

## HOPE EPISCOPAL CHURCH

Welcomes You!



Hope Episcopal Church  
Mt. Hope, Pennsylvania

Installation of Deacon Nancy

June 11, 2023 10:00 AM

The Rev'd Bradley L. Mattson, Rector

The Rev'd Nancy Lesher, Deacon

## 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*

### **THE SEASON OF PENTECOST** *(also known as Ordinary time)*

The period between Pentecost and the beginning of Advent is called ordinary time. By contrast the period through Advent, Christmas, Epiphany, Lent, the Great Triduum, and the Easter season ending on Pentecost is called extraordinary time. Extraordinary time is so designated because its chief purpose is to celebrate the specific historic, supernatural acts of God in history that result in the salvation of creatures and creation. Because this season emphasizes the church's daily and weekly walk with Christ, it should be a time to explore the meaning of Sunday as the Lord's Day and the day set apart for Christian congregations to worship. During Ordinary Time, we can help one another remember why Sunday is special and how we can commemorate it as a special day for individuals, families and Christian communities.

In the season after Pentecost, we celebrate what God does to empower us to live out the Gospel day to day and week to week in the context of our ordinary lives. The liturgical color for Season of Pentecost or Ordinary Time is green. During the Season after Pentecost, we focus on the life of the Church as it grows in the midst of the world. There are a few special days that we (in the Western church) mark in the season after Pentecost.

Trinity Sunday (First Sunday after Pentecost)  
All Saints Day (Nov. 1)  
Christ the King (final Sunday before 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.



# Second Sunday After Pentecost

## HOLY EUCHARIST II

The symbol ♠ indicates when to stand if able.

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

### Installation Service of Deacon Nancy Leshner

Prelude

Welcome + Good News & Announcements

#### 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 WORD OF GOD

♠ Processional Hymn

#473 - "Lift High the Cross"

*Refrain*



Lift high the cross, the love of Christ proclaim



till all the world a-dore his sa-cred Name.



Led on their way by this tri-um-phant sign,  
Each new-born ser-vant of the Cru-ci-fied  
O Lord, once lift-ed on the glo-rious tree,  
So shall our song of tri-umph ev-er be:



*Repeat Refrain*

the hosts of God in con-que-ri-ng ranks com-bine.  
bears on the brow the seal of him who died.  
as thou hast prom-ised, draw the world to thee.  
praise to the Cru-ci-fied for vic-to-ry.

Words: George William Kitchin (1827-1912) and Michael Robert Newbolt (1874-1956). Copyright © 1974 by Hope Publishing Co., Carol Stream, IL. 60188). All rights reserved. Used by permission. Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947); desc. Richard Proulx (b. 1937). Copyright © 1974 by Hope Publishing Co., Carol Stream, IL. 60188). All rights reserved. Used by permission.

### ✠The Acclamation

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be his kingdom, now and for ever. Amen.**

### ✠The Collect for Purity

*Celebrant* Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

### ✠The Gloria - *Traditional tune.*

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen

### The Institution

*The Wardens, standing with the Archdeacon, the Rector, and the new minister, say these or similar words:*

Archdeacon Jane Miron, we have come together today to welcome Nancy Leshner, who has been chosen to serve as Deacon of Hope Episcopal Church. We believe that she is well qualified, and that she has been prayerfully and lawfully selected.

*The Archdeacon then says:*

Nancy, do you, in the presence of this congregation, commit yourself to this new trust and responsibility?

Deacon Nancy I do.

*The Archdeacon then addresses the congregation*

Will you who witness this new beginning support and uphold Nancy in this ministry?

People **We will.**

Rector: Let us then offer our prayers to God for all his people, for this congregation, and for Nancy their Deacon.

### The Collect for Purity

Christians have prayed this prayer for more than a thousand years. It is a prayer that orients our hearts and minds to God and prepares us for the praise and thanksgiving that is at the heart of our worship. Through the grace of the Holy Spirit we ask to be transformed so that our lives, our love, and all of our worship may reveal the glory of God and our love for the Father, Son, and Holy Spirit.

### The Institution

This serves as an official welcome and commissioning of prayer for the new Deacon. It is meant to signify an official beginning of the pastoral relationship between the Deacon and the congregation.

## 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.

## Collect of the Day

*Archdeacon* The Lord be with you.

*People* **And also with you.**

*Archdeacon* Let us pray.

*Celebrant*

**E**verliving God, strengthen and sustain Nancy, that with patience and understanding she may love and care for your people; and grant that together they may follow Jesus Christ, offering to you their gifts and talents; through him who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

## The Lessons

*The congregation may be seated for the readings.*

### First Lesson

*Genesis 12:1-9*

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

**N**ow the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages toward the Negeb.

*Lector* The Word of the Lord.

*People* **Thanks be to God.**

Reader: We will read the Psalm together aloud.

- 1 Rejoice in the Lord, you righteous; \*  
it is good for the just to sing praises.
- 2 Praise the Lord with the harp; \*  
play to him upon the psaltery and lyre.
- 3 Sing for him a new song; \*  
sound a fanfare with all your skill upon the trumpet.
- 4 For the word of the Lord is right, \*  
and all his works are sure.
- 5 He loves righteousness and justice; \*  
the loving-kindness of the Lord fills the whole earth.
- 6 By the word of the Lord were the heavens made, \*  
by the breath of his mouth all the heavenly hosts.
- 7 He gathers up the waters of the ocean as in a water-skin \*  
and stores up the depths of the sea.
- 8 Let all the earth fear the Lord; \*  
let all who dwell in the world stand in awe of him.
- 9 For he spoke, and it came to pass; \*  
he commanded, and it stood fast.
- 10 The Lord brings the will of the nations to naught; \*  
he thwarts the designs of the peoples.
- 11 But the Lord's will stands fast for ever, \*  
and the designs of his heart from age to age.
- 12 Happy is the nation whose God is the Lord! \*  
happy the people he has chosen to be his own!

## 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.

*Reader* A Reading from Paul's the letter to the Romans.

**T**he promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

♣ Gradual Hymn

“I the Lord of Sea and Sky”

G Am D G C G D  
*Leader or All*

1 I, the Lord of sea and sky, I have heard my peo - ple cry.  
 2 I, the Lord of snow and rain, I have borne my peo-ple's pain.  
 3 I, the Lord of wind and flame, I will tend the poor and lame.

G Em C Am7 D G

All who dwell in dark and sin my hand will save. I, who  
 I have wept for love of them. They turn a - way. I will  
 I will set a feast for them. My hand will save. Fin-est

Am D G C G D

made the stars of night, I will make their dark - ness bright.  
 break their hearts of stone, give them hearts for love a - lone.  
 bread I will pro - vide till their hearts be sat - is - fied.

G Em C Am7 C/G D D7

Who will bear my light to them? Whom shall I send?  
 I will speak my word to them. Whom shall I send?  
 I will give my life to them. Whom shall I send?

*Refrain*  
*All* G C G D G C G D G

Here I am, Lord. Is it I, Lord? I have heard you

Am7 G Am7 D G C G C

call-ing in the night. I will go, Lord, if you

G C G D G Am7 D7 G Am7 G

lead me. I will hold your peo - ple in my heart.

The stanzas here need to be understood as representing the voice of God, while the refrain (based on Isaiah 6:8) is the faithful human response to God's call. This becomes clearer if a leader or small group sings the stanzas, with the congregation joining on the refrain.

Congregation stands.



## 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 Gospel

Matthew 9:9-13, 18-26

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

*People* **Glory to you, Lord Christ.**

**A**s Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me."

And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

*Celebrant* The Gospel of the Lord.

*People* **Praise be to thee, O Christ.**

## The Sermon

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

## The Sermon

The Ven. Jane Miron

## The Installation

*The Archdeacon, standing before the Celebrant and congregation with the new*

*Deacon says:*

*When Nancy was ordained, the Bishop asked her to commit to this ministry:*

*“to make Christ and His redemptive love known, by word and example, to those among whom he lives and works and worships;*

*“to interpret to the Church the needs, hopes and concerns of the world;*

*“and to show Christ’s people through her life and teaching, that in serving the helpless, they are serving Christ Himself.” BCP p.543*

*Bradley, do you desire Nancy to serve in this ministry, in this place?*

**Rector:** I do.

**Archdeacon:** *Nancy, do you commit to this ministry here, among these people?*

**Deacon:** I do.

**Archdeacon:** *(to the congregation) Will you support Nancy in her ministry here in this place?*

**People:** We will.

**Archdeacon:** *Together, let us pray the prayer attributed to St. Francis:*

**All:** Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

## The Discussion of Symbols of Ministry

*The Archdeacon discusses each of the symbols of ministry for a Deacon.*

Nancy, the **stole** you were given at your ordination is a sign that you are to be among us as one who shares the full ministry of Jesus.

Nancy, the **book of Gospels** you received at your ordination is a sign that you are to be among us as a herald of God’s Word and deeds.

Nancy, the **oil** you received at your ordination is a sign that you are to be among us as a healer and reconciler.

Nancy, the **towel and basin** are always a sign that you are to call us to service in Jesus name.

Nancy, the **communion kit** you received at your ordination is a sign that you are to share with us in taking the body and blood of Christ to those unable to join us here.

Nancy, receive this **newspaper**, and interpret to us the needs, hopes, and concerns of the world.

***Archdeacon:***

*Nancy, let all these be signs of the ministry which is the Bishop's and yours in this place.*

***The Rector prays for the newly assigned deacon:***

*Everliving God, strengthen and sustain Nancy, that with patience and understanding she may love and care for our people; and grant that together we may follow Jesus Christ, offering to you our gifts and talents; through him who lives and reigns with you and the Holy Spirit, one God, for ever and ever.*  
AMEN

*(adapted from the Celebration of New Ministry, BCP, page 560.)*

***Archdeacon:***

*On behalf of Bishop Scanlan, Bishop of the Diocese of Central Pennsylvania, I present to you your new deacon, Nancy.*

*The congregation expresses its approval. Applause is appropriate.*

**✠The Peace**

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

**The Offertory**

*The offering will be taken at this time.*

**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.

Offertory Hymn

#690 - "Guide Me O Thou Great Jehovah"

1 Guide me, O thou great Je - ho - vah, pil - grim through this  
 2 O - pen now the crys - tal foun-tain, whence the heal - ing  
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;  
 stream doth flow; let the fire and cloud - y pil - lar  
 fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,  
 lead me all my jour - ney through; strong de - liv - erer,  
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -  
 strong de - liv - erer, be thou still my strength and  
 songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.  
 shield, be thou still my strength and shield.  
 thee, I will ev - er give to thee.

Words: William Williams (1717-1791); tr. Peter Williams (1722-1796). alt. Music: *Cwm Rhondda*, John Hughes (1873-1932).

## 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.

### Gathering Together for the Meal of Christ

**Offertory:** At the beginning of the Eucharist we offer gifts to God, which are really just a return of the gifts God has given us—bread and wine for the Lord’s Supper, our financial gifts, and our lives.

**Ablutions:** The Priest comes to the front of the altar and wash his or her hands. This symbolic washing cleanses the Priest on behalf of all of the People so that we might all come to the holy meal refreshed. It is a reference to Psalm 26:6-12 which starts, “I wash my hands in innocence, O Lord, that I may go in procession around your altar.”

**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 Doxology

*The congregation stands*

**Praise God from whom all blessings flow; praise him, all creatures here below; praise him above ye heavenly host; praise, Father, Son and Holy Ghost.**

### ✠ The Great Thanksgiving

*Eucharistic Prayer A*

*The people stand.*

### The Sursum Corda

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them up unto the Lord.**

*Celebrant* Let us give thanks unto our Lord God.

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

*Then, facing the Altar, the Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Ho - ly, ho - ly, ho - ly Lord, God of power and

The image shows a musical score for the Sanctus hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The music is in a 4/4 time signature with a key signature of one flat (B-flat). The lyrics are written below the notes. The melody is simple and hymn-like, with a steady rhythm. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and".

might, Ho - ly, ho - ly, ho - ly Lord,

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.

### **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."

*The people kneel or stand.*

*Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." ✠

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." ✠

Therefore we proclaim the mystery of faith:

*Celebrant and people*

**Christ has died. Christ is risen. Christ will come again.**

*Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty

Father, now and for ever. Amen. ✠

## ✠The Lord's Prayer

*Celebrant* And now, as our Savior Christ hath taught us, we are bold to say,

**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

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*

*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

*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.*

## 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,



## Music at Communion

Bread of the world, in mer - cy bro - ken, Wine of the  
soul, in mer - cy shed, by whom the words of life were  
spo - ken, and in whose death our sins are dead:  
look on the heart by sor - row bro - ken, look on the  
tears by sin - ners shed; and be thy feast to us the  
to - ken that by thy grace our souls are fed.

Words: Reginald Heber (1783-1826). Music: *Rendez à Dieu*, melody att. Louis Bourgeois (1510?-1561?); harm. Claude Goudimel (1514-1572), alt.

## Post Communion Hymn

#301 - "Bread of the World"

### The Thanksgiving

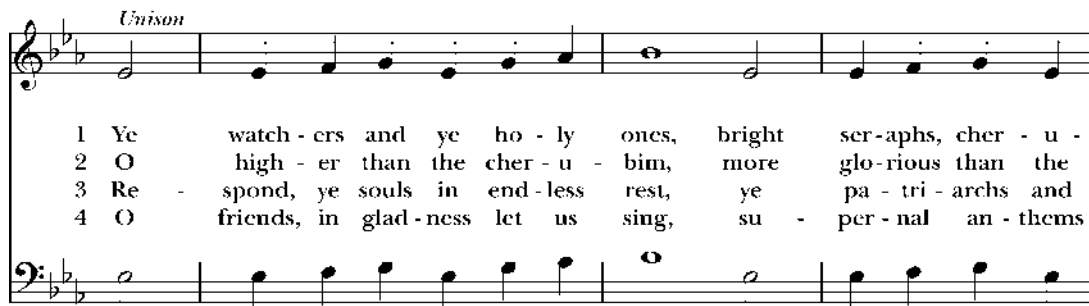
*The congregation stands*

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that Nancy may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with him, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God,

now and for ever. Amen.

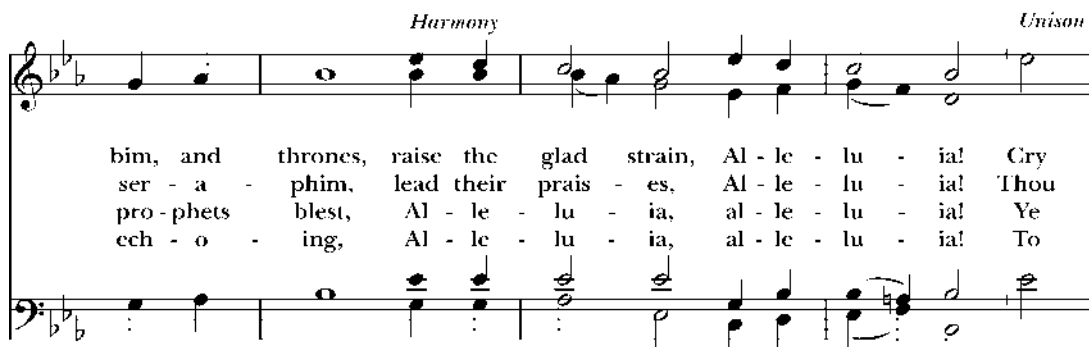
## ✠ The Blessing

*Unison*

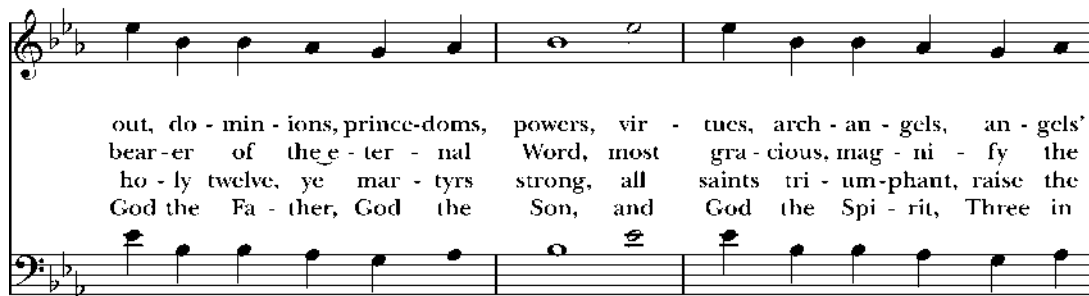


1 Ye watch - ers and ye ho - ly ones, bright ser - aphs, cher - u -  
2 O high - er than the cher - u - bim, more glo - rious than the  
3 Re - spond, ye souls in end - less rest, ye pa - tri - archs and  
4 O friends, in glad - ness let us sing, su - per - nal an - thems

*Harmony* *Unison*



bim, and thrones, raise the glad strain, Al - le - lu - ia! Cry  
ser - a - phim, lead their prais - es, Al - le - lu - ia! Thou  
pro - phets blest, Al - le - lu - ia, al - le - lu - ia! Ye  
ech - o - ing, Al - le - lu - ia, al - le - lu - ia! To



out, do - min - ions, prince - doms, powers, vir - tues, arch - an - gels, an - gels'  
bear - er of the e - ter - nal Word, most gra - cious, mag - ni - fy the  
ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the  
God the Fa - ther, God the Son, and God the Spi - rit, Three in

*Harmony*



choirs, Al - le - lu - ia, al - le - lu - ia, al - le -  
Lord, Al - le - lu - ia, al - le - lu - ia, al - le -  
song, Al - le - lu - ia, al - le - lu - ia, al - le -  
One, Al - le - lu - ia, al - le - lu - ia, al - le -

*Unison*



lu - ia, al - le - lu - ia, al - le - lu - ia!  
lu - ia, al - le - lu - ia, al - le - lu - ia!  
lu - ia, al - le - lu - ia, al - le - lu - ia!  
lu - ia, al - le - lu - ia, al - le - lu - ia!

Words: John Athelstan Laurie Riley (1858-1945). By permission of Oxford University Press. Music: *Lasst uns erföhren*, melody from *Auserlesene Catholische Geistliche Kirchen geseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

The Recessional Hymn #618 - Ye Watchers and Ye Holy Ones”

✠The Dismissal

*Celebrant* Let us bless the Lord. Alleluia, Alleluia, Alleluia!

*People* Thanks be to God. Alleluia, Alleluia, Alleluia!

Three-Fold Amen

Postlude

***Copyright Information:***

The liturgy in this worship bulletin is taken from the *Book of Common Prayer, 1979* according to the use of The Episcopal Church, ©The Church Hymnal Corporation, New York.

*Led on their way by this triumphant sign, #473* from *The Hymnal 1982* – Words: George William Kitchin (1827-1912) and Michael Robert Newbolt (1874-1956). Copyright © 1974 by Hope Publishing Co., Carol Stream, IL. 60188). All rights reserved. Used by permission. Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947); desc. Richard Proulx (b. 1937). Copyright © 1974 by Hope Publishing Co., Carol Stream, IL. 60188). All rights reserved. Used by permission.

*I, the Lord of sea and sky, #812* from *Wonder Love and Praise* – Words and Music: Daniel L. Schutte. Copyright © 1981, Daniel L. Schutte; and New Dawn Music, 5536 NE Hassalo, Portland, OR 97213. All rights reserved. Used by permission.

*Guide me, O thou great Jehovah, #690* from *The Hymnal 1982* – Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932).

*Bread of the world, in mercy broken, #301* from *The Hymnal 1982* – Words: Reginald Heber (1783-1826). Music: *Rendez à Dieu*, melody att. *Louis Bourgeois* (1510?-1561?); harm. Claude Goudimel (1514-1572), alt.

*Ye watchers and ye holy ones, #618* from *The Hymnal 1982* – Words: John Athelstan Laurie Riley (1858-1945). By permission of Oxford University Press. Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

## *Worship Servers*

June 11, 2023

Ushers - Jae Dupler, Tom Brown

First Lesson - Deb Dupler

Psalm - Patty Gokey

Second Lesson - Patty Gokey

Prayers of the People - Lynette Brown

Lay Eucharist Minister - Bob Sims

Acolytes - Ethan Weckerly, J.D. Hynik, Liam Peach & Gunner Tuscan

### **Please remember in your prayers:**

Elizabeth Grace & the Mattson Family, John, Marian, Michael, Bob, Barbara, Angie, Katie, Jerry, Paul, Braiden, Diane, Nancy, Judith, Lydia, Jeff, Lester, Susan, Beth Ann, Mose, Ed, Daphne, Peg, Stephanie, Bertha, Janice, Lily, Carol, Steve, Lori, Patrick, the Beal Family, the Solis Family, the Leibley Family, Betsy and Grief Share;

Those suffering from all illnesses and those who caring for them;

Those impacted by natural disasters and violence;

The People of Ukraine and all those supporting them;

Those living in nursing homes, group homes, and prisons;

The People of the Diocese of Navajoland and all indigenous peoples;

Those serving in the military;

Diocesan Cycle of Prayer: Christ Episcopal Church, Berwick

The Anglican Church in Aotearoa, New Zealand and Polynesia

*To add people to our Parish Prayer List, including those in the military please call the church office so they can be added to our prayer list.*

### **Graduation Prayer**

Heavenly Father, Surround those who are graduating with your grace. Bless them with hope so that they move into the future with eager and open hearts. Help them to put the knowledge, skills, and insights gained through their education for the good of all mankind. Inspire them to believe in the goodness of life even when faced with challenges and difficulties. As they commence with their lives, may they grow even more grateful and wise. Amen.

### **This Week's Birthdays:**

12th - Lester Bashore

12th - Rielie Sawyer

13th - Mary Sims

16th - Deb Dupler

17th - Gretchen Leibley

### **This Week's**

#### **Anniversaries:**

14th - John & Gretchen

Leibley

#### **Remembering:**

Bob Leibley, who passed away peacefully on June 6th

### **Special dates this month:**

Father's Day - June 18th

Juneteenth - June 19th

VBS Begins - June 26th

**The altar flowers are given to the Glory of God by Bob and Mary Sims**

**in honor of the graduation of granddaughter, Cora S. Lewis.**

#### **Thanks to**

**Rob & Patty Gokey for providing lunch today!**

## Happenings at Hope Church:

+ **Coffee hour/Sunday Luncheon:** There is a sign-up list on the whiteboard in the parish house kitchen for those who want to provide lunch. The entire year is listed on the sign-up pages. The last Sunday of the month is a Pot Luck, so plan to bring your favorite dish!

+ **GriefShare** meets every Tuesday at 6:30 PM. The next session will be June 13th. You may contact Jo Steffy, the Group Facilitator, at 717-572-7491.

+ **Hike with Mike:** Join Mike Kuhn, Lebanon County Commissioner and Friends of Governor Dick on June 17th at 11:00 AM and take a hike to the tower at Governor Dick. Those interested should meet at the Mount Gretna Heights Community Building at 64 Pine Ave, Mount Gretna Heights.

+ **Vacation Bible School:** Sign-ups are now open on Eventbrite! You can access the registration link by scanning the QR code in the margin. We can't wait for you to join us June 26-29th for a week of bible stories, wood-working, crafts and other fun games and activities! VBS will run from 10:00 AM - 1:00 PM. Spots will be limited so make sure to register your kiddos today!

+ **Volunteers Needed:** As we excitedly plan for VBS, we also need to secure enough Volunteers to make things run smoothly! Scan the QR code to register as a volunteer and help make this year's VBS memorable!

+ **Combined Outdoor Service with St. Luke's:** Sunday, July 9th, we will be hosting a combined outdoor service and BBQ with St. Luke's!

+ **Help, Healing and Hope:** Phase 1 of the campaign, Help, Healing and Hope, ended up abolishing a total of \$1,219,515.27 amount of debt for 975 people in state of Pennsylvania! We will continue to host this as a ministry for our neighboring churches in two dioceses.

+ Now more than ever, people need your help. The pandemic and inflation have exasperated food insecurity and housing issues. We need to continue to support our local food banks. One in 10 Lebanon County residents face food insecurity, which means nearly 14,000 individuals do not have certain access to adequate food throughout the year. There is a collection basket in the back of the church. From LCCM.

**Registration link for Children  
and Adult Volunteers**



# *Welcome Deacon Nancy!*

We are so happy to have you here at Hope Church!

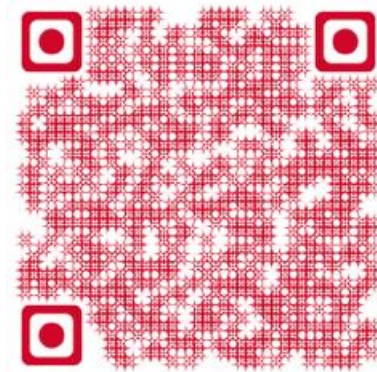


## Membership Update Survey

In an effort to minister to the parishioners of Hope Church most effectively, this summer we intend to work through and update our membership records and contact information that we have on file.

We would love your help! A simple, digital survey has been created that you may fill out to help update us on current contact preferences, birthdays and important anniversaries, and areas that you are interested in getting involved here at Hope Church!

You will find the link to this form in your email, or you may access it by scanning the QR code! Thank you for helping us update our records!





## *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 bmattson@hopeepiscopal.org  
The Rev'd Nancy Leshner, Deacon  
Katie Brown, Parish Administrator office@hopeepiscopal.org  
Gail Edgell, Music Director  
Phil High, Adjunct Organist  
Bob Sims, Verger  
Gwen Norton, Sexton

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

Patty Gokey, *Sr. Warden*; Jae Dupler, *Jr. Warden*; Gail Edgell, *Secretary*; Deb Dupler, *Treasurer*;  
Stephanie Hynick, Steve Palmer, Steve Norton  
Mary Sims, *Assistant Secretary*; Bob Sims, *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*; Jae Dupler, *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: [Bradley.L.Mattson@gmail.com](mailto:Bradley.L.Mattson@gmail.com)

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