



The Holy Eucharist: Rite II, Eucharistic Prayer A

The Sunday of the Passion: Palm Sunday

March 29, 2026 • 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 Liturgy of the Palms

OPENING ANTHEM

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession.

The branches of palm or of other trees or shrubs to be carried in the procession may be distributed to the people before the service, or after the prayer of blessing.

The following or some other suitable anthem is sung or said, the people standing

Blessed is the King who comes in the name of the Lord.

Peace in heaven and glory in the highest.

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

PROCESSIONAL GOSPEL READING: Matthew 21:1-11

The Holy Gospel of our Savior Jesus Christ according to Matthew.

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

¹When [Jesus and his disciples] had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ²saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. ³If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." ⁴This took place to fulfill what had been spoken through the prophet, saying,

⁵"Tell the daughter of Zion,

Look, your king is coming to you,

humble, and mounted on a donkey,

and on a colt, the foal of a donkey."

⁶The disciples went and did as Jesus had directed them; ⁷they brought the donkey and the colt, and put their cloaks on them, and he sat on them. ⁸A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹The crowds that went ahead of him and that followed were

shouting,

“Hosanna to the Son of David!

Blessed is the one who comes in the name of the Lord!

Hosanna in the highest heaven!”

¹⁰When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” ¹¹The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

The Gospel of our Savior.

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

BLESSING OF THE PALMS

The Celebrant then says the following blessing

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us give thanks to the Lord our God.

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

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

SECOND ANTHEM

The following or some other suitable anthem may then be sung or said

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

THE PROCESSION

Deacon Let us go forth in peace.

People **In the name of Christ. Amen.**

During the procession, all hold branches in their hands.

PROCESSION HYMN • #154

All glory, laud, and honor

Sung by all

Valet will ich dir geben

THE PROCESSION HYMN MAY BE FOUND ON THE NEXT PAGE.

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
 2 The com - pa - ny of an - gels is prais - ing thee on high;
 3 The peo - ple of the He - brews with palms be - fore thee went;
 4 To thee be - fore thy pas - sion they sang their hymns of praise;
 5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
 2 and we with all cre - a - tion in cho - rus make re - ply.
 3 our praise and prayers and an - thems be - fore thee we pre - sent.
 4 to thee, now high ex - al - ted, our mel - o - dy we raise.
 5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

The People are seated at the invitation of the preacher.

THE SERMON

The Ven. Dorcie Dvarishkis

The Word of God

THE COLLECT FOR THE SUNDAY OF THE PASSION: PALM SUNDAY

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.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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: Isaiah 50:4-9a

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 the prophet Isaiah.

⁴The Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.
⁵The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
⁶I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

⁷The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
⁸he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.

^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

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 31:9-16

⁹Have mercy on me, O LORD, for I am in trouble; *

**my eye is consumed with sorrow,
and also my throat and my belly.**

¹⁰For my life is wasted with grief,
and my years with sighing; *

**my strength fails me because of affliction,
and my bones are consumed.**

¹¹I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *

when they see me in the street they avoid me.

¹²I am forgotten like a dead man, out of mind; *

I am as useless as a broken pot.

¹³For I have heard the whispering of the crowd;
fear is all around; *

**they put their heads together against me;
they plot to take my life.**

¹⁴But as for me, I have trusted in you, O LORD. *

I have said, "You are my God.

¹⁵My times are in your hand; *

**rescue me from the hand of my enemies,
and from those who persecute me.**

¹⁶Make your face to shine upon your servant, *

and in your loving-kindness save me."

THE SECOND READING: Philippians 2:5-11

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 Philippi.

⁵Let the same mind be in you that was in Christ Jesus,

⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

⁷but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
⁸he humbled himself
and became obedient to the point of death—
even death on a cross.

⁹Therefore God also highly exalted him
and gave him the name
that is above every name,
¹⁰so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

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

SOLEMN READING OF THE PASSION GOSPEL: Matthew 27:11-54

The customary responses before and after the Gospel are omitted. The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at the place that is called The Skull, all stand.

Reader The Passion of our Lord Jesus Christ according to Matthew.

¹¹Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” ¹²But when he was accused by the chief priests and elders, he did not answer. ¹³Then Pilate said to him, “Do you not hear how many accusations they make against you?” ¹⁴But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

¹⁵Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. ¹⁶At that time they had a notorious prisoner, called Jesus Barabbas. ¹⁷So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” ¹⁸For he realized that it was out of jealousy that they had handed him over. ¹⁹While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” ²⁰Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. ²¹The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” ²²Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” ²³Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

²⁴So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” ²⁵Then the people as a whole answered, “His blood be on us and on our children!” ²⁶So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

²⁷Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. ²⁸They stripped him and put a scarlet robe on him, ²⁹and after twisting some thorns into a

crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, “Hail, King of the Jews!”³⁰ They spat on him, and took the reed and struck him on the head.³¹ After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

PLEASE STAND

³²As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.³³ And when they came to a place called Golgotha (which means Place of a Skull),³⁴ they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it.³⁵ And when they had crucified him, they divided his clothes among themselves by casting lots;³⁶ then they sat down there and kept watch over him.³⁷ Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

³⁸Then two bandits were crucified with him, one on his right and one on his left.³⁹ Those who passed by derided him, shaking their heads⁴⁰ and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”⁴¹ In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,⁴² “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him.”⁴³ He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’”⁴⁴ The bandits who were crucified with him also taunted him in the same way.

⁴⁵From noon on, darkness came over the whole land until three in the afternoon.⁴⁶ And about three o’clock Jesus cried with a loud voice, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”⁴⁷ When some of the bystanders heard it, they said, “This man is calling for Elijah.”⁴⁸ At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink.⁴⁹ But the others said, “Wait, let us see whether Elijah will come to save him.”⁵⁰ Then Jesus cried again with a loud voice and breathed his last.⁵¹ At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split.⁵² The tombs also were opened, and many bodies of the saints who had fallen asleep were raised.⁵³ After his resurrection they came out of the tombs and entered the holy city and appeared to many.⁵⁴ Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

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.

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 Anglican Church of Melanesia and those in the Diocesan Cycle of Prayer in St. Stephen's Episcopal Church and the community of Stevensville, with Richard Tardiff as Interim Rector, 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	Marleigh Flanigan	Dan
Monica Roscoe and Family	Bob Simons	Sullivan
Nancy Callen	Robert and Christine Hadlow	Graham
Kathy Adams	Laura and Cannon	Linda T.
Paula and family	Christina Errebo	Lynne
Michael Ayers and family	Ann Rennie	Paula
Family and friends of the Ruybalid family	Diana Plyley	Sam
Peter and Malcolm Smith	Chris Tweeten	Wanda
Linda Peavey	Janel	Greg
Nancy Guthrie	Moe	Mary
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 Meadlowlark can offer, and all neighbors who have lost their safe shelter to war zones

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 Tim Iudicello, Arch Hosier, Karin Wallace, Anne Faultner, Ernest and Anne Williams, and Nora Horton, 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.**

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

My Soul is exceeding sorrowful

Eleanor Daley

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.

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	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. 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 • 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 -
est. Bless - ed is he who comes in the name of the
Lord. Ho - san - na in the high - est. —

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

When Jesus left his Father's throne

Hymnal 1982

COMMUNION HYMN • #170

To mock your reign, O dearest Lord

Sung by all

The Third Tune

1 To mock your reign, O dear - est Lord, they made a crown of thorns;
2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,

set you with taunts a - long that road from which no one re - turns.
your pas - sion turned, for all they cared, in - to a sol - dier's joke.
and act - ed out their grim cha - rade to its ap - point - ed end.

They did not know, as we do now, that glo - rious is your crown;
 They did not know, as we do now, that though we mer - it blame
 They did not know, as we do now, though em - pires rise and fall,

that thorns would flower up - on your brow, your sor - rows heal our own.
 you will your robe of mer - cy throw a - round our na - ked shame.
 your King - dom shall not cease to grow till love em - bra - ces all.

*The bracketed notes are to be treated as triplet groups.

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 • #168

O sacred head, sore wounded

Sung by all *Herzlich tut mich verlangen [Passion Chorale]*

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a basso continuo line (bass clef). The lyrics are written below the vocal line. The first system contains five lines of lyrics, and the second system contains five lines of lyrics. The music is in a common time signature and features a simple, homophonic style with a basso continuo accompaniment.

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

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

O Sacred Head

J.S. Bach



PRAYERS FOR TODAY are in loving memory of Tim Iudicello, by Lindsay Iudicello and family; in thanksgiving for our family and blessings, by Sharon Bingham; in loving memory of Arch Hosier, by Barbara Hosier; in loving memory of their daughter, Karin Wallace, by Alice and Dick Dailey; and in loving memory of Anne Faultner and Ernest and Anne Williams, by Sarah Bennett.

Participants in the Service

<i>Presider and Celebrant</i>	<i>The Rev. Terri Ann Grotzinger</i>
<i>Preacher and Deacon</i>	<i>The Ven. Dorcie Dvarishkis</i>
<i>Director of Music</i>	<i>Dr. Nancy Cooper</i>
<i>Godly Play Storyteller and Doorkeeper</i>	<i>Children remain in church today</i>
<i>Crucifer/Acolyte</i>	<i>Karen Simons Gartner</i>
<i>Lectors/Lay Eucharistic Ministers</i>	<i>Keith Kuhn, Jim Wiley, Lucia Solorzano Work</i>
<i>Passion Gospel Readers</i>	<i>Keith Kuhn, Jim Wiley</i>
<i>Intercessor</i>	<i>Carla Mettling</i>
<i>Ushers</i>	<i>Barbara Hosier, John Rimel</i>
<i>Altar Guild</i>	<i>Tracey Gage, A'Lisa Scott</i>
<i>Coffee Hour Hosts</i>	<i>Wendy Kuhn, Molly Bowler</i>
<i>Counters</i>	<i>Julie Benson, Charlie Swannack</i>
<i>Videographer</i>	<i>PJ Willett</i>



HOLY WEEK AND EASTER SERVICES

Maundy Thursday | April 2, 2026 | 7 pm

Foot Washing and Holy Eucharist

7 pm in-person service and live-streamed [here](#).

In the Solemn Liturgy of Maundy Thursday, we remember Jesus' Last Supper and his charge to love one another through the washing of feet. We end the service by stripping the altar and begin the vigil with the Reserved Sacrament.

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](#).

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 ADA 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.

PALM SUNDAY AND EASTER: CHILDREN IN CHURCH

For Palm Sunday and Easter, our children will stay in church for the full service. We're glad to have our youngest worshippers with us! Godly Play will resume on April 12.

JOIN US FOR A SPECIAL HOLY WEEK EDITION OF COMPLINE TONIGHT

Please join us this evening at 8 p.m. for choral compline in the penitential darkness of Holy Week. The Compline Choir will begin the service with Orlando Gibbons' 16th 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 as we prepare for the coming of Easter.

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 29th and April 12th 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.

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.:

April 7, 15

May 12

June 8, 15 & 29

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

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, 9 a.m. to 2 p.m. both days**.

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

FOOD BANK MINISTRY OPPORTUNITIES

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.

Envelope Stuffing for the Missoula Food Bank

Tuesday, April 14 • Parish Hall • 4-6 p.m.

We are excited to host another Food Bank Envelope Stuffing event. Join us for a simple, hands-on way to support the Missoula Food Bank's vital mission. By folding, stuffing, and sealing fundraising envelopes, we help stretch their resources—and ensure more neighbors are fed with dignity. This joyful volunteer opportunity is easy, social, and deeply impactful. Your time helps turn paper into possibility.

Drop in anytime between 4 and 6 p.m. Bring a friend, share a laugh, and be part of something meaningful. To sign up, text or call **Rosemary Lyda** at 406-570-7074, or add your name to the sheet in the Parish Hall.

FOOD WASTE AND HOW TO AVOID IT

April 15 • 6:30–8:00 p.m.

As part of Holy Spirit's year-long focus on food, the Creation Care Ministry is hosting a panel discussion on food waste—why it happens, what it costs us, and how our community is responding. This event builds on our earlier programs exploring regenerative agriculture, container gardening, food and spirituality, conscious eating, and our ongoing partnership with the Missoula Food Bank.

If the food wasted in the U.S. were redirected, no one would go hungry. Our panel will look at the scope of the problem, its causes, and the creative ways local organizations are working to reduce waste.

Evening Schedule

- **6:30** – Welcome, introductions, and overview
- **6:50** – *Leigh Ratterman*: Missoula's food-waste and Zero Waste initiatives
- **7:10** – *Caitlyn Taix*: Missoula Food Bank's food-rescue and Food Circle programs
- **7:30** – *Grocery partner* from the Food Circle program
- **7:50** – Questions and discussion

HOLY SPIRIT VESTRY

The Rev. Gretchen Strohmaier, Co-Rector
The Rev. Terri Ann Grotzinger (retired), Co-Rector
Molly Bowler, Senior Warden
Charlie Swannack, Junior Warden
Leslie McShane, Clerk of Vestry
James Wiley, Treasurer

Vestry Members, listed with the year their terms expire:

2026	2027	2028
Molly Bowler	Julie Benson	Patti Beckley
Lance Collister	Keith Kuhn	Anne Geiger
Glenn Hladek	Beverley Sherman	Mary Beth Jourdonnais
Charlie Swannack	Jim Taylor	Leslie McShane

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Service Music *Praise God, from whom all blessings flow*. Words: St. 3, Thomas Ken (1637-1711). Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm after Louis Bourgeois (1510?-1561?). Public domain. *Holy, holy, holy Lord*, Sanctus, S 127. Setting: Calvin Hampton (1938-1984) Tune: © 1982 Church Publishing. Reprinted under ONE LICENSE #A-735459.

All glory, laud, and honor, Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889). Public domain. *My Soul is exceeding sorrowful*. Contributor: Eleanor Daley. Streamed under ONE LICENSE #A-735459. *When Jesus left his Father's throne*, Words: James Montgomery (1771-1854). Music: *Kingsfold*, English folk melody; adapt. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *To mock your reign, O dearest Lord*. Words: F. Pratt Green (b. 1903), alt. Music: *The Third Tune*, Thomas Tallis (1595?-1585); ed. John Wilson (b. 1905). Words: Copyright © 1978 by Hope Publishing Company. All Rights Reserved. Used by Permission. Music: By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *O sacred head, sore wounded*, Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859); alt. Music: *Herzlich tut mich verlangen (Passion Chorale)*, Hans Leo Hassler (1864-1612); adapt. and harm. Johann Sebastian Bach (1685-1750) 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.