



The Holy Eucharist: Enriching Our Worship

The Seventh Sunday after Pentecost

July 27, 2025 • 10:15 a.m.

HOLY SPIRIT EPISCOPAL CHURCH

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and

transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

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

The Word of God

THE ENTRANCE RITE

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

PRELUDE

A Bird in the Church

Rachel Laurin

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 • #390

Praise to the Lord, the Almighty, the King of creation, Sung by all

Lobe den Herren

THE PROCESSIONAL HYMN MAY BE FOUND ON THE NEXT PAGE.

Descant

4 Praise to the Lord! O let all that is in me a -

1 Praise to the Lord, the Al - might - y, the King of cre -
2 Praise to the Lord; o - ver all things he glo - rious - ly
3 Praise to the Lord, who doth pros - per thy way and de -
4 Praise to the Lord! O let all that is in me a -

dore him! All that hath life and breath come now with

a - tion; O my soul, praise him, for he is thy
reign - eth: borne as on ea - gle - wings, safe - ly his
fend thee; sure - ly his good - ness and mer - cy shall
dore him! All that hath life and breath come now with

prais - es be - fore him! Let the a - men sound— from his

health and sal - va - tion: join the great throng, psal - ter - y,
 saints he sus - tain - eth. Hast thou not seen how all thou
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

peo - ple a - gain; glad - ly for ev - er a - dore him.

or - gan, and song, sound - ing in glad ad - o - ra - tion.
 need - est hath been grant - ed in what he or - dain - eth?
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.

WELCOME

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

OPENING ACCLAMATION

The People standing as able, the Celebrant says

Celebrant Blessed be the one, holy, and living God.

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

THE COLLECT FOR PURITY

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

The Celebrant may say

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

SONG OF PRAISE • CANTICLE 20: GLORY TO GOD

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

The following is said, all standing as able

**Glory to God in the highest,
and peace to his 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 FOR 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.

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

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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 Children’s Worship, the children leave for Children’s Worship. The children will return for Holy Eucharist.

THE FIRST READING: Hosea 1:2-10

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

A Reading from the book of the prophet Hosea.

²When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the LORD.” ³So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son.

⁴And the LORD said to him, “Name him Jezreel; for in a little while I will punish the house of Jehu for the

blood of Jezreel, and I will put an end to the kingdom of the house of Israel. ⁵On that day I will break the bow of Israel in the valley of Jezreel.”

⁶She conceived again and bore a daughter. Then the LORD said to him, “Name her Lo-ruhamah, for I will no longer have pity on the house of Israel or forgive them. ⁷But I will have pity on the house of Judah, and I will save them by the LORD their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen.”

⁸When she had weaned Lo-ruhamah, she conceived and bore a son. ⁹Then the LORD said, “Name him Lo-ammi, for you are not my people and I am not your God.”

¹⁰Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered; and in the place where it was said to them, “You are not my people,” it shall be said to them, “Children of the living God.”

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

People **Thanks be to God.**

The People remain seated.

THE PSALM

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

Reader Our response to the first reading is Psalm 85 found in the service leaflet. Please pray it with me.

PSALM: Psalm 85

- ¹**You have been gracious to your land, O LORD; ***
you have restored the good fortune of Jacob.
- ²**You have forgiven the iniquity of your people ***
and blotted out all their sins.
- ³**You have withdrawn all your fury ***
and turned yourself from your wrathful indignation.
- ⁴**Restore us then, O God our Savior; ***
let your anger depart from us.
- ⁵**Will you be displeased with us for ever? ***
will you prolong your anger from age to age?
- ⁶**Will you not give us life again, ***
that your people may rejoice in you?
- ⁷**Show us your mercy, O LORD, ***
and grant us your salvation.
- ⁸**I will listen to what the LORD God is saying, ***
for he is speaking peace to his faithful people
and to those who turn their hearts to him.
- ⁹**Truly, his salvation is very near to those who fear him, ***
that his glory may dwell in our land.
- ¹⁰**Mercy and truth have met together; ***
righteousness and peace have kissed each other.
- ¹¹**Truth shall spring up from the earth, ***
and righteousness shall look down from heaven.
- ¹²**The LORD will indeed grant prosperity, ***
and our land will yield its increase.

¹³**Righteousness shall go before him, ***
and peace shall be a pathway for his feet.

THE SECOND READING: Colossians 2:6-15 , 16-19

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

The people sit.

A Reading from Paul's letter to the Church in Colossus.

⁶As you therefore have received Christ Jesus the Lord, continue to live your lives in him, ⁷rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

⁸See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. ⁹For in him the whole fullness of deity dwells bodily, ¹⁰and you have come to fullness in him, who is the head of every ruler and authority. ¹¹In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; ¹²when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. ¹³And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, ¹⁴erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. ¹⁵He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

¹⁶Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. ¹⁷These are only a shadow of what is to come, but the substance belongs to Christ. ¹⁸Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling on visions, puffed up without cause by a human way of thinking, ¹⁹and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinews, grows with a growth that is from God.

| | |
|---------------|---|
| <i>Reader</i> | Hear what the Spirit is saying to God's people. |
| <i>People</i> | Thanks be to God. |

The People stand as able to sing the hymn.

SEQUENCE HYMN • #674

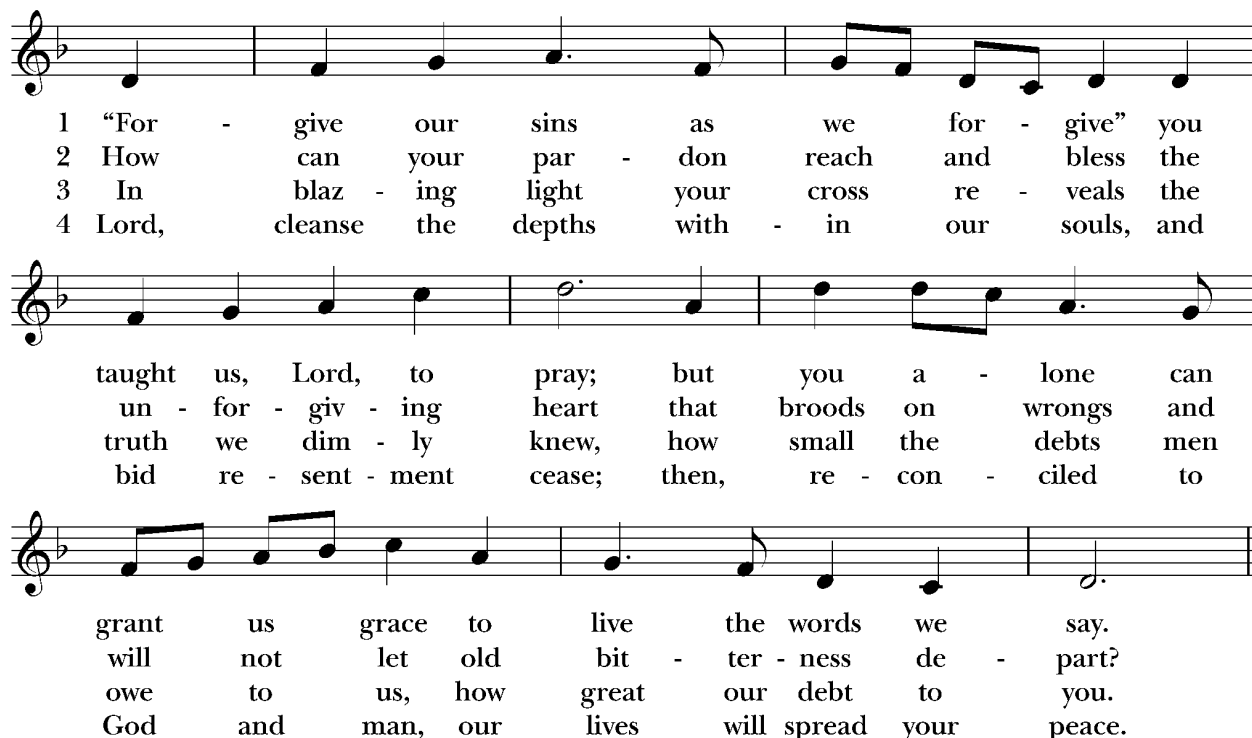
"forgive our sins as we forgive"

Sung by all

Detroit

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 "For - give our sins as we for - give" you
 2 How can your par - don reach and bless the
 3 In blaz - ing light your cross re - veals the
 4 Lord, cleanse the depths with - in our souls, and

taught us, Lord, to pray; but you a - lone can
 un - for - giv - ing heart that broods on wrongs and
 truth we dim - ly knew, how small the debts men
 bid re - sent - ment cease; then, re - con - ciled to

grant us grace to live the words we say.
 will not let old bit - ter - ness de - part?
 owe to us, how great our debt to you.
 God and man, our lives will spread your peace.

Remain standing as able.

THE HOLY GOSPEL: Luke 11:1-13

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

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

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

¹[Jesus] was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."²He said to them, "When you pray, say:

'Father, hallowed be your name.

Your kingdom come.

³Give us each day our daily bread.

⁴And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.' "

⁵And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; ⁶for a friend of mine has arrived, and I have nothing to set before him.'

⁷And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' ⁸I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

⁹"So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. ¹⁰For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. ¹¹Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? ¹²Or if the child asks for an egg, will give a scorpion? ¹³If you then, who are evil, know

how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

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

The People are seated at the invitation of the preacher.

THE SERMON

The Rev. Gretchen Strohmaier

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

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

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

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

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.**

**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE

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

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

Intercessor The Prayers of the People are guided by Form 4 found on page 388 of the Book of Common Prayer and in the service leaflet. Please pray them with me.

Lord, may your mercy and truth, righteousness and peace meet us here.

Let us pray for the Church and the world.

In the Anglican Cycle of Prayer, we pray for the Anglican Church of Papua New Guinea. In the Diocesan Cycle of Prayer, we pray for the community of Red Lodge and Calvary Episcopal Church, with Aimee Altizer as rector and Hank Tuell as deacon. We also pray for Sean Rowe, our Presiding Bishop; for Marty Stebbins, our Bishop; and for our priests, deacons, and lay leaders at Holy Spirit and across the Diocese.

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

God of love and mercy

Hear our prayer.

Restore us to service. 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

God of love and mercy

Hear our prayer.

Restore us to respect. 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

God of love and mercy

Hear our prayer.

Restore us to unity. 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

God of love and mercy

Hear our prayer.

Restore us to compassion. 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.

Today we pray especially for:

| | | |
|---|--------------------------|-----------------|
| Frank, Anthony, and Benjamin Horton | Marleigh Flanigan | Dan |
| Bert and Nora Horton | Jennifer, Mark and Jacob | Sullivan |
| Joan Chaussee | Bob Simons | Beth |
| Betty Rice | Robert Hadlow | Peg |
| Jari Davis | Laura and Cannon | Janel |
| Lew and Robin Mueller | Susan Wallens | Linda T. |
| Dolores Criswell | Christina Errebo | Patrick |
| Nancy Callen | Maggi Teague | Ray |
| Kathy Adams | Dan | Shannon |
| Paula and family | Jeanne | Greg |
| Michael Ayers and family | Mari, Brian and baby | Mary |
| Family friends of the Ruybalid family | Jone and Jesse | Moe |
| Peggy Deeds | Peter and Malcolm Smith | Sam |
| Doug Harris and family | Gloria Dayley | Wanda |
| Mae Nan Ellingson | Tim | Anna Goodfriend |
| Dennis Beary | Graham | Jean Larson |
| Carol | Tom Ard | |
| Virginia, her family, and all affected by the floods in Texas | | |
| The staff and patients of al-Ahli Hospital in Gaza City | | |

And for those who are sick, in prison, oppressed, addicted, suicidal, fearful, or without enough food, shelter, or sense of community.

Creator God, we thank you for bringing the staff and campers together at Camp Marshall, as you reveal your love and the wonder of all creation through all they experience and witness.

And we also pray for:

- our national, state, and local leaders and their work on our behalf
- and peace and right action in war zones, and borderlands

There are other people and oppressions on our hearts, Lord, and we lift those to you now.

The People may add their own petitions

Silence

God of love and mercy

Hear our prayer.

In the company of all your saints, 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. We pray especially this morning for Daroll Brummettt, Rich Stauffer, Marlene Gehlhausen, Barbara Hogan and for any others you may wish to remember, silently or aloud.

The People may add their own petitions

Silence

God of love and mercy

Hear our prayer.

The Priest stands and says

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

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

The Priest stands and says

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

THE PEACE

All stand. The Celebrant says to the people

| | |
|------------------|---|
| <i>Celebrant</i> | The peace of Christ be always with you. |
| <i>People</i> | And also with you. |

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

ANNOUNCEMENTS

The Holy Communion

THE OFFERTORY

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

Our Father in heaven

J. S. Bach

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

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Celebrant

We praise you and we bless you, holy and gracious God,
source of life abundant.

From before time you made ready the creation.

Your Spirit moved over the deep
and brought all things into being:
sun, moon, and stars;
earth, winds, and waters;
and every living thing.
You made us in your image,
and taught us to walk in your ways.
But we rebelled against you, and wandered far away;
and yet, as a mother cares for her children,
you would not forget us.
Time and again you called us
to live in the fullness of your love.

And so this day we join with Saints and Angels
in the chorus of praise that rings through eternity,
lifting our voices to magnify you as we say:

SANCTUS

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

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

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

Glory and honor and praise to you, holy and living God.
To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary, your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.
Living among us, Jesus loved us.
He broke bread with outcasts and sinners,
healed the sick, and proclaimed good news to the poor.
He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.
Then, the time came for him to complete upon the cross
the sacrifice of his life,
and to be glorified by you.

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you,
broke it, and gave it to them, and said:
"Take, eat:
This is my Body, which is given for you.
Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine.
Again, he gave thanks to you,
gave it to them, and said:
“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come,
we offer to you our gifts of bread and wine,
and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth
and make us your new creation,
the Body of Christ given for the world you have made.

In the fullness of time bring us,
with all your saints,
from every tribe and language and people and nation,
to feast at the banquet prepared
from the foundation of the world.

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.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and 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 We break this bread to share in the Body of Christ.

People **We who are many are one body, for we all share in the one bread.**

INVITATION

The Celebrant says

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

DISTRIBUTION OF COMMUNION

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

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

PRAYER FOR SENDING FORTH EUCHARISTIC VISITORS

When this prayer is needed, the Celebrant and People say

In the name of Holy Spirit Episcopal Church we send you forth bearing these holy gifts, that those to whom you go may share with us in the Communion of Christ's body and blood. We, who are many, are one body, because we all share one bread, one cup. Amen.

POST-COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world**

and continue for ever
in the risen life of Christ our Savior. Amen.

THE BLESSING

The Priest blesses the people, saying

God's Blessing be with you,
Christ's peace be with you,
the Spirit's outpouring be with you,
now and always. *Amen.*

POST-COMMUNION HYMN • #470

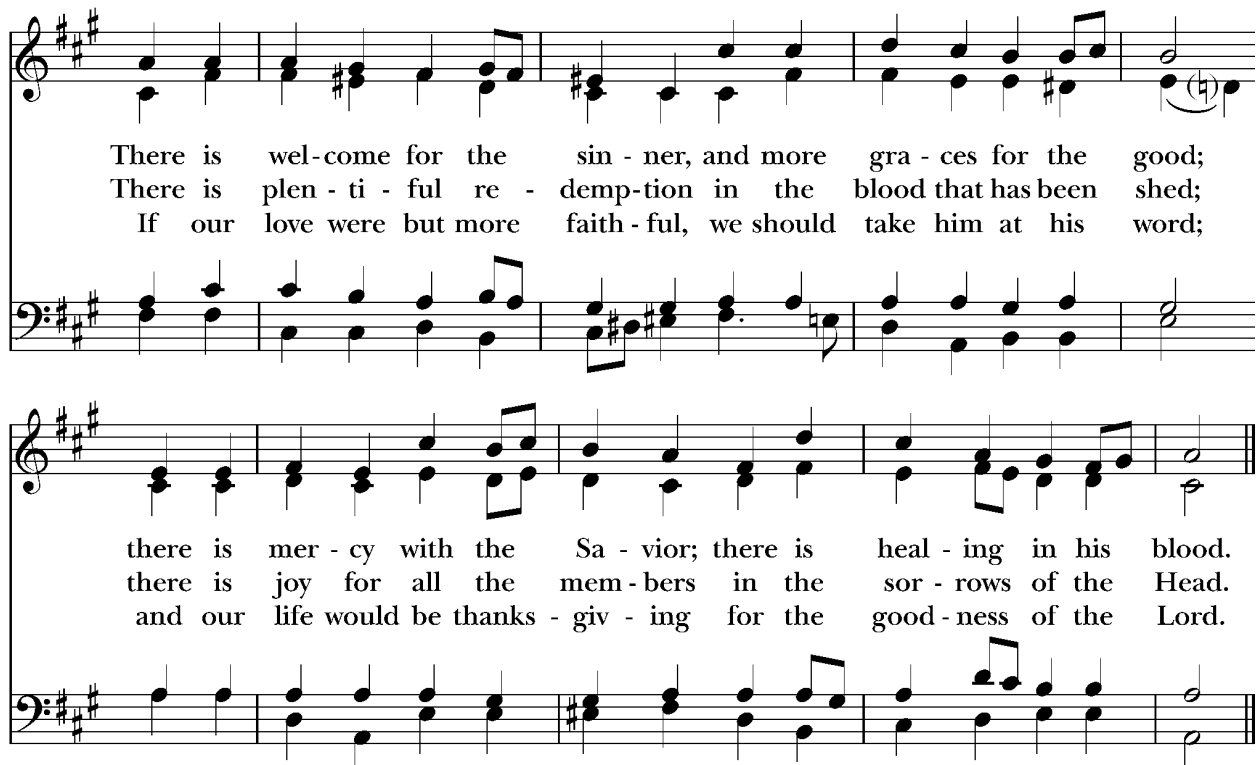
There's a wideness in God's mercy

Sung by all

Beecher

1 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
2 There is no place where earth's sor-rows are more felt than up in heaven;
3 For the love of God is broad-er than the mea-sure of the mind;

there's a kind-ness in his jus-tice, which is more than lib - er - ty.
there is no place where earth's fail-ings have such kind - ly judg-ment given.
and the heart of the E - ter - nal is most won - der - ful - ly kind.



There is wel-come for the sin-ner, and more gra-cies for the good;
 There is plen-ti-ful re-demp-tion in the blood that has been shed;
 If our love were but more faith-ful, we should take him at his word;

there is mer-cy with the Sa-vior; there is heal-ing in his blood.
 there is joy for all the mem-bers in the sor-rows of the Head.
 and our life would be thanks-giv-ing for the good-ness of the Lord.

DISMISSAL

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

Let us go forth into the world, rejoicing in the power of the Spirit.

People

Thanks be to God.

POSTLUDE

Our Father in heaven

J. S. Bach



THE FLOWERS ON THE ALTAR are given to the glory of God and in loving memory of her husband, Daroll by Donna Brummett and in memory of her husband, Rich Stauffer and their two sisters Marlene Gehlhausen and Barbara Hogan by Sharon Bush.

Participants in the Service

| | |
|--|--|
| <i>Presider, Preacher, and Celebrant</i> | <i>The Rev. Gretchen Strohmaier</i> |
| <i>Deacon</i> | <i>The Ven. Dorcie Dvarishkis</i> |
| <i>Director of Music</i> | <i>Dr. Nancy Cooper</i> |
| <i>Crucifer</i> | <i>Valerie Hess</i> |
| <i>Children's Worship Storyteller and Doorkeeper</i> | <i>Meredith Mehne and Brian Yowell</i> |
| <i>Lectors/Lay Eucharistic Ministers</i> | <i>Margaret Watson, Jody Thomasson</i> |
| <i>Intercessor</i> | <i>Karen Simons Gartner</i> |
| <i>Ushers</i> | <i>Molly Bowler, Wendy Kuhn</i> |
| <i>Altar Guild</i> | <i>Anne Cohen, Marva Gallegos</i> |
| <i>Coffee Hour Hosts</i> | <i>Lori Cordis and Glenn Hladek</i> |
| <i>Counters</i> | <i>Molly Bowler, Charlie Swannack</i> |
| <i>Videographer</i> | <i>PJ Willett</i> |

GROW WITH US

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

WE WELCOME THOSE NEW TO OUR WORSHIP!

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

SOCIAL MEDIA/MARKETING OPT-OUT

Holy Spirit posts photos of activities and events on Facebook and Instagram, as well as on our website. We know many people are just fine with this and enjoy seeing their photos at everything from picnics to baptisms. However, if you would like to opt out of this practice for yourself or your family, please let the office know. We will do our best to honor this request.

GODLY PLAY CONTINUES THROUGHOUT THE SUMMER. PLEASE JOIN US!

Our Godly Play journey this summer will be full of stories of the first people and places we come to know in the Bible. You are welcome to explore with us, any and every Sunday, all summer long!

YOU CAN HELP BUILD A HOUSE IN MISSOULA FOR SOMEONE WHO REALLY NEEDS ONE

Habitat for Humanity was building one house per year. This year they will build four in Missoula. Our Church members will do two build days this summer in addition to our annual financial contributions.

We still need 2–3 volunteers for our next workday which will be on Tuesday, July 29, from 8:30 am to 4:30 pm, at Habitat's Mariposa Commons at 1918 Burlington Ave. The triplex is nearing completion but there are still plenty of tasks remaining for both new and experienced builders supervised by habitat's capable crew.

Parishioners Carla Mettling and Kate Laney will be providing a delicious lunch on site.

If you would like to be part of the merry crew or have questions, please contact Clem Work. His contact information is: clem.work@gmail.com, or phone: (406)544-8795.

COME VISIT OUR HOLY SPIRIT PARKLET THIS SUMMER DURING FIRST FRIDAYS.

We will host Parklets on August 1st and September 5th from 5-8 PM Find us parked outside the Florence building on North Higgins. A Parklet is a pop-up park that “converts on-street parking spaces into temporary people places in support of a friendly environment for people biking and walking.” Missoula in Motion, together with the Parking Commission offer the Parklet program as a way to enhance our streets and encourage community during First Friday. Our Parklet theme for August 1st is ‘Refresh the Spirit’ and our space will be welcoming, fun and – refreshing! Please stop by and say hello.

ACTS OF MERCY AND COMPASSION KICK-OFF EVENT IS AUGUST 6TH 4:15 – 7PM AT THE MISSOULA FOOD BANK

We need 15 people to work in an assembly line (requires standing) to build weekend backpack snack bags for kids. We can work together, anyone from 3 – 93 can do it, and the joy is knowing we’re helping kids and families not go hungry on the week-end. Please RSVP to the church office (406) 542-2167 or sign up today in the parish hall.

JOIN A SMALL GROUP IN AUGUST: THE PRACTICALITIES OF FAITH

Join Julie Benson for this women's group to explore your faith, not in theories or ideas, but in practical ways that may include listening to, seeking, hearing from, looking for and naming God in your life. The group will meet in the Guild Room on Thursdays August 7, 14, and 21 from 1:00 - 2:30. Registration is not required.

BE AWARE OF SCAMS

There are people who are attempting to prey on churches using electronic communications. They do this by researching individual churches and then send out texts and/or e-mails that appear to come from the clergy or lay leaders. **If you receive a text or e-mail asking for funds or gift cards or asking you for a favor, do not reply back.** Rev. Terri or Rev. Gretchen will not ask for funds via text or email, so please do not respond to those communications. Please let the church office know if you receive a communication of this kind (406-542-2167).

SUMMER WORSHIP SCHEDULE

Through August 31 our in-person worship service will be at 10:15 a.m. This service will also be livestreamed. Please note that we will have one service only throughout the summer.

CHANGES IN OFFICE HOURS

While Judy Parock, our Parish Administrator, is on vacation during July, the church office will be open on Monday through Thursday from 8 a.m. to 12 noon. Connie Gerke, our Office Assistant/Bookkeeper, will be taking care of things in the office while Judy is away. Judy will be back in the office on Monday, August 4.

HOLY SPIRIT VESTRY

The Rev. Gretchen Strohmaier, Co-Rector
The Rev. Terri Ann Grotzinger (retired), Co-Rector
Molly Bowler, Senior Warden
Charlie Swannack, Junior Warden
Blake Lineweaver, Clerk of Vestry
James Wiley, Treasurer

Vestry Members, listed with the year their terms expire:

| 2025 | 2026 | 2027 |
|------------------|------------------|------------------|
| Alice Caplins | Molly Bowler | Julie Benson |
| Patti Beckley | Lance Collister | Keith Kuhn |
| Blake Lineweaver | Glenn Hladek | Beverley Sherman |
| James Wiley | Charlie Swannack | Jim Taylor |

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Fugue on a Bird's Song. Music: © 2014 Wayne Leupold Editions. Contributors: Rachel Laurin. Podcase under ONE LICENSE #A-735459. *Praise to the Lord, the Almighty.* Words: Joachim Neander (1650-1680); tr. *Hymnal 1940*, alt. Music: *Lobe den Herren*, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863; desc. Craig Sellar Lang (1891-1971). Text: © 1985, The Church Pension Fund. Music: Descant copyright © 1953, Novello and Company Limited. Used by permission. Reprinted under ONE LICENSE #A-735459. *"Forgive our sins as we forgive."* Words: Rosamond Herklots (b. 1905). Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1820. Words: By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *Before thy throne, O God, we kneel.* Words: William Boyd Carpenter (1841-1918), alt. Music: *Vater unser im Himmelreich*, melody from *Geistliche lieder auff's new gebessert und gemehrt*, 1539; adapt. Martin Luther (1483-1546); harm. Hans Leo Hassler (1564-1612). Public domain. *By all your saints still striving.* Words: Horatio Bolton Nelson (1823-1913); ver. *Hymnal 1982*. Music: *Nyland*, Finnish folk melody; adapt. David Evans (1874-1948). Text: © 1985, The Church Pension Fund. Reprinted under ONE LICENSE #A-735459. *There's a wideness in God's mercy.* Words: Frederick William Faber (1814-1863), alt. Music: *Beecher*, John Zundel (1815-1882), alt. 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.