



The Holy Eucharist: Rite I

The Second Sunday in Lent / Episcopal Relief & Development Sunday

February 25, 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

Wondrous Love

Dale Wood

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 • #401

The God of Abraham praise

Sung by all

Leoni

THE PROCESSIONAL HYMN MAY BE FOUND ON THE NEXT PAGE.

1 The God of A - braham praise, who reigns en - throned a - bove;
 2 He by him - self hath sworn: we on his oath de - pend;
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
 4 The God who reigns on high the great arch - an - gels sing,
 5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 3 tri - um - phant o'er the world and sin, the Prince of Peace;
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

WELCOME

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

OPENING ACCLAMATION

The people standing, the Celebrant says

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

THE COLLECT FOR PURITY AND GREAT COMMANDMENTS

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 Celebrant may say

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

OPENING ANTHEM • S 91

Lord, have mercy upon us

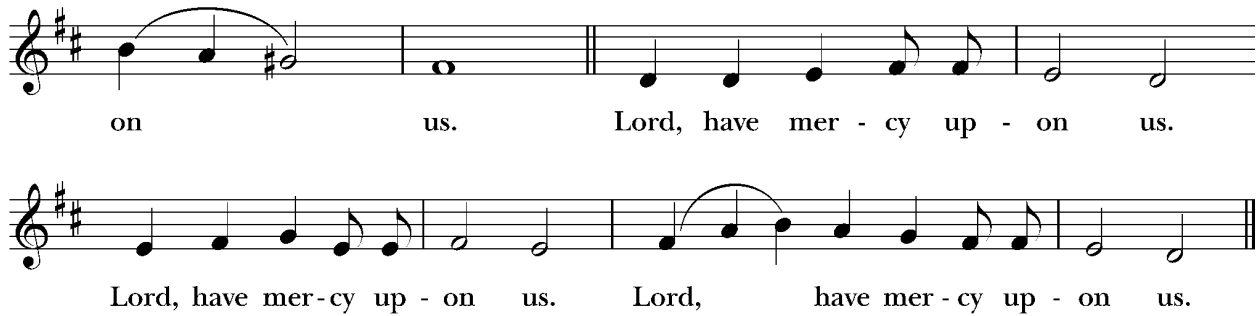
Sung by all

Healey Willan

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

The following is sung, all standing

Lord, have mer - cy up - on us. Lord, have mer - cy up -
on us. Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Christ, have mer - cy up - on us. Christ, have mer - cy up -



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.

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

Loving and merciful God, thou bestowest thy grace on all of thy children: Remember our sisters and brothers throughout the world who, in partnership with Episcopal Relief & Development, strengthen communities, empower those who are experiencing poverty, nourish those who are hungry, heal those who are sick and uplift those affected by disaster; and continue to uphold Episcopal Relief & Development so that thy Kingdom might be known to all people; through Jesus Christ our Lord, who liveth and reigneth with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

THE LESSONS

The People are seated for the lessons.

THE FIRST READING: Genesis 17:1-7, 15-16

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.

¹When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. ²And I will make my covenant between me and you, and will make you exceedingly numerous.” ³Then Abram fell on his face; and God said to him, ⁴“As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. ⁵No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. ⁶I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. ⁷I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.”

¹⁵God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. ¹⁶I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.”

Reader The Word of the Lord.
People **Thanks be to God.**

The People remain seated.

THE PSALM

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

Reader Our response to the first reading is a portion of Psalm 22 found in the service leaflet. Please pray it with me.

PSALM: Psalm 22:22-30

²²**Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.**

²³**For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.**

²⁴**My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.**

²⁵**The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"**

²⁶**All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.**

²⁷**For kingship belongs to the LORD; *
he rules over the nations.**

²⁸**To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.**

²⁹**My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD's for ever.**

³⁰**They shall come and make known to a people yet unborn *
the saving deeds that he has done.**

THE SECOND READING: Romans 4:13-25

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.

The people sit.

A Reading from Paul's Letter to the Church in Rome.

¹³The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. ¹⁴If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath; but where there is no law, neither is there violation.

¹⁶For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, ¹⁷as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." ¹⁹He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. ²⁰No distrust made him waver concerning the promise of God, but he grew strong in his faith as

he gave glory to God, ²¹being fully convinced that God was able to do what he had promised. ²²Therefore his faith “was reckoned to him as righteousness.” ²³Now the words, “it was reckoned to him,” were written not for his sake alone, ²⁴but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, ²⁵who was handed over to death for our trespasses and was raised for our justification.

Reader The Word of the Lord.
 People **Thanks be to God.**

The People stand to sing the hymn.

SEQUENCE HYMN • #675

Take up your cross, the Savior said

Sung by all

Bourbon

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.”

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

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

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

All remain standing as able.

THE HOLY GOSPEL: Mark 8:31-38

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 be to thee, O Lord.**

³¹[Jesus] began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

³⁴He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

People The Gospel of the Lord.
 Praise be to thee, O Christ.

The People are seated at the invitation of the preacher.

THE SERMON

The Rev. Terri Ann Grotzinger

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

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.

Leader: In prayerful partnership with all faithful people throughout the world, let us pray for the needs of all people and for all creation, asking God to hear our prayer.

Leader: Dear People of God: Let us pray that as we walk the way of love with compassion, justice and reconciliation in our hearts, that we may inspire all the world to serve Christ in every living thing.

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for all those who hold authority in every community and every nation. That they may not lose sight of the most vulnerable among us, and that they may especially seek to protect women and children and the natural resources that help them to thrive.

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for the staff and partners of Episcopal Relief & Development as they facilitate healthier, more fulfilling lives in communities struggling with hunger, poverty, disaster and disease. We pray that you guide them as your servants in the world and that their work truly changes lives for the better.

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for those struggling with poverty and hunger throughout the world, that all peoples, especially the children in countries both rich and poor, may reach their God-given potential to learn, grow and thrive.

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for the health and well-being of all people. May every person have the resources they need to live and thrive in safety and may all people in every nation have access to life-saving vaccines and medicine. Let us pray for those who are in need of care, that they may be comforted, especially those we name now, aloud or in our hearts....

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	Mary Lou Cordis	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	Willie and Rich Hoffer	

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for an end to the divisions and inequalities that scar God's creation, especially the barriers to freedom faced by God's children throughout the world because of gender; providing women and girls with equal access to education, health care, a living wage, and equal political and economic representation; so that all who have been formed in God's image might know equality in the pursuit of the blessings of creation.

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for this fragile earth, our island home, that we may be emboldened to act on behalf of all of God's creation on land, in the seas and oceans, and in the air; protecting, restoring and promoting the sustainable use of the land God commanded us to till and keep so that it will continue to bring forth the fruits of the earth in abundance.

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for justice and peace throughout the earth, following the way of Jesus and learning from his example, seeking to serve him in all persons, loving our neighbors as ourselves and respecting the dignity of every human being.

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us pray for those who have died as a result of poverty, hunger, disease, violence, or hardness of the human heart; and for those we wish to name at this time....

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

Leader: Let us offer to God our gratitude and thanksgivings. For all those, who out of their compassion and generosity, support the work of Episcopal Relief & Development and its partners around the world; for Ministry Partners and Disaster Volunteers; for all those who hold this work in prayer; for the many gifts present that help achieve God's dream in every community; and for the blessings we now name....

Silence

Leader: God of grace and love,

People: **Hear our prayer.**

The Celebrant continues:

Eternal God, continue to grace you people with the will to do justice, love mercy, and walk humbly with you as we discern your presence in all challenges we face, for we have been redeemed by your Son who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

CONFESSION OF SIN

The Deacon or Celebrant says

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People

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

The Priest stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

A Minister may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.
1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

THE PEACE

The People stand. The Celebrant say to the people

Celebrant The peace of the Lord be always with you.
People **And with thy spirit.**

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

Ah, Jesus Lord

folk tune, arr. David Johnson

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 with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks to the Lord our God.
People **It is meet and right so to do.**

Facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Because in Jesus Christ our Lord you knit us together in love to strengthen communities, empower those who are poor, nourish those who are hungry, heal those who are sick and renew victims of disaster.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS • S 114

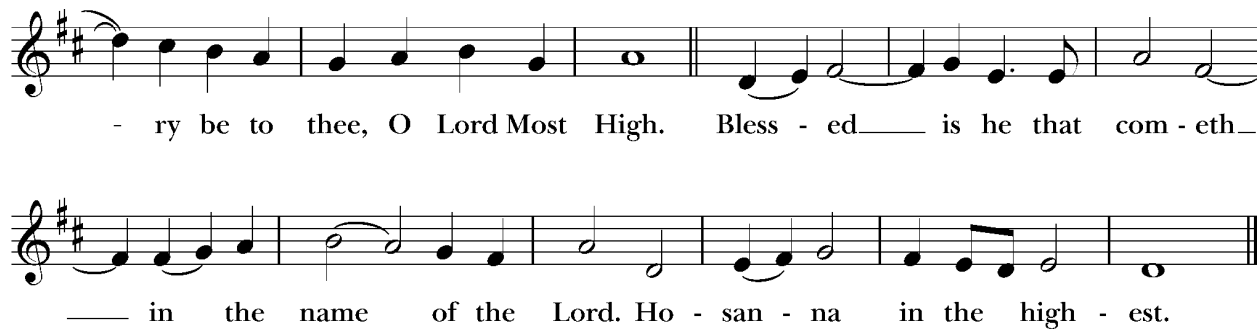
Holy, holy, holy

Sung by all

Healey Willan

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
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -



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

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **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.

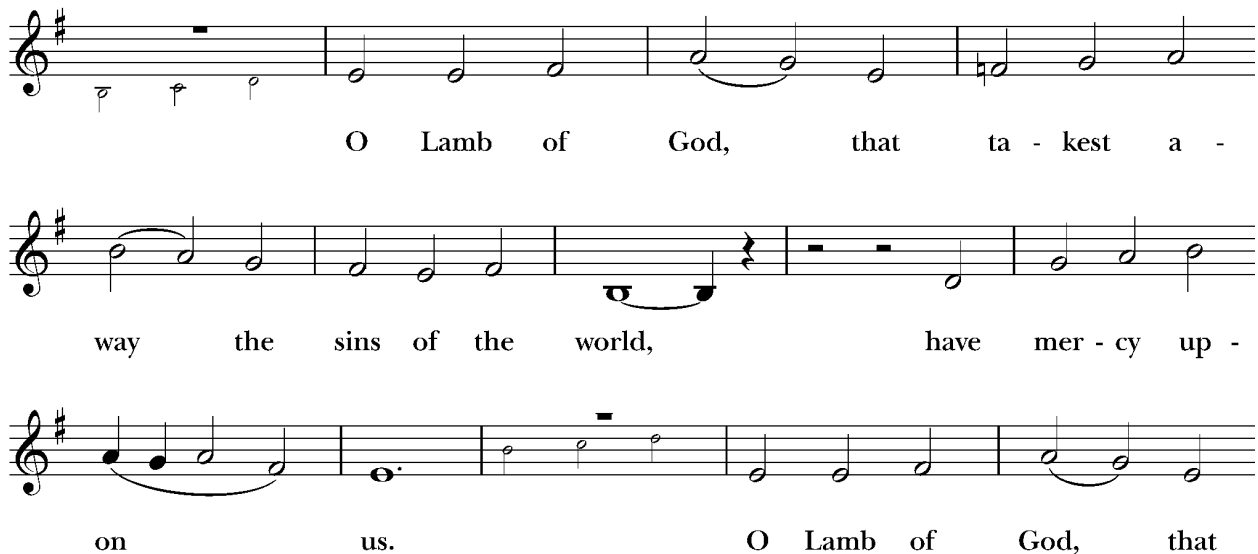
A period of silence is kept. Then may be said

FRACTION ANTHEM • S 158

O Lamb of God

Sung by all

Healey Willan



O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that

ta - kest a - way the sins of the world, have
mer - cy up - on us. O Lamb of
God, that ta - kest a - way the sins of the
world, grant us thy 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

The Bellman's Song

English traditional

COMMUNION HYMN • #337

And now, O Father, mindful of the love

Sung by all.

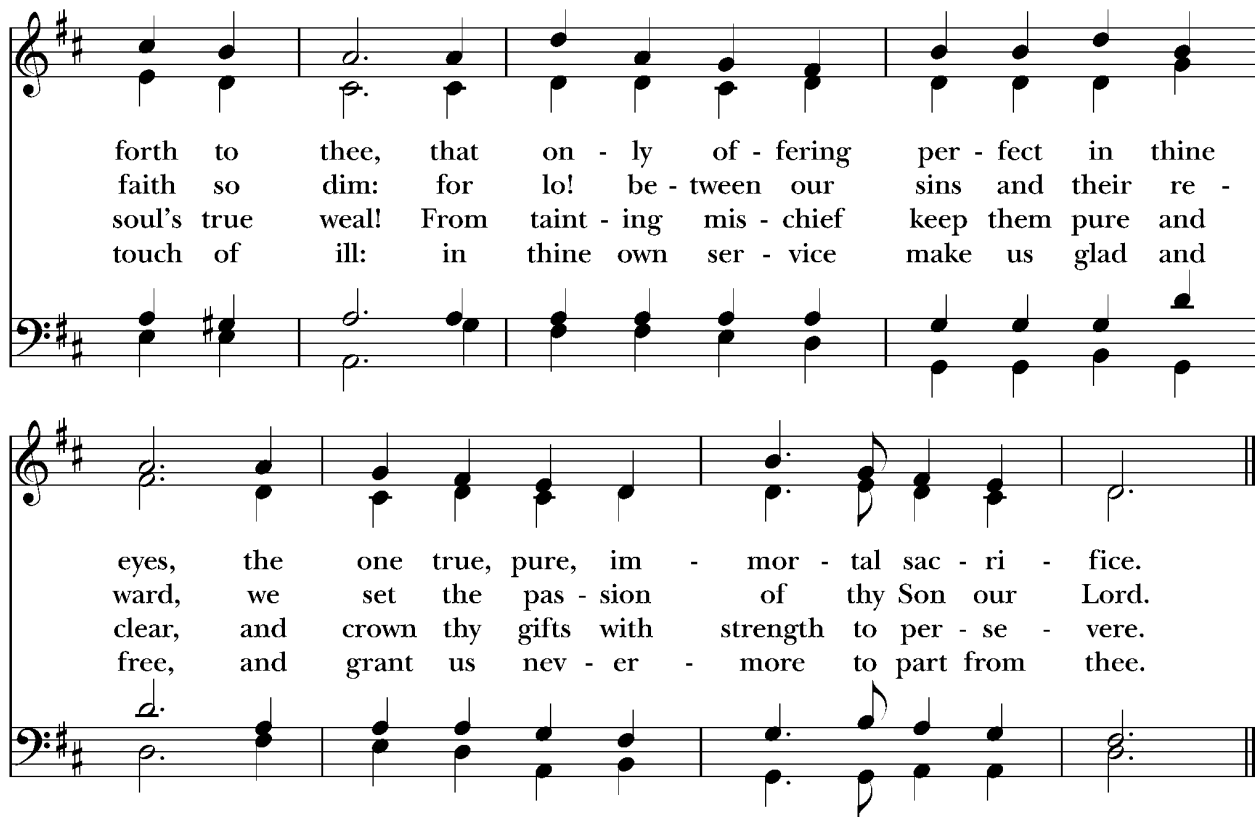
Unde et memores

THE COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.

1 And now, O Fa - ther, mind - ful of the love that
 2 Look Fa - ther, look on his a - noint - ed face, and
 *3 And then for those, our dear - est and our best, by
 *4 And so we come; O draw us to thy feet, most

bought us, once for all, on Cal - vary's tree, and hav - ing with us
 on - ly look on us as found in him; look not on our mis -
 this pre - vail - ing pres - ence we ap - peal; O fold them clos - er
 pa - tient Sa - vior, who canst love us still! And by this food, so

him that pleads a - bove, we here pre - sent, we here spread
 us - ings of thy grace, our prayer so lan - guid, and our
 to thy mer - cy's breast! O do thine ut - most for their
 awe - some and so sweet, de - liv - er us from ev - ery



forth to thee, that on - ly of - fering per - fect in thine
 faith so dim: for lo! be - tween our sins and their re -
 soul's true weal! From taint - ing mis - chief keep them pure and
 touch of ill: in thine own ser - vice make us glad and

eyes, the one true, pure, im - mor - tal sac - ri - fice.
 ward, we set the pas - sion of thy Son our Lord.
 clear, and crown thy gifts with strength to per - se - vere.
 free, and grant us nev - er - more to part from thee.

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

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

THE BLESSING

The Priest blesses the people, saying

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

POST-COMMUNION HYMN • #637

How firm a foundation, ye saints of the Lord *Sung by all*

Lyons

Descant

5 "The soul that to Je - sus hath fled for re - pose,

1 How firm a foun - da - tion, ye saints of the Lord,
2 "Fear not, I am with thee; O be not dis - mayed!
3 "When through the deep wa - ters I call thee to go,
4 "When through fier - y tri - als thy path - way shall lie,
5 "The soul that to Je - sus hath fled for re - pose,

5 I will not, I will not de - sert to its foes;

1 is laid for your faith in his ex - cel - lent word!
2 For I am thy God, and will still give thee aid;
3 the riv - ers of woe shall not thee o - ver - flow;
4 my grace, all suf - fi - cient, shall be thy sup - ply;
5 I will not, I will not de - sert to its foes;

5 soul, _____ to shake, no,

1 What more can he say than to you he hath said,
 2 I'll strength - en thee, help thee, and cause thee to stand,
 3 for I will be with thee, thy trou - bles to bless,
 4 the flame shall not hurt thee; I on - ly de - sign
 5 that soul, though all hell shall en - deav - or to shake,

5 I'll nev - er, no, nev - er, no, nev - er for - sake."

1 to you that for ref - uge to Je - sus have fled?
 2 up - held by my right - eous, om - ni - po - tent hand.
 3 and sanc - ti - fy to thee thy deep - est dis - tress.
 4 thy dross to con - sume, and thy gold to re - fine.
 5 I'll nev - er, no, nev - er, no, nev - er for - sake."

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

The glory of these forty days

Johann Walther



Participants in the Service

<i>Celebrant and Preacher</i>	<i>The Rev. Terri Ann Grotzinger</i>
<i>President</i>	<i>The Rev. Gretchen Strohmaier</i>
<i>Organist/Choir Director</i>	<i>Dr. Nancy Cooper</i>
<i>Crucifer/Acolyte</i>	<i>Caitlin Sherman</i>
<i>Lectors/Lay Eucharistic Ministers</i>	<i>Jesse Jaeger, Lucy Deaton</i>
<i>Intercessor</i>	<i>Lucia Work</i>
<i>Ushers</i>	<i>Bill and Sarah Towle</i>
<i>Altar Guild</i>	<i>A'Lisa Scott</i>
<i>Coffee Hour Hosts</i>	<i>Helen Matveyeff</i>
<i>Counters</i>	<i>Kara Hanson, Audrey Murray</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.

JOIN IN EPISCOPAL RELIEF & DEVELOPMENT SUNDAY

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. Each year, Episcopal Relief & Development (ERD) facilitates healthier, more fulfilling lives for more than 3 million people around the world struggling with hunger, poverty, disaster, and disease. The organization works with Anglican partners to create long-term development strategies focused on delivering results in three signature program areas:

Women, Children and Climate.

ERD's work with **Women** focuses on helping communities promote the rights of women and children and move toward the vision that everyone deserves a life free from violence. Their work with **Children** supports and protects kids under six so they reach appropriate health and development milestones. ERD's **Climate**-related work focuses on how families and communities can work together to adapt to the effects of rapidly changing weather patterns. In addition, ERD's **US Disaster Program** offers critical resources and training to help people prepare for disasters and provide emergency support so vulnerable communities can make a full and sustained recovery.

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 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 today or by donating on our giving platform Pushpay. Just choose "Episcopal Relief & Development" from the dropdown menu of funds.

FAMILY WORSHIP TAKES PLACE TODAY AT 4:30 P.M.

Join us later today! 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.

WE NEED YOUR INPUT!

What do you think? Two Co-Rectors at Holy Spirit? That is not how we've done business around here before. We recognize there could be a variety of pitfalls with such a model for ministry. We also see the potential for collaboration and increased energy and creativity. We want to build on the momentum we've experienced recently, and this shared model for ministry may help us to do that. So...we want to hear from you. YOU are an essential element in making ministry happen. You, all of you, would be a part of this creative collaboration. What do you see as the sticking points? What benefits do you recognize? Please speak up and reach out to Vestry members, our Senior Warden Molly Bowler (mollybowler@gmail.com), Rev. Terri (revterri@holyspiritmissoula.org), or Rev. Gretchen (gretchen@holyspiritmissoula.org).

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.

JOIN US FOR A LENTEN EDITION OF COMPLINE

*Creator God, you prepare a new way in the wilderness
and your grace waters the desert.*

Please join us for a Lenten edition of choral compline next Sunday evening, March 3, at 8 p.m. The service will include Robert Wentzler's plaintive anthem, "Oh Such Love, My Love, Still Ponder." Interspersed through the service will be brief meditations on solitude based on the ancient text, *The Cloud of Unknowing*.



HOLY SPIRIT

EPISCOPAL CHURCH

PERMISSIONS From riteplanning.com. Copyright © 2024 Church Publishing Inc. Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Acclamation, collects, psalm, creed, Eucharistic Prayer, and post communion prayer taken from the Book of Common Prayer, 1979. Public domain. Collect for Episcopal Relief & Development, prayers of the people, and proper preface from Episcopal Relief & Development for ERD Sunday. Public domain.

Service Music: *Lord, have mercy upon us*, Kyrie. Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan, (1880-1968). Reprinted under ONE LICENSE #A-735459. *Holy, holy, holy*, Sanctus. Setting: *Missa de Sancta Maria Magdalena*, Healey Willan, (1880-1968). 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. *O Lamb of God*, Agnus Dei. Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan, (1880-1968). Reprinted under ONE LICENSE #A-735459.

Wondrous Love. Contributors: Dale Wood. Tune: © 1970, The Sacred Music Press, a division of The Lorenz Corporation (Admin. By Music Services). Text: © 1970, The Sacred Music Press, a division of The Lorenz Corporation (Admin. by Music Services). Podcast under ONE LICENSE #A-735459. *The God of Abraham praise*. Words: Thomas Olivers (1725-1799); alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt. Public domain. *Take up your cross, the Savior said*. Words: Charles William Everest (1814-1877), alt. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859). Public domain. *Ah, Jesus Lord, Thy Love to Me – Choral*. Contributors: David N. Johnson. Tune: Settings © 1965, 1967, Augsburg Fortress. Podcast under ONE LICENSE #A-735459. *And now, O Father, mindful of the love*. Words: William Bright (1824-1901), alt. Music: *Unde ed memores*, William Henry Monk (1823-1889). Public domain. *How firm a foundation, ye saints of the Lord*. Words: K. in John Rippon's *Selection*, 1787, alt. Music: *Lyons*, att. Johann Michael Haydn (1737-1806); desc. Lois Fyfe (b. 1927). Music: Descant copyright © 1974, The Cumberland Press. All Rights Reserved. Used by Permission. 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.