



## Maundy Thursday

The Holy Eucharist with Foot Washing

April 2, 2026 • 7 p.m.

**HOLY SPIRIT EPISCOPAL CHURCH**

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*On this night we gather to celebrate the Last Supper of Jesus with his friends on the night before he died. The word Maundy derives from the Latin word for command, *mandatum*. It refers to Jesus giving the command to love one another and symbolized by the washing of feet. Please feel free to participate in worship tonight as you are so moved.*

*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

*Prelude on "Love Unknown"*

Brenda Portman

*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 • #577

*God is love, and where true love is, God himself is there*

*Sung by all*

*Ubi caritas (Murray)*

THE PROCESSIONAL HYMN MAY BE FOUND ON THE NEXT PAGE.

*Refrain*

God is love, and where true love is God him - self is there.

1 Here in Christ we gath - er, love of Christ our call - ing.  
 2 When we Chris - tians gath - er, mem - bers of one Bo - dy,  
 3 Grant us love's ful - fill - ment, joy with all the bless - ed,

Christ, our love, is with us, glad - ness be his greet - ing.  
 let there be in us no dis - cord but one spi - rit.  
 when we see your face, O Sa - vior, in its glo - ry.

Let us fear and love him, ho - ly God e - ter - nal.  
 Ban - ished now be an - ger, strife and ev - ery quar - rel.  
 Shine on us, O pur - est Light of all cre - a - tion,

*Repeat Refrain*

Lov - ing him, let each love Christ in one an - oth - er.  
 Christ, our God, be al - ways pres - ent here a - mong us.  
 be our bliss while end - less a - ges sing your prais - es.

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

## THE LENTEN ACCLAMATION

*The people standing, the Celebrant says*

Bless the Lord who forgives all our sins  
*People*            **His mercy endures for ever.**

## THE COLLECT FOR PURITY

*The Celebrant 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

*The following is said, all standing*

Lord, have mercy.  
**Christ, have mercy.**  
Lord, have mercy.

## THE COLLECT FOR MAUNDY THURSDAY

*The collect is the prayer appointed for each day 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.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE LESSONS

### THE FIRST READING: Exodus 12:1-4, 11-14

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

*The people sit.*

A Reading from the book of Exodus.

<sup>1</sup>The LORD said to Moses and Aaron in the land of Egypt: <sup>2</sup>This month shall mark for you the beginning of months; it shall be the first month of the year for you. <sup>3</sup>Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. <sup>4</sup>If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

<sup>11</sup>This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. <sup>12</sup>For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. <sup>13</sup>The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

<sup>14</sup>This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

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

*Silence may follow.*

## **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 116 found in the service leaflet. Please pray it with me.

## **PSALM: Psalm 116:1, 10-17**

*Remain seated.*

**<sup>1</sup>I love the LORD, because he has heard the voice of my supplication, \*  
because he has inclined his ear to me whenever I called upon him.**

**<sup>10</sup>How shall I repay the LORD \*  
for all the good things he has done for me?**

**<sup>11</sup>I will lift up the cup of salvation \*  
and call upon the Name of the LORD.**

**<sup>12</sup>I will fulfill my vows to the LORD \*  
in the presence of all his people.**

**<sup>13</sup>Precious in the sight of the LORD \*  
is the death of his servants.**

**<sup>14</sup>O LORD, I am your servant; \*  
I am your servant and the child of your handmaid;  
you have freed me from my bonds.**

**<sup>15</sup>I will offer you the sacrifice of thanksgiving \*  
and call upon the Name of the LORD.**

**<sup>16</sup>I will fulfill my vows to the LORD \*  
in the presence of all his people,**

**<sup>17</sup>in the courts of the LORD's house, \*  
in the midst of you, O Jerusalem.**

## **THE SECOND READING: 1 Corinthians 11:23-26**

*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 First Letter to the Church in Corinth.

<sup>23</sup>I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, <sup>24</sup>and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” <sup>25</sup>In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

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

*Silence may follow.*

*The people stand to sing the hymn and remain standing for the Gospel.*

**SEQUENCE HYMN • #439**

*What wondrous love is this*

*Sung by all*

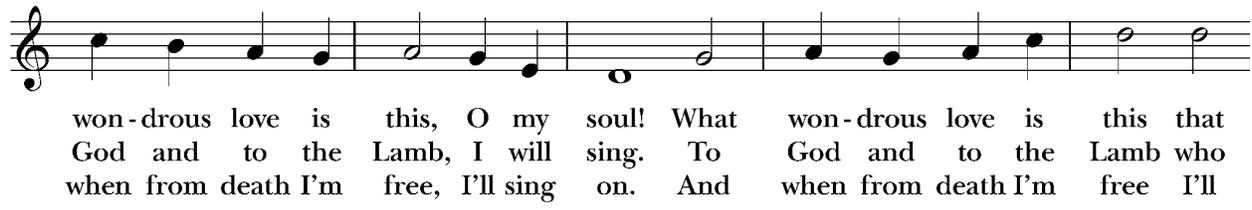
*Wondrous Love*

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

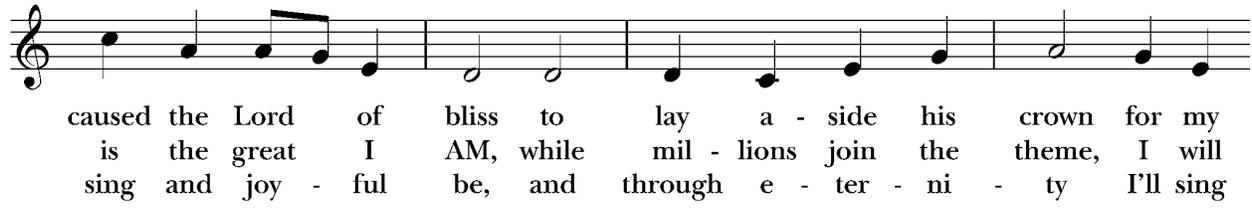
*Unison*



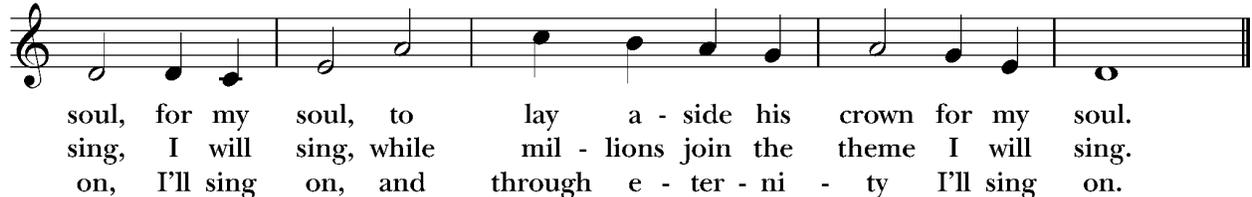
1 What       won - drous love is       this,   O my soul,   O my soul! What  
 2 To       God and to the Lamb, I will sing, I will sing, to  
 3 And       when from death I'm free, I'll sing on, I'll sing on, and



won - drous love is this, O my soul! What wondrous 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.

*Remain standing as able*

## **THE HOLY GOSPEL: John 13:1-17, 31b-35**

*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.*

*Deacon*            The Holy Gospel of our Lord Jesus Christ according to John.

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

<sup>1</sup>Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. <sup>2</sup>The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper <sup>3</sup>Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup>got up from the table, took off his outer robe, and tied a towel around himself. <sup>5</sup>Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. <sup>6</sup>He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" <sup>7</sup>Jesus answered, "You do not know now what I am doing, but later you will understand." <sup>8</sup>Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." <sup>9</sup>Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup>Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." <sup>11</sup>For he knew who was to betray him; for this reason he said, "Not all of you are clean."

<sup>12</sup>After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? <sup>13</sup>You call me Teacher and Lord—and you are right, for that is what I am. <sup>14</sup>So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup>For I have set you an example, that you also should do as I have done to you. <sup>16</sup>Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. <sup>17</sup>If you know these things, you are blessed if you do them."

<sup>31b</sup>"Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify him in himself and will glorify him at once. <sup>33</sup>Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' <sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another."

*Deacon*            The Gospel of the Lord.

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

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

## **THE SERMON**

**Zara Renander, 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 WASHING OF FEET

## THE BIDDING

*The Celebrant continues*

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even by miracle, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also done by us to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

*Those who desire to have their feet washed are invited to come forward to one of the stations for the washing of one another's feet. Please be prepared to remove your socks and shoes. You may choose to have one foot or both feet washed. Those who desire to participate by washing the feet of others are asked to touch the shoulder of someone who is washing feet and take his or her place at the basin.*

## ANTHEM AT THE FOOTWASHING

*I heard the voice of Jesus say*

Betty Pulkingham

## FOOT-WASHING DIALOGUE

*During the ceremony, the following or other suitable anthems may be sung or said*

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done.”

***Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.***

I give you a new commandment: Love one another as I have loved you.

***Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.***

By this shall the world know that you are my disciples: That you have love for one another.

## 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, if 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.

Let the same mind, the same love, be in us that is in Christ Jesus.

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, for our Co-Rectors, Gretchen and Terri and our newly called Rector, Nate, and for all the clergy and people, with our siblings in the Anglican Cycle of Prayer in the Diocese of Virgin Islands of The Episcopal Church and those in the Diocesan Cycle of Prayer for Glen Gleaves and Sarah Gregie, 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*

Joan Chaussee

Monica Roscoe and Family

Nancy Callen

Kathy Adams

Paula and family

Michael Ayers and family

Family and friends of the Ruybalid family

Peter and Malcolm Smith

Linda Peavey

Nancy Guthrie

Gary Swartz

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 Meadowlark can offer, and all neighbors who have lost their safe shelter to war zones

Marleigh Flanigan

Bob Simons

Robert and Christine Hadlow

Laura and Cannon

Christina Errebo

Ann Rennie

Diana Plyley

Chris Tweeten

Janel

Moe

Dan

Sullivan

Graham

Linda T.

Lynne

Paula

Sam

Wanda

Greg

Mary

*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, 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 Celebrant continues:*

Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that Heavenly City, where with the Father and the Holy Spirit, you live and reign, now and for ever. **Amen.**

## **CONFESSION OF SIN**

*The Deacon or Celebrant 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 as able.*

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

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

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

## ANNOUNCEMENTS

# The Holy Communion

## THE OFFERTORY

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

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

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



*The altar is prepared for Holy Communion*

## MUSIC AT THE OFFERTORY

*O such love, my soul, still ponder*

Robert Wetzler

## DOXOLOGY

*All say in unison as the Offering is received and blessed*

**All things come of thee, O Lord, and of thine own have we given thee.**

# THE GREAT THANKSGIVING

## SURSUM CORDA

*The People remain standing.*

*Celebrant*      The Lord be with you.  
*People*          **And also with you.**  
*Celebrant*      Lift up your hearts.  
*People*          **We lift them to the Lord.**  
*Celebrant*      Let us give thanks to the Lord our God.  
*People*          **It is right to give our thanks and praise.**

*Facing the Holy Table, the Celebrant proceeds*

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

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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

*Celebrant and People*

**Holy, holy, holy Lord, God of power and might,  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

*The People stand or kneel.*

*We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. 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.**

*The Celebrant continues*

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 Father, now and for ever. **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.*

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 sung or said*

## **FRACTION ANTHEM**

Christ our Passover is sacrificed for us;  
*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.*

## COMMUNION HYMN • #329

*Now, my tongue, the mystery telling*

*Sung by all.*

*Pange lingua*



1 Now, my tongue, the mys - tery tell - ing of the glo - rious  
2 Given for us, and con - de - scend - ing to be born for  
3 That last night at sup - per ly - ing mid the twelve, his  
4 Word made flesh, the bread he tak - eth, by his word his  
\*5 There - fore we, be - fore him bend - ing, this great Sac - ra -  
\*6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,  
2 us be - low, he with us in con - verse blend - ing  
3 cho - sen band, Je - sus, with the Law com - ply - ing,  
4 Flesh to be; wine his sa - cred Blood he mak - eth,  
5 ment re - vere; types and sha - dows have their end - ing,  
6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -  
 2 dwelt, the seed of truth to sow, till he closed with  
 3 keeps the feast its rites de - mand; then, more pre - cious  
 4 though the sens - es fail to see; faith a - lone the  
 5 for the new - er rite is here; faith, our out - ward  
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.  
 2 won - drous end - ing his most pa - tient life of woe.  
 3 food sup - ply - ing, gives him - self with his own hand.  
 4 true heart wak - eth to be - hold the mys - ter - y.  
 5 sense be - friend - ing, makes our in - ward vi - sion clear.  
 6 love con - fess - ing who from both with both is One.

## POST-COMMUNION PRAYER

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

**Eternal God, heavenly Father,  
 you have graciously accepted us as living members  
 of your Son our Savior Jesus Christ,  
 and you have fed us with spiritual food  
 in the Sacrament of his Body and Blood.  
 Send us now into the world in peace,  
 and grant us strength and courage  
 to love and serve you  
 with gladness and singleness of heart;  
 through Christ our Lord. Amen.**

## THE PROCESSION TO THE ALTAR OF REPOSE

*The People stand as the blessed Sacrament, representing Jesus, is carried to the Altar of Repose.*

*Additional bread and wine are consecrated at this Eucharist and saved (or “reserved”) for Communion at the Good Friday liturgy, at which there is traditionally no actual Eucharistic celebration. The sacrament is reserved, again by tradition, at an “Altar of Repose,” where at Holy Spirit it is customary to keep an all-night vigil in answer to our Lord’s bidding to “watch with me and pray.”*

*The People sit or kneel as able for the stripping of the altar.*

## THE STRIPPING OF THE ALTAR

*All the liturgical objects are taken out of the church as the altar is stripped, and the lights are extinguished, symbolizing the ebbing of Jesus' life. Following the stripping of the altar, all depart in silence.*

## THE WATCH BEGINS – Prayer Vigil through the night

*All depart in silence.*



### *Participants in the Service*

<i>Presider and Celebrant</i>	<i>The Rev. Terri Ann Grotzinger</i>
<i>Deacon</i>	<i>The Ven. Dorcie Dvarishkis</i>
<i>Preacher</i>	<i>Zara Renander, Lay Preacher</i>
<i>Director of Music</i>	<i>Dr. Nancy Cooper</i>
<i>Crucifer/Acolyte</i>	<i>Pat King</i>
<i>Lectors/Lay Eucharistic Ministers</i>	<i>Glenn Hladek, Don Gisselbeck</i>
<i>Intercessor</i>	<i>Torian Donohoe</i>
<i>Ushers</i>	<i>Molly Bowler, Wendy Kuhn</i>
<i>Altar Guild</i>	<i>Lori Cordis, Beverly Maas, Anne Cohen, Marva Gallegos</i>
<i>Film Editor</i>	<i>PJ Willett</i>



## HOLY WEEK AND EASTER SERVICES

### **Good Friday | April 3, 2026 | 12 noon**

*Solemn Liturgy of Good Friday*

12 noon in-person service and live-streamed [here](#).

On this most solemn of days, we offer a service of scripture, music and ancient prayer to mark the suffering, crucifixion and death of Jesus Christ. Once again, we will hear the Passion Gospel, this time from John, and the congregation will have the opportunity to venerate the cross.

### **Easter Vigil | April 4, 2026 | 7:30 pm**

*The Great Vigil of Easter and First Eucharist of Easter*

7:30 pm in-person service only.

Join us as we witness the Paschal Mystery—the passage from darkness to light, from death to life—through powerful music, the retelling of the history of salvation, the Renewal of our Baptismal Covenant, and Holy Baptism. The service culminates in a glorious celebration of the Holy Eucharist, proclaiming the resurrection of Jesus Christ. The service begins in the church courtyard. A festive reception will follow in the parish hall.

## **Easter Sunday | April 5, 2026 | 9 am and 11 am**

*The Sunday of the Resurrection*

9 am in-person service.

11 am in-person service and live-streamed [here](#).

Join us for this most glorious celebration. Scripture, prayers, rich musical offerings, and the celebration of Holy Communion boldly proclaim the raising of Jesus Christ from the dead. The 9 am and 11 am services are identical, both with Choir. A time of fellowship follows both services in the parish hall.

Can't watch the services live? The videos are archived and available to view on the church [YouTube channel](#).

### **OFFERING BENEFITS EMMAUS CAMPUS MINISTRY**

The offering this evening will benefit our combined Episcopal/Lutheran campus ministry, Emmaus Campus Ministry, at the University of Montana. Please be generous.

### **KEEPING WATCH: MAUNDY THURSDAY VIGIL**

Holy Spirit offers an opportunity to “watch with Christ” from the end of the Maundy Thursday liturgy until sunrise on Good Friday. This reminds us of the disciples watching with Jesus while he prayed in the Garden of Gethsemane before he was arrested.

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Our Maundy Thursday 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.