



## HOPE EPISCOPAL CHURCH

+ *Hope Always* +



Hope Episcopal Church  
Mt. Hope, Pennsylvania

February 22, 2026 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, and 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*

## A HOLY LENT AT HOPE

Lent is an invitation—to return, to remember, to be made new. For forty days, we walk the road of repentance and renewal, following Jesus through the wilderness, where he fasted and prayed. It is a season to quiet the noise, to listen for God's voice, and to turn our hearts again to the One who is always calling us home.

*"Yet even now, says the Lord, return to me with all your heart." (Joel 2:12)*

You will notice the color purple in our worship, a sign of both repentance and the coming reign of Christ. It is the color of kings, yet also of humility—the color of a Savior who took the form of a servant, walking the way of the cross for love of us. Lent teaches us that the way to resurrection always passes through surrender, that before Easter morning comes, we must stand at the foot of the cross. Here at Hope Church, we journey together. We pray, we serve, we gather at Christ's table. And in this season, we take special care to listen—listening to the stirrings of the Spirit, to the needs of our neighbors, to the call of Jesus to follow him more nearly.

Each Thursday morning from 9:30 to 11:00 AM, we gather for Bible Study and breakfast, sharing in conversation, scripture, and the nourishment of both body and soul. This Lent, we turn to the voices of the Minor Prophets, those messengers of old who spoke hard truths with great love. They called the people of God to justice, mercy, and faithfulness—a call that still echoes in our time.

*"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)*

Lent is not about perfection—it is about drawing near. It is about making space for grace, knowing that God meets us not because we have earned it, but because love is who God is. So come. Walk this road with us. Pray, reflect, listen, and be nourished. Let the color of the season remind you: Christ is our King, and his kingdom is breaking in—even now, even here. Let us keep a holy Lent.

## 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 our more information about the Hope Always 175th Anniversary Campaign



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



# First Sunday in Lent

## HOLY EUCHARIST II

The symbol  $\diamond$  indicates when to stand if able.  
The symbol  $\boxtimes$  indicates where to make the sign of the cross.

Prelude

Welcome + Good News & Announcements

### Opening Hymn

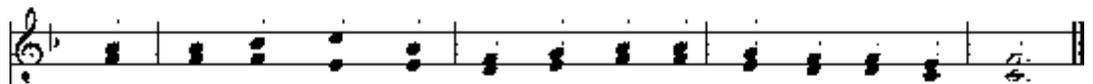
Christians often begin their services of worship with music. The opening hymn gives us an opportunity to raise our voices in song while worship servers and clergy process into the sanctuary following the cross. It allows us to enter into worship together as a community.

## THE WORD OF GOD

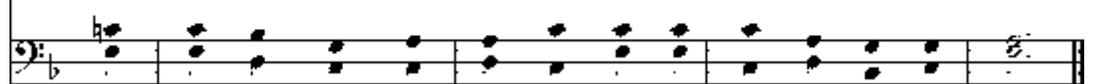
$\diamond$  Processional Hymn #142-“Lord, Who Through-Out These Forty Days”



1 Lord, who through-out these for - ty days for us didst fast and pray,  
2 As thou with Sa - tan didst con-tend, and didst the vic-tory win,  
3 As thou didst hun-ger bear and thirst, so teach us, gracious Lord,  
4 And through these days of pen - i - tence, and through thy Pas-sion - tide,  
5 A - bide with us, that so, this life of suf - fer-ing o - ver - past,



1 teach us with thee to mourn our sins, and close by thee to stay,  
2 O give us strength in thee to fight, in thee to con-quer sin,  
3 to die to self, and chief - ly live by thy most hu - ly word.  
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide,  
5 an Eas - ter of un - end - ing joy we may at - tain at last!



$\diamond$  The Acclamation

*Celebrant* Blessed be Lord forgives all our sins.

*People* His mercy endures forever.

The Decalogue

*The people kneel or stand as able.*

*Please join in the leading of the Decalogue by reading the part designated “leader”. If more than one person joins, read together as a “chorus”.*

*Leader* Hear the commandments of God to his people: I am the Lord your God who brought you out of bondage. You shall have no other gods but me.

*People* Amen. Lord have mercy.

*Leader* You shall not make for yourself any idol.

*People* Amen. Lord have mercy.

*Leader* You shall not invoke with malice the Name of the Lord your God.

*People* Amen. Lord have mercy.

*Leader* Remember the Sabbath day and keep it holy.

*People* Amen. Lord have mercy

*Leader* Honor your father and your mother.

*People* Amen. Lord have mercy.

*Leader* You shall not commit murder.

*People* Amen. Lord have mercy.

*Leader* You shall not commit adultery.

*People* Amen. Lord have mercy.

*Leader* You shall not steal.

*People* Amen. Lord have mercy.

*Leader* You shall not be a false witness.

*People* Amen. Lord have mercy.

*Leader* You shall not covet anything that belongs to your neighbor.

*People* Amen. Lord have mercy.

*Celebrant* If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

*1 John 1:8-9*

## The Confession

*Deacon* Let us confess our sins against God and our neighbor.

*Silence may be kept*

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.

## 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 Kyrie

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.

## ✠ The Collect of the Day

*Celebrant* The Lord be with you.  
*People* And also with you.  
*Celebrant* Let us pray.

### *Celebrant*

**A**lmighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

## The Lessons

*The congregation may be seated for the readings.*

### First Lesson

*Genesis 2:15-17; 1-7*

*Reader* A Reading from the Book of Genesis.

**T**he Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your

## 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.

eyes will be opened, and you will be like God, knowing good and evil.”

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves..

*Lector*            The Word of the Lord.

*People*            Thanks be to God.

The Psalter *A Song of Praise*

Psalm 32

*Reader:*            We will read the Psalm responsively.

- 1 Happy are they whose transgressions are forgiven, \*  
and whose sin is put away!
- 2 Happy are they to whom the Lord imputes no guilt, \*  
and in whose spirit there is no guile!
- 3 While I held my tongue, my bones withered away, \*  
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; \*  
my moisture was dried up as in the heat of summer.
- 5 Then I acknowledged my sin to you, \*  
and did not conceal my guilt.
- 6 I said, "I will confess my transgressions to the Lord." \*  
Then you forgave me the guilt of my sin.
- 7 Therefore all the faithful will make their prayers to you in time of  
trouble; \*  
when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place;  
you preserve me from trouble; \*  
you surround me with shouts of deliverance.
- 9 "I will instruct you and teach you in the way that you should go; \*  
I will guide you with my eye.
- 10 Do not be like horse or mule, which have no understanding; \*  
who must be fitted with bit and bridle,  
or else they will not stay near you."
- 11 Great are the tribulations of the wicked; \*  
but mercy embraces those who trust in the Lord.
- 12 Be glad, you righteous, and rejoice in the Lord; \*  
shout for joy, all who are true of heart.

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 Romans.

**A**s sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

*Reader* The Word of the Lord.

*People* Thanks be to God.

1 Take my life, and let it be con - se - crat - ed, Lord, to thee;  
 2 Take my voice, and let me sing al - ways, on - ly, for my King;

take my mo - ments and my days, let them flow in cease - less praise.  
 take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;  
 Take my will, and make it thine; it shall be no long - er mine.

take my heart, it is thine own; it shall be thy roy - al throne.  
 Take my - self, and I will be ev - er, on - ly, all for thee.

✠ The Gospel

Matthew 4:1-11

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

*People* Glory to you, Lord Christ.

Some Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,'  
and 'On their hands they will bear you up,  
so that you will not dash your foot against a stone.'"

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him,

"Away with you, Satan! for it is written,  
'Worship the Lord your God, and serve only him.'"

Then the devil left him, and suddenly angels came and waited on him.

*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

*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 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 Prayers of the People

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

*Celebrant:* Let us pray for the Church and for the world. Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

*Silence*

*Celebrant:* Lord, in your mercy,

*People:* Hear our prayer.

*Intercessor:* Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Celebrant:* Lord, in your mercy,

*People:* Hear our prayer.

*Intercessor:* Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Celebrant:* Lord, in your mercy,

*People:* Hear our prayer.

*Intercessor:* Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

*Celebrant:* Lord, in your mercy,

*People:* Hear our prayer.

*Intercessor:* Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

*Celebrant:* Lord, in your mercy,

*People:* Hear our prayer.

*Celebrant:* I invite your prayers of petition and thanksgiving, either silently or out loud.

*Celebrant:* Lord, in your mercy,

*People:* Hear our prayer.

*Celebrant:* We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

*Silence*

*Celebrant:* Lord, in your mercy,

*People:* Hear our prayer.

## The Absolution

Almighty God to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. Amen.

## ✦ The Peace

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

*People* And also with you.

## The Offertory

*The offering will be taken at this time.*

*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 Music

### #441-“In the Cross of Christ I Glory”

1 In the cross of Christ I glo - ry, tower - ing  
 2 When the woes of life o'er - take me, hopes de -  
 3 When the sun of bliss is beam - ing light and  
 4 Bane and bless - ing, pain and plea - sure, by the  
 5 In the cross of Christ I glo - ry, tower - ing

1 o'er the wrecks of time; all the light of  
 2 ceive, and fears an - noy, nev - er shall the  
 3 love up - on my way, from the cross the  
 4 cross are sanc - ti - fied; peace is there that  
 5 o'er the wrecks of time; all the light of

1 sa - cred sto - ry gath - ers round its head sub - lime.  
 2 cross for - sake me; lo, it glows with peace and joy.  
 3 ra - diance stream - ing ards new lus - ter to the day.  
 4 knows no mea - sure, joys that through all time a - bide.  
 5 sa - cred sto - ry gath - ers round its head sub - lime.

## 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

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 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 D*

*The people stand.*

The Sursum Corda

*Celebrant* All things come from you, O God.

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

*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 the Lord our God.

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

*Then, facing the Altar, the Celebrant proceeds*

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

✠ Sanctus - Holy, Holy, Holy

*The people kneel or stand.*

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

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

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

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

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."

*Then the Celebrant continues*

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given **thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."** ✠

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

*People:* We praise you, we bless you, we give thanks to you, and we pray to you Lord our God.

*Celebrant:* Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus

Christ. Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy and catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. Amen

### ✠The Lord's Prayer

*Celebrant*

And now, as our Savior Christ has taught us, we are bold to say,

**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              |
| Give us this day our daily bread. | cielo. Danos hoy nuestro pan de cada |
| And forgive us our trespasses,    | día. 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 líbranos 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.*

*Celebrant* Christ our Passover is sacrificed for us;

*People* Therefore let us keep the feast.

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

### The Lord's Prayer

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

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

## The Communion

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

## 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

### #325-“Let Us Break Bread Together”

1 Let us break bread to - geth - er on our knees; \_\_\_\_\_  
2 Let us drink wine to - geth - er on our knees; \_\_\_\_\_

let us break bread to - geth - er on our knees; \_\_\_\_\_  
let us drink wine to - geth - er on our knees; \_\_\_\_\_

*Refrain*  
when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer - cy on me.

3 Let us praise God to - geth - er on our knees; \_\_\_\_\_  
let us praise God to - geth - er on our knees; \_\_\_\_\_

*Refrain*  
when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer - cy on me.

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

#143 - "The Glory of These Forty Days"



1 The glo - ry of these for - ty days we  
2 A - lone and fast - ing Mo - ses saw the  
3 So Dan - iel trained his mys - tic sight, de -  
4 Then grant us, Lord, like them to be full  
5 O Fa - ther, Son, and Spi - rit blest, to



1 ce - le - brate with songs of praise: for Christ, through whom all  
2 lov - ing God who gave the law: and to E - li - jah,  
3 liv - ered from the li - ons' might: and John, the Bride - groom's  
4 oft in fast and prayer with thee; our spi - rit's strength - en  
5 thee be ev - ery prayer ad - dressed, who art in three - fold



1 things were made, him - self has fast - ed and has prayed,  
2 fast - ing, came the steeds and char - i - ots of flame,  
3 friend, be - came the her - ald of Mes - si - ah's name,  
4 with thy grace, and give us joy to see thy face,  
5 Name a - dored, from age to age, the on - ly Lord.

✠ The Dismissal

*Celebrant* Go in peace to love and serve the Lord.

*People* Thanks be to God.

Three-Fold Amen

Postlude

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 & 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*  
February 22, 2026

Ushers - Jeremy Brown, Tom Brown  
Lectors - Steve Palmer (*1st & 2nd*), Stephanie Seaman (*Psalm*)  
Prayers of the People - Lucy Longo  
Lay Eucharistic Minister - Bob Sims  
Altar Guild - Lynette Brown  
Acolytes - Ethan Weckerly, Claire Wrage

Please remember in your prayers:

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

Diocesan Cycle of Prayer: Trinity, Bethlehem; Mount Calvary, Camp Hill;  
and Retired Clergy  
Diocese of Kajo Keji St. Joseph Lire and Andejo Parishes

*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),*

*Lord, who throughout these forty days, #142 from The Hymnal 1982 – Words: Claudia Frances Hernaman (1838-1898).*

*Music: St. Flavian, melody from Day's Psalter, 1562; adapt, and harm. Richard Redhead (1820-1901).*

*Take my life, and let it be, #707 from The Hymnal 1982 – Words: Frances Ridley Havergal (1836-1879), alt. Music: Hollingside, John Bacchus Dykes (1823-1876).*

*In the cross of Christ I glory, #441 from The Hymnal 1982 – Words: John Bowring (1792-1872). Music: Rathbun, Ithamar Conkey (1815-1867).*

*In the cross of Christ I glory, #441 from The Hymnal 1982 – Words: John Bowring (1792-1872). Music: Rathbun, Ithamar Conkey (1815-1867).*

*The glory of these forty days, #143 from The Hymnal 1982 – Words: Latin, 6th cent.; tr. Maurice F. Bell (1862-1947), alt. By permission of Oxford University Press. Music: Erhalt uns, Herr, melody from Geistliche Leider, 1543; harm. Johann Sebastian Bach (1685-1750).*

**This Month's Birthdays:**

2/1 - Stephanie Hynick  
2/2 - Damaris Perez-Roldan  
2/6 - Addie Puskar  
2/6 - Jamie Solt  
2/16 - Carol Palmer  
2/17 - Sam Geib

Thank you to everyone who helped provide lunch today for our monthly potluck!

*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!*



## *A Jubilee Parish*

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

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### Worship at Hope Church

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

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### Our Clergy and Staff

|                                      |  |
|--------------------------------------|--|
| The Rev'd Bradley L. Mattson, Rector | <a href="mailto:bmattson@hopeepiscopal.org">bmattson@hopeepiscopal.org</a> |
| The Rev'd Nancy Leshner, , Deacon    | <a href="mailto:nlesher@hopeepiscopal.org">nlesher@hopeepiscopal.org</a>   |
| Katie Brown, Parish Administrator    | <a href="mailto:office@hopeepiscopal.org">office@hopeepiscopal.org</a>     |
| Gail Edgell, Organist Emeritus       | <a href="mailto:music@hopeepiscopal.org">music@hopeepiscopal.org</a>       |
| Doug Beach, Principal Organist       |  |
| Terry Heisey, Adjunct Organist       |  |
| Steve Palmer, Sr. Warden             | <a href="mailto:srwarden@hopeepiscopal.org">srwarden@hopeepiscopal.org</a> |
| Jeremy Brown, Jr. Warden             | <a href="mailto:jrwarden@hopeepiscopal.org">jrwarden@hopeepiscopal.org</a> |
| Gwen Norton, Sexton                  |  |
| Bob Sims, Verger                     |  |
| J.D. Hynick, Jr. Verger              |  |

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### 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*

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### 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*  
Rebecca Warren, *Creation Care*; Gail Edgell, *Garden of Hope*; Stephanie Seaman, *Live Stream*; Janelle Weckerly, *Special Events*

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### Visit Us Online and In Person

[www.hopeepiscopal.org](http://www.hopeepiscopal.org)                      [office@hopeepiscopal.org](mailto:office@hopeepiscopal.org)

Facebook | YouTube

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

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