



# The Holy Eucharist: Rite II, Eucharistic Prayer A

The Third Sunday in Lent

March 8, 2026 • 10:15 a.m.

**HOLY SPIRIT EPISCOPAL CHURCH**

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

*The people's responses are in bold.*

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

## The Word of God

### THE ENTRANCE RITE

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

#### PRELUDE

*My song is love unknown*

Brenda Portman

*We begin our worship as a gathered community by praising God in song. The people stand as able at the introduction to the hymn.*

#### PROCESSIONAL HYMN • #690

*Guide me, O thou great Jehovah*

*Sung by all*

*Cwm Rhondda*

1 Guide me, O thou great Je - ho - vah, pil - grim through this  
2 O - pen now the crys - tal foun-tain, whence the heal - ing  
3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;  
 stream doth flow; let the fire and cloud - y pil - lar  
 fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,  
 lead me all my jour - ney through; strong de - liv - erer,  
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -  
 strong de - liv - erer, be thou still my strength and  
 songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.  
 shield, be thou still my strength and shield.  
 thee, I will ev - er give to thee.

**WELCOME**

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

## LENTEN ACCLAMATION

*The people standing, the Presider says*

*Celebrant* Bless the Lord who forgives all our sins.

*People* **His mercy endures for ever.**

## THE COLLECT FOR PURITY

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

*The Presider may say*

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

## OPENING ANTHEM

*Lord, have mercy (Kyrie)*

*Sung by all*

Kevin Hackett

*The following is sung, all standing*

Lord, have mer - cy.

Christ, have mer - cy. Lord, have mer - cy.

## THE COLLECT OF THE DAY

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

*Presider* The Lord be with you.

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

*Presider* Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body,

and from all evil thoughts which may assault and hurt the soul; 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: Exodus 17:1-7

*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 Exodus.

<sup>1</sup>From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. <sup>2</sup>The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" <sup>3</sup>But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" <sup>4</sup>So Moses cried out to the LORD, "What shall I do with this people? They are almost ready to stone me." <sup>5</sup>The LORD said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. <sup>6</sup>I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. <sup>7</sup>He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, "Is the LORD among us or not?"

*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 95

<sup>1</sup>Come, let us sing to the LORD; \*

**let us shout for joy to the Rock of our salvation.**

<sup>2</sup>Let us come before his presence with thanksgiving \*

**and raise a loud shout to him with psalms.**

<sup>3</sup>For the LORD is a great God, \*

**and a great King above all gods.**

<sup>4</sup>In his hand are the caverns of the earth, \*

**and the heights of the hills are his also.**

<sup>5</sup>The sea is his, for he made it, \*

**and his hands have molded the dry land.**

<sup>6</sup>Come, let us bow down, and bend the knee, \*  
**and kneel before the LORD our Maker.**  
<sup>7</sup>For he is our God,  
and we are the people of his pasture and the sheep of his hand. \*  
**Oh, that today you would hearken to his voice!**  
<sup>8</sup>Harden not your hearts,  
as your forebears did in the wilderness, \*  
**at Meribah, and on that day at Massah,**  
**when they tempted me.**  
<sup>9</sup>They put me to the test, \*  
**though they had seen my works.**  
<sup>10</sup>Forty years long I detested that generation and said, \*  
**“This people are wayward in their hearts;**  
**they do not know my ways.”**  
<sup>11</sup>So I swore in my wrath, \*  
**“They shall not enter into my rest.”**

**THE SECOND READING: Romans 5:1-11**

*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 Letter to the Church in Rome.

<sup>1</sup>Since we are justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. <sup>3</sup>And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, <sup>4</sup>and endurance produces character, and character produces hope, <sup>5</sup>and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

<sup>6</sup>For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup>Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. <sup>8</sup>But God proves his love for us in that while we still were sinners Christ died for us. <sup>9</sup>Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. <sup>10</sup>For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. <sup>11</sup>But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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

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

**SEQUENCE HYMN • #679**

*Surely it is God who saves me*

*Sung by all*

*Thomas Merton*

*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.

1 Sure - ly it is God who saves me; trust - ing him, I shall not  
 2 Make his deeds known to the peo - ples; tell out his ex - alt - ed  
 fear. For the Lord de - fends and shields me and his sav - ing  
 Name. Praise the Lord, who has done great things; all his works his  
 help is near. So re - joice as you draw wa - ter from sal -  
 might pro - claim. Zi - on, lift your voice in sing - ing; for with  
 va - tion's liv - ing spring; in the day of your de -  
 you has come to dwell, in your ve - ry midst, the  
 liv - erance thank the Lord, his mer - cies sing.  
 great and Ho - ly One of Is - ra - el.

*All remain standing as able.*

### THE HOLY GOSPEL: John 4:5-42

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

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

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

<sup>5</sup>[Jesus] came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.<sup>6</sup>Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

<sup>7</sup>A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink."<sup>8</sup>(His disciples had gone to the city to buy food.)<sup>9</sup>The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.)<sup>10</sup>Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."<sup>11</sup>The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?"<sup>12</sup>Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"<sup>13</sup>Jesus said to her, "Everyone who drinks of this water will be thirsty again,<sup>14</sup>but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life."<sup>15</sup>The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

<sup>16</sup>Jesus said to her, "Go, call your husband, and come back."<sup>17</sup>The woman answered him, "I have no

husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; <sup>18</sup>for you have had five husbands, and the one you have now is not your husband. What you have said is true!” <sup>19</sup>The woman said to him, “Sir, I see that you are a prophet. <sup>20</sup>Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” <sup>21</sup>Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup>But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth.” <sup>25</sup>The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” <sup>26</sup>Jesus said to her, “I am he, the one who is speaking to you.”

<sup>27</sup>Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” <sup>28</sup>Then the woman left her water jar and went back to the city. She said to the people, <sup>29</sup>“Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” <sup>30</sup>They left the city and were on their way to him.

<sup>31</sup>Meanwhile the disciples were urging him, “Rabbi, eat something.” <sup>32</sup>But he said to them, “I have food to eat that you do not know about.” <sup>33</sup>So the disciples said to one another, “Surely no one has brought him something to eat?” <sup>34</sup>Jesus said to them, “My food is to do the will of him who sent me and to complete his work. <sup>35</sup>Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. <sup>36</sup>The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup>For here the saying holds true, ‘One sows and another reaps.’ <sup>38</sup>I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

<sup>39</sup>Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” <sup>40</sup>So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. <sup>41</sup>And many more believed because of his word. <sup>42</sup>They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

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

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

## **THE SERMON**

**The Rev. Nate Darville**

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

*The People stand as able.*

## **THE NICENE CREED**

*All say together.*

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,**

true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

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

## **THE PRAYERS OF THE PEOPLE**

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

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

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

We proclaim you as living water, Lord.

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, and for all the clergy and people, including Nate Darville, our siblings in the Anglican Cycle of Prayer in the Episcopal Church in Jerusalem and the Middle East, and those in the Diocesan Cycle of Prayer in

St. Andrew's Episcopal Church and the community of Polson, with Jocelyn Snider as 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*

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

***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 John Talbot and John and Rosalie Talbot, let us pray to the Lord.

***Lord, have mercy.***

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

*Lord, have mercy.*

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

*Lord, have mercy.*

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

*To thee, O Lord our God.*

*Silence*

*The Presider adds a concluding Collect.*

Almighty God, to whom our needs are known before we ask, help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. *Amen.*

## **CONFESSION OF SIN**

*The Deacon or Presider says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

**Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.**

*The Priest stands and says*

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

## **THE PEACE**

*All stand.*

*Celebrant*            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

### 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

*St. Richard's Prayer*

Joanna Forbes L'Estrange

***Text for this morning's anthem:***

*Thanks be to thee, Lord Jesus Christ, for all the benefits which thou hast won for us.  
Thanks be to thee, Lord Jesus Christ, for all the pains and insults thou hast borne for us.  
O most merciful redeemer, friend and brother, Saviour, hear our prayer:*

*May we know thee more clearly, may we love thee more dearly, and follow thee more nearly,  
Day by day.*

### DOXOLOGY • #380, vs. 3

*Praise God, from whom all blessings flow*

Hymnal 1982

Praise God, from whom all blessings flow;  
praise him, all creatures here below;  
praise him above, ye heavenly host:  
praise Father, Son, and Holy Ghost.

St. 3, Thomas Ken (1637-1711)  
This selection is in the public domain.

## THE GREAT THANKSGIVING

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."*

### SURSUM CORDA

*The People remain standing as able.*

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

### *Celebrant*

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

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

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

### SANCTUS • S 127

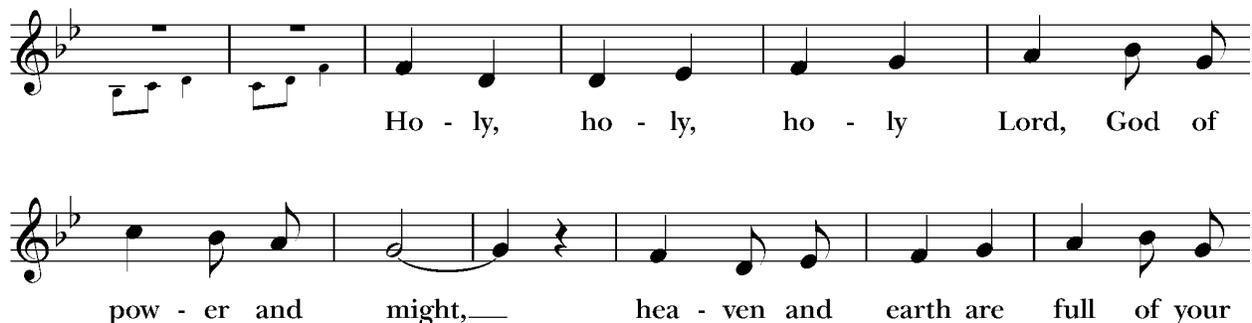
*Holy, holy, holy*

*Sung by all*

Calvin Hampton

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

### *Celebrant and People*



Ho - ly, ho - ly, ho - ly Lord, God of  
pow - er and might, — hea - ven and earth are full of your

glo - ry. Ho - san - na in the high -  
 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

*The stars declare his glory*

Hymnal 1982

**COMMUNION HYMN • #658**

*As longs the deer for cooling streams*

*Sung by all*

*Martyrdom*

1 As longs the deer for cool - ing streams in  
2 For thee, my God, the liv - ing God, my  
3 Why rest - less, why cast down, my soul? Hope  
4 To Fa - ther, Son, and Ho - ly Ghost, the

parched and bar - ren ways, so longs my soul, O  
thirst - y soul doth pine: O when shall I be -  
still, and thou shalt sing the praise of him who  
God whom we a - dore, be glo - ry, as it

God, for thee and thy re - fresh - ing grace.  
hold thy face, thou Ma - jes - ty di - vine?  
is thy God, thy health's e - ter - nal spring.  
was, is now, and shall be ev - er - more.

**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 • #686**

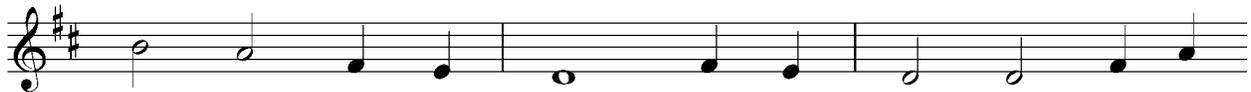
*Come, thou fount of every blessing*

*Sung by all*

*Nettleton*



1 Come, thou fount of ev - ery bless - ing, tune my  
2 Here I find my great - est trea - sure; hith - er,  
3 Oh, to grace how great a debt - or dai - ly



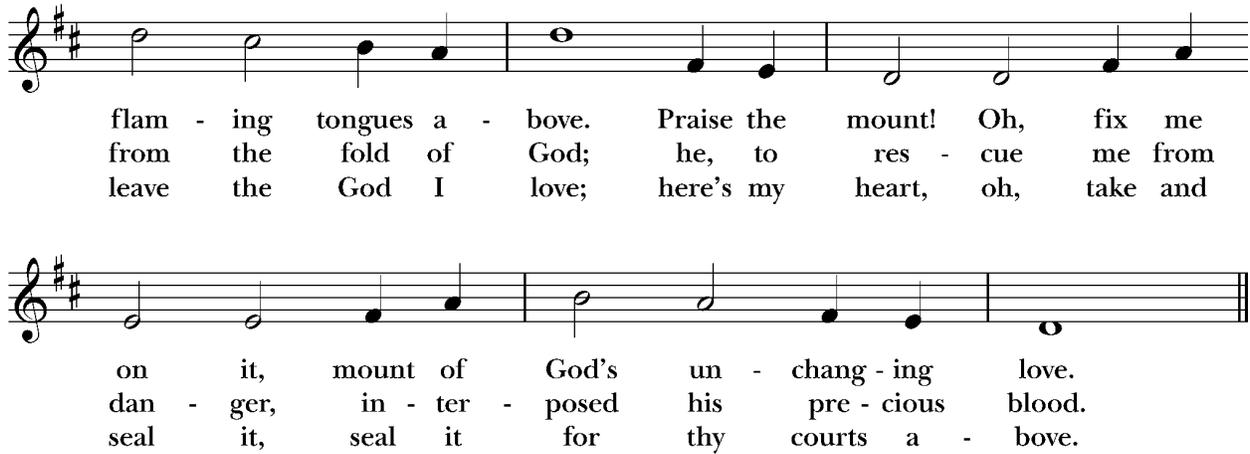
heart to sing thy grace! Streams of mer - cy nev - er  
by thy help, I've come; and I hope, by thy good  
I'm con - strained to be! Let thy good - ness, like a



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.

**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**

*Fugue on 'Forty Days and Forty Nights'*

Crista Rakich



**PRAYERS FOR TODAY** are in loving memory of John Talbot, and John's parents, John and Rosalie Talbot, by Sue Talbot.

*Participants in the Service*

<i>Presider, Preacher, and Celebrant</i>	<i>The Rev. Nate Darville</i>
<i>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>Katie Nederhoed, Beverley Sherman</i>
<i>Crucifer/Acolyte</i>	<i>Jesse Jaeger</i>
<i>Lectors/Lay Eucharistic Ministers</i>	<i>Karen Simons Gartner, Valerie Hess</i>
<i>Intercessor</i>	<i>Torian Donohoe</i>
<i>Ushers</i>	<i>Ed and Laura Taylor</i>
<i>Altar Guild</i>	<i>Alice Caplins, Barbara Hosier</i>
<i>Coffee Hour Hosts</i>	<i>Holly and Gary Swartz, Laura Barthrop</i>
<i>Counters</i>	<i>Mary Beth Jourdonnais, Leslie McShane</i>
<i>Videographer</i>	<i>PJ Willett</i>

## **MEET THE RECTOR CANDIDATE AFTER THE 10:15 A.M. SERVICE**

We warmly welcome the Rev. Nathaniel (“Nate”) Darville, a candidate for Rector, who is with us this morning. Rev. Nate comes from St. Peter’s Episcopal Church in Essex Fells, New Jersey, and is preaching and presiding at both the 8 a.m. and 10:15 a.m. services. Please join us in the Parish Hall after the 10:15 a.m. service for coffee, a treat, and a chance to visit with Rev. Nate.

## **ABOUT TODAY’S VISITING PRIEST, THE REV. NATHANIEL DARVILLE**

The Rev. Nathaniel (“Nate”) Darville joins us this Sunday as our visiting priest and Rector candidate. He holds a B.A. from Asbury College (2001), a Master of Divinity from Princeton Theological Seminary (2005), an S.T.M. from Union Theological Seminary (2013), and has studied at the School of Theology at the University of the South, Berkeley Divinity School at Yale University, and Villanova University School of Business.

Since 2020, Rev. Nate has served as Rector of St. Peter’s Episcopal Church in Essex Fells, New Jersey, where he also leads the parish-owned nursery school as CEO. He has been very active in the Episcopal Diocese of Newark. Prior to coming to St. Peter’s, he previously served as Rector of Grace Episcopal Church in Pike Road, Alabama (2018). He and his wife, Rheagan—an environmental attorney and non-profit director—are the parents of two boys, ages 12 and 8. Their family enjoys outdoor spaces, travel, and the company of their two dogs.

## **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.

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

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

## **MUSIC THIS MORNING**

Today is **Woman Composer Sunday**, an international event sponsored by the American Guild of Organists and the (British) Society for Women Organists. The prelude, postlude and anthem this morning are all written by women.

## **HELP US CELEBRATE EASTER WITH FLOWERS**

Please contact the church office at (406) 542-2167 if you would like to give toward the Easter flowers and remember a loved one or celebrate a special event in your life. Your prayers and memorials will be listed in the Easter service leaflets. Memorials may be sent to the church office at [office@holyspiritmissoula.org](mailto:office@holyspiritmissoula.org). The deadline for submission of names for inclusion in the Easter service leaflets is **Wednesday, March 18 at 9 a.m.** Any amount is welcome.

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

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

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

**March 11 and 25**

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

## **WORKING FOR CREATION – A NEW CREATION SERIES FROM CREATION CARE**

Join us **Wednesday, March 18 at 6:30 pm in the Parish Hall** for the first of the Working for Creation series presented by Creation Care. The series will highlight the Creation-related work or hobbies of Holy Spirit parishioners. **Nate Jourdonnais** will kick off the series with a presentation on his long-term research on Weddell seals in Antarctica's Erebus Bay: sharing experiences from two field seasons in one of Earth's most remote and extraordinary ecosystems.

If you have questions or suggestions for future presentations, contact Warren Gartner at [kwgartner@sbcglobal.net](mailto:kwgartner@sbcglobal.net) or 317-872-2432.

## **HELP US TO WELCOME THE PARENTING PLACE FOR OUR MARCH 22 ALMS SUNDAY**

Since 1981, The Parenting Place has been strengthening our community by working alongside families who are navigating the challenges and wonders of parenting, and service providers and business leaders who want to incorporate trauma-responsive practices into their lives and work. In 2025, Parenting Place worked with 197 parents/caregivers of 423 children in parenting classes and 1:1 Parent Aide visits. Trauma-informed trainings were also offered to 194 individuals from businesses and nonprofits. And 133 foster and program children received gifts through the Holiday Giving Tree at Donation Warehouse. As we look ahead to April as Child Abuse Prevention Month, let's learn from the Parenting Place about ways to engage with their strengthening and prevention efforts. Visit [parentingplace.net](http://parentingplace.net) for an overview of programs and initiatives, and for April prevention advocacy opportunities as they are posted. A special offering will be taken during worship on March 22, or you can give via Pushpay or online at [holyspiritmissoula.org](http://holyspiritmissoula.org). Thank you for participating!

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

At our March Community Concerns Night, we continue our exploration of food systems and food insecurity by centering the voices of neighbors who have experienced these challenges firsthand. We will welcome participants from the Missoula Food Bank & Community Center's **LEVL program** (Lived Experiences, Voices, and Leaders).

LEVL participants will share what they wish the wider community understood about food insecurity and the families who face it. Staff from the Missoula Food Bank & Community Center will also be present to answer questions about broader policy issues and ways we can take meaningful action.

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

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

## **LENT AND SPRING MARKET 2026**

Lent – the 40-day period we are now experiencing and one that can add a great deal to Holy Spirit's Spring Market, May 8-9. Find a sturdy box. Begin filling it with 40 items for the market! Lent is the perfect time to sort out your no-longer-needed, the very items that will lead to a successful Market. No rummage please. We need your best (clean, unbroken, and usable) Vintage and Boutique Clothing, Accessories, Jewelry, Home Décor, Cookware, Dishes, Flatware, and Other Kitchen Utensils, Linens, Books, Sport and Camping Equipment, Luggage, Pet Accessories, and Small Furniture. Feel the energy that builds as you sort through your closets, drawers, and storage areas. More information in the weeks ahead – but, right now – find that empty box and begin this special Lenten practice. You and Holy Spirit will be richer for each item you donate. We will not be collecting your items until May 3, so you have plenty of time – and maybe, even, the need for more than just one box!

## **EPISCOPAL RELIEF & DEVELOPMENT 2026 LENTEN MEDITATIONS: "HOLY HABITS" BY SISTER MONICA CLAIRE**

Enrich your Lenten journey with "Holy Habits" meditations from Episcopal Relief & Development. Running Ash Wednesday through Easter, these reflections are authored by TikTok personality Sister Monica Clare, offering insight into monastic life and a practical path to building habits for a life rooted in faith. They are available in English and Spanish.

Visit <https://www.episcopalrelief.org/church-in-action/lent/> to subscribe to daily emails, download a PDF, read the meditations and access a Group Study Guide to reflect on the meditations with others.

## **FOOD BANK MINISTRY OPPORTUNITIES**

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

In March, we're focusing on **breakfast favorites** to help start our neighbors' mornings with comfort and nourishment. Please consider donating: Coffee and tea, Oatmeal, Boxed cereal, Syrup, Pancake mix, Jams and jellies, Honey, Pop-Tarts, Muffin mix, Juice, Granola bars, Nuts, raisins, and other dried fruit. Thank you for continuing to support the Missoula Food Bank with such steady generosity. Every item you share helps brighten someone's day.

## **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.

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

*Guide me, O thou great Jehovah*. Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932). Public domain. *Surely, it is God who saves me*. Words: Carl P. Daw, Jr. (b. 1944); para. of *The First Song of Isaiah*. Music: *Thomas Merton*, Ray W. Urwin (b. 1950). Words: Copyright © 1982, Carl P. Daw, Jr. Music: Copyright © 1984, Ray W. Urwin. Reprinted under ONE LICENSE #A-735459. *St. Richard's Prayer*. Contributors: Joanna Forbes L'Estrange. Music: © 2018 Royal School of Church Music. Streamed under ONE LICENSE #A-735459. *The stars declare his glory*. Words: Timothy Dudley-Smith (b. 1926); para. of Psalm 19. Music: *Aldine*, Richard Proulx (b. 1937). Words: Copyright © 1981 by Hope Publishing Company. All Rights Reserved. Used by Permission. Music: Copyright © 1985, G.I.A. Publications, Inc. Streamed under ONE LICENSE #A-735459. *As longs the deer for cooling streams*. Words: *New Version of the Psalms of David*, 1696, alt.; para of Psalm 41:1-7, Music: *Martyrdom*, melody and bass Hugh Wilson (1764-1824); adapt. and harm. Robert Smith (1780-1829). Public domain. *Come, thou fount of every blessing*. Words: Robert Robinson (1735-1790), alt. Music: *Nettleton*, melody form *A Repository of Sacred Music, Part II*, 1813. 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.