

HOPE EPISCOPAL CHURCH

+ *Hope Always* +



Hope Episcopal Church
Mt. Hope, Pennsylvania

September 15, 2024 10:00 AM

The Rev'd Bradley L. Mattson, Rector

The Rev'd Nancy Leshner, 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.

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.

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 here for *The Big Way of Love* children's resources for following Jesus:



Seventeenth 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.

Prelude "Take Up Your Cross, the Savior Said" Gilbert M. Martin
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 #450 - "All Hail the Power of Jesus' Name"
Vs. 1, 2, 6

6 Let ev - ery kin - dred, ev - ery tribe, on this ter - res - trial

1 All hail the power of Je - sus' Name! Let an - gels pros - trate
2 Crown him, ye mar - tyrs of our God, who from his al - tar

ball, to him a - scribe, and

1 fall; bring forth the roy - al di - a - dem, and
2 call: praise him whose way of pain ye trod, and

crowns him Lord of all! to him a -

1 crown him Lord of all! bring forth the roy - al
2 crown him Lord of all! praise him whose way of

scribe, and crown him Lord of all!

1 di - a - dem, and crown him Lord of all!
2 pain ye trod, and crown him Lord of all!

✦ 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 Hymn of Praise

1. We will glo - ri - fy the King of kings, we will glo - ri - fy the Lamb
2. Lord Je - ho - vah reigns in maj - es - ty, we will bow be - fore his throne
3. He is Lord of heav - en, Lord of earth, he is Lord of all who live;
4. Hal - le - lu - jah to the King of kings, hal - le - lu - jah to the Lamb

we will glo - ri - fy the Lord of lords, who is the great I AM.
we will wor - ship him in right - eous - ness, we will wor - ship him a - lone.
he is Lord a - bove the u - ni - verse, all praise to him we give.
hal - le - lu - jah to the Lord of lords, who is the great I AM.

✦ The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Celebrant

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

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 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 Lessons

The congregation may be seated for the readings.

First Lesson

Proverbs 1:20-33

Lector A Reading from the Book of Proverbs.

Wisdom cries out in the street;
in the squares she raises her voice.
At the busiest corner she cries out;
at the entrance of the city gates she speaks:
“How long, O simple ones, will you love being simple?
How long will scoffers delight in their scoffing
and fools hate knowledge?
Give heed to my reproof;
I will pour out my thoughts to you;
I will make my words known to you.
Because I have called and you refused,
have stretched out my hand and no one heeded,
and because you have ignored all my counsel
and would have none of my reproof,
I also will laugh at your calamity;
I will mock when panic strikes you,
when panic strikes you like a storm,
and your calamity comes like a whirlwind,
when distress and anguish come upon you.
Then they will call upon me, but I will not answer;
they will seek me diligently, but will not find me.
Because they hated knowledge
and did not choose the fear of the Lord,
would have none of my counsel,
and despised all my reproof,
therefore they shall eat the fruit of their way
and be sated with their own devices.
For waywardness kills the simple,
and the complacency of fools destroys them;
but those who listen to me will be secure
and will live at ease, without dread of disaster.”

Lector The Word of the Lord.

People **Thanks be to God.**

Lector: We will read the Psalm responsively.

- 1 The heavens declare the glory of God, *
and the firmament shows his handiwork.
- 2 One day tells its tale to another, *
and one night imparts knowledge to another.
- 3 Although they have no words or language, *
and their voices are not heard,
- 4 Their sound has gone out into all lands, *
and their message to the ends of the world.
- 5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.
- 7 The law of the Lord is perfect and revives the soul; *
the testimony of the Lord is sure
and gives wisdom to the innocent.
- 8 The statutes of the Lord are just and rejoice the heart; *
the commandment of the Lord is clear
and gives light to the eyes.
- 9 The fear of the Lord is clean and endures for ever; *
the judgments of the Lord are true and righteous altogether
- 10 More to be desired are they than gold, more than much fine gold, *
sweeter far than honey, than honey in the comb.
- 11 By them also is your servant enlightened, *
and in keeping them there is great reward.
- 12 Who can tell how often he offends? *
cleanse me from my secret faults.
- 13 Above all, keep your servant from presumptuous sins;
let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.
- 14 Let the words of my mouth and the meditation of my
heart be acceptable in your sight, *
O Lord, my strength and my redeemer.

The Epistle

James 3:1-12

Lector A Reading from James.

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or

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.

look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

Lector The Word of the Lord.

People Thanks be to God.

♠ Gradual Hymn

“Through North or South”

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of B-flat major (two flats) and 3/8 time. The lyrics are: "Through north and south and east and west May God's im-mor-tal name be blessed: Al - le - lu - ia, al - le - lu - ia! Till ev' - ry - where be - neath the sun, God's reign be - gins; God's will is done: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!" The score consists of eight systems of music, each with a vocal line and a piano accompaniment line.

✠ The Gospel

Mark 8:27-38

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

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

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

Celebrant The Gospel of the Lord.

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

The Sermon

The Rev. Bradley Mattson

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 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 Nicene Creed

The Nicene Creed has been used by Christians of all traditions for over 1700 years and reminds us of the basics of our faith. The Creed is not a definition of Christianity, but briefly states the essentials of Christian teaching. We say it together to respond to the Word of God in the Scriptures and the sermon. We are saying in effect, "Yes! This is the faith that we believe and live!"

✠The Nicene Creed

To be read in unison.

**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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
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.
With the Father and the Son he is worshiped and glorified.
He 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.**

The Prayers of the People

The people kneel or stand as able. The Leader and People pray responsively

In the quiet whisper of the wind, in the breath of every living creature, O God of Creation, we hear your call. Awaken us to the sacred rhythms of this earth, that we may respond with hearts wide open and hands willing to heal. God of earth and sky,

Behold, we pray.

For the Church, your people set among this garden of life, we ask for vision—clear as the waters of your creation. May we nurture and protect, and through us, let the world see the love you poured out at the beginning, when you called all things good. God of earth and sky,

Behold, we pray.

For the rulers of nations and the keepers of power, we ask for humility—like the mountains that bow to the heavens and the rivers that carve pathways of justice. Stir in them the courage to protect what they cannot create, to preserve the wonders only you sustain. God of earth and sky,

Behold, we pray.

For those who till the soil, for the hands that plant, water, and harvest, we ask for blessing—like the sun that warms and the rain that renews. May their labors bear fruit for all, and may they walk in harmony with the land, preserving the sacred trust given to us all. God of earth and sky,

Behold, we pray.

For the lands scorched and seas rising, for the creatures driven from their homes, we ask for mercy—like the gentle rain after drought. Let your justice roll down like mighty waters, restoring balance where we have brought harm. God of earth and sky,

Behold, we pray.

For the beauty of this world, too often overlooked, we give you thanks—for the trees whose leaves sing your praises, for the oceans teeming with life, and for the skies painted with the colors of dawn and dusk. Teach us to walk with reverence, honoring the gift of your creation. God of earth and sky,

Behold, we pray.

For the wisdom to change our ways, to live more simply and with compassion for the earth and all its creatures, we ask for grace—like the new life that springs forth in every season. Turn our hearts from waste to wonder, from consumption to communion with all that you have made. God of earth and sky,

Behold, we pray.

The Prayers of the People

The prayers of the People follow the form of a litany, with the Leader offering petitions to God and the People responding or affirming the petition. These are the prayers of the entire community where we offer to God our concerns for the Church and the surrounding world. Prayers of the People always follow a particular order: prayers for the Universal Church, its mission and its members, for the Nation and all in authority, for the welfare of the world, for the concerns of the local community, for those who suffer or are in any trouble, for life's blessings, and for the departed.

For the children and those yet to be born, that they may inherit a world where life is cherished, and your creation is celebrated. Let our actions today sow the seeds of hope for tomorrow, that all may flourish under your care.
God of earth and sky,
Behold, we pray.

We lift these prayers in the name of Christ, through whom all things hold together, and by whom all things shall be restored.

Amen.

Silence

Gracious and loving God, we come before You with hearts full of gratitude for the many ministries at Hope Church. We ask for Your blessings on Grief Share, Creation Care, Outreach, Property, Yarn, Youth, and Music Ministries, our Vestry, and our shared work with neighboring churches and our convocation. May Your grace guide us, Your wisdom light our way, and Your love sustain us.

Bless Grief Share with gentle comfort, Creation Care with a reverence for Your earth, and Outreach with the compassion of Christ. Guide Property in crafting sacred spaces, and Yarn Ministry in weaving warmth into every stitch. Empower Youth Ministry to kindle faith, and Music Ministry to lift our souls in joyful praise. Strengthen our collaborations and grant our Vestry the wisdom and vision to lead us faithfully forward.

The Priest says

Accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

The Deacon says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. 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.**

✠The Peace

Deacon 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, you will receive a link 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 Hymn

#675 - “Take Up Your Cross”



1 Take up your cross, the Sa - vior said, if
2 Take up your cross, let not its weight fill
3 Take up your cross, heed not the shame, and
4 Take up your cross, then, in his strength, and
5 Take up your cross, and fol - low Christ, nor



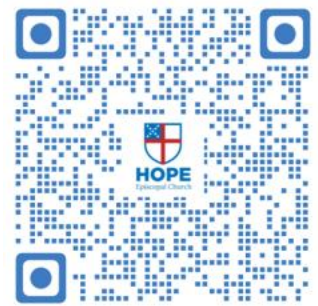
1 you would my dis - ci - ple be; take up your cross with
2 your weak spi - rit with a - larm; his strength shall bear your
3 let your fool - ish heart be still; the Lord for you ac -
4 calm - ly ev - ery dan - ger brave: it guides you to a -
5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.
2 spi - rit up, and brace your heart, and nerve your arm.
3 cept - ed death up - on a cross, on Cal - vary's hill.
4 bun - dant life and leads to vic - tory o'er the grave.
5 bear the cross may hope to wear the glo - rious crown.

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.

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.

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

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 to the Lord.**

Celebrant Let us give thanks to our Lord God.

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

Then, facing the Altar, the Celebrant proceeds

It is truly right, and our deepest joy, to give you thanks, O Lord, for the wonder of your creation, a living tapestry of beauty and grace, where the mountains stand as witnesses of your strength, and the rivers flow with the music of your peace. In the whisper of the wind, in the dance of the flame, in the silence of the night and the song of the morning, your love is made known, sustaining all life with your strong, powerful hands.

You breathed into us the breath of life, calling us to steward the earth with care, to nurture what you have planted, to protect the web of life that sings your praise. Yet we have strayed from your way, forgetting that we are bound to all living things by the same Spirit that gives us life.

But in your great mercy, you did not abandon us. Through prophets, you called us back to the garden, through the law, you taught us justice and mercy, and in Jesus Christ, your Word made flesh, You entered into creation, to heal what is broken and to renew the face of the earth.

Therefore, with all creation, with the creatures of the deep and the birds of the air, with the forests and the fields, and with all who dwell in the heavens, we join in their unending song of praise:

♠ Sanctus - Holy, Holy, Holy

F Gm/F F Bb/F F C
Ho - ly, ho - ly, ho - ly Lord, God of pow'r and

F C/E Dm F7/C Bb F C/E
might, heav'n and earth are filled with your glo - ry: Ho -

Dm Gm C7 Fsus F Dm Am/C Bb F/A
san - na in the high - est. Bless - ed is He who comes

Gm7 F/A Bb C7 F F7/C
in the name of the Lord; ho - san - na in the

Bb F C/E Dm Gm C7 Bb/F F
high - est. Ho - san - na in the high - est.

The people kneel or stand.

Then the Celebrant continues

Holy indeed are you, O God, and blessed is Jesus Christ, the light of the world, the gardener of our souls, who came to show us the way of abundant life. In the fullness of time, he walked this earth, touching the soil, feeling the sun, and teaching us the sacredness of every moment, the holiness of every creature.

On the night he was betrayed, He took bread, blessed it, broke it, and gave it to his disciples, saying: "Take, eat: This is my Body, given for you. Do this in remembrance of me." ✠

After supper, he took the cup, gave thanks, and gave it to them, saying: "Drink this, all of you: This is my Blood of the new Covenant, poured out

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).

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 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).

for you and for many for the forgiveness of sins. Whenever you drink it, do this in remembrance of me." ✠

And so, as we gather at this table, we proclaim the mystery of our faith:

Celebrant and people

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

Celebrant continues

Pour out your Holy Spirit upon us, and upon these gifts of bread and wine, the fruits of your creation, that they may be for us the Body and Blood of Christ.

As we partake of this sacred meal, may we, inspired by the wisdom of your creation, live in harmony with the cycles of life, protect what is fragile, and cultivate communities of justice and peace.

Make us one with Christ, one with each other, and one with all creation, that we may be the signs and wonders of your kingdom on earth, a people who live by the rhythms of grace, tending to the world as Christ tends to us.

✠

Celebrant

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory are yours, Almighty God, now and forever. **Amen.**

✠The Lord's Prayer

Celebrant

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

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,	Padre nuestro que estás en el cielo,
hallowed be thy Name,	santificado sea tu nombre;
thy kingdom come,	venga tu reino;
thy will be done,	hágase tu voluntad
on earth as it is in heaven.	en la tierra como en el cielo.
Give us this day our daily bread.	Danos hoy nuestro pan de cada día.
And forgive us our trespasses,	Perdona nuestras ofensas,
as we forgive those	como también nosotros perdonamos
who trespass against us.	a los que nos ofenden.
And lead us not into temptation,	No nos dejes caer en la tentación
but deliver us from evil.	y libranos del mal.
For thine is the kingdom,	Porque tuyo es el reino,
and the power, and the glory,	el poder y la gloria,
for ever and ever. Amen.	ahora y por siempre. Amén.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Behold the bread, once scattered as grain, now made one. This is the Body of Christ.

The Fraction Anthem

Celebrant Lamb of God, You take away the sin of the world,

People **Have mercy on us.**

Celebrant Lamb of God, You take away the sin of the world,

People **Have mercy on us.**

Celebrant Lamb of God, You take away the sin of the world,

People **Grant us peace.**

Celebrant

Behold the gifts of God, for the people of God. Come, the table is ready.

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.

Music During Communion

Breaking of Bread

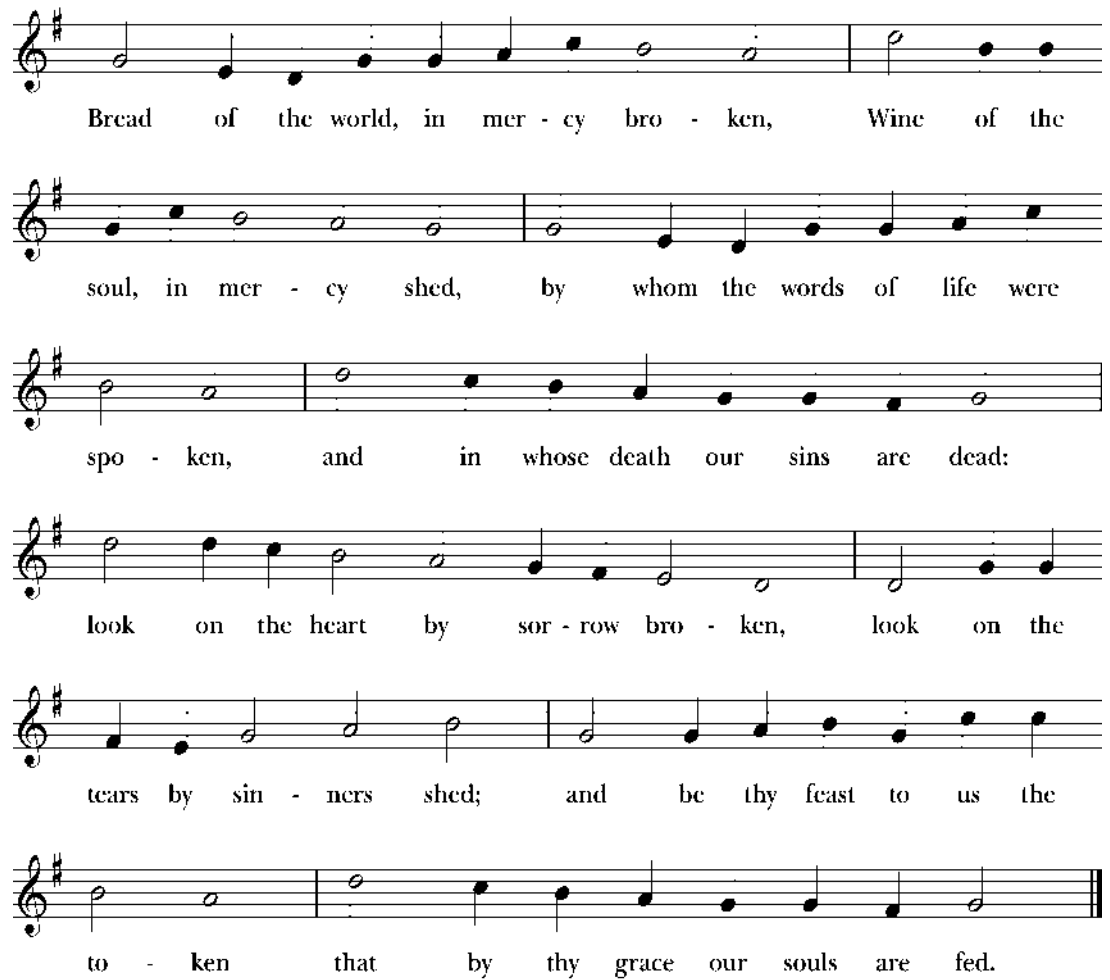
The Priest breaks the bread so that it might be shared among the People. It is seen as a symbol of the breaking of Christ's body on the cross and an invitation to each of us to enter into the life of Christ.

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.

Post Communion Hymn

#301 - "Bread of the World"



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.

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 Blessing and 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

.The Thanksgiving

The congregation stands

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

✠The Blessing

The Recessional Hymn

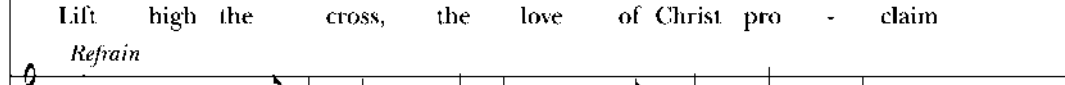
#473-“Lift High the Cross”

Descant

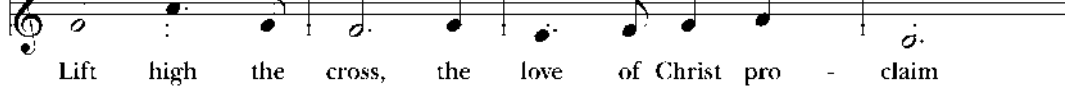


Lift high the cross, the love of Christ pro - claim

Refrain



Lift high the cross, the love of Christ pro - claim



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




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 - quering 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.



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 Dismissal

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

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

Three-Fold Amen

Postlude

“Lift High the Cross”

John Leavitt

Worship Servers
September 15, 2024

This Month's Birthdays:

4th - Elijah Puskar
4th - John Groh
7th - Rev. Tim Small
9th - Jeremy Brown
13th - Amy Dissinger
14th - Mike Geib
15th - Dec. Stacey Catigano
17th - Rev. Jennifer Mattson
19th - Gunner Tuscan
19th - LeAnne Burchik
27th - Jae Dupler
27th - Lydia Engle

Ushers - Jim Burchik, Jeremy Brown
Lectors - Steve Palmer, LeAnne Burchik
Psalm - Stephanie Seaman
Prayers of the People - Jo Steffy
Lay Eucharist Minister -
Altar Guild - Lynette Brown
Acolytes - J.D. Hynick, Keegan Brown, Max Brown, Liam Peach, Ethan Weckerly, Claire Wrage

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 our Grief Share, Creation Care, Outreach, Property and Yarn Ministries.

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:

Memorial Church of the Prince of Peace, Gettysburg
The Church of Nigeria (Anglican Communion)

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.

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All hail the power of Jesus' Name, #450 from The Hymnal 1982 – Words: Edward Perronet (1726-1792), alt. Music: Coronation, Oliver Holden (1765-1844), alt.; desc. Michael E. Young (b. 1939). Descant, Copyright © 1979, G.I.A. Publications, Inc.

Through north and south, #822 from Wonder Love and Praise – Words: from Songs of Praise, alt. Music: Lasst uns erfreuen, melody from Auserlesene Catholische Geistliche Kirchengeseng, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958), alt.

Take up your cross, the Savior said, #675 from The Hymnal 1982 – Words: Charles William Everest (1814-1877), alt. Music: Bourbon, melody att. Freeman Lewis (1780-1859); harm. John Leon Hooker (b. 1944).

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.

This Month's Anniversaries:

8th - Jae & Deb Dupler
18th - Brandon & Kathleen Peach
19th - Jeremy & Katie Brown

***Thanks to
everyone who helped
provide lunch today!***



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

Worship at Hope Church

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

Our Clergy and Staff

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Patty Gokey	treasurer@hopeepiscopal.org
Gwen Norton, Sexton	
Bob Sims, Verger	
J.D. Hynick, Jr. Verger	

Our Vestry & Parish Officers

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

Supporting Volunteer Staff

Lynette Brown, *Altar Guild*; Nancy Wesley, *Card Ministry*; Bob Sims, *Cemetery*, Janelle Weckerly, *Special Events*;
Lucy Longo, *Finance Committee*; LeAnne Burchik, *Outreach Committee*; Jeremy Brown, *Property Committee*
Gail Edgell, *Garden of Hope*; Stephanie Seaman, *Livestream Coordinator*; Micah Roldan, *Digital Communications*

Visit Us Online and In Person

www.hopeepiscopal.org office@hopeepiscopal.org

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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

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