



## **HOPE EPISCOPAL CHURCH**

**Welcomes You!**



Hope Episcopal Church  
Mt. Hope, Pennsylvania

March 24, 2024 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*

## PALM SUNDAY

Palm Sunday is "a time of celebration." Jesus died on the cross and when he died on the cross, he died for all of us, not for some of us, not for a few chosen few, but all of us.

What do palm branches symbolize on Palm Sunday?

The large, long palm branches were common in the Holy Land, Jobe said. During ancient times, they symbolized goodness and victory. It wasn't something unique to Jesus, When kings would come to town or when conquering warriors would come in, they would welcome them with palm branches, which they would throw on the ground in front of them. During Grecian Games, winners would be welcomed with palm branches.

What does the donkey symbolize?

Conquering kings typically rode in chariots or on the back of stallions, so Jesus riding a donkey went against the norm, The donkey, he said, was a symbol of peace but it also represented the fulfillment of a prophecy from Zechariah 9:9.

"Your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey," the chapter reads. The donkey is also a symbol of humility.

## 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 Lenten Resources



# Sunday of the Passion

## HOLY EUCHARIST V

The symbol ☩ indicates when to stand if able.

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

*Weather permitting – Assemble outside for the beginning of the service and process into the church.*

### Blessings of the Palms

*Celebrant* The Lord be with you.

*People* And also with you.

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

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

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. Amen.

*The following anthem may then be sung or said*

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

### The Procession

*Celebrant* Let us go forth in peace.

*People* In the name of Christ. Amen.

*Acolytes will distribute palms as the congregation processes into the church.*

*During the procession, all hold branches in their hands, and sing the Opening Hymn which can be found on the next page.*

♠ Processional Of The Palms #154 - "All Glory, Laud, and Honor"

*Refrain*

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is prais - ing thee on high;  
3 The peo - ple of the He - brews with palms be - fore thee went;  
4 To thee be - fore thy pas - sion they sang their hymns of praise;  
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

*Repeat Refrain*

1 who in the Lord's Name com - est, the King and Bless - ed One.  
2 and we with all cre - a - tion in cho - rus make re - ply.  
3 our praise and prayers and an - thems be - fore thee we pre - sent.  
4 to thee, now high ex - al - ted, our mel - o - dy we raise.  
5 who in all good de - light - est, thou good and gra - cious King.

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.

Welcome + Good News & Announcements

## THE WORD OF GOD

♠ The Acclamation

*Celebrant* Bless the Lord who forgives all our sins;

*People* His mercy endures for ever.

The Liturgy of the Palms

*The people stand*

*Celebrant* Blessed is the king who comes in the name of the Lord.

*People* Peace in heaven and glory in the highest.

*Celebrant* Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.

*Here a Deacon or other person appointed reads the following:*

Matthew 11:1-11

**W**hen they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

“Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!”

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

The Collect of the Day

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

**A**lmighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

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 congregation may be seated for the readings.*

### First Lesson

Isaiah 50:4-9a

*Reader* A Reading from the book of Isaiah.

The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens -wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

*Lector* The Word of the Lord.

*People* Thanks be to God.

### The Psalter *A Song of Praise*

*Psalm 31:9-16*

*Reader:* We will read the Psalm responsively.

- 9 Have mercy on me, O LORD, for I am in trouble;\*  
my eye is consumed with sorrow, and also my throat and my belly.
- 10 For my life is wasted with grief,  
and my years with sighing; \*  
my strength fails me because of affliction,  
and my bones are consumed.
- 11 I have become a reproach to all my enemies and even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; \*  
I am as useless as a broken pot.
- 13 For I have heard the whispering of the crowd; fear is all around; \*  
they put their heads together against me; they plot to take my life.
- 14 But as for me, I have trusted in you, O LORD. \*  
I have said, "You are my God.
- 15 My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.
- 16 Make your face to shine upon your servant, \*  
and in your loving-kindness save me."

*Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be forever. Amen.*

## 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.

Reader A Reading from the book of Philippians.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Lector The Word of the Lord.

People Thanks be to God.

♠ Gradual Hymn

#486 - "Hosana to the Living Lord"  
verses 1 & 2

The musical score is written in G minor (three flats) and 4/4 time. It consists of five systems of music, each with a vocal line and a piano accompaniment line. The lyrics are arranged in five numbered lines corresponding to the systems.

1 Ho - san - na to the liv - ing Lord! Ho -  
 2 Ho - san - na, Lord! thine an - gels cry; Ho -  
 3 O Sa - vior, with pro - tect - ing care a -  
 4 But, chief - est, in our cleans - ed breast, E -  
 5 So in the last and dread - ful day, when

1 san - na to the in - car - nate Word! To Christ, Cre - at - or,  
 2 san - na, Lord! thy saints re - ply; a - bove, be - neath us,  
 3 bide in this thy house of prayer, where we as - sem - bled  
 4 ter - nal! bid thy Spi - rit rest; and make our se - cret  
 5 earth and heaven shall melt a - way, thy flock, re - deemed from

1 Sa - vior, King, let earth, let heaven, ho - san - na sing!  
 2 and a - round, both dead and liv - ing swell the sound:  
 3 in thy Name, in faith, thy part - ing prom - ise claim.  
 4 soul to be a tem - ple pure and wor - thy thee.  
 5 sin - ful stain, shall swell the sound of praise a - gain.

*Refrain*

Ho - san - na, Lord! Ho - san - na in the high - est!

## The Passion According to Matthew

*The congregation remaining seated, the Passion Gospel is read in parts, led by a narrator who begins by saying:*

Narrator: *The Passion of our Lord Jesus Christ according to Matthew.*

NARRATOR: One of the twelve, who was called Judas Iscariot, went to the chief priests and said,

JUDAS: "What will you give me if I betray Jesus to you?"

NARRATOR: They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him. On the first day of Unleavened Bread the disciples came to Jesus, saying,

DISCIPLES (*Congregation*): "Where do you want us to make the preparations for you to eat the Passover?"

NARRATOR: He said,

JESUS: "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'"

NARRATOR: So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said,

JESUS: "Truly I tell you, one of you will betray me."

NARRATOR: And they became greatly distressed and began to say to him one after another,

DISCIPLES: "Surely not I, Lord?"

NARRATOR: He answered,

JESUS: "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

NARRATOR: Judas, who betrayed him, said,

JUDAS: "Surely not I, Rabbi?"

NARRATOR: He replied,

JESUS: "You have said so."

NARRATOR: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

JESUS: "Take, eat; this is my body."

NARRATOR: Then he took a cup, and after giving thanks he gave it to them, saying,

JESUS: "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."



NARRATOR: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,

JESUS: "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered. 'But after I am raised up, I will go ahead of you to Galilee."

NARRATOR: Peter said to him,

PETER: "Though all become deserters because of you, I will never desert you."

NARRATOR: Jesus said to him,

JESUS: "Truly I tell you, this very night, before the cock crows, you will deny me three times."

NARRATOR: Peter said to him,

PETER: "Even though I must die with you, I will not deny you."

NARRATOR: And so said all the disciples. Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

JESUS: "Sit here while I go over there and pray."

NARRATOR: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

JESUS: "I am deeply grieved, even to death; remain here, and stay awake with me."

NARRATOR: And going a little farther, he threw himself on the ground and prayed,

JESUS: "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."

NARRATOR: Then he came to the disciples and found them sleeping; and he said to Peter,

JESUS: "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

NARRATOR: Again he went away for the second time and prayed,

JESUS: "My Father, if this cannot pass unless I drink it, your will be done."

NARRATOR: Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

JESUS: "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

NARRATOR: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

JUDAS: "The one I will kiss is the man; arrest him."

NARRATOR: At once he came up to Jesus and said,

JUDAS: "Greetings, Rabbi!"

NARRATOR: and kissed him. Jesus said to him,

JESUS: "Friend, do what you are here to do."

NARRATOR: Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

JESUS: "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?"

NARRATOR: At that hour Jesus said to the crowds,

JESUS: "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled."

NARRATOR: Then all the disciples deserted him and fled. Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

ACCUSERS (*Congregation*): "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'"

NARRATOR: The high priest stood up and said,

HIGH PRIEST: "Have you no answer? What is it that they testify against you?"

NARRATOR: But Jesus was silent. Then the high priest said to him,

HIGH PRIEST: "I put you under oath before the living God, tell us if you are the Messiah, the Son of God."

NARRATOR: Jesus said to him,

JESUS: "You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

NARRATOR: Then the high priest tore his clothes and said,

HIGH PRIEST: "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?"

NARRATOR: They answered,

CHIEF PRIEST: "He deserves death."

NARRATOR: Then they spat in his face and struck him; and some slapped him, saying,

CHIEF PRIEST: "Prophecy to us, you Messiah! Who is it that struck you?"

NARRATOR: Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

SERVANT GIRL: "You also were with Jesus the Galilean."

NARRATOR: But he denied it before all of them, saying,

PETER: "I do not know what you are talking about."

NARRATOR: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

SERVANT GIRL: "This man was with Jesus of Nazareth."

NARRATOR: Again he denied it with an oath,

PETER: "I do not know the man."

NARRATOR: After a little while the bystanders came up and said to Peter,

BYSTANDER: "Certainly you are also one of them, for your accent betrays you."

NARRATOR: Then he began to curse, and he swore an oath,

PETER: "I do not know the man!"

NARRATOR: At that moment the cock crowed. Then Peter remembered what Jesus had said:

JESUS: "Before the cock crows, you will deny me three times."

NARRATOR: And he went out and wept bitterly. When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

JUDAS: "I have sinned by betraying innocent blood."

NARRATOR: But they said,

CHIEF PRIEST: "What is that to us? See to it yourself."

NARRATOR: Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

CHIEF PRIEST: "It is not lawful to put them into the treasury, since they are blood money."

NARRATOR: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me." Now Jesus stood before the governor; and the governor asked him,

PILATE: "Are you the King of the Jews?"

NARRATOR: Jesus said,

JESUS: "You say so."

NARRATOR: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

PILATE: "Do you not hear how many accusations they make against you?"

NARRATOR: But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

PILATE: "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"

NARRATOR: For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

**PILATE'S WIFE:** "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."

NARRATOR: Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

PILATE: "Which of the two do you want me to release for you?"

NARRATOR: And they said,

CROWD (*Congregation*): "Barabbas."

NARRATOR: Pilate said to them,

PILATE: "Then what should I do with Jesus who is called the Messiah?"

NARRATOR: All of them said,

CROWD (*Congregation*): "Let him be crucified!"

NARRATOR: Then he asked,

PILATE: "Why, what evil has he done?"

NARRATOR: But they shouted all the more,

CROWD (*Congregation*): "Let him be crucified!"

NARRATOR: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

PILATE: "I am innocent of this man's blood; see to it yourselves."

NARRATOR: Then the people as a whole answered,

CROWD (*Congregation*): "His blood be on us and on our children!"

NARRATOR: So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

SOLDIERS: "Hail, King of the Jews!"

NARRATOR: They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

*At the mention of Golgotha, the congregation should stand and remain standing for the remainder of the reading.*

NARRATOR: As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

BYSTANDERS (*Congregation*): "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross."

NARRATOR: In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

CHIEF PRIEST: "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'"

NARRATOR: The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

JESUS: "Eli, Eli, lema sabachthani?"

NARRATOR: that is,

JESUS: "My God, my God, why have you forsaken me?"

NARRATOR: When some of the bystanders heard it, they said,

BYSTANDERS (Congregation): "This man is calling for Elijah."

NARRATOR: At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

BYSTANDERS (*Congregation*): "Wait, let us see whether Elijah will come to save him."

NARRATOR: Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

CENTURION: "Truly this man was God's Son!"

NARRATOR: Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

CHIEF PRIEST: "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first."

NARRATOR: Pilate said to them,

PILATE: "You have a guard of soldiers; go, make it as secure as you can."

NARRATOR: So they went with the guard and made the tomb secure by sealing the stone.

## 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 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.

## The Sermon

The Rev. Nancy Leshner

## The Prayers of the People

*The people kneel or stand as able.*

*The Leader and People pray responsively.*

Gracious and loving God, you have shown us that the way of the cross is the way of life, and through your Son Jesus you have taken upon yourself all of the evil, sin and violence of the world, even death itself. Receive into your divine heart the needs and concerns of your children, and hear us as we pray for Michael our Presiding Bishop, Audrey our Bishop and for all bishops, priests, and deacons, and for all the holy people of God...  
That they may be faithful ministers of your Word and Sacraments.

As Jesus emptied himself, taking the form of a slave, humbling himself and being obedient to the point of death, so inspire your Church to follow faithfully in the way that he has led us, that we may share in his exaltation and resurrection. Make your face to shine upon your servants,  
and in your loving-kindness save us.

We pray for all who govern and hold authority in the nations of the world; We pray especially our President and our Governor.

Lord in your Mercy

Hear our prayer

As Jesus embraced the outcast and suffering, be with us in this community that we may be a people of compassion and peace, bringing everyone into your healing presence. As Jesus accepted pain, humiliation, contempt, and powerlessness with patient strength and steadfast hope, be present in your divine glory with those for whom we pray, as we now join our voices to pray aloud for those in need.

As Jesus gave himself to the Father in thankful surrender, hear our grateful hearts in our offering of prayers of thanksgiving.

We ask that each person who is serving our country receive Your protection and blessings: as we pray for those in the military.

As Jesus humbled himself to the point of death, even death on a cross, so that his Name may be exalted above every name, so bring into his eternal glory those who have died.

Dear Lord we also ask your prayers for those we add now either silently or aloud...

Gracious and Holy God, through the humble trust of Jesus on the cross you have showed us the path of eternal life: Give us courage and grace to follow his example of obedient love, to walk in the way of the cross, and to share in his glorious resurrection, that we may live in the power of his Spirit, now and forever. 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* We meet in Christ's name.

*People* Let us share his peace.

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!*

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 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.

## Offertory Music

#435 - “At the Name of Jesus”

1 At the Name of Je - sus ev - ery knee shall bow.  
 2 Hum - bled for a sea - son, to re - ceive a Name  
 3 bore it up tri - um - phant, with its hu - man light,

1 ev - ery tongue con - fess him King of glo - ry now;  
 2 from the lips of sin - ners, un - to whom he came,  
 3 through all ranks of crea - tures, to the cen - tral height,

1 'tis the Fa - ther's plea - sure we should call him Lord  
 2 faith - ful - ly he bore it spot - less to the last,  
 3 to the throne of God - head, to the Fa - ther's breast;

1 who from the be - gin - ning was the night - y Word.  
 2 brought it back vic - to - rious, when from death he passed;  
 3 filled it with the glo - ry of that per - fect rest.

## 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 V*

*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 to the Lord.

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

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

*Then, facing the Altar, the Celebrant proceeds*

Worship and praise belong to you, maker of light and darkness. Your wisdom draws beauty from chaos, brings a harvest out of sorrow and leads the exiles home.

In Christ your Son enemies are reconciled, debts forgiven and strangers made welcome.

Your Spirit frees us to live as sons and daughters in our Father's house.

We who by Christ's power follow the way of the Cross, sharing the joy of his obedience, now offer you our praise, with angels and archangels and the whole company of heaven saying the hymn of your unending glory:

✠ Sanctus - Holy, Holy, Holy

*The people kneel or stand.*

Holy, holy, holy Lord, God of power and might,  
Heaven and earth are full, full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

*Then the Celebrant continues*

Glory and thanksgiving be to you, most loving Father, for Christ in whom the world is reconciled. Lifted on the Cross, his suffering and forgiveness spanned the gulf our sins had made. Through that dark struggle death was swallowed up in victory, that life and light might reign.

Before he was given up to suffering and death, recalling the night of Israel's release, the night in which the sons of Egypt died, your Chosen One, himself the First-Born, freely offered his life.

At supper with his disciples he took bread and offered you thanks. He **broke the bread, and gave it to them, saying: "Take, eat. This is my Body; it is broken for you. Do this in remembrance of me."** ✠

After supper, he took the cup, he offered you thanks, and gave it to them saying: **"Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven.**

**Do this in remembrance of me."** ✠

We now obey your Son's command. We recall his blessed passion and death, his glorious resurrection and ascension; and we look for the coming of his Kingdom. Made one with him, we offer you these gifts and with them ourselves, a single, holy, living sacrifice.

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).

raise 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).

Hear us, most merciful Father, and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by your Spirit's life-giving power, they may be the Body and Blood of your Son, and we may be kindled with the fire of your love and renewed for the service of your Kingdom.

Help us, who are baptized into the fellowship of Christ's Body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Virgin Mary, the apostles, and prophets, and of all our brothers and sisters living and departed.

Through Jesus Christ our Lord, with whom, and in whom, in the unity of the Holy Spirit, all honor and glory be to you, Lord of all ages, world without end. 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

*The Celebrant breaks the consecrated Bread. A period of silence is kept.*

*Celebrant* Christ our Passover is sacrificed for us;

*People* Therefore let us keep the feast.

*Celebrant* O Lamb of God, that takest away the sins of the world,

*People* have mercy upon us.

*Celebrant* O Lamb of God, that takest away the sins of the world,

*People* have mercy upon us.

*Celebrant* O Lamb of God, that takest away the sins of the world,

*People* grant us thy peace.

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

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

## 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

### Post Communion Hymn

### “Be Still, For the Presence”

1 Be still, for the pres-ence of the Lord, the Ho - ly One, is here.

Come, bow be - fore him now, with rev - er - ence and fear.

In him no sin is found; we stand on ho - ly ground.

Be still, for the pres-ence of the Lord, the Ho - ly One, is here.

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.

### 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 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

#168 - **“O Sacred Head, Sore Wounded”**

*The Closing Hymn may be found on the next page.*

### 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 Dismissal

*Celebrant* Let us bless the Lord.

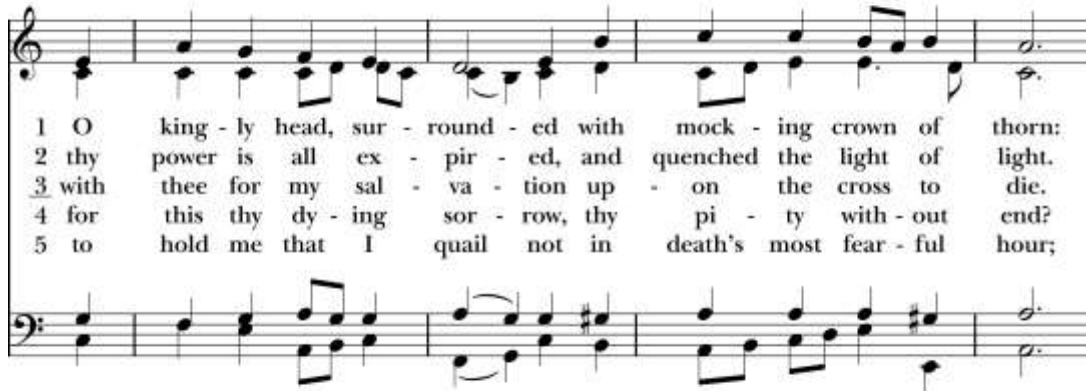
*People* Thanks be to God.

Three-Fold Amen

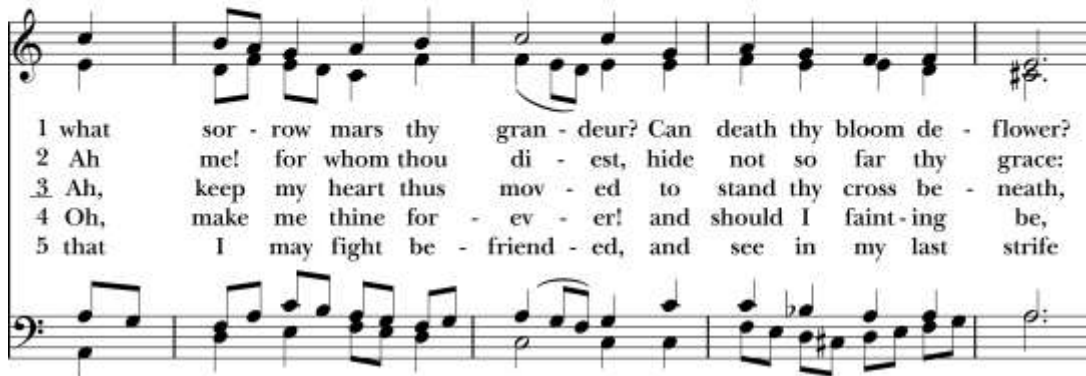
Postlude



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;  
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
 3 In thy most bit - ter pas - sion my heart to share doth cry,  
 \*4 What lan - guage shall I bor - row to thank thee, dear - est friend,  
 \*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:  
 2 thy power is all ex - pir - ed, and quenched the light of light.  
 3 with thee for my sal - va - tion up - on the cross to die.  
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?  
 5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
 2 Ah me! for whom thou di - est, hide not so far thy grace:  
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,  
 4 Oh, make me thine for - ev - er! and should I faint - ing be,  
 5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dore the hosts of heaven a - dore!  
 2 Show me, O Love most high - est, the bright - ness of thy face.  
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
 4 Lord, let me nev - er, nev - er, out - live my love for thee.  
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1814-1930); st. 4, tr. James Waddell Alexander (1864-1859), ab. Mus.c.; *Das Lieb tut auch verlangen* [Pas-sion Chorale], Hans Leo Hassler (c.1564-1612); adapt. Azé Lacombe, Johann Sebastian Bach (1685-1750).

# Worship Servers

## March 24, 2023

Thanks to everyone  
who helped provide  
lunch today!

If you'd like to sign up to provide lunch, there is a sign-up list on the whiteboard in the parish house. 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!

Ushers - Jim Burchik, Tom Brown  
Lectors - Jo Steffy (1st), Stephanie Seaman (Psalm), Lynette Brown (2nd)  
Gospel Readers - Fr. Bradley, Missy Gebhard, Brandon Peach, Bob Sims,  
J.D. Hynick, Jeremy Brown, Jo Steffy, Ethan Weckerly, Tom Brown  
Prayers of the People - Jo Steffy  
Lay Eucharistic Minister - Bob Sims  
Altar Guild - Bob Sims  
Acolytes - J.D. Hynick, 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, Amelia, Jamie, Betsy, Bobby, Rosalie, Chris, Sarah, Sheila, Keith,  
Bob, John, George, Steve, Betsy, the Harrington Family and GriefShare;  
Those suffering from all illnesses and those who are caring for them;  
Those impacted by natural disasters and violence;  
The People of Ukraine & Israel 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: **St. Paul's Episcopal Church, Wellsboro**  
The Church of the Province of West Africa

*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.*

### 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. Laurentius Laurenti (1660-1722); tr. Sarah B. Findlater (1823-1907).*

*Thou art the King of Israel, #154 from The Hymnal 1982 – Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: Valet will ich dir geben, melody Melchior Teschner (1584-1635), alt.: harm. William Henry Monk (1823-1889).*

*Hosanna to the living Lord, #486 from The Hymnal 1982 – Words: Reginald Heber (1783-1826), alt. Music: Hosanna, John Bacchus Dykes (1823-1876).*

*At the Name of Jesus, #435 from The Hymnal 1982 – Words: Caroline Maria Noel (1817-1877), alt. Music: King's Weston, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.*

*O sacred head, sore wounded, #168 from The Hymnal 1982 – Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: Herzlich tut mich verlangen [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).*



## *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

The Rev'd Bradley L. Mattson, Rector

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

The Rev'd Nancy Leshner, Deacon

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

Katie Brown, Parish Administrator

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

Gail Edgell, Principal Organist

Terry Heisey, Adjunct Organist

Bob Sims, Verger

Gwen Norton, Sexton

---

### Our Vestry & Parish Officers

Jo Steffy, Sr. Warden; Jeremy Brown, Jr. Warden; Gail Edgell, Secretary; Patty Gokey, Treasurer;

Jeremy Brown, Tom Brown, Gail Edgell, Rob Gokey, Steve Palmer, Steve Norton

Mary Sims, Assistant Treasurer; Jo Steffy, Delegate to Convention

---

### Supporting Volunteer Staff

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

---

### 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