



The Holy Eucharist, Rite II

Easter Day: The Sunday of the Resurrection

March 31, 2024 • 9 a.m. and 11 a.m.

HOLY SPIRIT EPISCOPAL CHURCH

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

The people's responses are in bold.

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

The Word of God

THE ENTRANCE RITE

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

PRELUDE

Easter Chorale Preludes

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

CHORAL INTROIT

Rise up, my love, my fair one

Healey Willan

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

OPENING HYMN • #180

He is risen, he is risen

Sung by all.

Unser Herrscher

THE OPENING HYMN MAY BE FOUND ON THE NEXT PAGE.

1 He is ris - en, he is ris - en! Tell it out with
 2 Come, ye sad and fear - ful - heart - ed, with glad smile and
 *3 Come, with high and ho - ly hymn - ing, hail our Lord's tri -
 4 He is ris - en, he is ris - en! He hath o - pened

joy - ful voice: he has burst his three days' pris - on;
 ra - dian - t brow! Death's long sha - dows have de - part - ed;
 um - phant day; not one dark - some cloud is dim - ming
 hea - ven's gate: we are free from sin's dark pris - on,

let the whole wide earth re - joice: death is con - quered,
 Je - sus' woes are o - ver now, and the pas - sion
 yon - der glo - rious morn - ing ray, break - ing o'er the
 ris - en to a ho - lier state; and a bright - er

we are free, Christ has won the vic - to - ry.
 that he bore— sin and pain can vex no more.
 pur - ple east, sym - bol of our Eas - ter feast.
 Eas - ter beam on our long - ing eyes shall stream.

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

EASTER ACCLAMATION

The people standing, the Celebrant says

Celebrant Alleluia. Christ is risen.

People **The Lord is risen indeed. Alleluia.**

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 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.**

SONG OF PRAISE • S 278

Glory to God (Canticle 20)

Sung by all.

William Mathias

The following is sung, all standing



1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -

ceive our prayer. 6. For

you a-lone are the Ho-ly One, you a-lone are the Lord,

7. you a-lone are the Most High, Je-sus Christ, with the

Ho-ly Spi-rit, in the glo-ry of

God the Fa-ther. A-men.

The Word of God

THE COLLECT FOR EASTER DAY

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

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

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE LESSONS

The People are seated for the lessons.

THE FIRST READING: Acts 10:34-43

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 Acts of the Apostles.

³⁴Peter began to speak to [Cornelius and the other Gentiles]: “I truly understand that God shows no partiality, ³⁵but in every nation anyone who fears him and does what is right is acceptable to him. ³⁶You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. ³⁷That message spread throughout Judea, beginning in Galilee after the baptism that John announced: ³⁸how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; ⁴⁰but God raised him on the third day and allowed him to appear, ⁴¹not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. ⁴²He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. ⁴³All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

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

The People remain seated.

PSALM: Psalm 118:1-2, 14-24

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 118, found in the service leaflet. Please pray it with me.

¹**Give thanks to the LORD, for he is good; ***
 his mercy endures for ever.
²**Let Israel now proclaim, ***
 “His mercy endures for ever.”
¹⁴**The LORD is my strength and my song, ***
 and he has become my salvation.
¹⁵**There is a sound of exultation and victory ***
 in the tents of the righteous:
¹⁶**“The right hand of the LORD has triumphed! ***
 The right hand of the LORD is exalted!
 The right hand of the LORD has triumphed!”
¹⁷**I shall not die, but live, ***
 and declare the works of the LORD.
¹⁸**The LORD has punished me sorely, ***
 but he did not hand me over to death.
¹⁹**Open for me the gates of righteousness; ***
 I will enter them;
 I will offer thanks to the LORD.

²⁰**“This is the gate of the LORD; *
he who is righteous may enter.”**
²¹**I will give thanks to you, for you answered me *
and have become my salvation.**
²²**The same stone which the builders rejected *
has become the chief cornerstone.**
²³**This is the LORD’s doing, *
and it is marvelous in our eyes.**
²⁴**On this day the LORD has acted; *
we will rejoice and be glad in it.**

THE SECOND READING: 1 Corinthians 15:1-11

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 First Letter to the Church in Corinth.

¹Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, ²through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

³For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, ⁴and that he was buried, and that he was raised on the third day in accordance with the scriptures, ⁵and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to one untimely born, he appeared also to me. ⁹For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. ¹⁰But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. ¹¹Whether then it was I or they, so we proclaim and so you have come to believe.

<i>Reader</i>	The Word of the Lord.
<i>People</i>	Thanks be to God.

The People stand to sing the hymn.

SEQUENCE HYMN • #210

The day of resurrection

Sung by all.

Ellacombe

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

THE SEQUENCE HYMN MAY BE FOUND ON THE NEXT PAGE.

Descant

3 Now let the heavens be joy - ful, let earth her song be - gin,

1 The day of re - sur - rec - tion! Earth, tell it out a - broad;
 2 Our hearts be pure from e - vil, that we may see a - right
 3 Now let the heavens be joy - ful, let earth her song be - gin,

the round world keep high tri - umph, and all that is there - in;

the Pass - o - ver of glad - ness, the Pass - o - ver of God.
 the Lord in rays e - ter - nal of re - sur - rec - tion light;
 the round world keep high tri - umph, and all that is there - in;

let all things seen and un - seen their notes to - geth - er blend,
 From death to life e - ter - nal, from earth un - to the sky,
 and, lis - tening to his ac - cents, may hear so calm and plain
 let all things seen and un - seen their notes to - geth - er blend,
 for Christ the Lord is ris - en, our joy that hath no end.
 our Christ hath brought us o - ver with hymns of vic - to - ry.
 his own "All hail!" and, hear - ing, may raise the vic - tor strain.
 for Christ the Lord is ris - en, our joy that hath no end.

Remain standing.

THE HOLY GOSPEL: John 20:1-18

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.**

¹Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. ²So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." ³Then Peter and the other disciple set out and went toward the tomb. ⁴The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, ⁷and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸Then the other disciple, who reached the tomb first,

also went in, and he saw and believed; ⁹for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰Then the disciples returned to their homes.

¹¹But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; ¹²and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. ¹³They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” ¹⁴When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” ¹⁶Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). ¹⁷Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” ¹⁸Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.

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

The People are seated at the invitation of the preacher.

THE SERMON

The Rev. Terri Ann Grotzinger

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

The People stand.

THE NICENE CREED

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

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**
**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.**
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

**For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.
 On the third day he rose again
 in accordance with the Scriptures;
 he ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory to judge the living and the dead,
 and his kingdom will have no end.
 We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.
 With the Father and the Son he is worshiped and glorified.
 He has spoken through the Prophets.
 We believe in one holy catholic and apostolic Church.
 We acknowledge one baptism for the forgiveness of sins.
 We look for the resurrection of the dead,
 and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE

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

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

Intercessor The Prayers of the People are guided by Form 3 found on page 387 of the Book of Common Prayer and in the service leaflet. Please pray them with me.

In Easter light and in peace, we pray to you, Lord God.

Silence

As your uniting light calls us from the darkness, Father, we pray for your holy catholic Church;
That we all may be one.

Transform us to be light bearers, and grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

In your loving light, we pray for Michael Curry, our Presiding Bishop; for Marty Stebbins, our Bishop; and for our priests, deacons, and lay leaders at Holy Spirit and across the Diocese.
 We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

In your persevering light, we pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

In your merciful light, give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

In your true light, help us to walk with those who are in prison, poor, hungry, oppressed, addicted, homeless, sick, suicidal, or fearful. Today we walk with and pray especially for:

Frank, Anthony, and Benjamin Horton
 Bert and Nora Horton

Marleigh Flanigan
 Jeff McElwain

Joel
 Jeanne

Joan Chaussee
Betty Rice
Laura Lambert and her family
Norrie Dusty Bull and family
Ken and Nancy Hailey
Jodie Ulrigg and family
Nancy Callen
Jari Davis

Keegan Yates
Tanya Lodahl
Mary Lou Cordis
Laura and Cannon
Paula and family
Malcolm Smith
Aaron Evans
Tim Iudicello

Cheyenne
Liza
Graham
Jim
Shannon
Peg
Peter
Sam
Charlie
Moe

And any others who we lift to you now.

The People may add their own petitions

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

We pray for all who have died, that they may have a place in your eternal kingdom. We pray especially for all those in whose memory the Easter flowers are given, for those lost to disease, destruction, or violence, and for any others you may wish to remember, silently or aloud.

Silence

Give to the departed eternal rest;
Let light perpetual shine upon them.

In your unending light, we praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The Priest stands and says

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. ***Amen.***

THE PEACE

The People stand

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

Then the Ministers and People greet one another in the name of the Lord and then are seated..

ANNOUNCEMENTS

The Holy Communion

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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

Now glad of heart be everyone

K. Lee Scott

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.

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. 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.

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.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

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 128

Holy, holy, holy Lord

Sung by all.

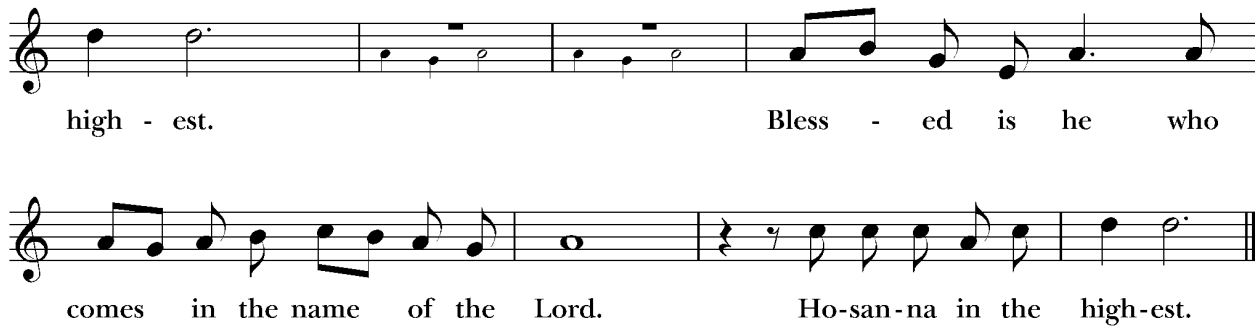
William Mathias

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

Ho - ly, ho - ly,

ho - ly Lord, God of power and might,

heaven and earth are full of your glo - ry. Ho-san-na in the



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

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

Celebrant and people

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____] and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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.

The Celebrant then continues

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

People and Celebrant

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done, on earth as it is in heaven.**

Give us this day our daily bread.

**And forgive us our trespasses,
as we forgive those who trespass against us.**

**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.**

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then may be sung or said

FRACTION ANTHEM • S 154

Christ our Passover

Sung by all.

David Hurd

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

INVITATION

The Celebrant says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

DISTRIBUTION OF COMMUNION

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

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

MUSIC AT COMMUNION

*The world itself keeps Easter day
O sons and daughters*

arr. Martin Shaw
Hymnal 1982

COMMUNION HYMN • #204

Now the green blade riseth

Sung by all.

Noël nouvelet

1 Now the green blade ris - eth from the bur - ied grain,
2 In the grave they laid him, Love whom hate had slain,
3 Forth he came at Eas - ter, like the ris - en grain,
4 When our hearts are win - try, griev - ing, or in pain,

wheat that in dark earth man - y days has lain;
think - ing that nev - er he would wake a - gain,
he that for three days in the grave had lain,
thy touch can call us back to life a - gain,

love lives a - gain, that with the dead has been:
laid in the earth like grain that sleeps un - seen:
quick from the dead my ris - en Lord is seen:
fields of our hearts that dead and bare have been:

Refrain
Love is come a - gain like wheat that spring - eth green.

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

CLOSING HYMN • #207

Jesus Christ is risen today

Sung by all.

Easter Hymn

THE CLOSING HYMN MAY BE FOUND ON THE NEXT PAGE.

Descant

1 Je - sus Christ is risen to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which he en-dured, Al - le - lu - ia!
4 Sing we to our God a - bove Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ, our heaven - ly King, Al - le - lu - ia!
our sal - va - tion have pro - cured; Al - le - lu - ia!
praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
 who en - dured the cross and grave, Al - le - lu - ia!
 now a - bove the sky he's King, Al - le - lu - ia!
 praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!
 sin - ners to re - deem and save. Al - le - lu - ia!
 where the an - gels ev - er sing. Al - le - lu - ia!
 Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

DISMISSAL

Deacon Let us go forth in the hopeful light of the risen Christ. Alleluia, alleluia.

People **Thanks be to God. Alleluia, alleluia.**

POSTLUDE

Toccata on 'O filii et filiae'

Lynnwood Farnam



Participants in the service

Preacher and Celebrant	<i>The Rev. Terri Ann Grotzinger</i>
Deacon	<i>The Ven. Dorcie Dvarishkis</i>
Organist and Choir Director	<i>Dr. Nancy Cooper</i>
Crucifer/Acolyte	<i>9 a.m. Karen Simons Garter</i> <i>11 a.m. Pat King</i>
Lectors/Lay Eucharistic Ministers	<i>9 a.m.: Don Gisselbeck, Jim Wiley</i> <i>11 a.m.: Bruce Bowler, Pat King</i>
Intercessor	<i>9 a.m.: Keith Kuhn</i> <i>11 a.m.: Judy Parock</i>
Altar Guild	<i>9 a.m.: Lori Cordis, Beverly Maas</i> <i>11 a.m.: Alice Caplins, A'Lisa Scott</i>
Ushers	<i>9 a.m.: Betsy Holmquist, Wendy Kuhn</i> <i>11 a.m.: Bill and Sarah Towle</i>
Coffee Hour Hosts	<i>The Holy Spirit Vestry</i>
Counters	<i>The Church Office</i>
Film Editor	<i>PJ Willett</i>

THE EASTER FLOWERS are given to the glory of God and in loving memory of Hugh and Priscilla Connell, by Mark, Nancy Jo, Ashley and Haley Connell; in loving memory of her husband, John Talbot, and John's parents, John and Rosalie Talbot, by Sue Talbot; in loving memory of their beloved mothers, Helen Brewer and Keo Burcham, by Bob and Lani Brewer; in loving memory of their son and brother Joshua, by Mary Beth, Scott, Nate, Gabe and Hannah Jourdonnais; in loving memory of her husband, Dr. Robert R. Tromly, and Dr. and Mrs. Robert G. Tromly, by Mary Tromly; in loving memory of her father, Walter M. Parock, by Judy Parock; in loving memory of the Magers family, by Bette Orr; in loving memory of Dale Rasmuson, by Diane Rasmuson; in loving memory of Jean Wilcox, by her family; in loving memory of Hudson and Gloria Grotzinger, by The Rev. Terri Ann Grotzinger; in loving memory of Arthur Renander, Arthur and Eleanor Renander and Maurice and Dorothy Ormerod, by Zara Renander; in loving memory of Andrea Wiley, Janellen Frohmader, Richard Frohmader, Dorothy Wiley, and Henry Wood Wiley, by Jim Wiley; in loving memory of Gregory Skoglund, by Nancy Errebo; in loving memory of my parents, Pete and Ella Furman, by Anne E. Cohen; with thanksgiving for our families and remembering John Maloney and Paul and Norma Maloney, by Bruce and Molly Bowler; remembering family members who are no longer with us and rejoicing in our wonderful children and grandchildren, by Lucia Solórzano and Clem Work; in loving memory of our parents, Trudy and Carter Sherman and Ella and Irvine Engel, by Frank and Beverley Sherman; in loving memory of our mother, Nancy Matthews, by Elizabeth Johns and Tim Matthews; in loving memory of Dick Rognas and Heidi Johnson, by Anita Rognas; with grateful prayers for all my loved ones, past and present, by Carol McQuade; in loving memory of Bob and Elinor Deaton and E.J. and Mary Wiley, by Bob and Lucy Deaton; in thanksgiving of our family and our blessings, by Sharon Bingham; in loving memory of her sister Wendy Griffis, by Anne Griffis; in loving memory of Arch Hosier, by Barbara Hosier; in loving memory of our parents, by Whitney Rimel and John and Karen Rimel; in celebration of the birth of our granddaughter, Faith Linda Halligan, and in loving memory of our parents, Les and Phyllis Vining and Hap and Helen Halligan, by Mike and Leslie Halligan; in loving memory of our parents, Kathryn and James DePuy and Shirley and Harry Storch, and brother Robert Storch, by Tom and Nancy Storch; loving memory of Peter, Joyce and Pete Cooper, by Nancy Cooper; in loving memory of Anne Faultner and Ernest and Anne Williams, by Sarah Bennett; in loving memory of Karen's mother, Nancy Simons, by Karen Simons Gartner and Warren Gartner; and in loving memory of Chrisie, Amanda, Abra, and Melissa, by Jeannie Warner.

GROW WITH US

Everything we do at Holy Spirit, including today's online service, is made possible because of people like you. We rely on your donations to make our mission and ministry possible. In these challenging times, your support is needed more than ever. If this service has been meaningful for you, we encourage you to give as you're able

to help Holy Spirit continue to serve our community and the greater world. Visit <http://holyspiritmissoula.org/give/> or give on our church app or text **HOLYSPIRITGIVE** to (833) 714-3270 to give on your smartphone. Thank you in advance for your generosity.

You can also make your Easter offering online as well. Knowing that for many of you, making an extra gift at Easter is an important part of your Holy Week tradition, offerings may now be made online at <http://holyspiritmissoula.org/give/>, on our app, as well as a text giving option: text **HOLYSPIRITGIVE** to (833) 714-3270. Simply choose "Easter" as the fund you wish to give to.

COMPLINE NEXT SUNDAY AT 8 PM

The Kingdom is inside you, and outside you. When you come to know yourselves, then you will be known, and you will see that it is you who are the children of the living Father. (Gospel of Thomas)

As spring lengthens our days suggesting the hope of the risen Christ, so the candlelight of compline pushes back the darkness. Please join us for compline on April 7th at 8 PM. The service begins with a 15th century chant setting of the story of Doubting Thomas. The meditations of the evening will be drawn from the gnostic text of the Gospel of Thomas, presenting Thomas' incarnational idea of the Kingdom of God.

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Our 11 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.