

ST. MICHAEL & ALL ANGELS

11:00 AM HOLY EUCHARIST



Sarah and Isaac, Stained glass, Leienkaul, Germany

THE SECOND SUNDAY IN LENT
FEBRUARY 25, 2024

WELCOME TO ST. MICHAEL'S

We manifest joy through vibrant worship, beautiful music, and the active participation and nurturing of our children and youth.

We embrace resilience by learning each other's stories, proclaiming the Good News of God's unconditional love, and strengthening our capacity to hope.

We seek justice by advocating for political change, continuing our work as an Immigrant Welcoming Congregation, and striving to understand our role in social, economic, and racial inequality.

We live in love through our Baptismal Promises to welcome and respect the dignity of every human being, care for God's creation, and engage in the ministry of Jesus to bring light, healing, and grace to our world.

We are rooted as an Episcopal Church, honoring our traditions from the creative perspective of our community, learning how to engage the bilingual and multicultural makeup of our congregation, and seeking silence and stillness to glean insight from the Holy Spirit among us.

Episcopal worship gathers the hearts and prayers of everyone present and involves call and response between the leader and the assembly. You'll find the responses of the community here, in bold type, marked "People."

Children are welcome here, voices and wiggles and all! The very young (infants to five years) are invited to play in our childcare room on the lower level, though some children prefer to remain in worship with their families. Early in the service, school-age children (generally, grades K-5) will be invited downstairs for their Liturgy of the Word, and they return to the gathered community before communion. Coloring and reading books for children are located at the back of the church.

We'd love to know more about you. Please sign the guest book by the door or fill out a pew card, and we'll be in touch with you for further conversation. You may also email us using the addresses listed below.

Thank you for coming together!

St. Michael & All Angels, located in Multnomah County, rests on the traditional homelands of the Multnomah, Kathlamet, Clackamas, Molalla, Tumwater, Watalala bands of the Chinook, the Tualatin Kalapuya, and many other indigenous nations of the Columbia River. We acknowledge the ancestors of this place and understand that we are here because of the sacrifices forced upon them. By recognizing these communities, we honor their legacy, their lives, and their descendants.

St Michael & All Angels Episcopal Church acknowledges the gifts of sacred music written by African Americans, indigenous peoples and all people of color. This music enriches our liturgies, and we are grateful for these musicians. Music of oppressed cultures has been appropriated by the dominant culture without an appreciation of the pain and suffering experienced by its creators. We repent and commit to the work of racial justice and ending racism.

Cover: Sarah and Isaac, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56511> [retrieved February 20, 2024]. Original source: https://commons.wikimedia.org/wiki/File:María_Martental_Wallfahrtskirche110106_with_perspective_correction.JPG - GFriehalter.

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For a web page with today's bulletin scan the image on the right. The bulletin can also be downloaded to your device. You can also use this link: <https://bit.ly/3O13z36>



THE COMMUNITY GATHERS FOR WORSHIP

PRELUDE

Jesus, keep me near the cross

setting by D.L. White (1930-2010)

A WORD OF WELCOME

A PRAYER FOR BIRTHDAYS AND MILESTONES

O God, our times are in your hand: Look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord. Amen.

HYMN

all stand

Steal away to Jesus

Steal a - way, steal a - way, steal a - way to Je - sus!

Steal a - way, steal a - way home, I ain't got long to stay here! **Fine**

1. My Lord— calls me, He calls me by the thun - der;
2. Green trees are bend - ing, Poor sin - ner stands a - trem - bling;
3. Tomb stones are burst - ing, Poor sin - ner stands a - trem - bling;
4. My Lord— calls me, He calls me by the light - ning,

Continued on next page

The trumpet sounds within my soul, I ain't got long to stay here. *D.C.*

A musical score for a song. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has two flats (B-flat and E-flat). The time signature is 4/4. The lyrics are written below the notes. The piece ends with a double bar line and the initials 'D.C.'.

Words: Traditional; Music: Negro Spiritual; arr. Edward C. Deas

A PENITENTIAL ORDER

remain standing

Presider Create in us a clean heart, O God.

People **And renew a right spirit within us.**

Presider Let us confess our sins against God and our neighbor.

Merciful God, you have made this world and us in your image: through Jesus and the prophets you have called us to your generosity, by the power of the Spirit you reform us in your ways.

With your help we strive to resist the evil powers of this world which corrupt and destroy your creation, and yet we are still complicit in the misuse and wasting of what we have.

People **Forgive us as we forgive each other.**

Presider With your help we strive to respect the dignity of every human being, to seek and serve Christ in all persons, loving you and our neighbor as ourselves, and yet we still fail, causing others to suffer.

People **Forgive us as we forgive each other.**

Presider With your help we strive to share the good news of your presence with us, in words and in action, and yet we often keep your grace to ourselves.

People **Forgive us as we forgive each other.**

The Presider says

By the power of the infinite mercy revealed to us in Jesus Christ all your sins are forgiven, and by the power of God's Holy Spirit you are strengthened to be God's people of mercy in the world.

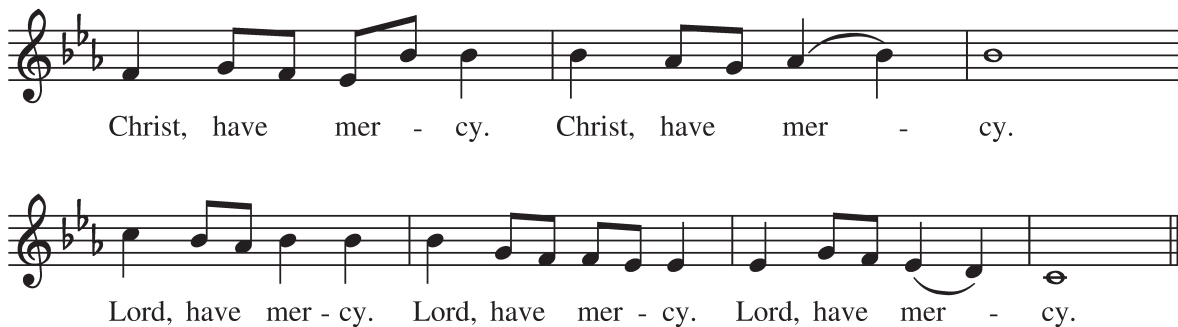
People **Amen.**

KYRIE

Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy. Christ, have mer - cy.

A musical score for a Kyrie. It consists of two staves in treble clef. The key signature has two flats (B-flat and E-flat) and the time signature is 4/4. The lyrics are written below the notes.



Setting: Jane Emery © 2004 Jane Emery.
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COLLECT OF THE DAY

Presider God be with you.

People **And also with you.**

Presider Let us pray together.

Evangelical Lutheran Worship

People **Servant God, grant us opportunity and give us willingness to serve you day by day; that what we do and how we bear each other's burdens, may be our sacrifice to you. This we ask through Jesus Christ our Saviour. Amen.**

*School-age children are invited to the Children's Liturgy of the Word
to hear stories about the Good News of God's love.
Children return to their families at the Peace.*

THE WORD OF GOD

Please be seated

THE READING **Romans 4:13-25 (CEB)**

A reading from Paul's letter to the Romans.

The promise to Abraham and to his descendants, that he would inherit the world, didn't come through the Law but through the righteousness that comes from faith. If they inherit because of the Law, then faith has no effect and the promise has been canceled. The Law brings about wrath. But when there isn't any law, there isn't any violation of the law. That's why the inheritance comes through faith, so that it will be on the basis of God's grace. In that way, the promise is secure for all of Abraham's descendants, not just for those who are related by Law but also for those who are related by the faith of Abraham, who is the father of all of us. As it is written: "I have appointed you to be the father of many nations." So Abraham is our father in the eyes of God in whom he had faith, the God who gives life to the dead and calls things that don't exist into existence. When it was beyond hope, he had faith in the hope that he would become the father of many nations, in keeping with the promise God spoke to him: "That's how many descendants you will have." Without losing faith, Abraham, who was nearly 100 years old, took into account his own body, which was as good as dead, and Sarah's womb, which was dead. He didn't hesitate with a lack of faith in God's promise, but he grew strong in faith and gave glory to God. He was fully convinced that God was able to do what he promised. Therefore, it was credited to him as righteousness.

But the scripture that says “it was credited to him: wasn’t written only for Abraham’s sake. It was written also for our sake, because it is going to be credited to us too. It will be credited to those of us who have faith in the one who raised Jesus our Lord from the dead. He was handed over because of our mistakes, and he was raised to meet the requirements of righteousness for us.

The reader concludes Hear what the Spirit is saying to God’s people.

People **Thanks be to God.**

PSALM 22:22-30

please stand

Plainsong Tone II.1

The choir or cantor will sing the first verse. All join in the following verses.



- 22 *Praise the LORD*, you that are / **God-fearing**; *
stand in awe of the LORD, O offspring of Israel; all you of Jacob’s line, / **give glory**.
- 23 For the LORD does not despise nor abhor the poor in their poverty;
neither is the LORD’s face hidden / **from them**; *
but when they cry out, / **the LORD hears them**.
- 24 My praise is of God in the great as-/-sembly; *
I will perform my vows in the presence of those who wor-/-ship the LORD.
- 25 The poor shall eat and be satisfied, and those who seek the LORD shall / **give praise**: *
“May your heart live / **for ever!**”
- 26 All the ends of the earth shall remember and / **turn to God**, *
and all the families of the nations shall bow / **before the LORD**.
- 27 For sovereignty belongs to the / **LORD**; *
God rules over / **the nations**.
- 28 To the LORD alone all who sleep in the earth bow down in / **worship**; *
all who go down to the dust fall / **before the LORD**.
- 29 My soul shall live for God; my descendants shall / **serve the LORD**; *
they shall be known as the LORD’s / **for ever**.
- 30 They shall come and make known to a people / **yet unborn** *
the saving deeds / **that God has done**.

THE GOSPEL **Mark 8:31-38 (CEB)**

All remain standing

The Deacon or Priest says

The Holy Gospel of our Savior Jesus Christ, according to Mark.

People **Glory to you Lord Christ.**

Then Jesus began to teach his disciples: “The Human One must suffer many things and be rejected by the elders, chief priests, and the legal experts, and be killed, and then, after three days, rise from the dead.” He said this plainly. But Peter took hold of Jesus and, scolding him, began to correct him. Jesus turned and looked at his disciples, then sternly corrected Peter: “Get behind me, Satan. You are not thinking God’s thoughts but human thoughts.”

After calling the crowd together with his disciples, Jesus said to them, “All who want to come after me must say no to themselves, take up their cross, and follow me. All who want to save their lives will lose them. But all who lose their lives because of me and because of the good news will save them. Why would people gain the whole world but lose their lives? What will people give in exchange for their lives? Whoever is ashamed of me and my words in this unfaithful and sinful generation, the Human One will be ashamed of that person when he comes in the Father’s glory with the holy angels.”

The reader concludes The Gospel of our Savior.

People **Praise to you Lord Christ.**

SERMON *please be seated*

Quiet for reflection

ST. MICHAEL’S LAND STORY: BLACK HISTORY MONTH FOCUS READING

Scott+/or RwR Team 1:

White settlers migrating to present-day Oregon in the 1840s and 1850s generally opposed slavery and living alongside African Americans at the same time. Many early settlers were farmers from Missouri and other states bordering the South and were not slaveholders. To avoid competing against slaveholding farmers and the slavery conflict, they favored excluding Blacks from Oregon entirely.

Congregation/or RwR Team 2

Oregon’s early history was shaped by three “Black Exclusion” laws. In 1844, the provisional government passed a law stating that Blacks who tried to settle in Oregon would be publicly whipped—39 lashes repeated every six months—until they left Oregon. In 1849, the Oregon Territorial Legislature passed a law prohibiting “negro or mulatto” people from entering or residing in the Territory.

Scott+/or RwR Team 1:

In 1857, the Oregon Constitution was approved. It banned Blacks from Oregon and made it illegal for Blacks to own real estate, make contracts, vote, or use the legal system. In 1900, voters rejected a proposal to repeal the Oregon constitution’s exclusion clause.

Congregation/or RwR Team 2

Our neighborhood was platted in 1907. Residences around St. Michael’s began to appear in 1909. The first St. Michael’s sanctuary was a simple 100-seat church built in 1910 on land near our present-day location. St. Michael’s house was built in 1913. This sanctuary was completed, and the first service was held here on September 29, 1923, the feast of St. Michael and All Angels.

Scott+/or RwR Team 1:

In 1919, the Portland Realty Board adopted a rule declaring it “unethical for an agent to sell property to either Negro or Chinese people in a White neighborhood.” This language was not removed from their Code of Ethics until 1956. In effect, the Albina neighborhood became the only place Blacks were allowed to buy homes in Portland.

Congregation/or RwR Team 2

In the 1930s St. Michael’s achieved financial stability and successfully petitioned the bishop for parish status. The original wooden church building, which had been moved here and had been serving as a Sunday school and Parish Hall, was demolished and replaced with a new Parish Hall.

Scott+/or RwR Team 1:

The Home Owners Loan Corporation (HOLC) was established in 1933 to help struggling homeowners pay their mortgages. In 1938, the HOLC mapped all Portland neighborhoods, describing Hollywood as single-family residential, with less sales resistance than any other district in Portland. Occupancy and home ownership were both relatively high. Maintenance generally indicated a high pride of ownership.

Congregation/or RwR Team 2

The HOLC also noted that there were no foreign born, subversive, or Black (Negro) families in the neighborhood. Favorable characteristics included ready access to schools, recreation, shopping, churches, and transportation. "This is an excellent middle-class area and is accorded a medium blue grade."

Scott+/or RwR Team 1:

The HOLC's practice of redlining non-White and racially diverse neighborhoods became a powerful tool to reinforce racial segregation. It was difficult or impossible for residents living in redlined neighborhoods to receive residential or commercial loans.

Congregation/or RwR Team 2

Oregon passed toothless fair housing legislation in 1957 and 1959. The Federal Fair Housing Act was passed in 1968. Unfortunately, redlining and city zoning and planning laws continued to preserve racial segregation, contributing to intergenerational poverty and the wealth gap between white Portlanders and most other racial groups in the city.

Scott+/or RwR Team 1:

There is evidence that it remained common for banks to practice redlining in Portland until the 1990s.

Congregation/or RwR Team 2

Today, the Hollywood neighborhood is racially and economically more diverse than at any time during the 20th century. In the 2020 census, the White population was 71.4% and the Black or African American Population was 4.8% of the total. How is God calling us to seek and serve Christ in all our neighbors today, to strive for justice and peace among all people and respect the dignity of every human being, mindful of Oregon's and Portland's history of racial exclusion and segregation?

AN AFFIRMATION OF FAITH *all stand* Daily Prayers for all Seasons

We believe that Jesus took the form of a servant, so we commit ourselves to serve others.

We believe that God is love, so we commit ourselves to reconciliation.

We believe that Jesus gives us his Spirit, so we commit ourselves to his work in the world.

We believe that God is the light of life, so we commit ourselves to bearing God's light in our world.

We believe that the Spirit speaks through us, so we commit ourselves to proclaim the good news of abundant life in the world God loves.

THE PRAYERS OF THE PEOPLE *remain standing*

The Deacon or Priest says

Let us pray to the God who is always with us, in whom we live and move and have our being, and in whom we place our trust and hope.

Leader Ever-present God, you see and speak to each of us. You grieve over our pain and failings and rejoice in our goodness and joy. You guide us to an abundant and generous life. Help us listen and be transformed by your love and counsel.

The musical notation is written on two staves. The top staff is in treble clef with a key signature of one sharp (F#) and is labeled 'Deacon or Cantor'. It contains a melody of six quarter notes: G4, A4, B4, C5, B4, A4. The bottom staff is in bass clef with the same key signature and is labeled 'People (unison or harmony)'. It contains a bass line of six quarter notes: G3, A3, B3, C4, B3, A3. The lyrics 'God, in your mer - cy Hear our prayer.' are written below the notes.

Leader Ever-compassionate God, open our eyes to see the pain, fear or desperation of those in our community who are ill, lonely, addicted, bullied, exploited, oppressed, hungry or homeless. Open our hands and hearts to share the compassion and love of Jesus. Let us name all who need our prayers, silently or aloud.

Cantor God, in your mercy

All **Hear our prayer.**

Leader Ever-creating God, give us reverence for the earth, your own glorious creation; and grant us hearts to care for its resources rightly, as you have trusted us to do.

Cantor God, in your mercy

All **Hear our prayer.**

Leader Ever-loving God, we pray for peace, and for the will of governments, politicians and ordinary people to resolve their differences without resorting to violence. We pray especially for those who have suffered injury, loss of homes, life and livelihood as a result of the wars in the Middle East, Ukraine and other places in the world. Comfort those who grieve the loss or harm of friends, family and freedom. We remember all who have died, especially those we name silently or aloud. *(A moment of silence is kept for those offering their prayers)*

Cantor God, in your mercy

All **Hear our prayer.**

Leader Ever-comforting God, during uncertain and frightening times, calm our fears and restore our trust, as you continue to guide and strengthen us, individually and in our ministries at St. Michael's, in your transformative work in the world.

Cantor God, in your mercy

All **Hear our prayer.**

Presider Receive these prayers, O God, and transform us through them, that we may have eyes to see, ears to hear, hearts to understand, and wills to courageously do what you call us to do. **Amen**

THE PEACE

Presider The peace of Christ be always with you.

People **And also with you.**

Please be seated

THE HOLY COMMUNION

OFFERTORY ANTHEM

Richard de Castre's Prayer to Jesus

Richard R. Terry (1864-1938)

Jhesu, Lord, that madest me, and with Thy blessyd blood hast bought,
Forgive that I have grieved Thee with word, and wil, and eek with thought.

Jhesu, in whom is all my trust, that died upon the roodé tree,
Withdrawe myn herte from fleshli lust, and from all wordly vanyté.

Jhesu, for thy woundés smerte on feet and on thyn handés two,
O make me meeke and low of herte, and Thee to love as I schulde do.

Jhesu, keepe them that are good, amende them that han grieved Thee,
And send them fruite of earthli food as each man needeth in his degree.

– Carol A.D. 1430

THE GREAT THANKSGIVING

all stand

Eucharistic Prayers (Sam Wells and Abigail Kocher)

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 God.

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

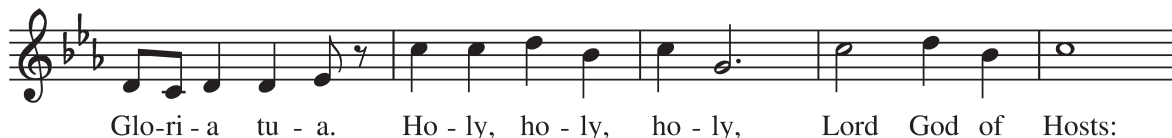
The Presider continues

Glory to you, God of Abraham and Sarah, for you uphold every hope of redemption and upon you rests all of eternity. In every age you have called people to receive your blessing by faith, trusting not their own righteousness but the promise that rests forever in your grace. In Christ you came to bear the weight of our sin, carry our offenses, and take up the hope of our salvation; and, through your power, the cross he bears across his shoulders has become for us the resurrection and the life.

And so with your people on earth and all the company of heaven, we join in singing the unending hymn

SANCTUS

People



Hea - ven and earth are full of your glo - ry. Ho -
 - san - na in ex - cel - sis. Bles - sed is he who
 comes in the name of the Lord. Ho - san - na in ex -
 - cel - sis. Ho - san - na in ex - cel - sis.

Setting: Debra Hinson Bridges, from *Millennium Mass* © 2004 Debra Hinson Bridges.
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Presider Renewing God, through the cross of Christ you redeem our failures by welcoming us to the feast of the forgiven. As there is nothing we can give you in return for our life, send your Holy Spirit to meet us in the grace of this meal; and send your Spirit upon this bread and wine that they may be for us the body and blood of Christ; who, at supper with his disciples, took bread, gave you thanks, broke it, and gave it to them, saying, “Take, eat: this is my body which is given for you; do this in remembrance of me.”

After supper he took the cup. Again he gave you thanks, and gave it to his disciples, saying, “Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.”

Great is the mystery of faith.

Presider and People

Christ has died; Christ is risen; Christ will come again.

The Presider continues

Saving God, show your church the path of life. Give each one of your children courage and wisdom to take up their cross and follow you. Move every heart with compassion for the heavy burdens their neighbors carry, and transform all who are weighed down to become carriers of one another’s burdens.

Come alongside all who shoulder heavy cares alone and give them companions in walking each step. Take upon yourself the suffering of all who bear impossible weights at the demand of another, are forced to labor, or given no rest; until all that is bowed low in sin or weighed down by struggle is lifted up and carried by your grace and transformed in your glory, ever-reigning God, most glorious, world without end. **AMEN**

THE LORD'S PRAYER

Presider As Christ teaches us, we pray:

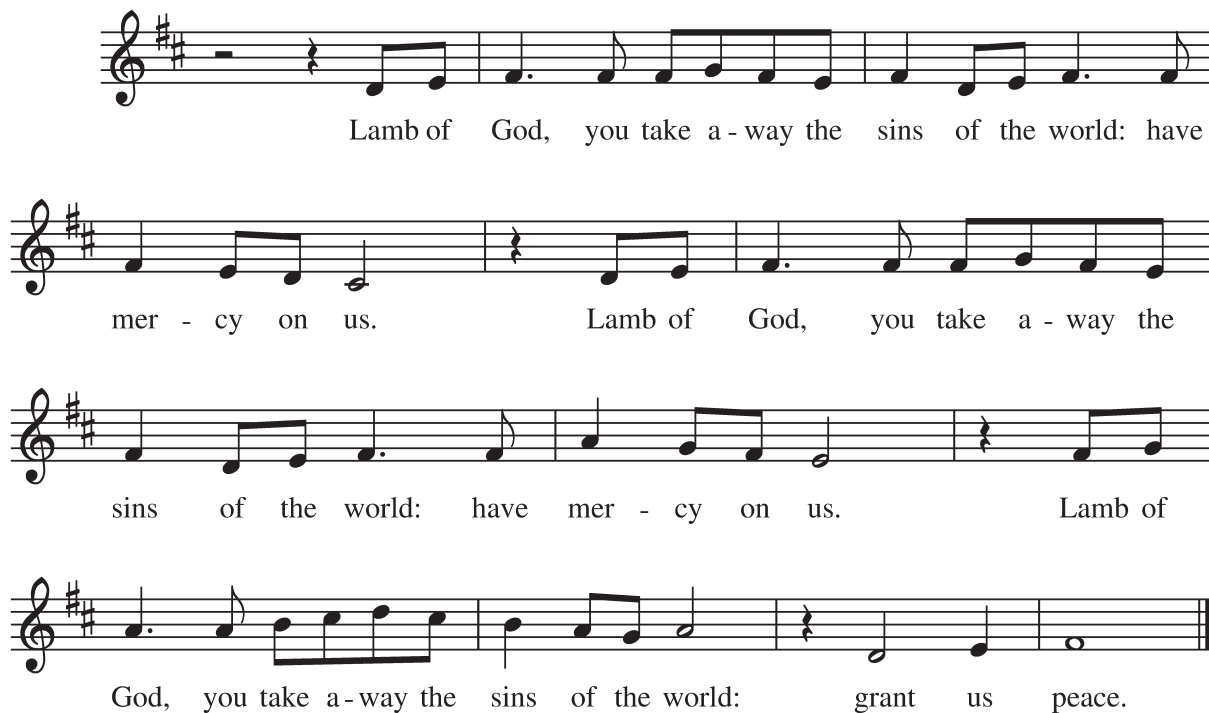
All **Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

THE BREAKING OF THE BREAD

The Presider breaks the consecrated Bread. A period of silence is kept.

FRACTION ANTHEM

Lamb of God



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

Setting: Susan Calvin Fletcher, © 2002 Susan Calvin Fletcher.
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Presider The gifts of God for the people of God.

THE INVITATION

From the Iona Community

Presider Come to this table, all who have much faith and all who would like to have more; all who have been here often and all who have not been for a long time; all who have tried to follow Jesus, and all who have failed; come. It is Christ who invites us to meet him here.

All are welcome to share in Holy Communion. After singing the Fraction Anthem please be seated until invited by the ushers to move forward to stand or kneel at the altar.

To receive only a blessing, place arms in an "x" across your chest as the priest approaches.

To share the bread, extend hands open, palms up, one on top of the other.

To share the cup, take hold of the base and guide it to your mouth. If not desiring to receive the wine, fold arms in an "x" over your chest as the cup passes by.

THE COMMUNION OF GOD'S PEOPLE

COMMUNION MOTET:

O sacrum convivium

Thomas Tallis (c. 1505-1585)

O sacrum convivium in quo Christus sumitur.
Recolitur memoria passionis ejus, mens impletur gratia.
Et futurae gloriae nobis pignus datur.

O sacred banquet in which Christ is received.
The memory of his Passion is renewed, the mind is filled with grace.
And a pledge of future glory to us is given.

– St. Thomas Aquinas

TAIZÉ

Remember me

Re - mem - ber me, Re - mem - ber—

me, O Lord, re - mem - ber me.

Words: Traditional. Music: Negro Spiritual; harm. J. Jefferson Cleveland (1937-1988). Harm. Copyright © 1981 Abingdon. Reprinted from *Songs of Zion* by permission.

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

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

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

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

Words: Francis Ridley Havargal (1836-1879), alt.; Music: *Hollingside*, John Bacchus Dykes (1823-1876)

GOING FORTH

SENDING OUT OF EUCHARISTIC VISITORS

Presider In the name of this congregation we send you forth to share this Eucharist with *N*.

All **You carry the prayers of us all as you take this Sacrament of Christ's presence . May those who receive it be strengthened and encouraged in the life we find together in our Lord Jesus Christ. Amen.**

PRAYER AFTER COMMUNION

Anglican Church of Canada

Presider Let us pray.

All **Creator of heaven and earth, we thank you for these holy mysteries, which bring us now a share in the life to come, through Jesus Christ our Lord. Amen.**

BLESSING

The Presider blesses the people

PROCESSION HYMN

Precious Lord, take my hand

1. Pre - cious Lord, take my hand, Lead me on, let me
2. When my way grows— drear, pre - cious Lord, lin - ger
3. When the dark - ness ap - pears and the night draws—

1. stand, I am tired, I am weak, I am worn;
2. near, When my life is al - most gone;
3. near, And the day is past and gone;

1. — Through the storm, through the night, Lead me on to the
2. — Hear my cry, hear my call, Hold my hand, lest I
3. — At the riv - er I stand, Guide my feet, hold my

1. light, Take my hand, pre-cious Lord, Lead me on.
2. fall, Take my hand, pre-cious Lord, Lead me on.
3. hand, Take my hand, pre-cious Lord, Lead me on.

Words and Music: Thomas A. Dorsey.

THE DISMISSAL

Deacon or priest Let us bless the Lord.

People **Thanks be to God.**

POSTLUDE

Aus der Tiefe rufe ich (Out of the depths I cry, Lord, to thee)

attrib. Christian Geist (c. 1640-1711)

SERVING TODAY

Presider	The Rev. R. Scott Painter
Assisting Priest	The Rev. SuEllen Pommier
Preacher	Mr. Brian Litzenberger
Music	St. Michael's Singers Hannah Brewer, Music director/Organist Brian Fairbanks, Choir Director
Crucifer	Sheri O'Brien
Eucharistic ministers	Henry Welch
Lector	Thrina Parent
Prayer Leader	Becky Tooley
Ushers	John Davis, Sheryl Fullerton
Altar Guild	Stephanie English, Richard Hartman Josh English
Bread	Marie Bagwell
Coffee Hosts	Virginia Malone, Jana Gregory
Eucharistic Visitor	Terrie Ingram to Jon & Sue Acord

VESTRY

Senior Warden	Thrina Parent
Junior Warden for the People	Sheri O'Brien
Junior Warden for Facilities	Carl Braginsky
Parish Clerk	Becky Tooley
Treasurer	Dave Reilly
First Year	Joe de Luna, Elizabeth Rouffy Kevin Warren, Ann Wetherall
Second Year	Lindsay Gutierrez, Ann Hargraves Patrick McLaughlin, Susie Silva-Strommer
Third Year	Carl Braginsky, Beth Ilem Sheri O'Brien, Thrina Parent
Student Rep	Lucy Shields
Diocesan Convention Delegates	Sherri Afryl Cheryl Braginsky, Gillian Butler, Barbara Mason

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