



## The Holy Eucharist: Rite II, Enriching Our Worship 3

The Fifth Sunday after the Epiphany – Migration with Dignity Sunday

February 8, 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 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

*Elegy*

Samuel Coleridge-Taylor

*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 • #48

*O day of radiant gladness*

*Sung by all*

*Es flog ein kleins Waldvögelein*

1 O day of radiant gladness, O day of joy and  
2 This day at the creation, the light first had its  
3 This day, God's people meet, his Holy Scripture  
4 That light our hope sustains, we walk the pilgrim

light, O balm of care and sad - ness, most  
 birth; this day for our sal - va - tion Christ  
 hear; his liv - ing pres - ence greet - ing, through  
 way, at length our rest at - tain - ing, our

beau - ti - ful, most bright; this day the high and  
 rose from depths of earth; this day our Lord vic -  
 Bread and Wine made near. We jour - ney on, be -  
 end - less Sab - bath day. We sing to thee our

low - ly, through a - ges joined in tune, sing,  
 to - rious the Spi - rit sent from heaven, and  
 liev - ing, re - newed with heaven - ly might, from  
 prais - es, O Fa - ther, Spi - rit, Son; the

"Ho - ly, ho - ly, ho - ly," to the great God Tri - une.  
 thus this day most glo - rious a tri - ple light was given.  
 grace more grace re - ceiv - ing on this blest day of light.  
 Church her voice up - rais - es to thee, blest Three in One.

## WELCOME

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

## OPENING ACCLAMATION

*The people standing, the Presider says*

Blessed be the one, holy, and living God.

*People*      **Glory to God for ever and ever.**

## THE COLLECT FOR PURITY

*This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.*

*The Presider may say*

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

## SONG OF PRAISE • S 128

*Glory to God (Canticle 20)*

*Sung by all*

William Mathias

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

*The following is sung, all standing*

The musical notation is in G major, common time. The lyrics are as follows:  
1. Glory to God in the highest, and peace to his people on earth.  
2. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.  
3. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,  
4. you take away the sin of the world: have mercy on us;  
The music features a mix of eighth and sixteenth notes, with various rests and dynamic markings.

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 COLLECT OF THE DAY

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

*Presider*      The Lord be with you.

*People*      **And also with you.**

*Presider*      Let us pray.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

# THE LESSONS

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

## THE FIRST READING: Isaiah 58:1-12

*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.

<sup>1</sup>Shout out, do not hold back!

    Lift up your voice like a trumpet!

Announce to my people their rebellion,  
    to the house of Jacob their sins.

<sup>2</sup>Yet day after day they seek me  
    and delight to know my ways,  
as if they were a nation that practiced righteousness  
    and did not forsake the ordinance of their God;  
they ask of me righteous judgments,  
    they delight to draw near to God.

<sup>3</sup>“Why do we fast, but you do not see?  
    Why humble ourselves, but you do not notice?”

Look, you serve your own interest on your fast day,  
    and oppress all your workers.

<sup>4</sup>Look, you fast only to quarrel and to fight  
    and to strike with a wicked fist.

Such fasting as you do today  
    will not make your voice heard on high.

<sup>5</sup>Is such the fast that I choose,  
    a day to humble oneself?

Is it to bow down the head like a bulrush,  
    and to lie in sackcloth and ashes?

Will you call this a fast,  
    a day acceptable to the LORD?

<sup>6</sup>Is not this the fast that I choose:  
    to loose the bonds of injustice,  
    to undo the thongs of the yoke,  
to let the oppressed go free,  
    and to break every yoke?

<sup>7</sup>Is it not to share your bread with the hungry,  
    and bring the homeless poor into your house;  
when you see the naked, to cover them,  
    and not to hide yourself from your own kin?

<sup>8</sup>Then your light shall break forth like the dawn,  
    and your healing shall spring up quickly;  
your vindicator shall go before you,  
    the glory of the LORD shall be your rear guard.

<sup>9a</sup>Then you shall call, and the LORD will answer;  
    you shall cry for help, and he will say, Here I am.

<sup>9b</sup>If you remove the yoke from among you,  
    the pointing of the finger, the speaking of evil,

<sup>10</sup>if you offer your food to the hungry  
and satisfy the needs of the afflicted,  
then your light shall rise in the darkness  
and your gloom be like the noonday.

<sup>11</sup>The LORD will guide you continually,  
and satisfy your needs in parched places,  
and make your bones strong;  
and you shall be like a watered garden,  
like a spring of water,  
whose waters never fail.

<sup>12</sup>Your ancient ruins shall be rebuilt;  
you shall raise up the foundations of many generations;  
you shall be called the repairer of the breach,  
the restorer of streets to live in.

*Reader*      Hear what the Spirit is saying to God's people.  
*People*      **Thanks be to God.**

*The People remain seated.*

## THE PSALM

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

*Reader*      Our response to the first reading is a portion of Psalm 112 found in the service leaflet. Please  
pray it with me.

### PSALM: Psalm 112:1-9

<sup>1</sup>Hallelujah!  
Happy are they who fear the Lord \*  
and have great delight in his commandments!  
<sup>2</sup>Their descendants will be mighty in the land; \*  
the generation of the upright will be blessed.  
<sup>3</sup>Wealth and riches will be in their house, \*  
and their righteousness will last forever.  
<sup>4</sup>Light shines in the darkness for the upright; \*  
the righteous are merciful and full of compassion.  
<sup>5</sup>It is good for them to be generous in lending \*  
and to manage their affairs with justice.  
<sup>6</sup>For they will never be shaken; \*  
the righteous will be kept in everlasting remembrance.  
<sup>7</sup>They will not be afraid of any evil rumors; \*  
their heart is right;  
they put their trust in the LORD.  
<sup>8</sup>Their heart is established and will not shrink, \*  
until they see their desire upon their enemies.  
<sup>9</sup>They have given freely to the poor, \*  
and their righteousness stands fast forever;  
they will hold up their head with honor.

## THE SECOND READING: 1 Corinthians 2:1-12

*This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.*

### *The people sit.*

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

<sup>1</sup>When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. <sup>2</sup>For I decided to know nothing among you except Jesus Christ, and him crucified. <sup>3</sup>And I came to you in weakness and in fear and in much trembling. <sup>4</sup>My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, <sup>5</sup>so that your faith might rest not on human wisdom but on the power of God.

<sup>6</sup>Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. <sup>7</sup>But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. <sup>8</sup>None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. <sup>9</sup>But, as it is written,

“What no eye has seen, nor ear heard,  
nor the human heart conceived,  
what God has prepared for those who love him”—

<sup>10</sup>these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. <sup>11</sup>For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. <sup>12</sup>Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.

*Reader*      Hear what the Spirit is saying to God's people.

*People*      **Thanks be to God.**

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

## SEQUENCE HYMN • #686

*Come, thou fount of every blessing*

*Sung by all*

*Nettleton*

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



1 Come, thou fount of every blessing  
2 Here I find my great - est  
3 Oh, to grace how great a

tune my  
hith - er,  
dai - ly



heart to sing thy grace!  
by thy help, I've come;  
I'm con - strained to be!

Streams of and I Let thy  
mer - cy hope, by good - ness,  
nev - er thy good like a

ceas - ing, call for songs of loud - est praise.  
 plea - sure, safe - ly to ar - rive at home.  
 fet - ter, bind my wan - dering heart to thee:  
  
 Teach me some me - lo - dious son - net, sung by  
 Je - sus sought me when a stran - ger wan - dering  
 prone to wan - der, Lord, I feel it, prone to  
  
 flam - ing tongues a - bove. Praise the mount! Oh, fix me  
 from the fold of God; he, to res - cue me from  
 leave the God I love; here's my heart, oh, take and  
  
 on it, mount of God's un - chang - ing love.  
 dan - ger, in - ter - posed his pre - cious blood.  
 seal it, seal it for thy courts a - bove.

*All remain standing as able.*

## THE HOLY GOSPEL: Matthew 5:13-20

*This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.*

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

*People      Glory to you, Lord Christ.*

[Jesus said:] <sup>13</sup>“You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

<sup>14</sup>“You are the light of the world. A city built on a hill cannot be hid. <sup>15</sup>No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. <sup>16</sup>In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

<sup>17</sup>“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.

<sup>18</sup>For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. <sup>19</sup>Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup>For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

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

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

## THE SERMON

*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 Rev. Gretchen Strohmaier**

*The People stand as able.*

## THE NICENE CREED

*All say together.*

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through him all things were made.

For us and for our salvation

    he came down from heaven:  
    by the power of the Holy Spirit  
        he became incarnate from the Virgin Mary,  
        and was made man.

For our sake he was crucified under Pontius Pilate;

    he suffered death and was buried.

    On the third day he rose again  
        in accordance with the Scriptures;  
    he ascended into heaven

        and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,  
    and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,  
    and the life of the world to come. Amen.

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

## THE PRAYERS OF THE PEOPLE

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

**Intercessor** The Prayers of the People this morning are special intercessions prepared for Migration with Dignity Sunday. Please pray them with me.

God of justice and compassion, be present with us as we celebrate our human family on this Migration with Dignity Sunday. Help us to strive for justice and mercy for all who suffer worldwide as they seek safety and peace.

For your church and its leaders, that they may have wisdom, courage, and strength to stand against systems that oppress, harm, and imprison immigrants physically, mentally, and spiritually.

God, in your mercy.

**Hear our prayer.**

For The Episcopal Church's members, clergy, and those in formation who are immigrants or have close ties to immigrant communities and now fear for their futures and families. Surround them with support and bring them peace.

God, in your mercy.

**Hear our prayer.**

For our nation and its leaders, especially those in charge of immigration laws and policy, that they may affirm and act on the truth that all human beings deserve life, liberty, and the pursuit of happiness, and treat migrants with dignity and respect.

God, in your mercy.

**Hear our prayer.**

For the millions of people who have left homes to search for safety, dignity, and basic human needs. Help each of us to practice empathy by sharing our lives and resources with those who are displaced.

God, in your mercy.

**Hear our prayer.**

For misconceptions, fears, and 'otherness' that keep us separated from each other, forgive us. Help us to build relationships and live out the unity our world so desperately needs.

God, in your mercy.

**Hear our prayer.**

For the labor, talents, and love that migrating persons bring to our community. May we see them for who they are.

God, in your mercy.

**Hear our prayer.**

For an end to cartels and gangs that prey on the vulnerabilities of migrating persons. May they repent of the harm they cause, make amends, and find belonging in restorative communities.

God, in your mercy.

**Hear our prayer.**

And we silently lift to you, God, those close to home and afar who are on the hearts of our church community:

Nora Horton	Marleigh Flanigan	Dan
Joan Chaussee	Bob Simons	Sullivan
Monica Roscoe and Family	Robert and Christine Hadlow	Graham
Nancy Callen	Laura and Cannon	Linda T.
Kathy Adams	Christina Errebo	Lynne
Paula and family	Ann Rennie	Paula
Michael Ayers and family	Diana Plyley	Sam
Family and friends of the Ruybalid family	Lucy Deaton and family	Wanda
Doug Harris's family	Chris Tweenen	Greg
Peter and Malcolm Smith	Moe	Mary

Those on the Buddhist Walk for Peace, with their dog Aloka

The families of Renee and Alex, and the people of Minnesota

The staff and patients of Al-Ahli Hospital in Gaza City

Our neighbors needing shelter beyond what the Poverello and Meadowlark can offer

For Jim Hicks and Jake Mudrezow, in Hope Rescue Mission's leadership transition

God, in your mercy.

**Hear our prayer.**

*The Presider adds a concluding Collect.*

Merciful God, in your compassion forgive us our sins both known and unknown and in your mercy hear all our prayers. **Amen.**

## **CONFESSON OF SIN**

*The Deacon or Presider says*

Let us confess our sins to God.

*Silence may be kept.*

*Minister and People*

**God of all mercy,**

**we confess that we have sinned against you,**

**opposing your will in our lives.**

**We have denied your goodness in each other,**

**in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,**

**the evil we have done,**

**and the evil done on our behalf.**

**Forgive, restore, and strengthen us**

**through our Savior Jesus Christ,**

**that we may abide in your love**

**and serve only your will. Amen.**

*The Priest stands and says*

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

## THE PEACE

*The People stand.*

*Presider*      The peace of Christ be always with you.  
*People*        **And also with you.**

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

## ANNOUNCEMENTS

### SEARCH COMMITTEE PRAYER FOR GUIDANCE

*When this prayer is needed, the Presider and People say*

**O God, by whom the meek are guided in judgment, and light rises up in darkness for the godly; grant us, in all our doubts and uncertainties, the grace to ask what You would have us to do, that the Spirit of Wisdom may save us from false choices, and that in Your light we may see light, and in Your straight path may not stumble; through Jesus Christ our Lord. Amen.**

## 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

*Brightest and Best*

*The Southern Harmony*

## 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>	<b>And also with you.</b>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<b>We lift them to the Lord.</b>
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	<b>It is right to give our thanks and praise.</b>

*The Celebrant continues*

All thanks and praise  
are yours at all times and in all places,  
our true and loving God;  
through Jesus Christ, your eternal Word,  
the Wisdom from on high by whom you created all things.  
You laid the foundations of the world  
and enclosed the sea when it burst out from the womb;  
You brought forth all creatures of the earth  
and gave breath to humankind.

Wondrous are you, Holy One of Blessing,  
all you create is a sign of hope for our journey;  
And so as the morning stars sing your praises  
we join the heavenly beings and all creation  
as we shout with joy:

## SANCTUS • S 128

*Holy, holy, holy*

*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

high - est. Bless - ed is he who

comes in the name of the Lord. Ho-san-na in the high-est.

*The people kneel or stand as able.*

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.

*Then the Celebrant continues*

Glory and honor are yours, Creator of all,  
 your Word has never been silent;  
 you called a people to yourself, as a light to the nations,  
 you delivered them from bondage  
 and led them to a land of promise.  
 Of your grace, you gave Jesus  
 to be human, to share our life,  
 to proclaim the coming of your holy reign  
 and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,  
 you have freed us from sin,  
 brought us into your life,  
 reconciled us to you,  
 and restored us to the glory you intend for us.

We thank you that on the night before he died for us  
 Jesus took bread,  
 and when he had given thanks to you, he broke it,  
 gave it to his friends and said:  
 "Take, eat, this is my Body, broken for you.  
 Do this for the remembrance of me."

After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:  
“Drink this, all of you:  
this cup is the new Covenant in my Blood,  
poured out for you and for all  
for the forgiveness of sin.  
Do this for the remembrance of me.”

And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

*Celebrant and People*

**Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*The Celebrant continues*

Send your Holy Spirit upon us  
and upon these gifts of bread and wine  
that they may be to us  
the Body and Blood of your Christ.  
Grant that we, burning with your Spirit’s power,  
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,  
and in the fullness of time gather us  
with [blessed \_\_\_\_\_, and] all your people  
into the joy of our true eternal home.  
Through Christ and with Christ and in Christ,  
by the inspiration of your Holy Spirit,  
we worship you our God and Creator  
in voices of unending praise.

*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.*

*Celebrant and People*

**Blessed are you 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 said*

### FRACTION ANTHEM

*Celebrant*      We break this bread to share in the Body of Christ.  
*People*            ***We who are many are one body, for we all share in the one bread.***

### 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

*Sometimes a light surprises*

The Hymnal 1982

### COMMUNION HYMN • #419

*Lord of all being*

*Sung by all.*

*Mendon*

THE COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.

1 Lord of all being, throned afar, thy glory  
 2 Sun of our life, thy quickening ray sheds on our  
 3 Lord of all life, be low, a - bove, whose light is  
 4 Grant us thy truth to make us free, and kin - dling

flames from sun and star; cen - ter and soul of  
 path the glow of day; star of our hope, thy  
 truth, whose warmth is love, be - fore thy ev - er -  
 hearts that burn for thee, till all thy liv - ing

ev - ery sphere, yet to each lov - ing heart how near!  
 soft - ened light cheers the long watch - es of the night.  
 blaz - ing throne we ask no lus - ter of our own.  
 al - tars claim one ho - ly light, one heaven - ly flame.

## 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*

God of abundance,  
you have fed us

with the bread of life and cup of salvation;  
 you have united us  
 with Christ and one another;  
 and you have made us one  
 with all your people in heaven and on earth.  
 Now send us forth  
 in the power of your Spirit,  
 that we may proclaim your redeeming love to the world  
 and continue for ever  
 in the risen life of Christ our Savior. Amen.

### BLESSING

*The priest blesses the people, saying*

The blessing of God Almighty, Creator, Redeemer and Sustainer, be upon you and remain with you for ever.  
**Amen.**

### POST-COMMUNION HYMN • #542

*Christ is the world's true Light*

*Sung by all*

*St. Joan*

1 Christ is the world's true Light, its Cap-tain of sal - va - tion,  
 2 In Christ all rac - es meet, their an- cient feuds for - get - ting,  
 3 One Lord, in one great Name u - nite us all who own thee;

the Day - star clear and bright of ev - ery race and na - - tion;  
 the whole round world com - plete, from sun - rise to its set - - ting;  
 cast out our pride and shame that hin - der to en - throne thee;

new life, new hope a - wakes, for all who own his sway:  
 when Christ is throned as Lord all shall for - sake their fear,  
 the world has wait - ed long has tra - vailed long in pain;

free - dom her bond - age breaks, and night is turned to day.  
 to plough-share beat the sword, to prun - ing - hook the spear.  
 to heal its an - cient wrong, come, Prince of Peace, and reign.

## DISMISSAL

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

Let us go forth in the light of Christ.

*People*

**Thanks be to God.**

## POSTLUDE

*In thee is gladness*

Brenda Portman



**THE FLOWERS ON THE ALTAR** are given to the glory of God and in thanksgiving, by the people of Holy Spirit Episcopal Church.

## *Participants in the Service*

<b>Presider, Preacher and Celebrant</b>	<i>The Rev. Gretchen Strohmaier</i>
<b>Deacon</b>	<i>The Ven. Dorcie Dvarishkis</i>
<b>Director of Music</b>	<i>Dr. Nancy Cooper</i>
<b>Godly Play Storyteller and Doorkeeper</b>	<i>Katie Nederhoed, Sarah Bennett</i>
<b>Crucifer/Acolyte</b>	<i>Jesse Jaeger</i>
<b>Lectors/Lay Eucharistic Ministers</b>	<i>Margaret Watson, Jim Wiley</i>
<b>Intercessor</b>	<i>Keith Kuhn</i>
<b>Ushers</b>	<i>Gary and Holly Swartz</i>
<b>Altar Guild</b>	<i>Beverley Sherman and Caitlin Sherman</i>
<b>Coffee Hour Hosts</b>	<i>Natalie and Jesse Jaeger</i>
<b>Counters</b>	<i>Patti Beckley, Charlie Swannack</i>
<b>Videographer</b>	<i>PJ Willett</i>

## **GROW WITH US**

Everything we do at Holy Spirit, including today's in-person and online services, is made possible because of people like you. We rely on your donations to make our mission and ministry possible. In these challenging times, your support is needed more than ever. If this service has been meaningful for you, we encourage you to give as you're able to help Holy Spirit continue to serve our community and the greater world. Visit <http://holyspiritmissoula.org/give/> or give on our church app or text **HOLYSPIRITGIVE** to **(833) 714-3270** to give on your smartphone. Thank you in advance for your generosity.

## **WE WELCOME THOSE NEW TO OUR WORSHIP!**

Newcomers and guests are always welcome at Holy Spirit Episcopal Church. Our service today uses the service leaflet, and a service leaflet is also available online. The QR code to access the bulletin page of the website is available in the pews. Just scan it with the camera on your phone. We hope you will take a moment to complete the blue Visitor's Card found in the pew and place it in the offertory plate as it passes.

## **EPIPHANY ADVENTURES IN GODLY PLAY**

A star, water, and story after story will guide our Godly Play family's journey in Epiphany. Children are invited to join us during a bit of our 10:15AM Sunday service and wonder, wonder with us! Contact Deacon Dorcie for Godly Play needs and volunteer opportunities.

## **MUSIC THIS MORNING**

Samuel Coleridge-Taylor was a British composer of African and British descent. His music was championed throughout Britain and America by his teacher, Charles V. Stanford and by Edward Elgar, but he constantly struggled financially and died at 37 of pneumonia.

## **MIGRATION WITH DIGNITY SUNDAY — FEBRUARY 8**

Today we join congregations across The Episcopal Church in observing Migration with Dignity Sunday, a time to lift up the church's commitment to immigrant justice and to pray for all who journey in search of safety, opportunity, and hope.

The Migration with Dignity framework, adopted by the 81st General Convention, affirms six core principles rooted in scripture and Christian theology: freedom of movement, personal security, equality, basic quality of life, access to essential services, and civil and political rights.

As we mark this day, we give thanks for the ministries of welcome and accompaniment throughout the church and recommit ourselves to learning, advocacy, and prayer on behalf of migrants and refugees everywhere.

In solidarity with those who have made these journeys, we will offer our own walk on Sunday after church. All are welcome to join. We'll leave the church at noon and walk across BearTracks Bridge, ending at the federal courthouse on Broadway. If you prefer to drive, you can meet us at the courthouse at 12:30. Together we will remember those who have lost their lives in the migration process and close our time with a prayer vigil.

## **ROLL UP YOUR SLEEVE — OUR COMMUNITY NEEDS YOU**

Holy Spirit Parish will host its annual **Winter Blood Drive** on **Thursday, February 12, from 1:00–6:00 p.m.** in the Parish Hall.

The national blood supply remains at **critically low levels**, made even worse in recent weeks by severe winter weather across much of the country. Canceled blood drives and reduced donor turnout have left hospitals struggling to keep enough blood and platelets on hand for patients in need. This is a moment when our parish can make a real and immediate difference.

### **How You Can Help**

- **Donate blood.** Make an appointment at [www.redcrossblood.org](http://www.redcrossblood.org) or contact **Audrey Murray** (audreymurray196@gmail.com or 612-968-2108). Even one donation can help save more than one life.
- **Bring someone with you.** Invite a friend, neighbor, or family member to donate alongside you.
- **Volunteer at the drive.** We need help welcoming donors, serving refreshments, and providing simple snacks (cookies, cheese and crackers, fruit). Contact Audrey to sign up.

Let's come together as a parish and help ensure that the Red Cross can meet this urgent need in our community. We look forward to seeing you at the Holy Spirit Parish Blood Drive.

## **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.:

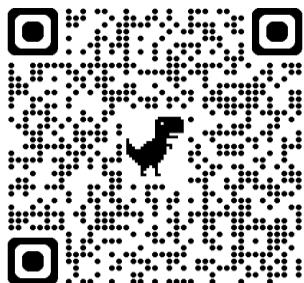
**February 11 and 18**

**March 11 and 25**

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

## **MEN OF HOLY SPIRIT CHURCH: VOLUNTEER FOR THE SHROVE TUESDAY PANCAKE DINNER!**

Shrove Tuesday is just around the corner, and we are looking for men at Holy Spirit to sign up to help out. It is the tradition of Holy Spirit Church for the men of the church to serve up a delicious pancake dinner for Shrove Tuesday. This year Shrove Tuesday is February 17th, with volunteer shifts starting at 3:30 PM to set up, starting to serve pancakes at 5:00 PM, and clean up done by about 7:30 PM. To sign up scan the QR code below or look for a sign-up sheet in the parish hall. If you have any questions, feel free to contact Jesse Jaeger at 406-207-3372 or [jesse.jaeger@gmail.com](mailto:jesse.jaeger@gmail.com).



## SHROVE TUESDAY PANCAKE SUPPER – COMING SOON!

Shrove Tuesday — sometimes called Fat Tuesday or Mardi Gras — arrives on **February 17**, and with it comes one of Holy Spirit's most beloved traditions. On the eve of Lent, Anglicans have long gathered to enjoy the last of the eggs, butter, and sugar before the season begins.

Once again, the men of Holy Spirit will host an **all-you-can-eat Pancake Supper** for parishioners and guests. Give yourself a break from meal planning and dishes and come enjoy:

- Fluffy pancakes (with **gluten-free options**)
- Savory sausages
- Syrup, coffee, juice, and milk

The griddles fire up at **5:00 p.m.** in the Parish Hall, and supper will be served until **7:00 p.m.** **Cost:** \$6 for adults, \$4 for children, and free for kids 4 and under.

Come share good food, warm company, and the joy of beginning Lent together.

## ASH WEDNESDAY SERVICES — FEBRUARY 18

Ash Wednesday invites us into the holy season of Lent, a time of reflection, renewal, and preparation for Easter. We will gather for **Holy Eucharist with the Imposition of Ashes** at **12 noon** and again at **7 p.m.**

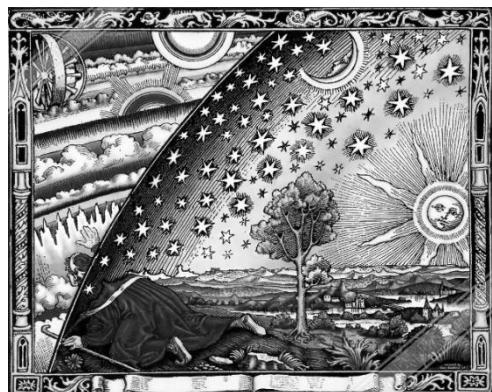
You are warmly invited to worship at either service as we begin our Lenten journey together, turning our hearts toward God's mercy, hope, and promise.

## CHRISTIAN FASTING: A MISUNDERSTOOD GIFT

As part of Holy Spirit's commitment to learning more about food insecurity and related issues, our Lenten theme this year is **fasting**. Though often misunderstood, fasting is one of the most powerful practices for deepening our faith. While it has traditionally meant abstaining from food, Christian fasting reaches far beyond "giving up chocolate for Lent." When approached with intention, it invites us to look closely at what truly motivates us and to make space for God in new ways.

### Please note the updated time and location.

Join Valerie Hess on **Saturday, February 21, from 9:00 to 10:30 a.m. in the Guild Room** for a thoughtful conversation about what Christian fasting is — and what it isn't. We are grateful to Valerie for adjusting the class time and space to accommodate other parish needs that day.



*Coming on Sunday, February 22<sup>nd</sup>*

## POETRY 3: Stone and Star

*I have seen the burden God has laid on the human race. He has made everything beautiful in its time. He has also set eternity in the human heart; yet no one can fathom what God has done from beginning to end. (Eccl)*

The Worship Enrichment Committee presents poems by Rilke, Gilbert, Frost and Wilbur that explore the tension between our mortal and divine selves.

## FOOD FOR THOUGHT BOOK STUDY — NOW UNDERWAY

Our five-week **Food for Thought** book study, led by **Sara Streeter** and **Carla Mettling**, began on January 24 and continues through February 21. Participants are exploring Mark Bittman's *Animal, Vegetable, Junk* and Sophie Egan's *How to Be a Conscious Eater*, reflecting on how our food choices shape our lives, our communities, and the planet.

Because the group has grown beyond the capacity of the Guild Room tables, the study will **meet in the Parish Hall next Saturday.**

On **Saturday, February 21**, when Valerie Hess offers her presentation on Christian fasting, the book study group will **find another time and date for their final session.**

The study will conclude with a parish-wide “**You-Won’t-Miss-the-Meat**” Potluck on **Wednesday, March 4** — all are warmly invited to take part in that celebration.

## **FOOD BANK MINISTRY OPPORTUNITIES**

### ***February Food Bank Donations***

For February, we’re focusing on “Potluck Favorites” to help stock the shelves with hearty, versatile staples. Please consider donating the following: noodles, tuna, cream soups, beans, canned vegetables, rice, stuffing mix, instant potatoes. Every item you share helps nourish a family in our community. Thank you for continuing this ministry of care.

## **SUPPORTING THE FUTURE OF CAMP MARSHALL**

Camp Marshall is committed to ensuring that cost is never a barrier to anyone. Much of that is possible through donations to scholarships or the general fund. As we prepare for another great summer, we must also take into account rising food costs, paying our excellent staff, and of course, the maintenance of the beautiful grounds, buildings, and equipment. If you are a member of the diocese of Montana, an alumnus, or just a friend of the camp, we ask that you consider how you might provide for the future of Camp Marshall.

## **FAMILY PROMISE DONATIONS—SWITCHING GEARS**

A big thank you to the Holy Spirit parishioners who donated their gently used kitchen utensils, towels, and bedding to Family Promise for the families finding new housing and moving out of the Meadowlark. You have been so generous that the limited Family Promise storage areas are now full. So for now, we are asked to donate only the (mostly) perishable items that comprise their “Welcome Baskets,” such as paper towels, garbage bags, soap, or cooking oil.

If you’d like to put together one of the 4 baskets—Kitchen Supply, Toiletry/Bathroom, Cleaning, or Food Staples—please click on this link to find a list of the various items in each basket or find the list on the HSP webpage: [https://s3.amazonaws.com/account-media/16947/uploaded/f/0e20590650\\_1763085925\\_family-promise-donations-listjust-neighbors-closet.pdf](https://s3.amazonaws.com/account-media/16947/uploaded/f/0e20590650_1763085925_family-promise-donations-listjust-neighbors-closet.pdf). Paper copies will also be in the back of the sanctuary. If you want to donate some of the items but not a full basket, that is fine too. Then contact me and I will pick up what you have or arrange to get it from you: [carlamettling@gmail.com](mailto:carlamettling@gmail.com), 406-203-7177.

Thanks for your support of this important ministry—helping to stabilize newly-housed Missoula families.

Carla Mettling

HSP Family Promise Coordinator

## 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: *Glory to God*, S 278. Setting: William Mathias (b. 1934). By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *Praise God, from whom all blessings flow*. Words: St. 3, Thomas Ken (1637-1711). Music: *Old 100<sup>th</sup>*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm after Louis Bourgeois (1510?-1561?). Public domain. *Holy, holy, holy Lord*, Santus, S 128. Setting: William Mathias (b. 1934). By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459.

*O day of radiant gladness*. Words: Sts. 1-2, Christopher Wordsworth (1807-18885), alt.; st. 3, Charles P. Price (b. 1920); st. 4, *Hymnal 1982*. Music: *Es flog ein kleins Waldvögelein*, German folk song; harm. George Ratcliffe Woodward (1848-1934). Words: St. 4, © 1985, The Church Pension Fund. St. 3 © 1982, Charles P. Price. Reprinted under ONE LICENSE #A-735459. *Come, thou fount of every blessing*. Words: Robert Robinson (1735-1790), alt. Music: *Nettleton*, melody from *A Repository of Sacred Music, Part II*, 1813. Public domain. *Brightest and Best*. Contributors: Reginald Heber. Words and Music: © The Pilgrim Press. Podcast under ONE LICENSE #A-735459. *Sometimes a light surprises*. Words: William Cowper (1731-1800). Music: *Light*, melody from *The Christian Lyre*, 1830. Public domain. *Lord of all being*. Words: Oliver Wendell Holmes (1809-1894). Music: *Mendon*, melody from *Methodist Harmonist*, 1821; adapt. Lowell Mason (1792-1872). Public domain. *Christ is the world's true Light*. Words: George Wallace Briggs (1875-1959), alt. Music: *St. Joan*. Percy E. B. Coller (b. 1895). Words: By permission of Oxford University Press. Music: © 1985, The Church Pension Fund. Reprinted under ONE LICENSE #A-735459. All the music used today that is not covered by onelicense.net is in the public domain.

Our 10:15 a.m. worship service is livestreamed via video for our online congregation. By participating in this service, you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.