



# The Holy Eucharist: Rite II, Eucharistic Prayer A

The Fifth Sunday in Lent

March 22, 2026 • 10:15 a.m.

**HOLY SPIRIT EPISCOPAL CHURCH**

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*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

*Reflection on 'Kingsfold'*

Maureen Howell

*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 • #390

*Praise to the Lord, the Almighty, the King of creation, **Sung by all***

*Lobe den Herren*

Praise to the Lord, the Almighty, the King of creation;  
O my soul, praise him, for he is thy health and salvation:  
join the great throng,  
psaltery, organ, and song,  
sounding in glad adoration.

Praise to the Lord; over all things he gloriously reigneth:  
borne as on eagle-wings, safely his saints he sustaineth.  
Hast thou not seen  
how all thou needest hath been  
granted in what he ordaineth?

Praise to the Lord, who doth prosper thy way and defend thee;  
surely his goodness and mercy shall ever attend thee;  
ponder anew  
what the Almighty can do,  
who with his love doth befriend thee.

Praise to the Lord! O let all that is in me adore him!  
All that hath life and breath come now with praises before him!  
Let the amen  
sound from his people again;  
gladly for ever adore him.

Joachim Neander (1650-1680); tr. *Hymnal 1940*, alt.

## **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**

*Lord, have mercy (Kyrie)*

*Sung by all*

Kevin Hackett

*The following is sung, all standing*

THE KYRIE MAY BE FOUND ON THE NEXT PAGE.

Lord, have mer - cy.

Christ, have mer - cy. Lord, 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, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## THE LESSONS

*The People are seated for the lessons, and when there is Godly Play, the children leave for Godly Play. The children will return for Holy Eucharist.*

### THE FIRST READING: Ezekiel 37:1-14

*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 Ezekiel.

<sup>1</sup>The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. <sup>2</sup>He led me all around them; there were very many lying in the valley, and they were very dry. <sup>3</sup>He said to me, “Mortal, can these bones live?” I answered, “O Lord GOD, you know.” <sup>4</sup>Then he said to me, “Prophecy to these bones, and say to them: O dry bones, hear the word of the LORD. <sup>5</sup>Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. <sup>6</sup>I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD.”

<sup>7</sup>So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. <sup>8</sup>I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. <sup>9</sup>Then he said to me, "Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live." <sup>10</sup>I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

<sup>11</sup>Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' <sup>12</sup>Therefore prophecy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. <sup>13</sup>And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. <sup>14</sup>I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act, says the LORD."

*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*           This morning and throughout Lent we will pray our Psalms in a different manner. I will begin and I invite you to pray responsively after the asterisk, reading the words in bold.

### PSALM: Psalm 130

<sup>1</sup>Out of the depths have I called to you, O LORD;  
LORD, hear my voice; \*

**let your ears consider well the voice of my supplication.**

<sup>2</sup>If you, LORD, were to note what is done amiss, \*

**O Lord, who could stand?**

<sup>3</sup>For there is forgiveness with you; \*

**therefore you shall be feared.**

<sup>4</sup>I wait for the LORD; my soul waits for him; \*

**in his word is my hope.**

<sup>5</sup>My soul waits for the LORD,  
more than watchmen for the morning, \*

**more than watchmen for the morning.**

<sup>6</sup>O Israel, wait for the LORD, \*

**for with the LORD there is mercy;**

<sup>7</sup>with him there is plenteous redemption, \*

**and he shall redeem Israel from all their sins.**

## THE SECOND READING: Romans 8:6-11

*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 Paul's letter to the Church in Rome.

<sup>6</sup>To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup>For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law—indeed it cannot, <sup>8</sup>and those who are in the flesh cannot please God.

<sup>9</sup>But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup>But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup>If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

*The People stand as able to sing the hymn.*

**SEQUENCE HYMN • #511**

*Holy Spirit, ever living*

*Sung by all*

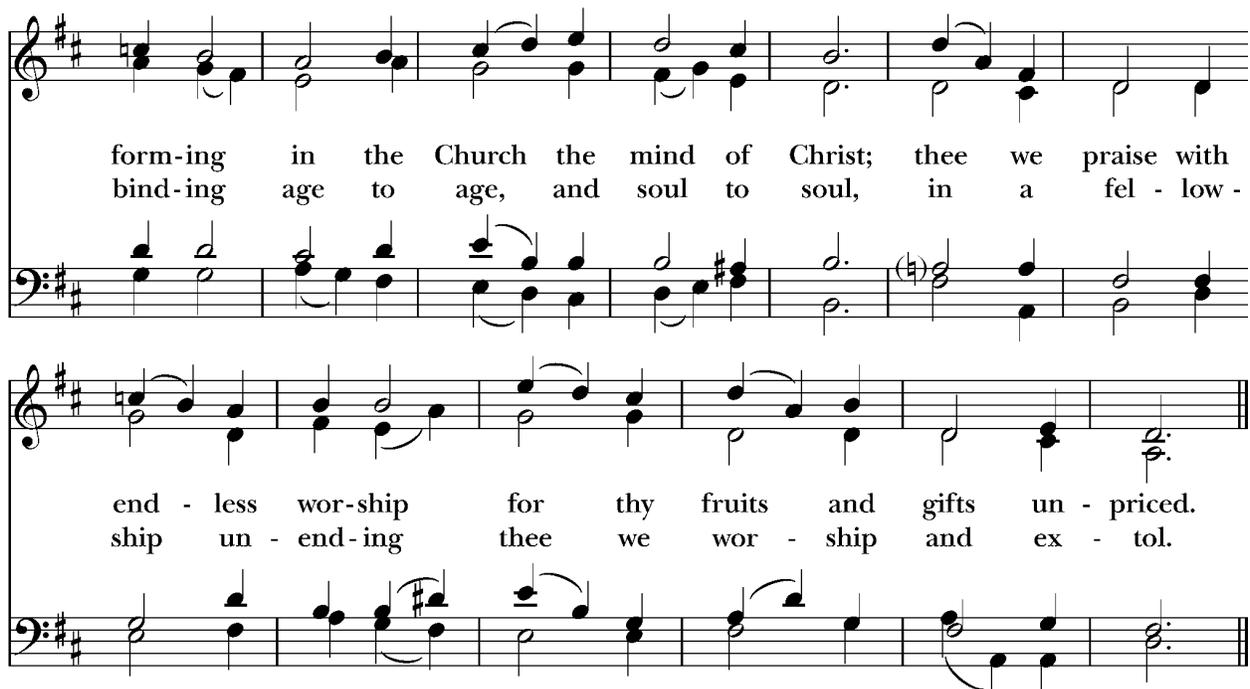
*Abbot's Leigh*

*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 Ho - ly Spi - rit, ev - er liv - ing as the Church's  
 2 Ho - ly Spi - rit, ev - er work - ing through the Church's

ve - ry life;           Ho - ly Spi - rit, ev - er striv - ing  
 min - is - try;        quick - ening, strength - ening, and ab - solv - ing,

through her in a cease - less strife;   Ho - ly Spi - rit, ev - er  
 set - ting cap - tive sin - ners free;    Ho - ly Spi - rit, ev - er



form-ing in the Church the mind of Christ; thee we praise with  
bind-ing age to age, and soul to soul, in a fel - low -

end - less wor-ship for thy fruits and gifts un - priced.  
ship un - end - ing thee we wor - ship and ex - tol.

*All remain standing as able.*

### **THE HOLY GOSPEL: John 11:1-45**

*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 John.

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

<sup>1</sup>Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup>Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. <sup>3</sup>So the sisters sent a message to Jesus, "Lord, he whom you love is ill." <sup>4</sup>But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." <sup>5</sup>Accordingly, though Jesus loved Martha and her sister and Lazarus, <sup>6</sup>after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

<sup>7</sup>Then after this he said to the disciples, "Let us go to Judea again." <sup>8</sup>The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" <sup>9</sup>Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. <sup>10</sup>But those who walk at night stumble, because the light is not in them." <sup>11</sup>After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." <sup>12</sup>The disciples said to him, "Lord, if he has fallen asleep, he will be all right." <sup>13</sup>Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. <sup>14</sup>Then Jesus told them plainly, "Lazarus is dead. <sup>15</sup>For your sake I am glad I was not there, so that you may believe. But let us go to him." <sup>16</sup>Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

<sup>17</sup>When Jesus arrived, he found that Lazarus had already been in the tomb four days. <sup>18</sup>Now Bethany was near Jerusalem, some two miles away, <sup>19</sup>and many of the Jews had come to Martha and Mary to console them about their brother. <sup>20</sup>When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home.

<sup>21</sup>Martha said to Jesus, “Lord, if you had been here, my brother would not have died. <sup>22</sup>But even now I know that God will give you whatever you ask of him.” <sup>23</sup>Jesus said to her, “Your brother will rise again.” <sup>24</sup>Martha said to him, “I know that he will rise again in the resurrection on the last day.” <sup>25</sup>Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, <sup>26</sup>and everyone who lives and believes in me will never die. Do you believe this?” <sup>27</sup>She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”

<sup>28</sup>When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” <sup>29</sup>And when she heard it, she got up quickly and went to him. <sup>30</sup>Now Jesus had not yet come to the village, but was still at the place where Martha had met him. <sup>31</sup>The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. <sup>32</sup>When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” <sup>33</sup>When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. <sup>34</sup>He said, “Where have you laid him?” They said to him, “Lord, come and see.” <sup>35</sup>Jesus began to weep. <sup>36</sup>So the Jews said, “See how he loved him!” <sup>37</sup>But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

<sup>38</sup>Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. <sup>39</sup>Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” <sup>40</sup>Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” <sup>41</sup>So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. <sup>42</sup>I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” <sup>43</sup>When he had said this, he cried with a loud voice, “Lazarus, come out!” <sup>44</sup>The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

<sup>45</sup>Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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

*The People are seated at the invitation of the preacher.*

## **THE SERMON**

**Valerie Hess, Lay Preacher**

*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 as able.*

## **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.*

*All say together.*

**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.

*All remain standing, as able, or sit or kneel.*

## **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, as able, or sit or kneel.*

*Intercessor* The Prayers of the People are guided by Form 1 found on page 383 of the Book of Common Prayer and in the service leaflet. Please pray them with me.

My soul waits for the LORD, more than watchmen for the morning, more than watchmen for the morning.

With all our heart and with all our mind, let us pray to the Lord, saying, “Lord, have mercy.”

For the peace of the world, for the welfare of the holy Church of God, and for the unity of all peoples, let us pray to the Lord.

***Lord, have mercy.***

For our Bishop, Marty, our newly called Rector, Nate, and for all the clergy and people, with our siblings in the Anglican Cycle of Prayer in Anglican Church of Korea and those in the Diocesan Cycle of Prayer in Christ Church and the community of Sheridan, with Janis Hansen as Rector and Steve DeHart as Deacon, let us pray to the Lord.

***Lord, have mercy.***

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

***Lord, have mercy.***

For this city and county of Missoula, for every city and community, and for those who live in them, let us pray to the Lord.

***Lord, have mercy.***

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

***Lord, have mercy.***

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

***Lord, have mercy.***

For those on our prayer list. Please pray silently for this group, and we invite you to take your leaflet home so you can continue to pray for them during the week.

*Silence*

Nora Horton	Marleigh Flanigan	Dan
Joan Chaussee	Bob Simons	Sullivan
Monica Roscoe and Family	Robert and Christine Hadlow	Graham
Nancy Callen	Laura and Cannon	Linda T.
Kathy Adams	Christina Errebo	Lynne
Paula and family	Ann Rennie	Paula
Michael Ayers and family	Diana Plyley	Sam
Family and friends of the Ruybalid family	Lucy Deaton and family	Wanda
Doug Harris's family	Chris Tweeten	Greg
Peter and Malcolm Smith	Nancy Guthrie	Mary
Linda Peavey	Janel	Moe
Patty Harp	Sue LaRose	
The staff and patients of Al-Ahli Hospital in Gaza City		
Our immigrant and refugee neighbors		
Our neighbors needing shelter beyond what the Poverello and Meadlowlark can offer		
The families, staff, and Board of The Parenting Place		

***Additional petitions and thanksgivings may be included here.***

let us pray to the Lord.

***Lord, have mercy.***

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

***Lord, have mercy.***

For all who have died in the hope of the resurrection, and for all the departed, remembering especially this morning Joshua Jourdonnais, Pete and Ella Furman, Helen Brewer, Keo Burcham, and Rev. John Board, let us pray to the Lord.

***Lord, have mercy.***

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

***Lord, have mercy.***

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

***Lord, have mercy.***

In the communion of [ \_\_\_\_\_ and of all the] saints, let us commend ourselves, and one another, and all our life, to Christ our God.

***To thee, O Lord our God.***

*Silence*

*The Presider adds a concluding Collect.*

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.***

## **CONFESSION OF SIN**

*The Deacon or Presider 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 Priest stands and says*

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

## THE PEACE

*All stand.*

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

*People*         **And also with you.**

*The Ministers and 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

*I heard the voice of Jesus say*

Betsy Pulkingham

## 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 remain standing as able.*

*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 him thanks and praise.**

### *Celebrant*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## SANCTUS • S 127

*Holy, holy, holy*

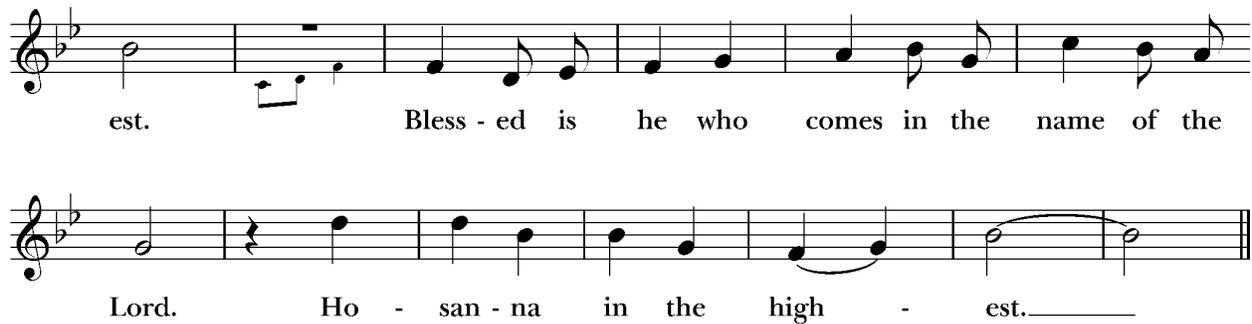
*Sung by all*

Calvin Hampton

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

### *Celebrant and People*

Ho - ly, ho - ly, ho - ly Lord, God of  
pow - er and might, — hea - ven and earth are full of your  
glo - ry. Ho - san - na in the high -



*The People stand or kneel as able.*

*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.*

*The Celebrant continues*

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ 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."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

*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.*

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

**THE LORD'S PRAYER**

*We pray together the prayer that Jesus taught his disciples to pray.*

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**

*Celebrant* Christ our Passover is sacrificed for us;  
*People* **Therefore let us keep the feast.**

### **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**

*From deepest woe I cry to thee*

Hymnal 1982

### **COMMUNION HYMN • #314**

*Humbly I adore thee, Verity unseen*

*Sung by all*

*Adoro devote*

1 Hum - bly I a - dore thee, Ver - i - ty un - seen,  
 2 Taste and touch and vi - sion to dis - cern thee fail;  
 3 O me - mo - rial won - drous of the Lord's own death;  
 4 Je - sus, whom now hid - den, I by faith be - hold,

who thy glo - ry hid - est 'neath these sha - dows mean;  
 faith, that comes by hear - ing, pierc - es through the veil.  
 liv - ing Bread that giv - est all thy crea - tures breath,  
 what my soul doth long for, that thy word fore - told:

lo, to thee sur - ren - dered, my whole heart is bowed,  
 I be - lieve what - e'er the Son of God hath told;  
 grant my spi - rit ev - er by thy life may live,  
 face to face thy splen - dor, I at last shall see,

tranced as it be - holds thee, shrined with - in the cloud.  
 what the Truth hath spo - ken, that for truth I hold.  
 to my taste thy sweet - ness nev - er - fail - ing give.  
 in the glo - rious vi - sion, bless - ed Lord, of 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*

**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.

## 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.*

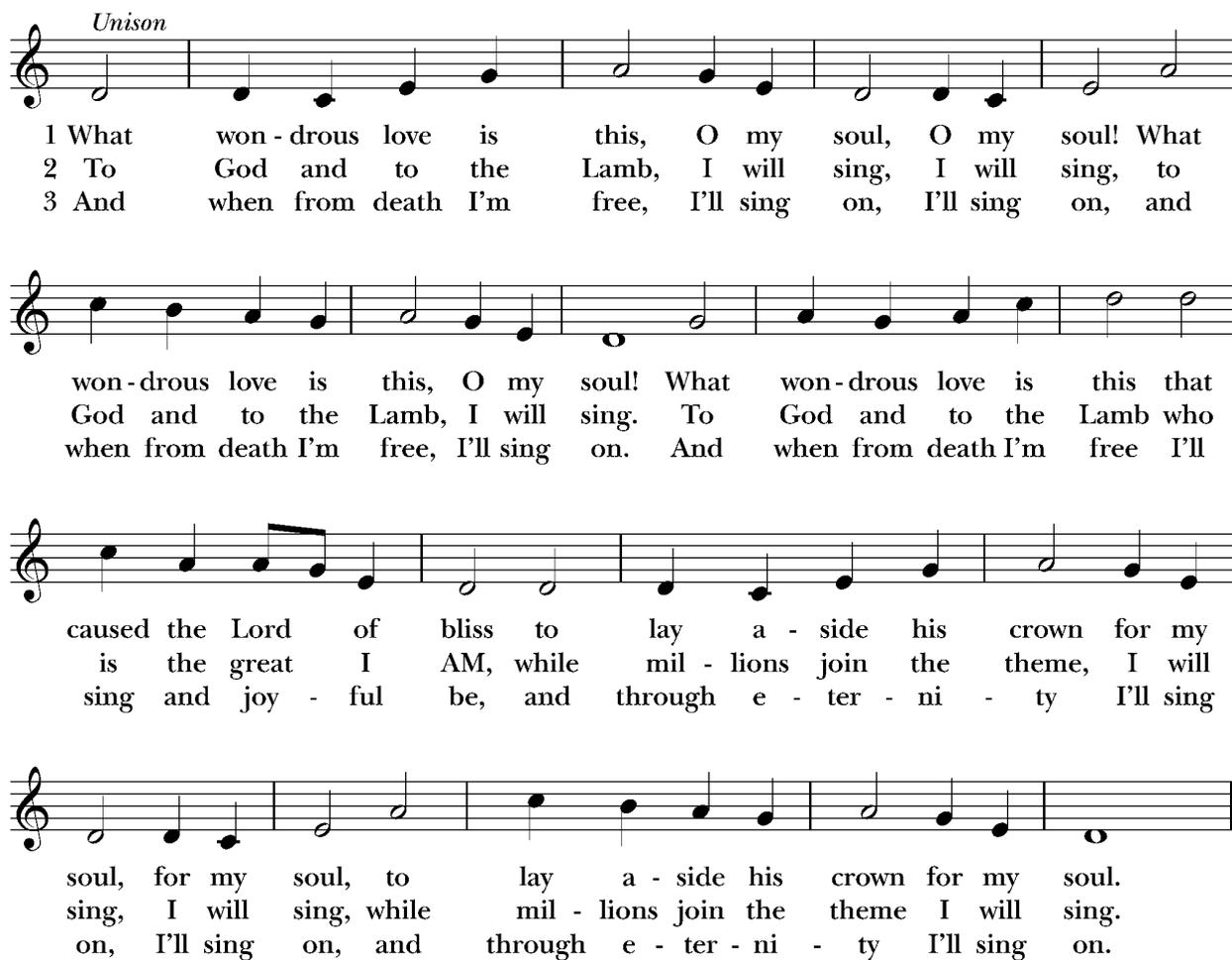
## POST-COMMUNION HYMN • #439

*What wondrous love is this*

*Sung by all*

*Wondrous Love*

*Unison*



1 What won - drous love is this, O my soul, O my soul! What  
2 To God and to the Lamb, I will sing, I will sing, to  
3 And when from death I'm free, I'll sing on, I'll sing on, and

won - drous love is this, O my soul! What won - drous love is this that  
God and to the Lamb, I will sing. To God and to the Lamb who  
when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my  
is the great I AM, while mil - lions join the theme, I will  
sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.  
sing, I will sing, while mil - lions join the theme I will sing.  
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

## DISMISSAL

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

Let us go forth into the world with the eyes and love of Christ.

*People*

**Thanks be to God.**

## POSTLUDE

*Our Father in heaven*

J.S. Bach



**PRAYERS FOR TODAY** are in loving memory of their son and brother, Joshua, by Mary Beth, Scott, Nate, Gabe and Hannah Jourdonnais; in loving memory of my parents, Pete and Ella Furman, by Anne Cohen; and in loving memory of their beloved mothers, Helen Brewer and Keo Burcham, by Bob and Lani Brewer.

*Participants in the Service*

<i>Presider and Celebrant</i>	<i>The Rev. Gretchen Strohmaier</i>
<i>Deacon</i>	<i>The Ven. Dorcie Dvarishkis</i>
<i>Preacher</i>	<i>Valerie Hess, Lay Preacher</i>
<i>Director of Music</i>	<i>Dr. Nancy Cooper</i>
<i>Godly Play Storyteller and Doorkeeper</i>	<i>The Ven. Dorcie Dvarishkis and Mark Dvarishkis</i>
<i>Crucifer/Acolyte</i>	<i>Caitlin Sherman</i>
<i>Lectors/Lay Eucharistic Ministers</i>	<i>Margaret Watson, Pat King</i>
<i>Intercessor</i>	<i>Don Gisselbeck</i>
<i>Ushers</i>	<i>Betsy Holmquist, Wendy Kuhn</i>
<i>Altar Guild</i>	<i>Lucy Deaton, Barbara Hosier</i>
<i>Coffee Hour Hosts</i>	<i>Elizabeth Drummond, Kathy Berman</i>
<i>Counters</i>	<i>Beverley Sherman, Anne Geiger</i>
<i>Videographer</i>	<i>PJ Willett</i>

**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 blue Visitor's Card found in the pew and place it in the offertory plate as it passes.

**AED LOCATION HAS CHANGED**

Please note that the church's **Automated External Defibrillator (AED)** has been moved. It is now located in the hallway **near the handicap accessible bathroom**, hanging on a wall hook. This new location makes the AED more accessible in the event of a medical emergency in the Parish Hall. Previously, the AED was kept in the church, and if the church was locked, valuable time could be lost.

Thank you for helping us keep our community safe by being aware of this change.

**WALKING WITH JESUS IN GODLY PLAY THIS MARCH**

We enter into the wilderness with Jesus for Godly Play in March, growing our faith as we walk in his footsteps through the scriptures. Come walk alongside us in the Tower Room during a portion of our 10:15AM services. Deacon Dorcie is your Godly Play point person to share some registration information and learn more.

**TODAY IS PARENTING PLACE ALMS SUNDAY**

Since 1981, The Parenting Place has been strengthening our community by working alongside families who are navigating the challenges and wonders of parenting, and service providers and business leaders who want to incorporate trauma-responsive practices into their lives and work. In 2025, Parenting Place worked with 197 parents/caregivers of 423 children in parenting classes and 1:1 Parent Aide visits. Trauma-informed trainings were also offered to 194 individuals from businesses and nonprofits. And 133 foster and program children received gifts through the Holiday Giving Tree at Donation Warehouse. As we look ahead to April as Child Abuse Prevention Month, let's learn from the Parenting Place about ways to engage with their strengthening and prevention efforts. Visit [parentingplace.net](http://parentingplace.net) for an overview of programs and initiatives, and for April

prevention advocacy opportunities as they are posted. A special offering will be taken today during worship, or you can give via Pushpay or online at [holyspiritmissoula.org](http://holyspiritmissoula.org). Thank you for participating!

### **COMMUNITY CONCERNS NIGHT — WEDNESDAY, MARCH 25 AT 7 P.M.**

Our March Community Concerns Night invites us to deepen our understanding of food systems and food insecurity by listening to those who know these challenges from the inside. We will be joined by participants in the Missoula Food Bank & Community Center's LEVL program (Lived Experiences, Voices, and Leaders), a group dedicated to lifting up the perspectives of neighbors whose stories often go unheard.

LEVL participants will speak about what they want our wider community to understand about food insecurity and the realities faced by families in Missoula. Staff from the Missoula Food Bank & Community Center will also be present to offer insight into policy issues and to discuss meaningful ways we can respond as a community. Please join us!

### **FOOD BANK FUNDRAISER AT THE LEVL COMMUNITY CONCERNS NIGHT — MARCH 25**

At our Community Concerns Night on Wednesday, March 25, you'll have the opportunity to support neighbors facing food insecurity by making a financial gift to the Missoula Food Bank & Community Center. This time of year, donations typically dip, and every contribution makes a meaningful difference.

The Social Concerns Committee has generously offered to **match donations up to \$1,500**, doubling the impact of your gift.

#### **Ways to Give:**

- **At the event:** Cash, card, or checks made out to *Missoula Food Bank*.
- **Online via Pushpay:** Select the "Missoula Food Bank" option from **March 11–29**.

Let's see if together we can meet — or even exceed — the committee's matching challenge!

### **JOIN OUR WOMEN'S GROUP: LIVING OUR FAITH TOGETHER**

Looking for a welcoming space to grow in your faith alongside other women? Join our **Practicalities of Faith** group, where meaningful conversation and genuine community await you. All women are invited—bring a friend and experience support and inspiration together.

The group, led by Julie Benson, will meet on the following dates in the Guild Room from 1-2:30 p.m.:

#### **March 25**

Please come as you are available! Registration is not required.

### **JOIN US FOR A SPECIAL HOLY WEEK EDITION OF COMPLINE ON PALM SUNDAY**

Please join us for a Holy Week edition of choral compline on Palm Sunday evening, March 29<sup>th</sup> at 8 PM. The Compline Choir will begin the service with Orlando Gibbons' 16<sup>th</sup> century setting of "Drop, drop, slow tears". Also included will be a beautiful contemporary anthem entitled "O Such Love, My Soul, Still Ponder". Interspersed through the service will be brief meditations on darkness and courage.

### **KEEPING WATCH ON MAUNDY THURSDAY NIGHT**

"Could you not keep watch with me for one hour?" — *Matthew 26:40*

You are invited to keep watch in prayer on Maundy Thursday night, April 2, remembering Jesus' time in the Garden of Gethsemane. The vigil begins immediately after the Maundy Thursday service and continues until 7:00 a.m. on Good Friday. One-hour time slots are available, and we hope to have two people for each hour. The sign-up board will be in the Parish Hall beginning in mid-March. For safety, the church will be locked once the vigil begins. When it is your hour, simply knock and the current watcher will let you in. Please include your

phone number when you sign up. This is a quiet, holy opportunity to pray in the dimly lit church and keep watch with Christ. Questions: Holly Swartz, 406-542-1978.

### **TELL US A STORY ...**

We are beginning a new project to collect and share the stories of our parishioners: stories of what this church means to you, memories of meaningful moments, experiences of connection and friendship, and reflections on faith and community. We believe storytelling is a powerful way to celebrate and share the life of our church.

**On March 29<sup>th</sup> and April 12<sup>th</sup> during Coffee Hour**, we invite you to come to the Guild Room and share your story. We will record these conversations, and some stories will also be written into short narratives. With your permission, these stories will be shared on our website, social media, and in church publications as a way of expressing what it means to be part of Holy Spirit.

You don't need to prepare anything formal - just come as you are and speak from the heart. Whether your story is long or short, recent or from many years ago, it is an important part of who we are together.

### **PHENOLOGY BOARD IN THE PARISH HALL**

The Creation Care Ministry is introducing a **Phenology Board** in the Parish Hall to help us notice the seasonal rhythms of the natural world. Each month, you're invited to record what you observe—first flowers, returning birds, ripening tomatoes, or any small sign of the season.

This simple practice helps us deepen our awareness of creation and our connection with the Creator. Stop by the board and add your observations as the seasons unfold.

### **SPRING MARKET UPDATE**

How is your **"40 Donations for the Spring Market"** collection going? As you continue gathering items, please remember that we are looking for **clean, unbroken, and usable** donations such as: Vintage and Boutique Clothing, Accessories, Jewelry, Home Décor, Cookware, Dishes, Flatware and other Kitchen Items, Linens, Fabric, Yarn, Books, Sports and Camping Equipment, Luggage, Pet Accessories, and Small Furniture.

We will gratefully receive your treasures on **Sunday, Monday, and Tuesday, May 3, 4, and 5**. The sale takes place the following **Friday and Saturday, May 8 and 9**.

More details will be coming soon. **Keep collecting—every item helps make the Market a success!**

### **FOOD BANK MINISTRY OPPORTUNITIES**

#### ***March Food Bank Donations***

In March, we're focusing on **breakfast favorites** to help start our neighbors' mornings with comfort and nourishment. Please consider donating:

- **Breakfast beverages such as:** coffee, tea, juice, and protein powders.
- **Quick breakfast items such as:** oatmeal, box cereal, pancake mix, granola bars, protein bars (low-sugar or low-carb), and Pop Tarts.
- **Great breakfast building blocks such as:** muffin mix, powdered eggs, dried milk, syrup, honey, jams and jellies, nut butters (peanut, almond, cashew, or powdered peanut butter), shelf-stable tofu, canned salmon, canned tuna, and canned chicken.
- **Awesome additions such as:** nuts (almonds, walnuts, pecans, macadamia nuts, Brazil nuts), sunflower seeds, pumpkin seeds, raisins, dried fruit, unsweetened coconut flakes, chia seeds, flaxseed meal, or hemp seeds.

Thank you for continuing to support the Missoula Food Bank with such steady generosity. Every item you share helps brighten someone's day.

## JUST NEIGHBORS ORIENTATION – MARCH 26

You're invited to the next **Just Neighbors Orientation** on **Thursday, March 26, from 12:00–2:00 PM** at **Immanuel Lutheran Church, 830 South Avenue West.**

Come learn how you can support families working toward stability and long-term success. Since June, the Just Neighbors program has walked alongside **12 families** transitioning from the Family Housing Center or participating in the Prevention program. Each family is paired with a small team of 2–3 volunteers who meet regularly with guidance from Stabilization Coach Jenn Baumann, focusing on housing stability, financial capability, employment goals, and building meaningful community connections.

We're hoping to form additional teams so we can serve even more families. **Register here:**  
[https://www.signupgenius.com/go/5080D4AA5AB2DA2FA7-56698084-family#/?blm\\_aid=83969](https://www.signupgenius.com/go/5080D4AA5AB2DA2FA7-56698084-family#/?blm_aid=83969).

Learn more about the Just Neighbors Stabilization Program at:  
<https://www.familypromisemissoula.org/stabilization>

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Service Music: *Lord, have mercy*, Kyrie. *Wonder, Love and Praise* #838. Setting: Kevin R. Hackett (b. 1956), from *Hymn Tunes Mass*, based on *Herzliebster Jesu*, Johan Cruger (1598-1662), alt. © 1991 CELEBRATION, Aliquippa, PA 15001. All rights reserved. International copyright secured. Used by permission. Reprinted under ONE LICENSE #A-735459. *Praise God, from whom all blessings flow*. Words: St. 3, Thomas Ken (1637-1711). Music: *Old 100<sup>th</sup>*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm after Louis Bourgeois (1510?-1561?). Public domain. *Holy, holy, holy Lord*, Sanctus, S 127. Setting: Calvin Hampton (1938-1984) Tune: © 1982 Church Publishing. Reprinted under ONE LICENSE #A-735459.

*Praise to the Lord, the Almighty*. Words: Joachim Neander (1650-1689); tr. *Hymnal 1940*, alt. Music: *Lobe den Herren*, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863; desc. Craig Sellar Lang (1891-1971). Text: © 1985, The Church Pension Fund. Reprinted under ONE LICENSE #A-735459. Music: Descant copyright © 1953, Novello and Company Limited. Used by Permission. Streamed under ONE LICENSE #A-735459. *Holy Spirit, ever living*. Words: Timothy Rees (1874-1939), alt. Music: *Abbot's Leigh*, Cyril Vincent Taylor (b. 1907). Words: Copyright held by A. R. Mowbray & Co. Ltd. Music: Copyright © 1942. Renewal 1970 by Hope Publishing Company. All Rights Reserved. Used by Permission. Reprinted under ONE LICENSE #A-735459. *I heard the voice of Jesus say*. Contributors: Betty Pulkingham. Tune: © 2004, Paraclete Press. Streamed under ONE LICENSE #A-735459. *From deepest woe I cry to thee*. Words: Martin Luther (1483-1545); tr. Catherine Winkworth (1827-1878), alt.; based on Psalm 130. Music: *Aus Tiefer Not*, melody att. Martin Luther (1483-1546). Public domain. *Humbly I adore thee, Verity unseen*. Words: Att. Thomas Aquinas (1225?-1274); sts. 1-3, tr. *Hymnal 1940*; st. 4, tr. *Hymnal 1940*. Music: *Adoro devote*, French church melody. Mode, *Procesionale*, 1697. Text: sts. 1-3, Copyright © 1985, The Church Pension Fund. Reprinted under ONE LICENSE #A-735459. *What wondrous love is this*. Words: American folk hymn, ca. 1835. Music: *Wondrous Love*, from *The Southern Harmony*, 1835. Public domain. 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.