



# The Holy Eucharist

The Second Sunday after Pentecost

June 7, 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.*

*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**

*Largo in A-flat*

Elizabeth Stirling

## **THE ENTRANCE RITE**

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

## **PROCESSIONAL HYMN • #401**

*The God of Abraham praise*

*Sung by all*

*Leoni*

THE PROCESSIONAL HYMN MAY BE FOUND ON THE NEXT PAGE.

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,  
 4 The God who reigns on high the great arch - an - gels sing,  
 5 The whole tri - um - phant host give thanks to God on high;

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;  
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - mighty King!  
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

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,  
 4 Who was, and is, the same, and ev - er - more shall be:  
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

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.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

## WELCOME

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

## THE OPENING ACCLAMATION

*The People standing as able, the Presider says*

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

*People* **And blessed be his kingdom, now and for ever. Amen.**

## THE COLLECT FOR PURITY

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

*The Presider may say*

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

## SONG OF PRAISE

*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 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.

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE WORD OF GOD

*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 LESSON

*Hosea 5:15--6:6*

*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.

[Thus says the LORD:] <sup>15</sup>“I will return again to my place  
until they acknowledge their guilt and seek my face.  
In their distress they will beg my favor:

<sup>6:1</sup>“Come, let us return to the LORD;  
for it is he who has torn, and he will heal us;  
he has struck down, and he will bind us up.

<sup>2</sup>After two days he will revive us;  
on the third day he will raise us up,  
that we may live before him.

<sup>3</sup>Let us know, let us press on to know the LORD;  
his appearing is as sure as the dawn;  
he will come to us like the showers,  
like the spring rains that water the earth.’

<sup>4</sup>What shall I do with you, O Ephraim?  
What shall I do with you, O Judah?  
Your love is like a morning cloud,  
like the dew that goes away early.

<sup>5</sup>Therefore I have hewn them by the prophets,  
I have killed them by the words of my mouth,  
and my judgment goes forth as the light.

<sup>6</sup>For I desire steadfast love and not sacrifice,  
the knowledge of God rather than burnt offerings.”

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

### THE PSALM

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

*Reader*            Our response to the first reading is a portion of Psalm 50 found in the service leaflet. Please pray it with me.

**7Hear, O my people, and I will speak:  
“O Israel, I will bear witness against you; \*  
for I am God, your God.  
8I do not accuse you because of your sacrifices; \*  
your offerings are always before me.  
9I will take no bull-calf from your stalls, \*  
nor he-goats out of your pens;  
10For all the beasts of the forest are mine, \*  
the herds in their thousands upon the hills.  
11I know every bird in the sky, \*  
and the creatures of the fields are in my sight.  
12If I were hungry, I would not tell you, \*  
for the whole world is mine and all that is in it.  
13Do you think I eat the flesh of bulls, \*  
or drink the blood of goats?  
14Offer to God a sacrifice of thanksgiving \*  
and make good your vows to the Most High.  
15Call upon me in the day of trouble; \*  
I will deliver you, and you shall honor me.”**

## THE SECOND LESSON

*Romans 4:13-25*

*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>13</sup>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. <sup>14</sup>If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath; but where there is no law, neither is there violation.

<sup>16</sup>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, <sup>17</sup>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. <sup>18</sup>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.” <sup>19</sup>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. <sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup>being fully convinced that God was able to do what he had promised. <sup>22</sup>Therefore his faith “was reckoned to him as righteousness.” <sup>23</sup>Now the words, “it was reckoned to him,” were written not for his sake alone, <sup>24</sup>but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, <sup>25</sup>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.**

*The people stand as able at the introduction to the hymn.*

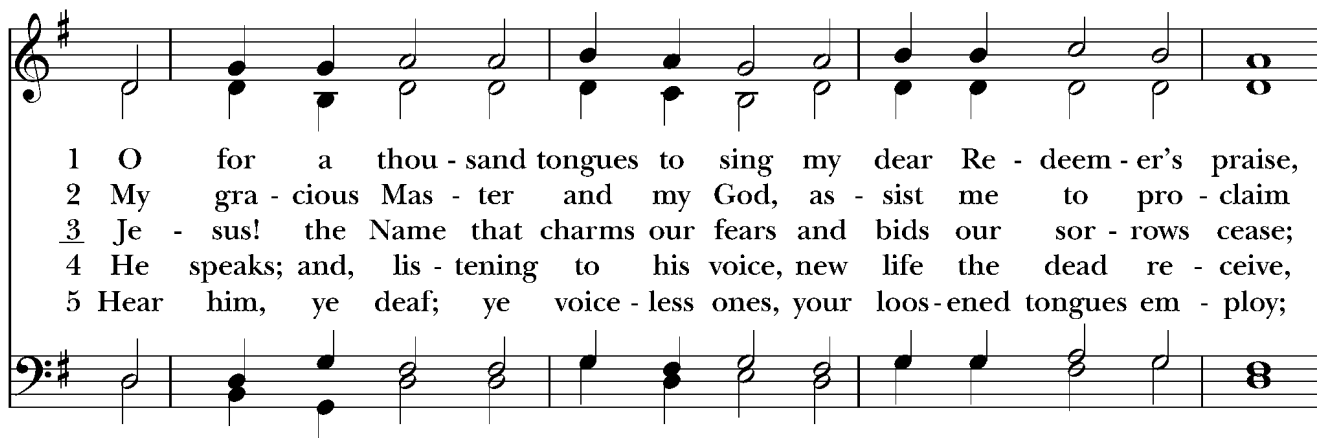
## THE SEQUENCE HYMN • #493

*O for a thousand tongues to sing*

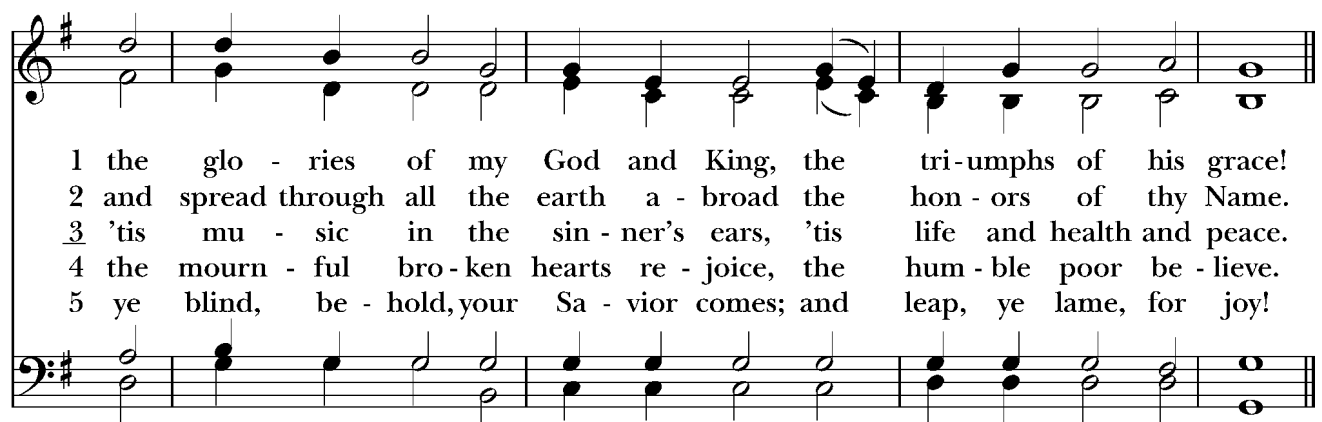
*Sung by all*

*Azmon*

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



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!  
2 and spread through all the earth a - broad the hon - ors of thy Name.  
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
be now and ever given  
by saints below and saints above,  
the Church in earth and heaven.

*Please remain standing as able.*

## THE HOLY GOSPEL

*Matthew 9:9-13, 18-26*

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

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

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

<sup>9</sup>As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him.

<sup>10</sup>And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. <sup>11</sup>When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” <sup>12</sup>But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. <sup>13</sup>Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

<sup>18</sup>While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” <sup>19</sup>And Jesus got up and followed him, with his disciples. <sup>20</sup>Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, <sup>21</sup>for she said to herself, “If I only touch his cloak, I will be made well.” <sup>22</sup>Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well. <sup>23</sup>When Jesus came to the leader’s house and saw the flute players and the crowd making a commotion, <sup>24</sup>he said, “Go away; for the girl is not dead but sleeping.” And they laughed at him. <sup>25</sup>But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. <sup>26</sup>And the report of this spread throughout that district.

The Gospel of the Lord.

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

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

## THE SERMON

The Rev. Arne Bergland

*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, sit, or kneel as they are able.*

*Intercessor* The Prayers of the People today 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, your appearing is as sure as the dawn; you come to us like the showers, like the spring rains that water the earth.

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. In the Anglican Cycle of Prayer, we join in praying for the Scottish Episcopal Church. In our Diocesan Cycle of Prayer, we pray alongside the community of Butte and St. John's Episcopal Church, with Jim Fay as Senior Warden.

*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 steward and use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy  
**Hear our prayer.**

Bless our community students, families, and instructors, as this school year ends. 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.

|   |                             |          |
|---|-----------------------------|----------|
| Joan Chaussee   | Marleigh Flanigan           | Dan      |
| Mark Dvarishkis and family                                | Bob Simons                  | Sullivan |
| Nancy Callen  | Robert and Christine Hadlow | Graham   |
| Kathy Adams   | Laura and Cannon            | Linda T. |
| Paula and family  | Christina Errebo            | Lynne    |
| Michael Ayers and family                                  | Ann Rennie                  | Paula    |
| Family and friends of the Ruybalid family                 | Diana Plyley                | Sam      |
| Peter and Malcolm Smith                                   | Chris Tweeten               | Wanda    |
| Linda Peavey  | Janel                       | Greg     |
| Nancy Guthrie   | Moe                         | Mary     |
| Madeleine Johnson   | Donna Brummett              | Quinn    |
| Stanley Underwood   | Peg                         | Joshua   |
| Patty and Geoffrey Harp                                   | Ellen                       |          |
| For the Ruybalid family in the midst of a life transition |                             |          |

The staff and patients of Al-Ahli Hospital in Gaza City  
Our neighbors needing shelter beyond what the Poverello and Meadlowlark can offer, and all neighbors who have lost their safe shelter to war zones.

Lord, you crossed every border between Divinity and humanity to make your home with us. Help us to welcome you in newcomers, migrants and refugees. Help us to be good stewards and peacemakers who live as your children. May we come to live in human solidarity and in hope. As we grow alongside the Rio Grande Borderland Ministries, give us courage to open the door to our neighbors and grace to build a society of justice.

We ask your blessing also on the ministry of Casa Maria in their work in Minneapolis as they provide food, clothing and advocacy for immigrants. Assist them as they live into God's beloved Community and work to ensure that all their neighbors are treated with dignity and respect.

We also pray to share your hope with those who are sick, in prison, oppressed, addicted, suicidal, fearful, or without enough food, shelter, or sense of community

*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. We pray especially this morning for Harold Basil Scott and Donald Chester Scott and for any others you may wish to remember, silently or aloud.

*Silence*

Lord, in your mercy  
**Hear our prayer.**

*Silence*

*The People may add their own petitions.*

*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.**

## THE CONFESSION OF SIN

*The Deacon or Presider says*

We pray to you also for the forgiveness of our sins.

*Minister and People*

**Have mercy upon us, most merciful Father;  
in your compassion forgive us our sins,  
known and unknown,  
things done and left undone;  
and so uphold us by your Spirit  
that we may live and serve you in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord. 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 as able. The Presider says to the people*

*Presider*           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 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 to give to the General Fund electronically:*



*The altar is prepared for Holy Communion*

### MUSIC AT THE OFFERTORY

*Cantilena*

Rachel Laurin

*The people stand as able at the introduction to the hymn.*

## 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.

## 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."*

*The People remain standing as able.*

*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 him thanks and praise.**

*Facing the Holy Table, the Presider proceeds*

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:

## SANCTUS

*Holy, holy, holy Lord*

*Sung by all.*

Wonder, Love and Praise

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

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, heaven and earth are full of your glo - ry. Ho -

san - na in the high - est. \* Bless - ed is he who comes

in the name of the Lord. Ho - san - na in the

high - est. Ho - san - na in the high - est.

*\*Optional text:*

Bless - ed is the one

*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. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.*

*The Presider 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 Forebearers; God of Abraham and Sarah, Isaac and Rebekah, and Jacob, Rachel and Leah; 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.***

*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.*

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.**

## THE LORD’S PRAYER

*We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.*

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

*People and Presider*

**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 Presider breaks the consecrated Bread.  
A period of silence is kept. Then may be said*

## **FRACTION ANTHEM**

*Presider* Alleluia. Christ our Passover is sacrificed for us;  
*People* **Therefore let us keep the feast, Alleluia.**

## **THE INVITATION TO HOLY COMMUNION**

*The Presider 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.

*The people are seated.*

*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 Presider 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.**

## **THE POSTCOMMUNION PRAYER**

*After Communion, the Presider says*

Let us pray.

*Presider 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.

## THE BLESSING

*The Priest blesses the people, saying*

The peace of God, which passes 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 among you, and remain with you always. *Amen.*

## THE 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



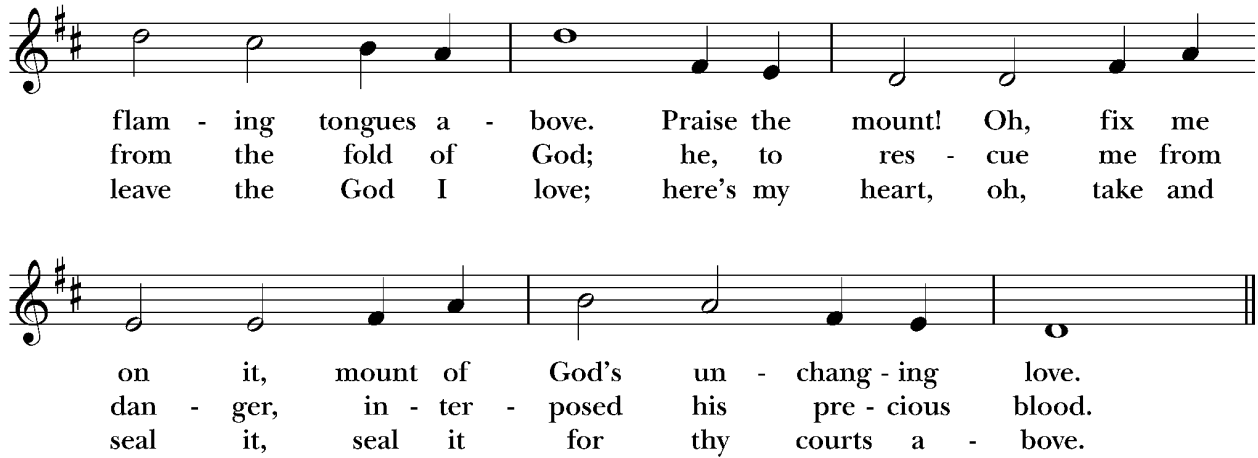
heart to sing thy grace! Streams of mer - cy nev - er  
 by thy help, I've come; and I hope, by thy good  
 I'm con - strained to be! Let thy good - ness, like a



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.

**THE DISMISSAL**

*The Deacon, or the Presider, 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**

*Come, thou fount of every blessing*

Joel Martinson



**THE FLOWERS ON THE ALTAR** are given to the glory of God and in loving memory of her father Harold Basil Scott and her uncle Donald Chester Scott, by A’Lisa Scott.

*Participants in the Service*

|  |   |
|--|---|
| <i>Presider and Preacher</i>                         | <i>The Rev. Arne Bergland</i>                       |
| <i>Deacon</i>  | <i>The Ven. Dorcie Dvarishkis</i>                   |
| <i>Director of Music</i>                             | <i>Dr. Nancy Cooper</i>                             |
| <i>Crucifer</i>                                      | <i>Jesse Jaeger</i>                                 |
| <i>Children’s Worship Storyteller and Doorkeeper</i> | <i>The Ven. Dorcie Dvarishkis, Warren Gartner</i>   |
| <i>Lectors/Lay Eucharistic Ministers</i>             | <i>Bruce Bowler, Mark Anderson, Lucia Solorzano</i> |
|  | <i>Work</i>   |
| <i>Intercessor</i>                                   | <i>Lucy Deaton</i>                                  |
| <i>Ushers</i>  | <i>Ed and Laura Taylor</i>                          |
| <i>Altar Guild</i>                                   | <i>Lucy Deaton, Barbara Hosier</i>                  |
| <i>Counters</i>                                      | <i>Beverley Sherman, Mary Beth Jourdonnais</i>      |
| <i>Videographer</i>                                  | <i>PJ Willett</i>                                   |

**WELCOME, PASTOR ARNE BERGLAND**

This Sunday we are delighted to welcome **Pastor Arne Bergland** and his wife, **Susie**, as Arne begins his ministry with us during this interim time between Terri and Gretchen’s departure and the arrival of the Rev. Nate Darville on August 3.

Pastor Bergland will serve as our celebrant and pastor from **June 3–August 2**. Arne and Susie have deep ties to Missoula, and we are grateful to have them with us for these summer months.

Arne brings many years of pastoral experience in Montana and beyond, including service in Glendive, Missoula, Mason City (IA), Spanaway (WA), and Helena, as well as at California Lutheran University. Since moving to Minneapolis in retirement, he has continued to serve congregations in interim roles. Arne and Susie are excited to return to Missoula for the summer — and Arne is a devoted Griz fan.

Please join us in welcoming the Berglands at the **10:15 a.m. service** and at our **Summer Picnic** following worship.

### **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.

### **INVITATION TO NEWCOMERS – IT'S A PICNIC TO MEET PEOPLE AT HOLY SPIRIT**

In fact, it is a picnic. If you're new to Holy Spirit, come to a special "meet, greet and eat" at the parish picnic, set for Sunday, June 7.

**We're gathering at 12:30 p.m. at the Meadowlark Shelter at Fort Missoula (the picnic shelter closest to Community Hospital on South Avenue).** Look for the heaps of fried chicken and lots of Holy Spirit folks. We hope you'll join in with other newcomers to say hello, with hosts including Warren Gartner and Molly Bowler. This easy-going picnic is a great place to meet up with the Holy Spirit community.

Here's what to bring: last names **A-M = sides and salads; N-Z = dessert**. See you there!

### **CHICKEN AT THE PICNIC TODAY!**

Well, for sure on Sunday, June 7 at the Meadowlark Shelter at Fort Missoula! The Meadowlark Shelter is nearest to the Community Medical Center – no need to drive to the roundabout on South Avenue. Make your left turn off South right beyond the medical complex. This year's Holy Spirit summer church picnic promises delicious fried chicken for everyone, delightful accordion music, and delicious potluck extras for everyone. Be there by 12:30 – with a salad or side dish if your last name starts with A-M; a dessert if your last name starts with N-Z.

Plates, eating utensils, soft drinks, water, and great comradery await you all. Bring a lawn chair if you'd like, serving utensils for your potluck items, any lawn games folks might enjoy, and your summer stories to share. See you all today!

**Since we'll be heading straight to the parish picnic, we won't hold a coffee hour after today's service.**

### **SUMMER WORSHIP SCHEDULE**

Through September 6 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. The summer presents a wonderful opportunity to worship all together and get to know other members of our church family.

### **SUMMER OFFICE HOURS**

Through September 4, the church office will be closed on Fridays. Our Summer Office Hours will be 8 a.m. to 12 noon and 1 p.m. to 4 p.m., Monday through Thursday.

## **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.:

**June 8, 15 & 29**

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

## **JOIN US FOR THE MISSOULA PRIDE PARADE ON JUNE 20**

Mark your calendars for Saturday June 20th for the Missoula Pride Parade. The parade starts at noon from the corner of 3rd Street and Higgins and ends at Higgins and Main Street. We begin gathering at 11:30 from a place to be determined. Vehicles need to be in place at 10:00 AM. More information will follow as we are notified.

If you want to participate and are unable to walk the route and want to have a ride please contact **Holly Swartz** at **406-542-1978**.

## **CAMAS BLOOM AT LOLO PASS — JUNE 20**

If the blooms cooperate, we will gather in the church parking lot at **10:30 a.m. on Saturday, June 20**, and carpool to the Lolo Pass Visitor Center. There we'll watch a short video about the Nez Perce use of the Camas plant before enjoying a picnic lunch in the shelter next to the Visitor Center. *(Please bring a sack lunch.)*

After lunch, we'll drive out to Packer Meadow to see the Camas flowers in bloom. Those who wish may also take a short walk to an overlook that features the site of a Lewis and Clark campsite. We plan to return to Missoula before dinner.

If you have questions, please contact **Warren Gartner** at 317-872-2431 or [kwgartner@sbcglobal.net](mailto:kwgartner@sbcglobal.net).

## **JOIN US FOR THE ARLEE JULY 4TH POWWOW**

As part of our ongoing work in the **Social Concerns Committee** to build relationships with our CSKT neighbors, a group from Holy Spirit will be traveling to the **Arlee July 4th Powwow**. This is a wonderful opportunity to learn, listen, and experience Native culture together.

We will meet in the church parking lot at **10:00 a.m. on Saturday, July 4**, and carpool to Arlee. This timing will get us to the powwow grounds in plenty of time for the **1:00 p.m. Grand Entry**. We'll stay as long as the group wishes, with plans to return to Missoula in time for dinner and evening festivities.

If you would like to participate, please contact **Warren Gartner** at 317-872-2431 or [kwgartner@sbcglobal.net](mailto:kwgartner@sbcglobal.net).

All are welcome.

## **SAVE THE DATE FOR PADDLEHEAD BASEBALL! —SATURDAY JULY 11<sup>TH</sup> 7:00 PM**

Mark your calendars for an evening of Holy Spirit fellowship and PaddleHead baseball. Ticket sales coming soon! – Wholly Fun Committee

## **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.

## HOLY SPIRIT VESTRY

The Rev. Arne Bergland, Pastor  
Molly Bowler, Senior Warden  
Charlie Swannack, Junior Warden  
Leslie McShane, Clerk of Vestry  
James Wiley, Treasurer

Vestry Members, listed with the year their terms expire:

| 2026             | 2027             | 2028                  |
|------------------|------------------|-----------------------|
| Molly Bowler     | Julie Benson     | Patti Beckley         |
| Lance Collister  | Keith Kuhn       | Anne Geiger           |
| Glenn Hladek     | Beverley Sherman | Mary Beth Jourdonnais |
| Charlie Swannack | Jim Taylor       | Leslie McShane        |

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*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 (Sanctus)*. Setting: American folk melody; arr. Marcia Pruner; harm. Annabel Morris Buchanan (1899-1983). Copyright © 1985 Church Pension Fund. Reprinted under ONE LICENSE #A-735459.

*The God of Abraham praise.* Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt. Public domain. *O for a thousand tongues to sing.* Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872). Public domain. *Cantilena*, Rachel Laurin. © 2008 The Leupold Foundation. Streamed under ONE LICENSE #A-735459. *Come, thou fount of every blessing.* Words: Robert Robinson (1735-1790), alt. Music: *Nettleton*, melody from *A Repository of Sacred Music, Part II*, 1813. Public domain. 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.