



The Holy Eucharist: Rite II

The First Sunday in Lent

February 18, 2024 • 10:15 a.m.

HOLY SPIRIT EPISCOPAL CHURCH

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service, is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

The Word of God

THE ENTRANCE RITE

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

The glory of these forty days

Dietrich Buxtehude

We begin our worship as a gathered community by praising God in song.

The people stand as able at the introduction to the hymn.

PROCESSIONAL HYMN • #150

Forty days and forty nights

Sung by all

Aus der Tiefe rufe ich

THE PROCESSIONAL HYMN MAY BE FOUND ON THE NEXT PAGE.

1 For - ty days and for - ty nights thou wast fast - ing in the wild;
 2 Should not we thy sor - row share and from world - ly joys ab - stain,
 3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
 4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
 5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
 2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
 3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
 4 round us, too, shall an - gels shine, such as min - is - tered to thee.
 5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

WELCOME

We acknowledge that our worship is taking place in the aboriginal territories of the Salish and Kalispel people.

LENTEN ACCLAMATION

The people standing, the Presider says

Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

The Presider may say

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.**

OPENING ANTHEM • S 96

Lord, have mercy (Kyrie)

Sung by all

Franz Peter Schubert/Richard Proulx

The following is sung, all standing

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy. Lord,

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy. Lord,

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

Lord, have mer - cy, have mer - cy.

THE COLLECT OF THE DAY

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Almighty 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

Each of today’s lessons is paired with a poem. In lieu of a homily, each will be followed by a short reflection.

The People are seated.

INTRODUCTION

POEM • THE PULLEY BY GEORGE HERBERT

When God at first made man,
Having a glass of blessings standing by,
“Let us,” said he, “pour on him all we can.
Let the world’s riches, which dispersed lie,
Contract into a span.”

So strength first made a way;
Then beauty flowed, then wisdom, honour, pleasure.
When almost all was out, God made a stay,
Perceiving that, alone of all his treasure,
Rest in the bottom lay.

“For if I should,” said he,
“Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in Nature, not the God of Nature;
So both should losers be.

“Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.”

MEDITATION

THE FIRST READING: Genesis 9:8-17

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

A Reading from the book of Genesis.

⁸God said to Noah and to his sons with him, ⁹“As for me, I am establishing my covenant with you and your descendants after you, ¹⁰and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. ¹¹I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” ¹²God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. ¹⁴When I bring clouds over the earth and the bow is seen in the clouds, ¹⁵I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. ¹⁶When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

Reader The Word of the Lord.

People **Thanks be to God.**

POEM • FROM *THE BOOK OF A MONASTIC LIFE* BY RAINER MARIA RILKE

You, God, who live next door—

If at times, through the long night, I trouble you
with my urgent knocking—
this is why: I hear you breathe so seldom.
I know you're all alone in that room.
If you should be thirsty, there's no one
to get you a glass of water.
I wait listening, always. Just give me a sign!
I'm right here.

As it happens, the wall between us
is very thin. Why couldn't a cry
from one of us
break it down? It would crumble
easily,

it would barely make a sound.

MEDITATION

THE PSALM

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Remain seated.

Reader Our response to the first reading is a portion of Psalm 25 found in the service leaflet. Please pray it with me.

PSALM: Psalm 25:1-9

¹To you, O LORD, I lift up my soul;
my God, I put my trust in you; *
let me not be humiliated,
nor let my enemies triumph over me.

²Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.

³Show me your ways, O LORD, *
and teach me your paths.

⁴Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long.

⁵Remember, O LORD, your compassion and love, *
for they are from everlasting.

⁶Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O LORD.

⁷Gracious and upright is the LORD; *
therefore he teaches sinners in his way.

⁸He guides the humble in doing right *
and teaches his way to the lowly.

⁹All the paths of the LORD are love and faithfulness *
to those who keep his covenant and his testimonies.

THE SECOND READING: 1 Peter 3:18-22

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

A Reading from the First Letter of Peter.

¹⁸Christ suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, ¹⁹in which also he went and made a proclamation to the spirits in prison, ²⁰who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. ²¹And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, ²²who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Reader The Word of the Lord.

People **Thanks be to God.**

POEM • “THE PROPS ASSIST THE HOUSE” BY EMILY DICKINSON

The Props assist the House
Until the House is built
And then the Props withdraw
And adequate, erect,
The House support itself
And cease to recollect
The Augur and the Carpenter –
Just such a retrospect
Hath the perfected Life –
A Past of Plank and Nail
And slowness – then the scaffolds drop
Affirming it a Soul –

MEDITATION

The People stand to sing the hymn.

SEQUENCE HYMN • #658

As long as the deer for cooling streams

Sung by all

Martyrdom

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

THE SEQUENCE HYMN MAY BE FOUND ON THE NEXT PAGE.

1 As longs the deer for cool - ing streams in
 2 For thee, my God, the liv - ing God, my
 3 Why rest - less, why cast down, my soul? Hope
 4 To Fa - ther, Son, and Ho - ly Ghost, the

parched and bar - ren ways, so longs my soul, O
 thirst - y soul doth pine: O when shall I be -
 still, and thou shalt sing the praise of him who
 God whom we a - dore, be glo - ry, as it

God, for thee and thy re - fresh - ing grace.
 hold thy face, thou Ma - jes - ty di - vine?
 is thy God, thy health's e - ter - nal spring.
 was, is now, and shall be ev - er - more.

All remain standing as able.

THE HOLY GOSPEL: Mark 1:9-15

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

The Holy Gospel of our Lord Jesus Christ according to Mark.

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

⁹In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.

¹¹And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

¹²And the Spirit immediately drove him out into the wilderness. ¹³He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

¹⁴Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, ¹⁵and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

 The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The People are seated.

POEM • “WITH THE DOG AT SUNRISE” BY JANE KENYON

Although we always come this way
I never noticed before that the poplars
growing along the ravine
shine pink in the light of a winter dawn.

What am I going to say
in my letter to Sarah—a widow
at thirty-one, alone in the violence
of her grief, sleepless,
utterly cast down?

I look at the lithe trees more carefully,
remembering Stephen the photographer.
With the hunger of two I take them in.
Perhaps I can tell her that.

The dog furrows his brow while pissing long
and thoughtfully against an ancient hemlock.
The snow turns the saffron of a monk’s robe
and acrid steam ascends.

Searching for God is the first thing and the last,
but in between such trouble, and such pain.

Far up in the woods where no one goes
deer take their ease under the great
pines, nose to steaming nose

MEDITATION

The People stand.

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: the Holy Trinity.

We believe in one God,

**the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,

**the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.**

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

**he became incarnate from the Virgin Mary,
and was made man.**

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

The People stand, sit, or kneel as they are able.

You, God who lives next door, know us as the imperfect and restless beings into which you have breathed life. Give us a sign of your covenant, your involvement in our lives. Make yourself known to us in the confidence and light of our days, and in the despair and darkness of our nights.

Be with us in our Lenten journey as we come to better understand the affirming presence of Christ in this world and our lives.

Through the thin wall that separates us, hear our call.

You, God who lives next door, be with us in community. Help us to understand the grievances that divide us, as well as the forces that bind us. Help us to speak with one another in ways that move us away from bigotry and hatred, war and civil unrest. Unite us in your truth and love, and help us to show your love to others.

Through the thin wall that separates us, hear our call.

You, God who lives next door, help us be the props that assist the house that is your church so that it affirms our souls as well as the world around us.

In the Anglican Cycle of Prayer, we pray for the Province of the Episcopal Church of Sudan, and in the Diocesan Cycle of Prayer, we pray for Church of the Trinity and the community of Jeffers, with Jaime Leonard as rector. We also pray for Michael Curry, our Presiding Bishop; for Marty Stebbins, our Bishop; for our priests, deacons, and lay leaders at Holy Spirit and across the Diocese; and for all bishops and other ministers;

Through the thin wall that separates us, hear our call.

You, God who lives next door, make yourself present to those in need. Comfort those who are ill, or lost, or alone or destitute in body or spirit. Most especially this morning we pray for:

Frank, Anthony, and Benjamin Horton	Marleigh Flanigan	Joel
Bert and Nora Horton	Jeff McElwain	Jeanne
Kathy Adams	Keegan Yates	Cheyenne
Joan Chaussee	Candice Briere	Liza
Betty Rice	Don Mullins	Graham
Laura Lambert and her family	Tanya Lodahl	Jim
Norrie Dusty Bull and family	Laura and Cannon	Shannon
James Frank McDonough	Ken and Nancy Hailey	Peg
Angela Ruhnke	Jodie Ulrigg and family	Peter
Malcolm Smith	Jeff Toole	Moe
Nancy Callen	Aaron Evans	Sam
Jari Davis	Wally Pierce	

And for all others we name silently or aloud.

The People may add their own petitions

Through the thin wall that separates us, hear our call.

You, God who lives next door, hold closely all those that have preceded us, all who have eased our burdens or shown a light in our lives in ways large or small, in ways known and unknown to us. We pray especially this morning for Hugh and Priscilla Connell and for any others we name, silently or aloud.

Through the thin wall that separates us, hear our call.

You, God who lives next door, as we yearn for you, help us to know you in the grace and blessings of our lives, to know you in all those dear to our lives.

Through the thin wall that separates us, hear our call.

The Presider stands and says

You, God who lives next door, know us as the imperfect and restless beings into which you have breathed life. Give us a sign of your covenant, your involvement in our lives. Make yourself known to us in the confidence and light of our days, and in the despair and darkness of our nights. *Amen.*

CONFESSION OF SIN

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.**

The Deacon stands and says

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. *Amen.*

THE PEACE

The People stand.

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

Then the Ministers and the People may greet one another in the name of the Lord.

ANNOUNCEMENTS

The Holy Communion

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

The Celebrant may begin the Offertory with a sentence of Scripture.

All are invited to make a gift to support Holy Spirit's ministry of sharing God's love with our community and the world by texting HOLYSPIRITGIVE to (833) 714-3270 or by visiting <http://holyspiritmissoula.org/give/>. You may also put your gift in the offering plate or by scanning the QR code below to give to the General Fund:



The altar is prepared for Holy Communion

MUSIC AT THE OFFERTORY

We will walk through the valley in peace

Undine Smith Moore

DOXOLOGY • #380, vs. 3

Praise God, from whom all blessings flow

Hymnal 1982

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.

St. 3, Thomas Ken (1637-1711)

This selection is in the public domain.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

SURSUM CORDA

The People stand.

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.**

The Celebrant continues

Blessed are you, God of everlasting covenant,
 for your promises are steadfast and your provision is sure.
 Through the forty years of your people's desert wanderings
 you were constant in fire and clouds;
 with manna and mercy you sustained every step.
 You made Jesus' temptation of forty days
 a theater of truth where your Word stood strong.
 In every age you have shaped your people
 through times of wilderness and wandering, of temptation and trial,
 and brought them into the land of promise and the life of covenant.
 And so with all who have walked the wilderness way in every time
 and all who walk it this day, with angels and archangels
 and all the company of heaven, we join the unending hymn.

SANCTUS • S 130

Holy, holy, holy

Sung by all

Franz Peter Schubert/Richard Proulx

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

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.

The people kneel or stand.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Then the Celebrant continues

Enduring God, as you sustained Jesus in hunger and thirst,
through this meal strengthen us to keep our Lenten fast.
Send your Holy Spirit upon us as we remember Jesus' saving passion;
transform our insatiable desires into hunger for the feast of this table.
Send your Holy Spirit upon this bread and wine
that they may be for us the body and blood of Christ;
who, at supper with his disciples, took bread, gave you thanks,
broke the bread, and gave it to them saying,
"Take, eat: this is my body which is given for you;
do this in remembrance of me."
After supper he took the cup.
Again he gave you thanks, and gave it to his disciples, saying,
"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.
Do this as often as you drink it, in remembrance of me."
Great is the mystery of faith.

Celebrant and People

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

The Celebrant continues

Forgiving God, in this season of repentance,
make your mercy sufficient for every need.
Come to your children who are in their own wilderness
and make their wanderings holy paths of learning your truth.
Strengthen all who face the threshold of temptation or the tumult of trial.
Seek those whose hearts are contrite and meet them with grace.
Come alongside your children who suffer under the sin of another
and give them power to live as your beloved sons and daughters.
Renew your church from the depths of your heart,
Where justice and mercy meet.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Bring us with all your saints to the day
when all who watch and pray for your kingdom
behold your salvation and meet you in your resurrection,
God most glorious, Father, Son and Holy Spirit. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

The Celebrant then continues

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

People and Celebrant

**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,
 forever and ever. Amen.

THE BREAKING OF THE BREAD

*The Celebrant breaks the consecrated Bread.
 A period of silence is kept. Then may be said*

FRACTION ANTHEM • S 164

Jesus, Lamb of God

Sung by all

Franz Peter Schubert/Richard Proulx

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

INVITATION

The Celebrant says

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.

DISTRIBUTION OF COMMUNION

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available, and you may drink from the common cup or dip your wafer in the intinction cup. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

MUSIC AT COMMUNION

Remember, O thou Man

Thomas Ravenscroft

COMMUNION HYMN • #147

Now let us all with one accord

Sung by all.

Bourbon

THE COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.



1 Now let us all with one ac - cord, in
 2 The cov - e - nant, so long re - vealed to
 3 Your love, O Lord, our sin - ful race has
 4 Re - mem - ber, Lord, though frail we be, in
 5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
 2 those of faith in for - mer time, Christ by his own ex -
 3 not re - turned, but fal - si - fied; au - thor of mer - cy,
 4 your own i - mage were we made; help us, lest in anx -
 5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
 2 am - ple sealed, the Lord of love, in love sub - lime.
 3 turn your face and grant re - pent - ance for our pride.
 4 i - e - ty, we cause your Name to be be - trayed.
 5 ev - er live, in love and u - ni - ty and peace.

PRAYER FOR SENDING FORTH EUCHARISTIC VISITORS

When this prayer is needed, the Celebrant and People say

In the name of Holy Spirit Episcopal Church we send you forth bearing these holy gifts, that those to whom you go may share with us in the Communion of Christ's body and blood. We, who are many, are one body, because we all share one bread, one cup. Amen.

POST-COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**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 Priest blesses the people, saying

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

POST-COMMUNION HYMN • #143

The glory of these forty days

Sung by all

Erhalt uns, Herr



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 - rits 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.

DISMISSAL

The Deacon, or the Celebrant, may dismiss the people with these words

Go in peace to love and serve the Lord.

People **Thanks be to God.**

POSTLUDE

Jesus, my joy

J. S. Bach



PRAYERS FOR TODAY are given to the glory of God and in loving memory of Hugh and Priscilla Connell, by Mark, Nancy Jo, Ashley and Hailey Connell.

Participants in the Service

<i>Celebrant</i>	<i>The Rev. Eric Huseth</i>
<i>Presider and Deacon</i>	<i>The Ven. Dorcie Dvarishkis</i>
<i>Worship Leaders</i>	<i>Keith Kuhn and Lindsay Iudicello</i>
<i>Organist/Choir Director</i>	<i>Dr. Nancy Cooper</i>
<i>Crucifer/Acolyte</i>	<i>Pat King</i>
<i>Lectors/Lay Eucharistic Ministers</i>	<i>Bruce Bowler, Jeff Serviss</i>
<i>Intercessor</i>	<i>Torian Donohoe</i>
<i>Ushers</i>	<i>John Rimel, Barb Hosier</i>
<i>Altar Guild</i>	<i>Barb Hosier, Mary Lou Strand</i>
<i>Coffee Hour Hosts</i>	<i>A'Lisa Scott, Anita Rognas</i>
<i>Counters</i>	<i>Charlie Swannack, Bill Drummond</i>
<i>Film Editor</i>	<i>James Gartner</i>

GROW WITH US

Everything we do at Holy Spirit, including today's in-person and online services, is made possible because of people like you. We rely on your donations to make our mission and ministry possible. In these challenging times, your support is needed more than ever. If this service has been meaningful for you, we encourage you to give as you're able to help Holy Spirit continue to serve our community and the greater world. Visit <http://holyspiritmissoula.org/give/> or give on our church app or text **HOLYSPIRITGIVE** to (833) 714-3270 to give on your smartphone. Thank you in advance for your generosity.

WE WELCOME THOSE NEW TO OUR WORSHIP

Newcomers and guests are always welcome at Holy Spirit Episcopal Church. Our service today uses the service leaflet, and a service leaflet is also available online. The QR code to access the bulletin page of the website is available in the pews. Just scan it with the camera on your phone. We hope you will take a moment to complete the white Visitor's Card found in the pew and place it in the offertory plate as it passes.

WELCOME, PASTOR ERIC HUSETH!

We are pleased and excited to welcome Pastor Eric Huseth to our worship this morning while Rev. Terri is leading services in Hamilton. Eric is the new Campus Pastor and Executive Director of Emmaus Campus Ministry at the University of Montana. Eric joined Emmaus Campus Ministry after an eight-year tenure at Our Savior's Lutheran Church in Bonner, Montana. He is a native of Minnesota with a Bachelor of Arts in Music and Religion from St. Olaf College in Northfield, Minnesota, and a Master of Divinity from Pacific Lutheran Theological Seminary in Berkeley, California. Please make him welcome at Holy Spirit!

TODAY IS EMMAUS CAMPUS MINISTRY ALMS SUNDAY

In the years after high school, gaining one's footing within a community of new friends, school, and work is amazing AND challenging. Being a part of a campus ministry community like Emmaus can strengthen one's roots and wings for the long run. In Emmaus, students and mentors seek to live their faith through service to others, open and honest dialogue, spiritual grounding, and collaborative peace and justice work. They grow together, laugh a lot, and work to find their place and passions in life. Emmaus is a welcoming ministry of ELCA Lutherans in partnership with the Episcopal Church USA, the United Church of Christ, and the Methodist Church. Holy Spirit is currently represented by Barbara Morrison on their Board. Today as we welcome and worship with Emmaus Pastor Eric Huseth, we will learn more about how we can continue to add strength and life to this ministry. A special offering will be taken, or you can give this week via Pushpay or online at holyspiritmissoula.org. Thank you for joining in!

EMMAUS CAMPUS MINISTRY AND BEYOND

“Presentation on 2023 @ Emmaus Campus Ministry and Beyond” Sunday, February 25th, 4:30-6pm, UCC Fireside Room! Come join us for our annual report presentation on Emmaus Campus Ministry for 2023 and beyond! Campus Pastor Eric Huseth as well as Emmaus staff will be present to convey the joys, challenges, and exciting opportunities ahead for young adult ministry at the University of Montana. Snacks and drinks will be provided! Please email Eric at eric@emmausmontana.org with any questions!

THANK YOU FOR A GREAT PANCAKE SUPPER!

Our sincere thanks to Lance Collister and the many men who made our Shrove Tuesday Pancake Supper such a success. Check out the pictures on our Facebook page!

CENTERING PRAYER TAKES PLACE ON TUESDAY, FEBRUARY 20

This prayer time is offered to everyone who wishes to be a part of the circle. One does not have to attend Holy Spirit, or be an Episcopalian, or even be a Christian. It is offered to anyone wanting to be open to God’s love and presence in their lives. The readings are chosen with this openness and offering in mind. This month we will meet in the altar area at Holy Spirit, which will give us comfort, space, and privacy. We gather at 4pm and leave at 5pm every third Tuesday of the month. If you have any questions, you may contact Willie Hoffer at 541-815-9609 or by e-mail at rockhaven12@bendbroadband.com.

FAMILY WORSHIP TAKES PLACE ON FEBRUARY 25

Get it on your calendar now! Sunday February 25th is our next Family Worship service in which kids and their parents join together for a Bible story, prayers, kid-friendly music and Communion. This will be our Lenten service, discussing what that means and why we, as people of faith, honor this tradition. We typically gather in the choir pews for an intimate worship experience, followed by games or a craft, and snacks. It’s a great opportunity to connect with other families. Join us from 4:30 – 5:30 for this kid-friendly worship experience.

JOIN IN EPISCOPAL RELIEF & DEVELOPMENT SUNDAY THIS LENT

We encourage all Episcopalians to gather on **February 25, Episcopal Relief & Development Sunday**, to pray for people fighting poverty, disaster and disease in their communities and for all those around the globe leveraging local resources and expertise to address disparity and inequality in the world. In addition, Episcopal Relief & Development responds to disasters, both nationally and internationally. ERD currently partners with dioceses in Hawaii, California, Texas, Puerto Rico, Louisiana, Kentucky, New York and North Carolina to address long-term recovery needs after recent major disasters like hurricanes Ida, Harvey, Maria, Florence and Laura, wildfires and tornadoes. Our unique partnerships work in low-income, undocumented and migrant communities to restore homes and provide emotional support, all while implementing disaster resilience strategies that will help the most vulnerable withstand future disasters.

We will be taking a special offering at both services on February 25 in support of ERD’s mission to assist people impacted by poverty and disasters worldwide. All gifts from our offering will be designated to Episcopal Relief & Development’s Global Needs Fund. This fund enables ERD to reach those most in need around the world. You can support this work by making a donation in one of the special envelopes provided in the pews on ERD Sunday or by donating on our giving platform Pushpay.

2024 LENTEN SERIES: FROM GENERATION TO GENERATION

The Christian story did not end with the Book of Revelation! This Lent we’ll meet together for three Saturday mornings in March and take a deep dive into some of our extraordinary and demanding post-biblical Christian stories and think about the implications they might have for our own life stories. The class will once again be led by Zara Renander.

Please join us in the parish hall on these Saturdays in March: 2nd, 9th, and 16th, from 10:00 – 11:30 am. Each session is a stand-alone presentation. You are welcome to attend any or all of these Lenten programs. Stay after if you can for a soup and bread meal, provided in the parish hall. **Please let the church**

office know which Saturdays you'll be joining us so we can be prepared with plenty of soup. Call us at (406) 542-2167 or email us at office@holyspiritmissoula.org.

About our speaker:

This year's Lenten series will be led by Zara Renander. Zara, a Hospice Chaplain and member of our parish, began worshipping with us during the pandemic. She holds a B.A. in Religious Studies and an M.A. in Theology. Zara raised her children in Great Falls, MT and then moved to Minnesota and eventually to Alabama. When her husband became ill, they moved back to Montana to Missoula to be close to family. We are thrilled to have Zara as a part of our worshipping community and to learn from her varied passions and interests.

ANOTHER LENTEN OPPORTUNITY

Another Lenten opportunity is very flexible and can be done individually or in small groups as you decide. A brand-new book is out by Christine Valters Paintner (January 2, 2024) entitled "A Different Kind of Fast: feeding our true hungers in Lent" and offers a self-directed study for one or more during the season of Lent. Several books will be available, or you may purchase one at your favorite seller.

OUT OF THE OFFICE

Rev. Gretchen is taking some well-deserved vacation time following all her hard work during Rev. Terri's sabbatical. Rev. Gretchen will be back in the office on February 25.

OFFICE CLOSURE

The church office will be closed Monday in observance of Presidents' Day. Our normal office hours will resume on Tuesday, February 20.



HOLY SPIRIT

EPISCOPAL CHURCH

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Poetry: “The Pulley” by George Herbert, public domain. “You, God, who live next door” by Rainer Marie Rilke, *Rilke’s Book of Hours, Love Poems to God*, translated by Anita Barrows and Joanna Macy, Riverhead Books (New York, 2005). “The props assist the house” by Emily Dickinson, public domain. “With the dog at sunrise” by Jane Kenyon, *Otherwise, New and Selected Poems*, Jane Kenyon, Graywolf Press (St. Paul, 1996).

Service Music: *Lord, have mercy*, Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985, G.I.A. Publications, Inc. Reprinted under ONE LICENSE #A-735459. *Praise God, from whom all blessings flow*. Words: St. 3, Thomas Ken (1637-1711). Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm after Louis Bourgeois (1510?-1561?). Public domain. *Holy, holy, holy Lord*, Setting: From *Deutsche Messe*. Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation copyright © 1985, G.I.A. Publications, Inc. Reprinted under ONE LICENSE #A-735459. *Jesus, Lamb of God*, Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation copyright © 1985, G.I.A. Publications, Inc. Reprinted under ONE LICENSE #A-735459.

Forty days and forty nights, Words: George Hunt Smyttan (1822-1870), alt. Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.; harm. William Henry Mond (1825-1889). Public domain. *As longs the deer for cooling streams*. Words: *New Version of the Psalms of David*, 1696, alt.; para. of Psalm 42:1-7. Music: *Martyrdom*, melody and bass Hugh Wilson (1764-1824); adapt. and harm. Robert Smith (1780-1829). Public domain. *We Shall Walk through the Valley – Choral*. Contributors: Undine Smith Moore. Tune: Setting © 1977 Augsburg Fortress. Text: Spiritual, adapt. Undine Smith Moore © Augsburg Fortress. Podcast under ONE LICENSE #A-735459. *Now let us all with one accord*, Words: Att. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt. Words: Copyright © by James Quinn, SJ. Printed by permission of Geoffrey Chapman, a division of Cassell Ltd. Music: *Bourbon*, att. Freeman Lewis, (1780-1859). Reprinted under ONE LICENSE #A-735459. *The glory of these forty days*, Words: Latin, 6th Cent.; tr. Maurice F. Bell (1862-1947), alt. Words: By permission of Oxford University Press. Music: *Erhalt uns, Herr*, melody from *Geistliche Lieder*, 1543. Reprinted under ONE LICENSE #A-735459. All the music used today that is not covered by onelicense.net is in the public domain.

Our 10:15 a.m. worship service is livestreamed via video for our online congregation. By participating in this service, you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.