



SAINT STEPHEN'S EPISCOPAL CHURCH  
HOLY EUCHARIST: RITE II  
SUNDAY, FEBRUARY 12, 2023  
SIXTH SUNDAY AFTER THE EPIPHANY

Opening Hymn: *Hymnal 1982 #500 - Creator Spirit, by whose aid*

1 Cre - a - tor Spi - rit, by whose aid the world's foun -  
2 O Source of un - cre - at - ed light, the Fa - ther's  
3 Plen - teous of grace, come from on high, rich in thy

da - tions first were laid, come, vis - it ev - ery hum - ble  
prom - ised Par - a - clete, thrice ho - ly Fount, thrice ho - ly  
seven - fold en - er - gy; make us e - ter - nal truth re -

mind; come, pour thy joys on hu - man - kind; from sin and  
Fire, our hearts with heaven - ly love in - spire; come, and thy  
ceive, and prac - tice all that we be - lieve; give us thy -

sor - row set us free, and make thy tem - ples wor - thy thee.  
sa - cred unc - tion bring to sanc - ti - fy us while we sing.  
self, that we may see the Fa - ther and the Son by thee.

Words: John Dryden (1631-1700); tr. of Veni Creator Spiritus. Music: *Surrey*, melody Henry Carey (1690?-1743).

**The Word of God**

*Celebrant*

Blessed be God: Father, Son, and Holy Spirit.

*People*

*And blessed be God's kingdom, now and for ever. Amen.*

*The Celebrant continues*

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.**

*Celebrant and People then join in Song of Praise*

**Glory to God in the highest,  
and peace to God's people on earth.**

**Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.**

**For you alone are the Holy One, you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

### **The Collect of the Day**

*Celebrant*     The Lord be with you.

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

*Celebrant*     Let us pray

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

**[The people may be seated for the readings]**

**A Reading from the Book of Deuteronomy (30:15 – 20),**

Moses said, “See, I have set before you today life and prosperity, death, and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings, and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.”

*Reader*            *The Word of the Lord*

*People*            *Thanks be to God*

**Psalm 119:1-8**

1 Happy are they whose way is blameless, \*  
    who walk in the law of the Lord!

2 Happy are they who observe his decrees \*  
    and seek him with all their hearts!

3 Who never do any wrong, \*  
    but always walk in his ways.

4 You laid down your commandments, \*  
    that we should fully keep them.

5 Oh, that my ways were made so direct \*  
    that I might keep your statutes!

6 Then I should not be put to shame, \*  
    when I regard all your commandments.

7 I will thank you with an unfeigned heart, \*  
    when I have learned your righteous judgments.

8 I will keep your statutes; \*  
do not utterly forsake me.

### A Reading from the First Letter to the Corinthians (3:1 – 9),

Brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, “I belong to Paul,” and another, “I belong to Apollos,” are you not merely human?

What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So, neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God’s servants, working together; you are God’s field, God’s building.

*Reader*           The Word of the Lord

*People*            *Thanks be to God*

### Sequence Hymn: *Hymnal 1982* #641 - Lord Jesus, think on me

1 Lord Je - sus, think on me, and purge a - way my sin;  
2 Lord Je - sus, think on me, with care and woe op - pressed;  
3 Lord Je - sus, think on me, nor let me go a - stray;  
4 Lord Je - sus, think on me, that, when the flood is passed,  
from harm - ful pas - sions set me free, and make me pure with - in.  
let me thy lov - ing ser - vant be, and taste thy prom - ised rest.  
through dark - ness and per - plex - i - ty point thou the heaven - ly way.  
I may the e - ter - nal bright - ness see, and share thy joy at last.

Words: Synesius of Cyrene (375?-414?); tr. Allen William Chatfield (1808-1896), alt. Music: *Southwell*, from *Daman's Psalter*, 1579; adapt. *Hymnal 1982*.

**[Please stand for the proclamation of the Gospel]**

*Priest*            The Holy Gospel of our Lord Jesus Christ according to Matthew (5:21 - 37)

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

Jesus said, “You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell of fire. So, when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny.

“You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

“It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

“Again, you have heard that it was said to those of ancient times, ‘You shall not swear falsely, but carry out the vows you have made to the Lord.’ But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one.”

*Reader*            The Gospel of the Lord

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

**Sermon by The Rev. Stephen C. Day**

## **The Nicene Creed [Please stand, as you are able]**

We believe in one God,

the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through Him all things were made.

For us and for our salvation

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

For our sake He was crucified under Pontius Pilate;

He suffered death and was buried.

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

He ascended into heaven  
and is seated at the right hand of the Father.

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

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son, He is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

## **The Prayers of the People – Form III [The people may be seated]**

*The Leader and People pray responsively*

Father, we pray for your holy Catholic Church;

*That we all may be one.*

Grant that every member of the Church may truly and humbly serve you;

*That your Name may be glorified by all people.*

We pray for all bishops, priests, and deacons;

*That they may be faithful ministers of your Word and Sacraments.*

We pray for all who govern and hold authority in the nations of the world;

*That there may be justice and peace on the earth.*

Give us grace to do your will in all that we undertake;

*That our works may find favor in your sight.*

Have compassion on those who suffer from any grief or trouble;

*That they may be delivered from their distress.*

Give to the departed eternal rest;

*Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy;

*May we also come to share in your heavenly kingdom.*

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

*Silence*

On the Anglican Cycle of Prayer, we pray for The Episcopal Church in the Philippines.

In the Diocese of Montana, we pray for St. Paul's, Virginia City and the Rev. Jaime Leonard, Rector. We also pray for Camp Marshall.

In our St. Stephen's community, we pray for Alice, Corbin, Dannielle, Jennie, Michael, Richard, Yvonne, and Zander. We also pray for our adopted unit at The Billings Clinic hospital.

*Prayer for the Parish*

Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all

things necessary for our common life, and bring us all to be of one heart and mind within your holy Church; through Jesus Christ our Lord. **Amen.**

*The Deacon or Celebrant then concludes with the following prayer*

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

### **The Confession of Sins and Absolution**

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

***Most merciful God,***

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

***in thought, word, and deed,***

***by what we have done,***

***and by what we have left undone.***

***We have not loved you with our whole heart;***

***we have not loved our neighbors as ourselves.***

***We are truly sorry and we humbly repent.***

***For the sake of your Son Jesus Christ,***

***have mercy on us and forgive us;***

***that we may delight in your will,***

***and walk in your ways,***

***to the glory of your Name. Amen.***

*The Bishop when present, or 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. The Celebrant says to the people [Please stand, as you are able]*

The peace of the Lord be always with you.

**People**

***And with thy spirit.***



## Offertory Hymn: *Hymnal 1982* #635 - If thou but trust in God to guide thee

*Unison or harmony*

1 If thou but trust in God to guide thee, and hope in him through  
 2 Sing, pray, and keep his ways un - swerv - ing; so do thine own part

all thy ways, he'll give thee strength what - e'er be - tide thee,  
 faith - ful - ly, and trust his word, though un - de - serv - ing;

and bear thee through the e - vil days. Who trusts in God's un -  
 thou yet shalt find it true for thee; God nev - er yet for -

chang - ing love builds on a rock that nought can move.  
 sook in need the soul that trust - ed him in - deed.

Words: Georg Neumark (1621-1681); tr. Catherine Winkworth (1829-1878), alt. Music: *Wer nur den lieben Gott*, Georg Neumark (1621-1681).

## Anthem

Praise God, from whom all bless - ings flow; praise  
 him, all crea - tures here be - low; praise him a - bove, ye  
 heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)  
 Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

## Eucharistic Prayer C

*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 God thanks and praise.***

God of all power, Ruler of the Universe, you are worthy of glory and praise.

***Glory to you for ever and ever.***

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

***By your will they were created and have their being.***

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

***Have mercy, Lord, for we are sinners in your sight.***

Again and again, you called us to return. Through prophets and sages, you revealed your righteous Law. And in the fullness of time, you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

***By His blood, He reconciled us.***

***By His wounds, we are healed.***

And therefore, we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

*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.

*Then the Celebrant continues* [People may stand or kneel]

*The Celebrant continues*

And so, Father, we who have been redeemed by Him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night He was betrayed He took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now His work of redemption, and offering to you this sacrifice of thanksgiving,  
***We celebrate His death and resurrection,  
as we await the day of His coming.***

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in His name.

***Risen Lord, be known to us in the breaking of the Bread.***

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

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

*Officiant and People*

***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,  
for ever and ever. Amen.***

### The Breaking of the Bread

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
Christ our Pass - o - ver is sac - ri - ficed for us;  
there - fore let us keep the feast.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*Celebrant then 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.

*All are welcome at the Lord's Table at St. Stephen's Episcopal Church.*

*Communion in one kind (the bread or the wine) is just as valid as communion in both kinds.*

*If you would like to receive a blessing instead of receiving communion, simply come forward with your arms crossed. Gluten-free wafers are available, please inform the greeter/usher as soon as possible.*

*If you wish to receive the wine, we ask you to either take a sip from the chalice or hand over the wafer to the person with the chalice who will then carefully intinct the wafer and hand it back to you.*

*After Communion, the Celebrant says*

Let us pray.

### **Post-Communion Prayer [People may stand or kneel]**

*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 peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

### **Announcements**

## **Churchy Term of the Week – Reconciliation of a Penitent**

Sacramental rite in which those who repent may confess their sins to God in the presence of a priest and receive the assurance of pardon and the grace of absolution (BCP, p. 861). It is also called penance and confession. The church's ministry of reconciliation is from God, "who reconciled us to himself through Christ, and has given us the ministry of reconciliation" (2 Cor 5:18). The ministry of reconciliation has been committed by Christ to the church. It is exercised through the care each Christian has for others, through the common prayer of Christians assembled for public worship, and through the priesthood of the church and its ministers declaring absolution (BCP, p. 446). The Reconciliation of a Penitent is not limited to times of sickness. Confessions may be heard at any time and any place.

The BCP provides two forms of service for the Reconciliation of a Penitent. Only a bishop or priest may pronounce absolution. A declaration of forgiveness may be used by a deacon or lay person who hears a confession. When a confession is heard in a church building, the confessor may sit inside the altar rails while the penitent kneels nearby. The confession may be heard in a place set aside for greater privacy. It is also appropriate for the confessor and penitent to sit face to face for a spiritual conference that leads to absolution or a declaration of forgiveness. After the penitent has confessed all serious sins troubling the conscience and given evidence of contrition, contrition, the priest offers counsel and encouragement before pronouncing absolution. Before pronouncing absolution, the priest may assign a psalm, prayer, or hymn to be said, or something to be done, as a sign or penitence and act of thanksgiving.

The 1979 BCP is the first American Prayer Book to provide forms for the Reconciliation of a Penitent as a separate office. Form One (p. 447) is shorter and less elaborate than Form Two (p. 449), which includes material similar to the Byzantine form for confession. Form Two begins with verses from Psalm 51 and the *Trisagion*, and it includes scriptural words of comfort. A rubric in Form Two also directs that the priest lay a hand upon the penitent's head or extend a hand over the penitent at the absolution. This gesture also may be used at the absolution in Form One. The secrecy of the confession is morally absolute for the confessor and must not be broken (BCP, p. 446).

Adapted from Don S. Armentrout's *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* Church Publishing Inc., 2000.

Closing Hymn: *Hymnal 1982 #344 - Lord, dismiss us with thy blessing*

1 Lord, dis - miss us with thy bless - ing; fill our hearts with  
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's  
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,  
 joy - ful sound: may the fruits of thy sal - va - tion  
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,  
 in our hearts and lives a - bound: ev - er faith - ful,  
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.  
 ev - er faith - ful to thy truth may we be found;  
 may we ev - er reign with thee in end - less day.

Words: Att. to John Fawcett (1739/40-1817). Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.

*Celebrant*      Go in peace to love and serve the Lord.  
*People*        *Thanks be to God.*



*"Reconciliation of Jacob and Esau" by Peter Paul Rubens, 1624*

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Saint Stephen's Episcopal Church is a part of the Episcopal Diocese of Montana

1241 Crawford Drive

Billings, Montana 59102

Office Phone: (406) 259-5017

Email: [ststephensmt@gmail.com](mailto:ststephensmt@gmail.com)

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