



SAINT STEPHEN'S EPISCOPAL CHURCH  
HOLY EUCHARIST: RITE II  
SUNDAY, FEBRUARY 25, 2024  
THE SECOND SUNDAY IN LENT

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Opening Hymn: *Hymnal 1982 #401 - The God of Abraham praise (verses 1-3)*

1 The God of A - braham praise, who reigns en - throned a - bove;  
2 He by him - self hath sworn: we on his oath de - pend;  
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
1 An - cient of ev - er - last - ing days, and God of love;  
2 we shall, on ea - gle - wings up - borne, to heaven a - scend:  
3 tri - um - phant o'er the world and sin, the Prince of Peace;  
1 the Lord, the great I AM, by earth and heaven con - fessed:  
2 we shall be - hold his face, we shall his power a - dore,  
3 on Zi - on's sa - cred height his king - dom he main - tains,  
we bow and bless the sa - cred Name for ev - er blest.  
and sing the won - ders of his grace for ev - er - more.  
and, glo - rious with his saints in light, for ev - er reigns.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

## A Penitential Order: Rite Two

*The people standing, the Celebrant says*

Bless the Lord who forgives all our sins.

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

*The Celebrant may read the following sentences*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31*

*The Deacon or Celebrant then 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.*

*Celebrant* Lord, have mercy.  
*People* ***Christ, have mercy.***  
*Celebrant* Lord, have mercy.

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

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

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

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

### **A Reading from the Book of Genesis (17:1-7, 15-16),**

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. And I will make my covenant

between me and you, and will make you exceedingly numerous.” Then Abram fell on his face; and God said to him, “As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.”

*Reader*            The Word of the Lord

*People*            ***Thanks be to God***

### **Psalm 22:22-30**

22 Praise the Lord, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.

23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
but when they cry to him he hears them.

24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.

25 The poor shall eat and be satisfied,  
and those who seek the Lord shall praise him: \*  
"May your heart live for ever!"

26 All the ends of the earth shall remember and turn to the Lord, \*  
and all the families of the nations shall bow before him.

27 For kingship belongs to the Lord; \*  
he rules over the nations.

28 To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before him.

29 My soul shall live for him;  
my descendants shall serve him; \*  
they shall be known as the Lord's for ever.

30 They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.

**A Reading from Paul's Letter to the Romans (4:13 – 25),**

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null, and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore, his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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

Sequence Hymn: *Hymnal 1982 #675 - Take up your cross, the Savior said (verses 1-3)*

1 Take up your cross, the Sa - vior said, if  
 2 Take up your cross, let not its weight fill  
 3 Take up your cross, heed not the shame, and

1 you would my dis - ci - ple be; take up your cross with  
 2 your weak spi - rit with a - larm; his strength shall bear your  
 3 let your fool - ish heart be still; the Lord for you ac -

1 will - ing heart, and hum - bly fol - low af - ter me.  
 2 spi - rit up, and brace your heart, and nerve your arm.  
 3 cept - ed death up - on a cross, on Cal - vary's hill.

Words: Charles William Everest (1814-1877), alt. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. John Leon Hooker (b. 1944).

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

*Priest* The Holy Gospel of our Lord Jesus Christ according to Mark (8:31 - 38)  
*People* ***Glory to you, Lord Christ.***

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

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

**Sermon**

## **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 IV [The people may be seated]**

*Deacon or other leader*

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

*Silence*

Lord, in your mercy

***Hear our prayer.***

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

*Silence*

Lord, in your mercy

***Hear our prayer.***

On the Anglican Cycle of Prayers, we pray for The Anglican Church of Tanzania.

On the Diocesan Cycle of Prayer, we pray for All Saint's, Big Sky and the Reverend Miriam Schmidt, ELCA Pastor. We also pray for Camp Marshall.

Within our parish family, we pray for Candace, Danielle, Jennie, Jerry, Justin, Laura, Libby, Michael, Nancy, Richard, and Woody. We also pray for our hosts - the staff and community members of Saint John's United.

Lord, in your mercy

***Hear our prayer.***

*A Collect for Regular Use during Sunday Worship by Congregations in Discernment*

Blessed God, you make all things new: Guide us as we seek your will for a new community of Word and Sacrament, that it may be leaven for the world's bread, and wine of delight for hearts in need; a gathering strong for service and glad in praise; and a people listening and responding to your presence in their midst; through Jesus our Redeemer and steadfast companion. ***Amen.***

*The Celebrant adds a concluding Collect.*

Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. ***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 also with you.***

## **Offertory Sentences**

Ascribe to the Lord the honor due His Name; bring offerings and come into His courts.

Walk in love, as Christ loved us and gave Himself for us, an offering and sacrifice to God. *Psalm 96:8, Ephesians 5:2*



## Offertory Hymn: *Hymnal 1982 #337* - And now, O Father, mindful of the love (verses 1-2)

1 And now, O Fa - ther, mind - ful of the love that  
 2 Look Fa - ther, look on his a - noint - ed face, and

bought us, once for all, on Cal - vary's tree, and hav - ing with us  
 on - ly look on us as found in him; look not on our mis -

him that pleads a - bove, we here pre - sent, we here spread  
 us - ings of thy grace, our prayer so lan - guid, and our

forth to thee, that on - ly of - fering per - fect in thine  
 faith so dim: for lo! be - tween our sins and their re -

eyes, the one true, pure, im - mor - tal sac - ri - fice.  
 ward, we set the pas - sion of thy Son our Lord.

Words: William Bright (1824-1901), alt. Music: *Unde et memores*, William Henry Monk (1823-1889).

## 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?)

## HOLY COMMUNION - Eucharistic Prayer A [Please stand, as you are 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 God thanks and praise.***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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

*Celebrant and People*

The musical score is written on three staves in G major (one sharp) and 4/4 time. The lyrics are: 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]

Holy and gracious Father: 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.***

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, 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.

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 are yours, Almighty Father, now and for ever. **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**

Lamb of God, you take a - way the sins of the world:  
 have mer - cy on us. Lamb of God, you take a - way the  
 sins of the world: have mer - cy on us. Lamb of God,  
 you take a - way the sins of the world: grant us peace.

*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.***

*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.*

*After Communion, the Celebrant says*  
Let us pray.

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

*Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To Him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. 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**

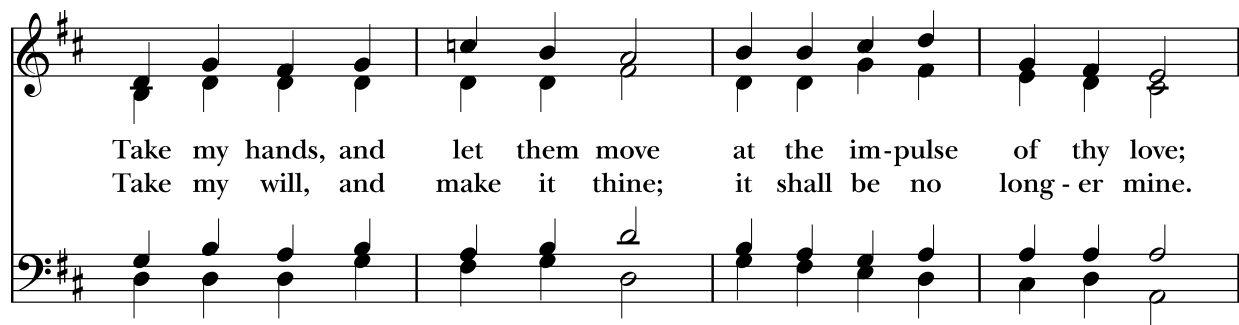
Recessional Hymn: *Hymnal 1982 #707* - Take my life, and let it be



1 Take my life, and let it be con - se - crat - ed, Lord, to thee;  
2 Take my voice, and let me sing al - ways, on - ly, for my King;



take my mo - ments and my days, let them flow in cease - less praise.  
take my in - tel - lect, and use ev - ery power as thou shalt choose.



Take my hands, and let them move at the im - pulse of thy love;  
Take my will, and make it thine; it shall be no long - er mine.



take my heart, it is thine own; it shall be thy roy - al throne.  
Take my - self, and I will be ev - er, on - ly, all for thee.

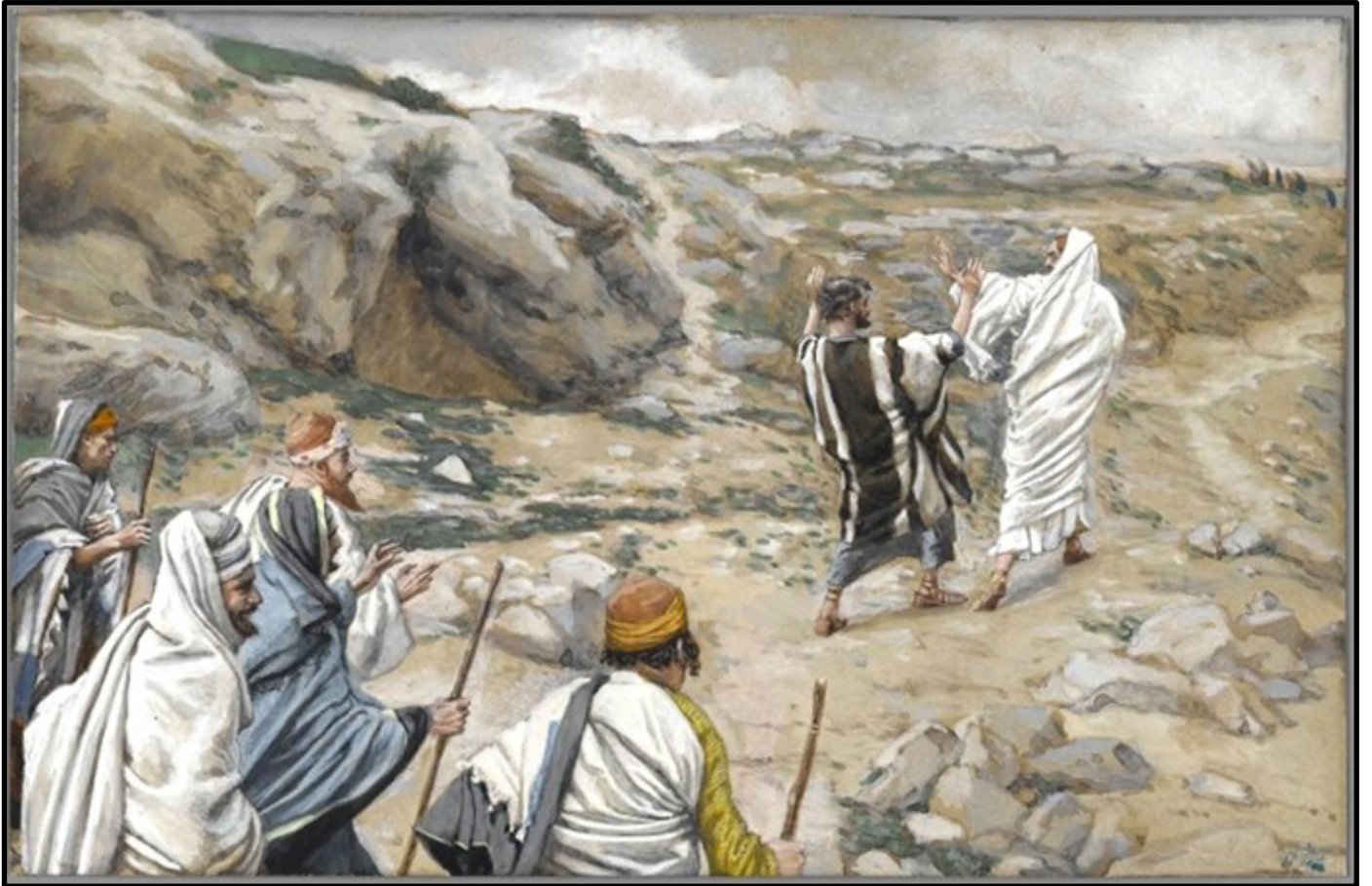
Words: Frances Ridley Havergal (1836-1879), alt. Music: *Hollingside*, John Bacchus Dykes (1823-1876).

*Celebrant* Let us go forth into the world, rejoicing in the power of the Spirit.  
*People* *Thanks be to God.*

## **Churchy Term of the Week – Eucharistic Sacrifice**

That which is offered to God in the Holy Communion. The identification of Jesus' sacrifice with the eucharist is derived from the Last Supper, when Jesus identified the bread with his body and the wine with his blood of the new covenant (see 1 Cor 11:23–26; Mk 14:22–25). The Letter to the Hebrews describes Christ as the high priest who is the mediator of the new covenant through his once-for-all sacrifice (see Heb 9). Identification of the eucharist as a sacrificial action has been dated from the early third century. However, abuses and exaggerations had become associated with the eucharist by the Reformation era, including the popular concept of the Mass as a repetition of Jesus' death on Calvary. Reactions against this understanding were reflected in the sixteenth-century liturgies of the Lutheran and Anglican churches. Article XXXI of the Articles of Religion denied the efficacy of sacrifice other than Christ's (BCP, p. 874). Anglicans in the Puritan, low-church, and evangelical traditions have closely followed Article XXXI, spurning mention of any sacrifice other than the "full, perfect, and sufficient sacrifice, oblation, and satisfaction" of Jesus' death. Eucharist is not sacrifice in these traditions, and eucharist can only recollect the one sacrifice of Christ. On the other hand, Anglicans in the high church and catholic traditions have taught that eucharist always involves sacrifice. These traditions typically hold that eucharist requires believers to join their lives with Christ's one sacrifice. The eucharistic prayers in the BCP reflect our sacramental participation in the once-for-all sacrifice of our Lord. Eucharistic Prayer B states that "we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine," and asks that God may "Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit" (BCP, p. 369).

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



*"Get Thee Behind Me, Satan!" by James Tissot, 1886-1894*

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