



The Holy Eucharist

The Sixteenth Sunday after Pentecost

September 13, 2026 • 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.

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

Pieces for a musical clock

F. J. Haydn

WELCOME

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 • #410

Praise, my soul, the King of Heaven

Sung by all

Lauda anima

Praise, my soul, the King of heaven;
to his feet thy tribute bring;
ransomed, healed, restored, forgiven,
evermore his praises sing:
Alleluia, alleluia!
Praise the everlasting King.

Praise him for his grace and favor
to his people in distress;
praise him still the same as ever,
slow to chide, and swift to bless:
Alleluia, alleluia!
Glorious in this faithfulness.

Father-like he tends and spares us;
well our feeble frame he knows;
in his hand he gently bears us,

rescues us from all our foes.
Alleluia, alleluia!
Widely yet his mercy flows.

Angels, help us to adore him;
ye behold him face to face;
sun and moon, bow down before him,
dwellers all in time and space.
Alleluia, alleluia!
Praise with us the God of grace.

Henry Francis Lyte (1793-1847) These words are in the public domain.

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 • S 278

Glory to God (Canticle 20)

Sung by all.

William Mathias

The following is sung, all standing as able

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa-ther, we wor-ship you, we give you thanks, we

praise you for your glo - ry. 3. Lord Je - sus Christ,

on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

take a - way the sin of the world: have mer - cy on us;

5. you are seat - ed at the right hand of the Fa - ther: re -

ceive our prayer. 6. For

you a - lone are the Ho - ly One, you a - lone are the Lord,

7. you a - lone are the Most High, Je - sus Christ, with the

Ho - ly Spi - rit, in the glo - ry of

God the Fa - ther. A - men.

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, because without you we are not able to please you mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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

Genesis 50:15-21

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 Genesis.

¹⁵Realizing that their father was dead, Joseph’s brothers said, “What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?” ¹⁶So they approached Joseph, saying, “Your father gave this instruction before he died, ¹⁷‘Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.’ Now therefore please forgive the crime of the servants of the God of your father.” Joseph wept when they spoke to him. ¹⁸Then his brothers also wept, fell down before him, and said, “We are here as your slaves.” ¹⁹But Joseph said to them, “Do not be afraid! Am I in the place of God? ²⁰Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. ²¹So have no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly to them.

Reader The Word of the Lord.

People **Thanks be to God.**

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

THE RESPONSE • #411 (verses 1-3)

Based on Psalm 103:1-5

O bless the Lord, my soul!

Sung by all.

St. Thomas (Williams)

THE RESPONSE HYMN MAY BE FOUND ON THE NEXT PAGE.

1 O bless the Lord, my soul! His grace to thee pro - claim!
 2 O bless the Lord, my soul! His mer - cies bear in mind!
 3 He will not al - ways chide; he will with pa - tience wait;
 4 He par - dons all thy sins, pro - longs thy fee - ble breath;
 5 He clothes thee with his love, up - holds thee with his truth;

1 And all that is with - in me join to bless his ho - ly Name!
 2 For - get not all his ben - e - fits! The Lord to thee is kind.
 3 his wrath is ev - er slow to rise and rea - dy to a - bate.
 4 he heal - eth thine in - fir - mi - ties and ran - soms thee from death.
 5 and like the ea - gle he re - news the vi - gor of thy youth.

6 Then bless his holy Name,
 whose grace hath made thee whole,
 whose loving-kindness crowns thy days:
 O bless the Lord, my soul!

THE SECOND LESSON

Romans 14:1-12

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.

¹Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. ²Some believe in eating anything, while the weak eat only vegetables. ³Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. ⁴Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

⁵Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. ⁶Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

⁷We do not live to ourselves, and we do not die to ourselves. ⁸If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. ⁹For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

¹⁰Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. ¹¹For it is written,
 “As I live, says the Lord, every knee shall bow to me,
 and every tongue shall give praise to God.”
¹²So then, each of us will be accountable to God.

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

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

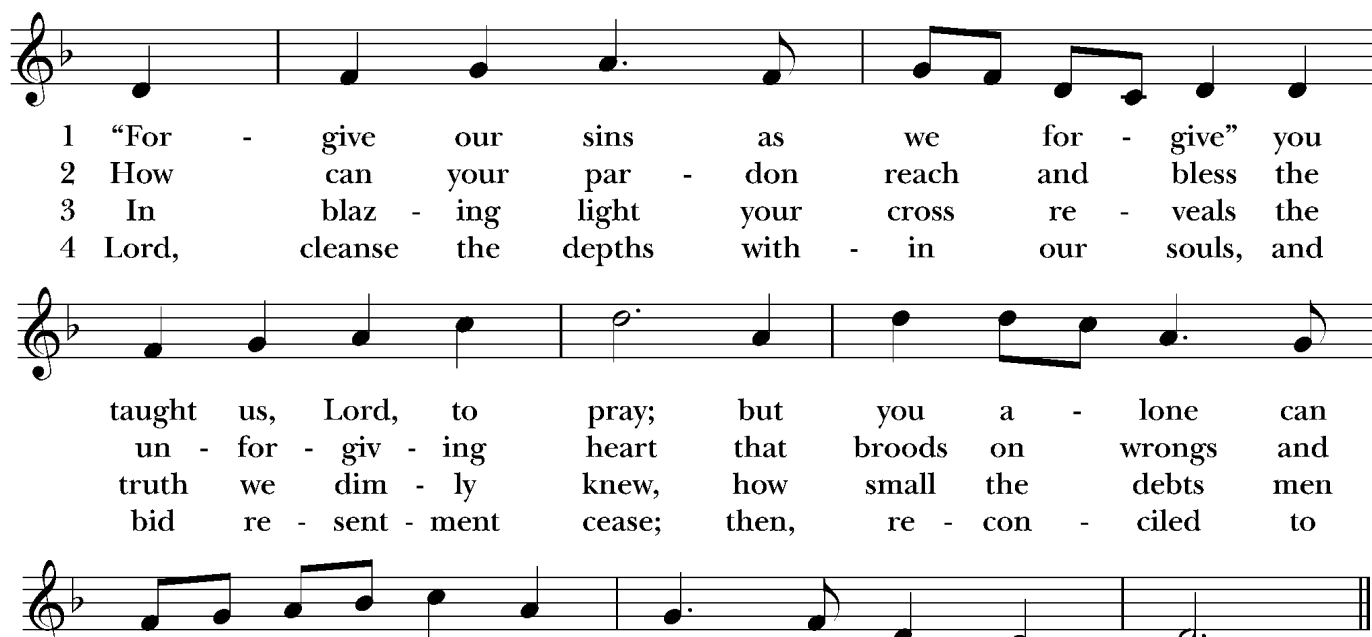
THE SEQUENCE HYMN • #674

“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.”



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.

Please remain standing as able.

THE HOLY GOSPEL

Matthew 18:21-35

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.

People The Holy Gospel of our Savior Jesus Christ according to Matthew.
 Glory to you, Lord Christ.

²¹Peter came and said to [Jesus], “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” ²²Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

²³“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. ²⁴When he began the reckoning, one who owed him ten thousand talents was brought to him; ²⁵and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. ²⁶So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ ²⁷And out of pity for him, the lord of that slave released him and forgave him the debt. ²⁸But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ ²⁹Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ ³⁰But he refused; then he went and threw him into prison until he would pay the debt. ³¹When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. ³²Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. ³³Should you not have had mercy on your fellow slave, as I had mercy on you?’ ³⁴And in anger his lord handed him over to be tortured until he would pay his entire debt. ³⁵So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

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. Nate Darville

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

The People stand as able.

THE NICENE CREED

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 on behalf of others: for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith — especially those who are in need or who suffer — and for the departed. In prayer we remember that we belong to a larger fellowship, the Church, the Body of Christ.

The people stand, sit, or kneel as they are able.

Intercessor Our Lord Jesus has promised that when we gather in his name, he is here among us. Let us pray saying "We are gathered in your name; *accept our prayer.*"

O God, you take pleasure in your people: May your Church be a community of truth and humility. Help us to love each other--especially when love is a challenge.

Silence

We are gathered in your name:

Accept our prayer.

O God, you adorn your people in need with compassion: be with the hungry and the oppressed. Comfort the grieving. Give peace to all whose lives have been upset by natural disaster and war. Heal those who are sick in body, mind, or spirit.

We pray especially for those named in our leaflet today, and for any others on your heart. Please take your leaflet home so you may continue to hold these neighbors in prayer throughout the week.

Silence

Joan Chaussee	Marleigh Flanigan	Dan
Geoffrey Harp	Bob Simons	Sullivan
Nancy Callen	Robert and Christine Hadlow	Graham
Kathy Adams	Christina Errebo	Barb
Paula and family	Ann Rennie	Lynne
Michael Ayers and family	Diana Plyley	Paula
Family and friends of the Ruybalid family	Tom Campbell	Sam
Peter and Malcolm Smith	Donna Brummett	Wanda
Linda Peavey	Peggy Deeds	Greg

Nancy Guthrie
Madeleine Johnson
Stanley Underwood
Nancy and the Benson family
For the Ruybalid family in the midst of a life transition
For the staff and patients of Al-Ahli Hospital in Gaza City

Moe
Janel
Ellen G.

Peg
Quinn
Joshua
Brian
Sarah
Bob

We are gathered in your name:

Accept our prayer.

O God, you have cause crops to grow in the fields so that we might celebrate this eucharistic feast today. Bless the land to grow so that all people may celebrate its harvest.

The congregation is invited to add their thanksgivings, followed by silence.

We are gathered in your name:

Accept our prayer.

O God, your law is summarized, "Love your neighbor as yourself." Help us to love our neighbors so that we might do no wrong to anyone.

Silence

We are gathered in your name:

Accept our prayer.

O God, care for the dead as they await the great day of resurrection. May all who have died rest in your peace. We pray especially this morning for John Talbot, Florence and Don Anderson and Rosalie and John Talbot.

Silence

We are gathered in your name:

Accept our prayer.

The Priest stands and says

O God, the strength of all those who put their trust in you, mercifully accept our prayers and, grant us the help of your grace, that in the keeping of your commandment to love we may please you both in will and deed; through Jesus Christ our Lord. ***Amen.***

THE CONFESSION OF SIN

The Deacon or Presider says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.**

**We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Priest stands and says

Almighty God have mercy on you, forgive you all your sins through 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

Followers of the Lamb

Clarissa Jacobs, arr. Kevin Siegfried

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

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

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

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

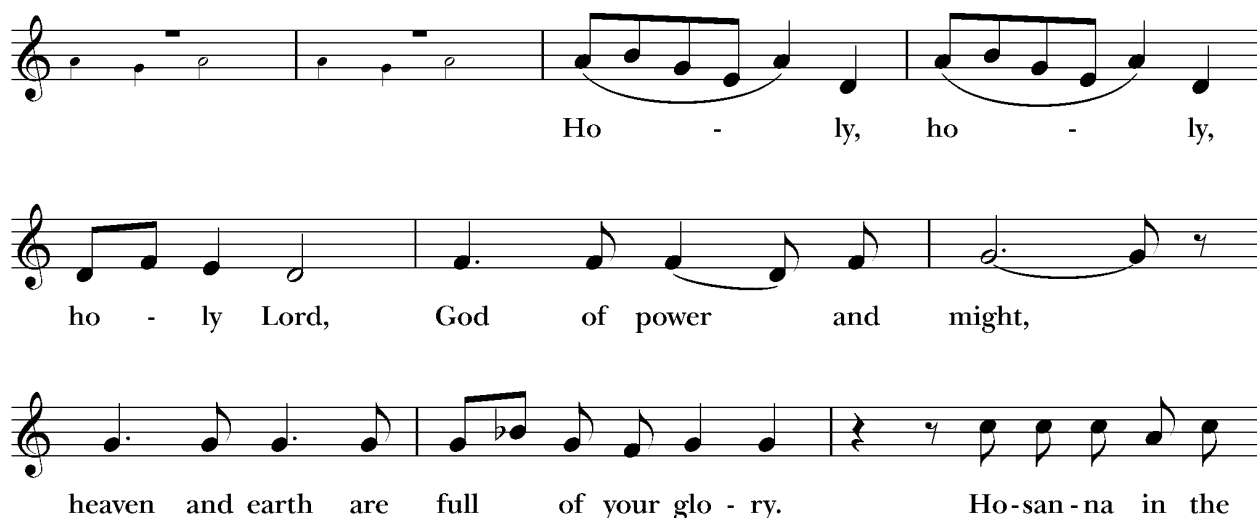
SANCTUS • S 128

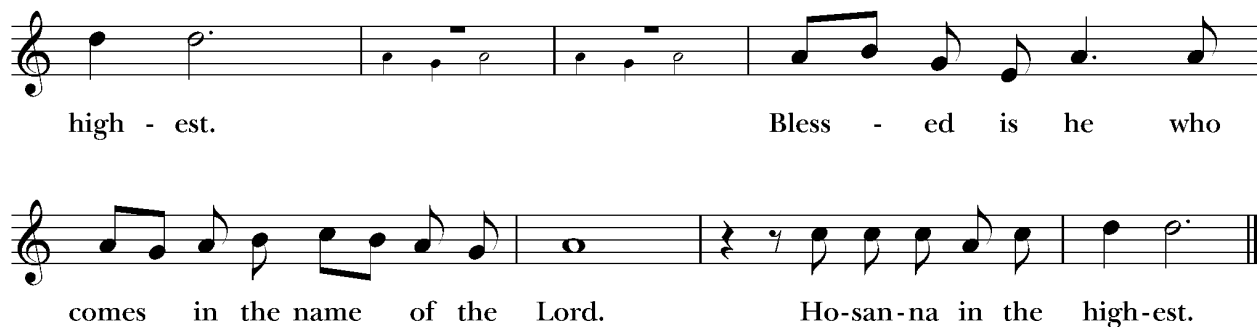
Holy, holy, holy Lord

Sung by all.

William Mathias

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





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

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

Presider and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Presider continues

And 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.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____ and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **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.

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.

MUSIC AT COMMUNION

A Hymn of Promise

Sung by all.

Natalie Sleeth

1 In the bulb there is a flow - er; in the seed, an ap - ple
2 There's a song in ev - 'ry si - lence, seek - ing word and mel - o -
3 In our end is our be - gin - ning; in our time, in - fin - i -
tree; in co - coons, a hid - den prom - ise: but - ter -
dy; there's a dawn in ev - 'ry dark - ness, bring - ing
ty; in our doubt there is be - liev - ing; in our
flies will soon be free! In the cold and snow of
hope to you and me. From the past will come the
life, e - ter - ni - ty; in our death, a res - ur -
win - ter there's a spring that waits to be,
fu - ture, what it holds, a mys - ter - y, un - re -
rec - tion; at the last, a vic - to - ry,
vealed un - til its sea - son, some - thing God a - lone can see.

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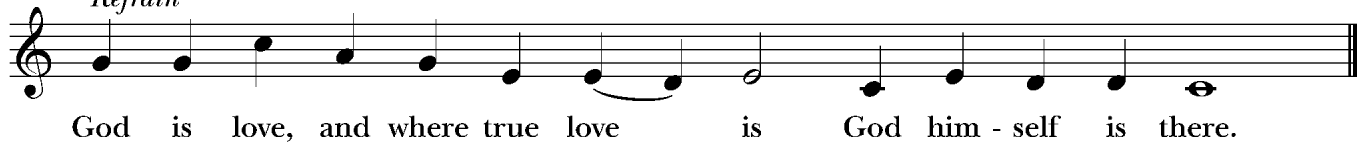
COMMUNION HYMN • #577

God is love, and where true love is

Sung by all

Ubi caritas (Murray)

THE COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.

Refrain

1 Here in Christ we gath - er, love of Christ our call - ing.
2 When we Chris - tians gath - er, mem - bers of one Bo - dy,
3 Grant us love's ful - fill - ment, joy with all the bless - ed,

Christ, our love, is with us, glad - ness be his greet - ing.
let there be in us no dis - cord but one spi - rit.
when we see your face, O Sa - vior, in its glo - ry.

Let us fear and love him, ho - ly God e - ter - nal.
Ban - ished now be an - ger, strife and ev - ery quar - rel.
Shine on us, O pur - est Light of all cre - a - tion,

Repeat Refrain

Lov - ing him, let each love Christ in one an - oth - er.
Christ, our God, be al - ways pres - ent here a - mong us.
be our bliss while end - less a - ges sing your prais - es.

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 POST-COMMUNION HYMN • #690

Guide me, O thou great Jehovah

Sung by all

Cwm Rhondda

THE POST-COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.

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

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

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



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



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

THE DISMISSAL

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

Let us go in peace to love and serve the Lord.

People **Thanks be to God.**

POSTLUDE

Praise to the Lord, the Almighty

Craig Phillips



THE FLOWERS ON THE ALTAR are given to the glory of God and loving memory of her husband John and her parents Florence and Don Anderson and John's parents, Rosalie and John Talbot, by Sue Talbot.

Participants in the Service

Presider and Preacher	<i>The Rev. Nathaniel Darville, Rector</i>
Deacon	<i>The Rev. Dorcie Dvarishkis</i>
Director of Music	<i>Dr. Nancy Cooper</i>
Crucifer	<i>Patrick King</i>
Lectors/Lay Eucharistic Ministers	<i>Torian Donohoe, Scott Jourdonnais</i>
Intercessor	<i>Bruce Bowler</i>
Ushers	<i>Ed and Laura Taylor</i>
Altar Guild	<i>Anne Cohen, Tracey Gage</i>
Coffee Hour Hosts	<i>Wholly Fun Committee</i>
Counters	<i>Patti Beckley, Anne Geiger</i>
Videographer	<i>PJ Willett</i>

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.

GODLY PLAY IN SEPTEMBER

September will encourage us to watch for God at work through Bible stories and our own stories. Please join us for our Godly Play times together! For more information about Godly Play and to explore volunteering opportunities, please contact Deacon Dorcie through the church office. You can sign your child up for Godly Play at today's ministry fair!

JOIN US FOR KICKOFF SUNDAY ON SEPTEMBER 13!

The Wholly Fun Committee is thrilled to invite you to our **Kickoff Sunday** celebration on September 13 — a wonderful opportunity for our Church Family to come together and begin the new program year with faith, hope, grace, and fun.

Kickoff Sunday Highlights

- **Two Inspiring Services** Join us at **8 a.m.** for peaceful, contemplative worship, or at **10:15 a.m.** for uplifting worship featuring the return of our beloved Holy Spirit Choir.

- **Special Coffee Hour** After the 8 a.m. service, enjoy a special Coffee Hour — a lovely chance to connect with our 8 a.m. community.

- **Ministry Fair — Now in the Parish Hall**

Following the 10:15 a.m. service, the Ministry Fair will be held **indoors in the Parish Hall** due to the uncertain weather forecast. You can look forward to treats, conversation, and the chance to celebrate and learn about all that we do at Holy Spirit Parish.

Even with the skies looking unpredictable, the spirit of Kickoff Sunday remains bright. Come see old friends, welcome new ones, plan things to do, and meet our just-arrived rector, **Father Nate Darville**.

ENVELOPE STUFFING FOR THE MISSOULA FOOD BANK

September 15 • Parish Hall • 4 p.m.-- 6 p.m.

We are excited to host another Foodbank Envelope Stuffing event. Join us for a simple, hands-on way to support the Missoula Food Bank's vital mission. By folding, stuffing, and sealing fundraising envelopes, we help stretch their resources—and ensure more neighbors are fed with dignity. This joyful volunteer opportunity is easy, social, and deeply impactful. Your time helps turn paper into possibility.

Drop in anytime between 4 and 6 p.m. on Tuesday, September 15. Bring a friend, share a laugh, and be part of something meaningful. To sign up, add your name to the sheet in the Parish Hall.

If you can't make it on the 15th, there will be **another envelope-stuffing opportunity on Tuesday, September 22**, also from 4–6 p.m. in the Parish Hall.

HOLY SPIRIT CRAFT GROUP

Tuesdays at 10 a.m. • Upstairs in Parish Hall (across from the Choir Room) September 8 – November 3, 2026

Our Holy Spirit Craft Group is gathering again for a fun fall season of creating items for the Holiday Market. Join us on Tuesday mornings to make simple yet classy crafts — ornaments, wood decorations, ModPodge plates, and more.

All are welcome, whether you're a seasoned crafter or just curious. Come enjoy good company, creative projects, and a relaxed space to make something beautiful together.

WHAT ARE YOU THANKFUL FOR?

On Sunday, September 20, we invite you to bring your gratitude to life during our Fall Ingathering for the United Thank Offering (UTO). Special envelopes will be available in the pews, and your Blue Boxes can be placed in the basket at the back of the church. You may also contribute through our giving platform Pushpay, either on our church website or on the church app. Just choose "United Thank Offering" from the dropdown menu of funds.

Every coin, every bill, every prayer of thanks helps support vital ministries across The Episcopal Church. Our collective offering will be shared at the Diocesan Convention in Bozeman, September 25-27—joining with gifts from congregations across Montana. Let your thankfulness ripple outward.

PLEASE JOIN US FOR THE NEXT COMMUNITY CONCERNS MOVIE NIGHT!

Wednesday, September 30 • 6:30 p.m. – 8 p.m. • Parish Hall

Why do we vaccinate?

What is a social contract and what does it have to do with vaccination? Quite a lot, it turns out, according to a recent documentary to be shown at our September 30 Community Concerns evening in the Holy Spirit Parish Hall.

Shot in the Arm, produced by Academy Award nominee Scott Hamilton Kennedy, takes a close look at vaccine hesitancy historically and in the wake of the Covid-19 pandemic that killed more than 15 million people worldwide, yet prompted the rapid development of vaccines that saved just as many.

The social contract to give up some individual freedom in exchange for mutual protection was frayed mightily during the pandemic and today is again under challenge regarding measles vaccinations and other long-accepted childhood vaccines.

Join us as we explore this timely topic, beginning at 6:30 p.m. on Wednesday, September 30. Beverages and snacks will be available. All are welcome, and you're invited to stay for conversation afterward.

GETTING TO KNOW FATHER NATE

Next Session: Sunday, October 11 at 4 p.m. — Guild Room

Thank you for your wonderful response to our "Getting to Know Father Nate" gatherings. All sessions through **October 11** have been filled, and we are grateful for the enthusiasm and support. To accommodate continued interest, we have **added one additional session**, and we hope you'll join us:

• Sunday, October 25 at 4 p.m.

Sign-up sheets for this final session are available at the back of the church, or you may call the church office at **406-542-2167** to reserve a spot.

As we begin this new season with the Rev. Nate Darville, the Vestry is offering these relaxed, small-group conversations (12–15 people) to help us get to know him and to share the heart of our parish. These gatherings are meant to be warm, welcoming spaces where conversation can be easy and personal.

We look forward to sharing this final session together as we welcome Father Nate and continue to grow as a community.

JOIN US FOR A SUNDAY CHICKEN DINNER AT BONNER PARK ON SEPTEMBER 20

Meet at the Bonner Park pavilion (1600 Ronald Avenue) • Sunday September 20 • Following the 10:15 service

This year's Holy Spirit church picnic promises chicken (fried or lemon pepper roasted), great camaraderie, delightful accordion music, and delicious potluck dishes for everyone. Be there by 12 p.m. with a salad and/or side dish if your last name starts with A–M or a dessert if your last name starts with N–Z.

In addition to the chicken, plates, eating utensils, cold water, and an assortment of canned beverages (no plastic bottles) will be provided. Bring a chair if you like, serving utensils for your potluck dish, any lawn games folks might enjoy, and your summer stories to share.

Because of the picnic, we will not have a coffee hour following the 10:15 a.m. service that Sunday.

CREATION CARE MINISTRY GATHERING — TUESDAY, SEPT. 22

Join us in the Guild Room on Tuesday evening, September 22, at 6:30 p.m. as we look ahead to the coming year in Creation Care. We'll briefly review last year's projects and then brainstorm new sustainability efforts, field trips, education programs, partnerships, book studies, and more. Your ideas will help us prioritize our work for the school year. We would love to have your input.

Warren & Sara

MISSOULA FOOD BANK MINISTRY – SEPTEMBER FOCUS

Back-to-School Lunch-Box Items

As students return to school, we're collecting **individually packaged, lunch-box friendly items** to support families in our community.

Suggested donations include: Peanut butter & jelly • Granola/protein bars • Trail mix • Nuts & seeds • Small Jell-O or pudding cups • Fruit cups or applesauce • Chips or pretzel bags • Popcorn • Crackers or rice cakes • Jerky/meat sticks • Tuna or chicken pouches • Peanut- or sunflower-butter packets • Other individually packaged snacks.

Low-sugar/sugar-free, gluten-free, nut-free, dairy-free, and higher-protein options are especially appreciated.

DELIGHTS & TREASURES FOR HOLIDAY MAGIC

Get ready for big fun and bright spirits — the **2026 HOLIDAY MARKET RAFFLE** is on its way, and we're gathering an irresistible assortment of goodies to make it sparkle. We're hoping for gourmet chocolates, specialty oils and vinegars, children's games, toys, books, gift certificates, and wine to keep the cheer flowing.

And for the **2026 HOLIDAY MARKET SILENT AUCTION**, we welcome your most unique and wonderful offerings — fine art, quilts, antique jewelry, a weekend getaway, a special dinner, or that one-of-a-kind item you know someone will absolutely love. (Puppies and kittens, though adorable, must stay home.)

Please bring donations by **October 1** and place them in the Holiday Market decorative box in the parish hall. Questions or brilliant ideas? Call or text **Karen Orzech at 406-880-1998**.

Thank you for sharing your generosity and joy with our community.

HOLY SPIRIT VESTRY
The Rev. Nathaniel Darville, Rector
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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Glory to God, S 278, Setting: William Mathias (b. 1934). By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *Praise God, from whom all blessings flow*. Words: St. 3, Thomas Ken (1637-1711). Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm after Louis Bourgeois (1510?-1561?). Public domain. *Holy, holy, holy Lord, S 128*, Setting: William Mathias (b. 1934). By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459.

Praise, my soul, the King of heaven. Words: Henry Francis Lyte (1793-1847), alt. Music: *Lauda anima*, John Goss (1800-1880). Descant: Craig Sellar Lang (1891-1971). Music: Descant by permission of Novello and Company Limited. Reprinted under ONE LICENSE #A-735459. *O bless the Lord, my soul!* Words: James Montgomery (1771-1854); para. of Psalm 103:1-5. Music: *St. Thomas (Williams)*, melody Aaron Williams (1731-1776); harm. Lowell Mason (1792-1872). Reprinted under ONE LICENSE #A-735459. *"Forgive our sins as we forgive"*. Words: Rosamond E. Herklots (b. 1905). Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1920. Words: By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *Hymn of Promise*. Contributors: Natalie Sleeth. Words: © 1986 Hope Publishing Company. Tune: © 1986 Hope Publishing Company. Reprinted under ONE LICENSE #A-735459. *Here in Christ we gather*. Words: Latin; tr. James Quinn (b. 1919), alt. Music: *Ubi caritas (Murray)*, A. Gregory Murray (b. 1905). Words: © 1969, James Quinn, SJ, printed by permission of Geoffrey Chapman, a division of Cassel Ltd. Music: By permission of A. Gregory Murray. Reprinted under ONE LICENSE #A-735459. *Guide me, O thou great Jehovah*, Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932). Public domain. 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.