully.

*Voice 2* The darkness is our friend. In the darkness of the womb, we have all  
been nurtured and protected. In the darkness of the womb, the  
Christ-child was made ready for the journey into light.

*People* You are with us, O God, in darkness and in light.

*Voice 1* It is only in the darkness that we can see the splendor of the universe  
– blankets of stars, the solitary glowings of distant planets.

*Voice 2* It was the darkness that allowed the magi to find the star that guided  
them to where the Christ-Child lay.

*People* You are with us, O God, in darkness and in light.

*Voice 1* In the darkness of the night, desert people find relief from the cruel relentless heat of the sun.

*Voice 2* In the blessed darkness, Mary and Joseph were able to flee with the infant Jesus to safety in Egypt.

*People* You are with us, O God, in darkness and in light.

*Voice 1* In the darkness of sleep, we are soothed and restored, healed and renewed.

*Voice 2* In the darkness of sleep, dreams rise up. God spoke to Jacob and Joseph through dreams. God is speaking still.

*People* You are with us, O God, in darkness and in light.

*Voice 1* In the solitude of darkness, we sometimes remember those who need God's presence in a special way--the sick, the unemployed, the bereaved, the persecuted, the homeless; those who are demoralized and discouraged, those whose fear has turned to cynicism, those whose vulnerability has become bitterness.

*Voice 2* Sometimes in the darkness, we remember those who are near to our hearts--colleagues, partners, parents, children, neighbors, friends. We thank God for their presence and ask God to bless and protect them in all that they do--at home, at school, as they travel, as they work, as they play.

*People* You are with us, O God, in darkness and in light.

*Voice 1* Sometimes, in the solitude of darkness, our fears and concerns, our hopes and our visions rise to the surface. We come face to face with ourselves and with the road that lies ahead of us. And in that same darkness, we find companionship for the journey.

*Voice 2* In that same darkness, we sometimes allow ourselves to wonder and worry whether the human race is going to make it at all.

*People* We know you are with us, O God, yet we still await your coming. In the darkness that contains both our hopelessness and our expectancy, we watch for a sign of God's Hope. Amen.

Three Bells

*Stand for the processional hymn.*

## Opening Hymn

Christians often begin their services of worship with music. The opening hymn gives us an opportunity to raise our voices in song while worship servers and clergy process into the sanctuary following the cross. It allows us to enter into worship together as a community.

## ♣ The Processional Hymn #721 - "Signs of Endings All Around Us"

1. Signs of end-ings all a - round us— dark - ness, death, and win - ter days  
 2. Can it be that from our end - ings, new be - gin - nings you cre - ate?  
 3. Speak, O God, your Word a - mong us. Bar - ren lives your pres - ence fill.

shroud our lives in fear and sad - ness, numb - ing mouths that long to praise.  
 Life from death, and from our rend - ings, realms of whole - ness gen - er - ate?  
 Swell our hearts with songs of glad - ness, ter - rors calm fore - bod - ings still.

Come, O Christ, and dwell a - mong us! Hear our cries, come set us free.  
 Take our fears, then, Lord, and turn them in - to hopes for life a - new:  
 Let your prom - ised realm of jus - tice blos - som now through - out the earth;

Give us hope and faith and glad - ness. Show us what there yet can be.  
 Fad - ing light and dy - ing sea - son sing their Glo - ri - as to you.  
 your do - min - ion bring now near us; we a - wait the sav - ing birth.

## ✠ The Collect of the Day

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

### *Celebrant*

O Holy One, whose coming we await, you invite us into the light of your presence on this longest night of the year: Illumine the dark and doubting places of our weary and wounded hearts, community and world. We are thirsty for your healing comfort, compassion, and peace. Draw near to us and fill us, that we may pour out your goodness to all who hunger and thirst for your mercy. Amen.

## The Liturgy of the Word

*The congregation may be seated for the readings.*

### First Lesson

*Isaiah 43:1-7*

*Reader* A Reading from the Book of the Isaiah.

**B**ut 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. 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. 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. 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. Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; 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— everyone who is called by my name, whom I created for my glory, whom I formed and made.'

*Lector* Hear what the Spirit is saying to God's people.

*People* Thanks be to God.

## The Collect of the Day

This prayer gathers together the scriptural themes of the readings and the season. The collect follows a consistent pattern: We address God, naming something about God's nature (i.e., Almighty God); we ask God to work in a particular area of human living; and we acknowledge that we ask all of these things in the name of Jesus.

### The Lessons

The next portion of the liturgy focuses on the readings of Holy Scripture that are appointed for the day. The readings have a thematic unity that ties together the message of the Old and New Testaments.

## The Psalter

The Psalter, or the Book of Psalms, is the great song book of the People of God. In Jewish and Christian worship these hymns or songs are ordinarily sung and many of them form the lyrics of hymns in our hymnals. At each celebration of Holy Eucharist we read one of the Psalms, or a portion of a Psalm, that is selected to reinforce the theme of the lessons for the day.

## The Psalter *A Song of Praise*

*Psalm 42:1-7*

**Reader:** We will read the Psalm in unison.

As the deer longs for the water-brooks, \*  
so longs my soul for you, O God.  
My soul is athirst for God, athirst for the living God; \*  
when shall I come to appear before the presence of God?  
My tears have been my food day and night, \*  
while all day long they say to me, "Where now is your God?"  
I pour out my soul when I think on these things: \*  
how I went with the multitude and led them into the house of God,  
With the voice of praise and thanksgiving, \*  
among those who keep holy-day.  
Why are you so full of heaviness, O my soul? \*  
and why are you so disquieted within me?  
Put your trust in God; \*  
for I will yet give thanks to him, who is the help of my countenance,  
and my God.

## The Second Reading

**Reader** *Winter Grief from The Bell and The Blackbird, David Whyte (b. 1955)*

Let the rest in this rested place rest for you.  
Let the birds sing and the geese call and the sky race from west to east when  
you cannot raise a wing to fly.  
Let evening trace your loss in the stonework of a fading sky.  
So that you can give up and give in and be given back to,  
so that you can let winter come and live fully inside you,  
so that you can retrace the loving path of heartbreak that brought you here.  
So you can cry alone and be alone so you can let yourself alone to be lost,  
so you can let the one you have lost alone,  
so that you can let the one you have lost have their own life and even their own  
death without you.  
So the world and everyone who has ever lived and ever died can come and go  
as they please.  
So you can let yourself not know, what not knowing means.  
So that you can be even more generous in your letting go than they were in  
their leaving.  
So that you can let winter be winter.  
So that you can let the world alone to think of spring.

1 Lo, how a Rose e'er bloom-ing from ten - der stem hath sprung!  
 2 I - sa - iah 'twas fore - told it, the Rose I have in mind,  
 \* 3 O Flower, whose fra - grance ten - der with sweet - ness fills the air,

Of Jes - se's lin - eage com - ing as seers of old have sung.  
 with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.  
 dis - pel in glo - rious splen - dor the dark - ness ev - ery - where;

It came, a blos - som bright, a - mid the  
 To show God's love a - right, she bore to  
 true man, yet ve - ry God, from sin and

cold of win - ter, when half spent was the night.  
 us a Sa - vior, when half spent was the night.  
 death now save us, and share our ev - ery load.



## The Gospel

We customarily stand and face the Gospel Book as the Gospel of the Lord is read. It is a sign that the Word of the Lord is living and we honor its presence among us.

## The Homily

The purpose of the homily is to help us understand the meaning of the word of God in Scripture and to make it real in our lives.

## ✠ The Gospel

*Luke 8: 22-25*

*Celebrant*     The Holy Gospel of Our Lord Jesus Christ according to  
Luke. ✠✠✠

*People*        Glory to you, Lord Christ.

One day he got into a boat with his disciples, and he said to them, 'Let us go across to the other side of the lake.' So they put out, and while they were sailing he fell asleep. A gale swept down on the lake, and the boat was filling with water, and they were in danger. They went to him and woke him up, shouting, 'Master, Master, we are perishing!' And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm. He said to them, 'Where is your faith?' They were afraid and amazed, and said to one another, 'Who then is this, that he commands even the winds and the water, and they obey him?'

*Celebrant*     The Gospel of the Lord.

*People*        Praise to you, Lord Christ.

## The Homily

The Rev. Dr. David Zwifka

## The Special Music

*"Gesu Bambino" - Pietro Yon*

*Heather Wrage - Flute, Terry Heisey - Piano*

# Litany of Healing

*from Book of Occasional Services, 2018 (Church Publishing)*

*Presider – The Rev Shayna Watson*

*Intercessor – The Rev Dr. David Zwifka*

*Presider* Let us name before God those for whom we offer our prayers.

*Intercessor* God the Father, your will for all people is health and salvation.

*People* We praise you and thank you, O Lord.

*Intercessor* God the Son, you came that we might have life, and might have it more abundantly.

*People* We praise you and thank you, O Lord.

*Intercessor* God the Holy Spirit, you make our bodies the temple of your presence.

*People* We praise you and thank you, O Lord.

*Intercessor* Holy Trinity, one God, in you we live and move and have our being.

*People* We praise you and thank you, O Lord.

*Intercessor* Lord, grant your healing grace to all who are sick, injured, or disabled.

*People* Hear us, O Lord of life.

*Intercessor* Grant to all who seek your guidance, and to all who are lonely, anxious, or despondent, a knowledge of your will and an awareness of your presence.

*People* Hear us, O Lord of life.

*Intercessor* Mend broken relationships, and restore those in emotional distress to soundness of mind and serenity of spirit.

*People* Hear us, O Lord of life.

*Intercessor* Bless physicians, nurses, and all others who minister to the suffering, granting them wisdom and skill, sympathy, and patience.

*People* Hear us, O Lord of life.

## The Litany of Healing

A litany is a prayer that has a lead statement followed by a repeated response. The word "litany" comes from the Greek word *litaneia* which means "petition" or "supplication". Litanies are used in public liturgical services and in private devotions, in this case our litany of healing allow us to enter a place of healing together in a prayerful rhythm with God.

*Intercessor* Grant to the dying peace and a holy death, and uphold by the grace and consolation of your Holy Spirit those who are bereaved.

*People* Hear us, O Lord of life.

*Intercessor* Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world.

*People* Hear us, O Lord of life.

*Intercessor* You are the Lord who does wonders:

*People* You have declared your power among the peoples.

*Intercessor* With you, O Lord, is the well of life:

*People* And in your light we see light.

*Intercessor* Hear us, O Lord of life:

*People* Heal us, and make us whole.

*Intercessor* Let us pray.

*A period of silence is kept.*

*Presider* Gracious God, we give you thanks for your beloved Jesus Christ, in whom you have shared the beauty and pain of human life. Look with compassion upon all for whom we pray, and strengthen us to be your instruments of healing in the world, by the power of the Holy Spirit.

*People* Amen.

The Confession of Sin

*The people say together.*

Most Holy God, in this season of Advent as we await the coming of Christ anew, we confess: We have resisted the light of your love; we have not fully shared the gifts entrusted to us; and we have not treasured the gifts of others around us. We stand in need of your love. Holy Father, make us holy. Holy Jesus, make us holy. Holy Spirit, make us holy. Holy God, make us whole. Amen.

*Silence*

## The Absolution

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

## Laying on of Hands and Anointing

Special Music                      *"I Wonder as I Wander"* - John Jacob Niles

## ✠ The Peace

*Celebrant*     The peace of the Lord be always with you.  
*People*         And also with you.

## The Offertory

*The offering will be taken at this time.*

*Please take this time to make an offering to Hope Church:*

- 1. Online: <https://hopeepiscopal.breezechms.com/give/online> or scan the QR code in the margin of your bulletin*
- 2. Text: "[AMOUNT]" to (717) 999-5991 to make a donation to the General Fund. If it is your first time using text giving, a link will be sent by return text to complete the donation.*
- 3. Offering plate: cash or a check payable to "Hope Episcopal Church". You may designate any ministry in the 'memo' line.*

*Thank you very much for your contribution to advance the mission of Hope Episcopal Church! Your generosity is greatly appreciated!*

## Offertory Music

*"In the Bleak Midwinter"* - Simon Lole

## The Peace

After the Prayers of the People, the Priest extends Christ's peace to the congregation and the congregation shares the peace with one another. The Peace is real and also symbolic. It is real because in the forgiveness



of our sins we are restored to Christ's peace. It is also the way we remind ourselves that because we have received the gift of God's forgiveness we can and must be reconciled to one another.

The Holy Communion or Holy Eucharist  
 Eucharist means “thanksgiving.” This celebration of thanksgiving with its bread and wine is at the heart of the Christian faith. The Eucharist can also be called Holy Communion, the Lord’s Supper, or the Mass. In Holy Eucharist Christians give thanks for the gift of salvation given to us in the life, death, resurrection, and ascension of Christ Jesus and the gift of new life that comes from it.

Sursum Corda: Literally, “we lift up our hearts.” Here in the *Sursum Corda* the People affirm that they have turned wholeheartedly to God.

Sanctus: Sanctus means “holy.” We sing this hymn that the angels and archangels sing in heaven as a reminder that our worship here is an echo of the heavenly worship of God (Isaiah 6:3, Revelation 4:8).

## THE HOLY COMMUNION

### ✠ The Great Thanksgiving

#### *Eucharistic Prayer 2*

*The people may, stand, sit, or kneel as is their comfort.*

#### The Sursum Corda

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give our thanks and praise.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

### ✠ Sanctus - Holy, Holy, Holy Lord

*The people kneel or stand.*

The musical score is written for two staves, likely representing a choir or organ. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly, ho - ly Lord,". The first system covers the first line of lyrics, and the second system covers the second line. The music consists of simple chords and single notes, with some rests.

God of power and might, hea-ven and earth are

full, full of your glo-ry. Ho-

san-na in the high-est. 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.

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

Praise for the Work of God  
the Father

Preface: The opening prayer of the Eucharist is a prayer of blessing, praising God and giving thanks for his mercy to us. This opening prayer of blessing ends with a section that refers to the death and resurrection of Christ and focuses our prayers for the remainder of the liturgy.

Praise for the Work of God  
the Son

The next portion of the prayer of thanksgiving remembers the gift of salvation that came through Jesus Christ. It is followed by the Institution, the words of Jesus that explained the bread and the wine to His disciples at the Last Supper (Matthew 26:26-28).

Praise for the Work of God  
the Holy Spirit

This prayer asks that the Holy Spirit be present and bless and sanctify the bread and wine so that they may be the Body and Blood of Christ. It also asks for blessings on the People that we might be holy. At the end of the prayers the People say, "Amen" which means, "So be it," or "So it is."

*Then the Celebrant continues*

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." ✠

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." ✠

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. AMEN.

## ✠ The Lord's Prayer

*Celebrant*

And now, as our Savior Christ hath taught us, we are bold to pray,

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,  
for ever and ever. Amen.

## The Breaking of the Bread

*Celebrant* Alleluia! Christ our Passover is sacrificed for us.

*People* Therefore let us keep the feast. Alleluia.

*Celebrant* The Gifts of God for the people of God.

## Communion

*Communion is received at the altar rail. All are invited to receive communion. If you prefer to receive a blessing, please come forward and cross your arms over your chest.*

*The Prayer of Spiritual Reception of the Sacrament for those joining us at home via Livestream:*

*Lord Jesus Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.*

Music During Communion

"What Child is This?" - Richard Purvis

## The Lord's Prayer

The last prayer of the Eucharist is the prayer that Jesus taught his disciples. The Priest and the People say it together (Matthew 6:9-13).

**Breaking of Bread**  
The Priest breaks the bread so that it might be shared among the People. It is seen as a symbol of the breaking of Christ's body on the cross and an invitation to each of us to enter into the life of Christ.

## The Communion

In 1 Corinthians 10: 16-17, St. Paul says, "The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread". In receiving Communion week after week, Christians are sacramentally united with Christ in His life, death, and resurrection.



Verse 1

*I heard the bells on Christmas Day  
Their old familiar carols play;  
And wild and sweet the words repeat,  
Of peace on Earth, Good will to men.*

*I thought, as now this day had come,  
The belfries of all Christendom  
Had rung so long the unbroken song  
Of Peace on Earth, Good Will to Men.*

Verse 2

*And in despair, I bowed my head,  
"There is no Peace on Earth," I said,  
"For hate is strong and mocks the song  
Of Peace on Earth, Good Will to Men.*

*Then pealed the bells more loud and deep,  
"God is not dead, nor doth He sleep,  
The wrong shall fail, the right prevail,  
With Peace on Earth, Good Will to Men.*

Prayer after Communion

In this prayer of thanksgiving for the gifts of grace we are given in the Communion we ask God to send us out into the world as ambassadors of the good news of the Gospel. It is important to remember that the gifts we have been given during worship are gifts given to us to share with all the world

The Post-Communion Prayer

*The congregation stands.*

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

## ✦ The Blessing

*The Celebrant says*

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, Creator, Redeemer, Sustainer, be with you and remain with you always. Amen.

## ✦ The Dismissal

*Celebrant* Let us bless the Lord.

*People* Thanks be to God.

## The Closing Hymn “Come, Thou Long Expected Jesus” - *Hyfrydol*

1. Come, thou long - ex - pec - ted Je - sus, born to set thy  
2. Born thy peo - ple to de - li - ver, born a child and

peo - ple free; from our fears and sins re - lease us,  
yet a King, born to reign in us for - e - ver,

let us find our rest in thee. Is - rael's strength and con - so -  
now thy gra - cious king - dom bring. By thine own e - ter - nal

la - tion, hope of all the earth thou art; dear de - sire of  
spi - rit rule in all our hearts a - lone; by thine all suf -

ev - ery na - tion, joy of ev - ery long - ing heart.  
fi - cient me - rit, raise us to thy glo - rious throne.

## The Blessing & Dismissal

In the blessing and dismissal we are reminded that we carry the peace and love we have received from Christ into the world. We are challenged to live out the Gospel in our lives outside the walls of the church so that others may see and be drawn into new life in Christ.

*The congregation are invited to remain at their seats and enjoy the postlude while the Clergy process.*

Postlude

*"Come, Thou Long-Expected Jesus" - Healey Willan*

## *Worship Servers*

December 21, 2023

Ushers -

Lectors - Jo Steffy

Altar Guild - Bob Sims

Acolyte - Claire Wrage

*Signs of endings all around us*, #721 from *Wonder Love and Praise* — Words: Dean W. Nelson (b. 1944). Music: *Ton-y-Botel*, Thomas John Williams (1869-1944).

*Lo, how a Rose e'er blooming*, #81 from *The Hymnal 1982* — Words: St. 1-2 German, 15th cent.; tr. Theodore Baker (1851-1934). St. 3, Friedrich Layritz (1808-1859): tr. Harriet Reynolds Krauth Spaeth (1845-1925); ver. *Hymnal 1940*. St. 3, Copyright © The Church Pension Fund. Music: *Es ist ein Ros*, melody from *Alte Catholische Geistliche Kirchengesäng*, 1599; harm. Michael Praetorius (1571-1621).

*In the bleak midwinter*, #112 from *The Hymnal 1982* — Words: Christina Rossetti (1830-1894). Music: *Cranham*, Gustav Theodore Holst (1874-1934).

*The Holy Eucharist II, Holy, holy, holy Lord: Sanctus*, #130 from *The Hymnal 1982, Service Music* — Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.



## *A Jubilee Parish*

A parish of The Episcopal Diocese of Central Pennsylvania  
The Most Reverend Michael Bruce Curry, Presiding Bishop, Episcopal  
Church in the United States of America  
The Right Rev. Audrey Cady Scanlan, Bishop of Central Pennsylvania

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### **Worship at Hope Church**

10:00 AM Holy Eucharist and live-streamed on YouTube.

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### **Our Clergy and Staff**

The Rev'd Bradley L. Mattson, Rector	<a href="mailto:bmattson@hopeepiscopal.org">bmattson@hopeepiscopal.org</a>
The Rev'd Nancy Leshner, Deacon	<a href="mailto:nlesher@hopeepiscopal.org">nlesher@hopeepiscopal.org</a>
Katie Brown, Parish Administrator	<a href="mailto:office@hopeepiscopal.org">office@hopeepiscopal.org</a>
Gail Edgell, Principal Organist	
Terry Heisey, Adjunct Organist	
Bob Sims, Verger	
Gwen Norton, Sexton	

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### **Our Vestry & Parish Officers**

Jo Steffy, Sr. Warden; tbd, Jr. Warden; Gail Edgell, Secretary; tbd, Treasurer;  
Jeremy Brown, Tom Brown, Gail Edgell, Rob Gokey, Steve Palmer, Steve Norton  
Mary Sims, Assistant Treasurer; Jo Steffy, Delegate to Convention

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### **Supporting Volunteer Staff**

Lynette Brown, Altar Guild; Nancy Wesley, Card Ministry; Bob Sims, Cemetery; Jo Steffy, Facebook;  
Steve Palmer, Finance Committee; LeAnne Burchik, Outreach Committee; tbd, Property Committee  
Rob Gokey, Creation Care Committee; Gail Edgell, Garden of Hope

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### **Visit Us Online and In Person**

[www.hopeepiscopal.org](http://www.hopeepiscopal.org)

[office@hopeepiscopal.org](mailto:office@hopeepiscopal.org)

Facebook | YouTube

Church Office Hours: Tuesday – Thursday, 9:00 AM to 2:00 PM

In case of a pastoral emergency, contact Rev. Bradley Lodge Mattson  
Mobile: 215-869-4781 Email: [bmattson@hopeepiscopal.org](mailto:bmattson@hopeepiscopal.org)

**2425 Mountain Road    Manheim, PA 17545    717-665-6311**