

HOPE EPISCOPAL CHURCH

+ Hope Always +



December 21, 2025 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.

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

ADVENT

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

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

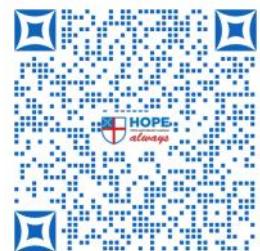
CHILDREN

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

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



Scan the QR Code below to check out more information about the Hope Always 175th Anniversary Campaign



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



Fourth Sunday of Advent

HOLY EUCHARIST II

The symbol ♣ indicates when to stand if able.

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

Prelude

Welcome + Good News & Announcements

2026 Stewardship Campaign:

Estimate of Giving
Cards Received: 14

Total Giving
Estimated:
\$30,421.76

Entrance Prayer

Celebrant The Lord is near to those who call upon him.

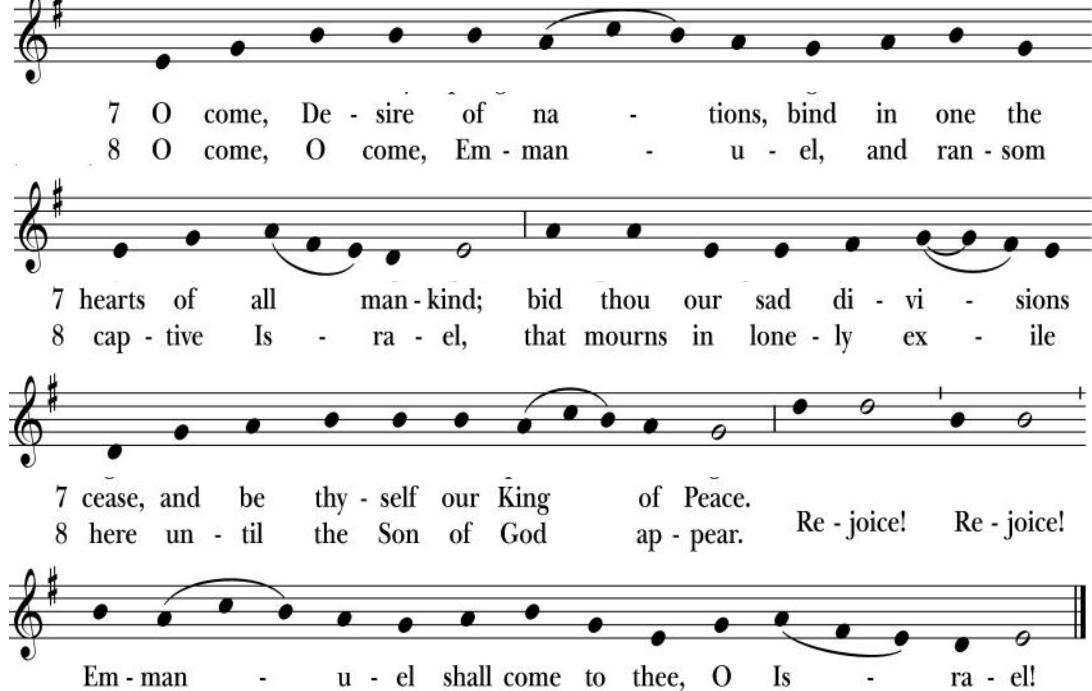
People To all who call upon him faithfully.

Celebrant Let us pray. God of Love, as we stand on the threshold of Christmas, open our hearts to the fullness of your compassion. You scatter the proud, lift up the lowly, and fill the hungry with good things. As Mary bore your love into the world, help us to bear that same love into the lives of all we meet. Through Jesus Christ our Lord. Amen.

THE WORD OF GOD

♣ Processional Hymn

#56 - "O Come, O Come Emmanuel"



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.

Advent Wreath Lighting

Reader Over the past weeks we have lit the candles of Hope, Peace, and Joy. Today we light the fourth candle - the Candle of Love. It reminds us that the heart of God's promise is love: love that becomes flesh, love that dwells among us, love that casts out fear and brings life to the world.

The Blue Hope, Blue Peace, Rose Joy and Blue Love Candles are lit.

Reader As we prepare for the coming of Christ, may the love of God shape our lives and guide our steps.

People **We light this candle of love, trusting in the love of Christ.**

¶The Acclamation

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

People **And blessed be God's 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 Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Celebrant

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of 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 congregation may be seated for the readings.

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.

First Lesson

Isaiah 7:10-16

Lector A Reading from the Book of the Isaiah.

Again the Lord spoke to Ahaz, saying, Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the Lord to the test. Then Isaiah said: "Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted."

Lector The Word of the Lord.

People **Thanks be to God.**

The Psalter A Song of Praise

Psalm 80:1-7, 16-18

Reader: We will read the Psalm responsively.

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.

- 1 Hear, O Shepherd of Israel, leading Joseph like a flock; *
shine forth, you that are enthroned upon the cherubim.
- 2 In the presence of Ephraim, Benjamin, and Manasseh, *
stir up your strength and come to help us.
- 3 Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved.
- 4 O Lord God of hosts, *
**how long will you be angered
despite the prayers of your people?**
- 5 You have fed them with the bread of tears; *
you have given them bowls of tears to drink.
- 6 You have made us the derision of our neighbors, *
and our enemies laugh us to scorn.
- 7 Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved.
- 16 Let your hand be upon the man of your right hand, *
the son of man you have made so strong for yourself.
- 17 And so will we never turn away from you; *
give us life, that we may call upon your Name.
- 18 Restore us, O Lord God of hosts; *
show the light of your countenance, and we shall be saved.

Lector A Reading from Paul's letter to the Romans.

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ,

To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Lector The Word of the Lord.

People Thanks be to God.

♦Gradual Hymn

#63 - "Prepare the way, O Zion"



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
 2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
 3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
 His rule is peace and free-dom, and jus - tice, truth, and love.
 His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
 Lift high your praise re - sound-ing, for grace and joy a - bound - ing.
 All lands will bow be - fore him, their voic - es will a - dore him.



Refrain
 Oh, blest is Christ that came in God's most ho - ly name.

†The Gospel

Matthew 1:18-25

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

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

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” All this took place to fulfill what had been spoken by the Lord through the prophet:

“Look, the virgin shall conceive and bear a son,
and they shall name him Emmanuel,”

which means, “God is with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

Celebrant The Gospel of the Lord.

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

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 Sermon

Mr. Bob Sims

¶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 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 Prayers of the People

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

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.

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest.

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others. We pray especially for those we name out loud or silently in our hearts.

Silence

Amen.

The Priest says

Loving God, 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.

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.

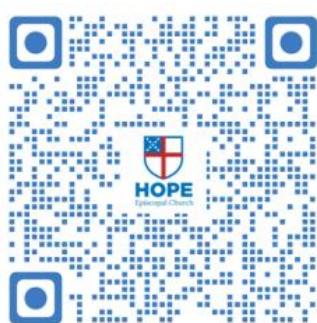
The Offertory

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, a link will be sent by return text to complete the donation.
3. Offering plate: cash or a check payable to “Hope Episcopal Church”. You may designate any ministry in the ‘memo’ line.

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



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 Music

#115 - "What Child is This?"

Unison or harmony

1 What child is this, who, laid to rest, on
 2 Why lies he in such mean estate where
 3 So bring him in - cense, gold, and myrrh, come,

Mary's lap is sleep - ing? Whom an - gels greet with
 ox and ass are feed - ing? Good Chris - tian, fear: for
 peas - ant, king, to own him; the King of kings sal -

an - thems sweet, while shep - herds watch are keep - ing?
 sin - ners here the si - lent Word is plead - ing.
 va - tion brings, let lov - ing hearts en - throne him.

Refrain

This, this is Christ the King, whom shep - herds
 guard and an - gels sing; haste, haste to
 bring him laud, the babe, the son of Ma - ry.

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.

Celebrant All things come from you, O God.

People **And of your own have we given you.**

†The Great Thanksgiving

Eucharistic Prayer 2

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.**

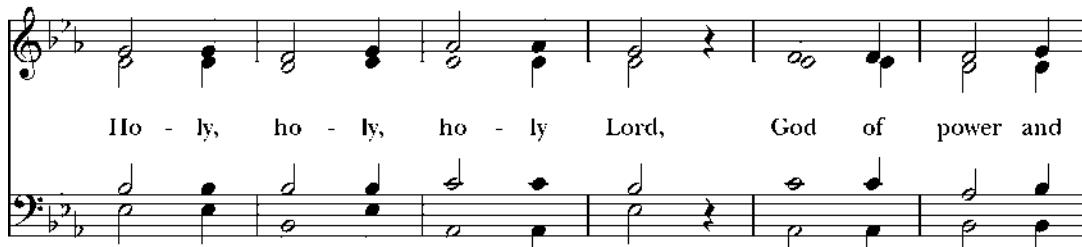
Then, facing the Altar, the Celebrant proceeds

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

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

†Sanctus - Holy, Holy, Holy

The people kneel or stand.



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

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

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 musical score consists of two staves of music in G clef, B-flat key signature, and common time. The top staff is for the soprano voice and the bottom staff is for the bass voice. The lyrics are written in a Gothic script font, corresponding to the notes and rests in the music. The lyrics are as follows:

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.

Then the Celebrant continues

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

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

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

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

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

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).

†The Lord's Prayer

Celebrant

And now, as our Savior Christ ha taught us, we are bold to say,
Notre Père..., Padre nuestro..., Vater unser...,

**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.**

**Padre nuestro que estás en el cielo, santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo. Danos hoy nuestro pan de cada día. Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden.
No nos dejes caer en la tentación y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.**

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.

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

#711—"Seek Ye First"

1

1 Seek ye first the kingdom of God
2 Ask, and it shall be given unto you, and its righteousness, seek, and ye shall find, and all these things shall be knock, and the door shall be

2

add - ed un - to you; o - pened un - to you; Alleluia! Alleluia!

Refrain

2

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

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

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

Words: St. 1, Matthew 6:33; adapt. Karen Lafferty (20th cent.). St. 2, Matthew 7:7.

Stanza 2 is not part of the hymn as originally written.

Music: *Seek Ye First*, Karen Lafferty (20th cent.)

13. 11. 7 with Alleluias

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.

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

The Recessional

#59-“Hark! A Thrilling Voice is Sounding”

2 Wak-ened by the sol-emn warn-ing, from earth's bond-age let us rise;
5 Hon-or, glo-ry, might, and bless-ing to the Fa-ther and the Son,

1 Hark! a thrill-ing voice is sound-ing: "Christ is nigh," it seems to say;
2 Wak-ened by the sol-emn warn-ing, from earth's bond-age let us rise;
3 Lo! the Lamb, so long ex-pect-ed, comes with par-don down from heaven;
4 so when next he comes with glo-ry, and the world is wrapped in fear,
5 Hon-or, glo-ry, might, and bless-ing to the Fa-ther and the Son,

2 Christ, our sun, all sloth dis-pel-ling, shines up-on the morn-ing skies.
5 with the ev-er-last-ing Spi-rit while un-end-ing a-ges run.

1 "Cast a-way the works of dark-ness, O ye child-ren of the day."
2 Christ, our sun, all sloth dis-pel-ling, shines up-on the morn-ing skies.
3 let us haste, with tears of sor-row, one and all to be for-given;
4 may he with his mer-cy shield us, and with words of love draw near.
5 with the ev-er-last-ing Spi-rit while un-end-ing a-ges run.

†The Dismissal

Celebrant Let us go out into the world rejoicing in the power of the Holy Spirit.

People Thanks be to God.

Three-Fold Amen

Postlude

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.

Worship Servers

December 21, 2025

Ushers - Tom Brown, Steve Norton

Lectors - Steve Palmer (1st & 2nd), Stephanie Seaman (Psalm)

Prayers of the People - Kathleen Peach

Lay Eucharistic Minister - Bob Sims

Altar Guild - Lynette Brown

Crucifer - Liam Peach

Acolytes - JD Hynick

Please remember in your prayers:

Elizabeth Grace & the Mattson Family, John, Marian, Michael, Bob, Janice, Barbara, Angie, Jerry, Paul, Braiden, Diane, Judith, Lydia, Jeff, Lester, Beth Ann, Mose, Ed, Daphne, Peg, Stephanie, Bertha, Lily, Carol, Steve, Lori, Patrick, Kyle, Betsy, Bud Dissinger, Katie, and our 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 & all indigenous peoples;

Those serving in the military;

Diocesan Cycle of Prayer: St. James Episcopal Church, Lancaster

The Anglican Episcopal Church of Brazil

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),

O come, O come, Emmanuel, #56 from The Hymnal 1982 – Words: Latin, ca. 9th cent.; ver. Hymnal 1940, alt. Copyright © The Church Pension Fund. Music: Veni, veni, Emmanuel, plainsong, Mode 1, Processionale, 15th cent.; adapt. Thomas Helmore (1811-1890); acc. Richard Proulx (b. 1937).

Prepare the way, O Zion, #65 from The Hymnal 1982 – Words: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999). Copyright © 1982, Charles P. Price. Music: Bereden väg för Herran, melody from Then Swenska Psalmboken, 1697; harm. Koralbok för Svenska Kyrkan, 1939, alt.

What child is this, who, laid to rest, #115 from The Hymnal 1982 – Words: William Chatterton Dix (1837-1898). Music: Greensleeves, English melody; harm. Christmas Carols New and Old, 1871.

O day of radiant gladness, #48 from The Hymnal 1982 – Words: Sts. 1-2, Christopher Wordsworth (1807-1835), alt.; st. 3, Charles P. Price (1920-1999); st. 4, ver. Hymnal 1982. St. 3, Copyright © 1982, Charles P. Price. St. 4, Copyright © The Church Pension Fund. Music: Es flog ein kleins Waldvöglein, German folk song; harm. George Ratcliffe Woodward (1848-1934).

Hark! a thrilling voice is sounding, #59 from The Hymnal 1982 – Words: Latin, ca. 6th cent.; tr. Hymns Ancient and Modern, 1861, alt. Music: Merton, William Henry Monk (1823-1889); desc. Alan Gray (1855-1935).

This Month's Birthdays:

1st - Max Brown

2nd - Anna Gail Fenn

4th - Braiden Keating

5th - Charlie Geib

5th - James Catigano

9th - Missy Gebhard

12th - Tia True

15th - Yvonne Herbst

16th - Janelle Weckerly

16th - Jennifer Gruber

19th - Jeff Gebhard

23rd - Alessandra Fiore

28th - Jimmy Harrington

This Month's Anniversaries:

17th - Dave & Amy

Dissinger

Thank you to

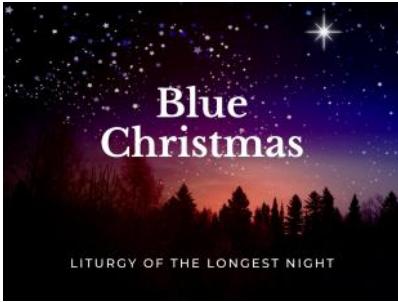
Bob and Mary Sims for
providing lunch today!

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!

Holiday Service Schedule

Blue Christmas

Monday, December 22nd - 6:30 PM



For some, Christmas can be a painful, difficult, and lonely time of year because of the recent loss of a loved one or painful memories. The Liturgy of the Longest Night, also known as "Blue Christmas," is symbolically held around the Winter Solstice. This service creates a sacred space to lift up our grief and lament to God as we wait together in hope and longing for the Eternal Word Made Flesh to be born anew in our weary hearts and world.

In addition to our own, Doug Beach, on the organ, we will be joined for Blue Christmas by the Manor Woodwind Ensemble.



Traditional Christmas Eve

Tuesday, December 24th - 7:00 PM

Join us for our Traditional Christmas Eve service at 7:00 PM on Wednesday, December 24th. During the service there will be a special Children's Message and special music offered by our choir.



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

The Rev'd Nancy Lesher, Deacon

nlesher@hopeepiscopal.org

Katie Brown, Parish Administrator

office@hopeepiscopal.org

Gail Edgell, Organist Emeritus

music@hopeepiscopal.org

Doug Beach, Principal Organist

srwarden@hopeepiscopal.org

Terry Heisey, Adjunct Organist

jrwarden@hopeepiscopal.org

Steve Palmer, Sr. Warden

Jeremy Brown, Jr. Warden

Gwen Norton, Sexton

Bob Sims, Verger

J.D. Hynick, Jr. Verger

Our Vestry & Parish Officers

Steve Palmer, Sr. Warden; Jeremy Brown, Jr. Warden; Gwen Norton, Treasurer;

Denice Weaver, Steve Norton, Tom Brown, Brandon Peach, Janelle Weckerly

Lucy Longo, Assistant Treasurer; Micah Roldan, Delegate to Convention, Bob Sims, Alternate

Supporting Volunteer Staff

Lynette Brown, Altar Guild; Gail Edgell & Missy Gebhard, Card Ministry; Bob Sims, Cemetery; Micah Roldan, Facebook;

Lucy Longo, Finance Committee; Kathleen Peach, Outreach Committee; Jeremy Brown, Property Committee

Gail Edgell, Garden of Hope; Stephanie Seaman, Live Stream; Janelle Weckerly, Special Events

Visit Us Online and In Person

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In case of a pastoral emergency, contact Rev. Bradley Lodge Mattson

Mobile: 215-869-4781 Email: bmattson@hopeepiscopal.org

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