

# THE SIXTEENTH SUNDAY AFTER PENTECOST IN THE SEASON OF CREATION

SEPTEMBER 8, 2024

11:00 AM



ST. MICHAEL & ALL ANGELS

EPISCOPAL CHURCH



SAN MIGUEL Y TODOS LOS ÁNGELES

IGLESIA EPISCOPAL

# 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 grounded in the Episcopal Church tradition, expressed from the creative perspective of our community. We are learning how to live into the bilingual and multicultural diversity of our congregation, and seeking silence and stillness to glean insight from the Holy Spirit among us.

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St. Michael & All Angels, located in Multnomah County, rests on the traditional homelands of the Multnomah, Kathlamet, Clackamas, Molalla, Tumwater, Watlala 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.

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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. Also, coloring and reading books for children are located at the back of the church.

We'd love to know more about you. Please fill out a welcome card from the pew, place it in the offering plate when it comes by, and we'll be in touch to get to know you. You may also email us using the addresses listed below.

Thank you for coming together!

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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.

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*Cover: Chalice and bread, Shutterstock photo ID#2265873895*

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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/3OI3z36>

## THE SEASON OF CREATION

The celebration of this Season began in 1989 when Ecumenical Patriarch Dimitrios I established September 1 as a Day of Prayer for Creation for the Orthodox Church. The World Council of Churches extended the celebration to October 4th, the Feast Day of St. Francis of Assisi.

The yearly themes, logos, and other resources are provided by the ecumenical organization to which we belong as members of the Anglican Communion. The Rt. Rev. Marc Andrus, former Bishop of California, represents the Episcopal Church on the steering committee.

The theme for 2024 is *To Hope and Act with Creation*.

In the letter of Paul the apostle to the Romans, the biblical image pictures the Earth as a Mother, groaning as in childbirth (Rom 8:22). Francis of Assisi understood this when he referred to the Earth as our sister and our mother in his *Canticle of Creatures*. The times we live in show that we are not relating to the Earth as a gift from our Creator, but rather as a resource to be used.

And yet, there is hope and the expectation for a better future. To hope in a biblical context does not mean to stand still and quiet, but rather groaning, crying, and actively striving for new life amidst the struggles. Just as in childbirth, we go through a period of intense pain, but new life springs forth. I

“For Creation waits with eager longing for the revealing of the children of God, groaning as it suffers together the pains of labor, and not only Creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope, for who hopes for what one already sees? But if we hope for what we do not see, we wait for it with patience.”

(selection from Romans 8:19-25)

# THE COMMUNITY GATHERS FOR WORSHIP

## PRELUDE

*Now Pray We to the Holy Spirit*, BuxWV 208

Dietrich Buxtehude  
(1637-1707)

*Please be seated*

## 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.

*Please stand as able*

## HYMN 423

*Immortal, invisible, God only wise*

St. Denio

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
2 Un - rest - ing, un - hast - ing, and si - lent as light,  
3 To all life thou giv - est, to both great and small;  
4 Thou reign - est in glo - ry, thou rul - est in light,  
in light in - ac - ces - si - ble hid from our eyes,  
nor want - ing, nor wast - ing, thou rul - est in might;  
in all life thou liv - est, the true life of all;  
thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,  
 thy jus - tice like moun - tains high soar - ing a - bove  
 we blos - som and flour - ish, like leaves on the tree,  
 all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.  
 thy clouds, which are foun - tains of good - ness and love.  
 then with - er and per - ish; but nought chan - geth thee.  
 'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824-1908), alt. Music: *St. Denio*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877); harm. *The English Hymnal*, 1906, alt.

## THE GREETING

*Presider* This is the day that God has made.

*People* Let us rejoice and be glad in it.

## SONG OF PRAISE

1. Let \_\_\_ all cre - a - tion \_\_\_ bless \_\_\_ the \_\_\_ Lord, till \_\_\_  
3. O \_\_\_ let all \_\_\_ peo - ple \_\_\_ ev - ery - where, lift \_\_\_  
heav'n with praise is \_\_\_ ring - ing. Sun, moon, and \_\_\_ stars, peal  
up \_\_\_ a hymn of \_\_\_ glo - ry; let \_\_\_ all who know God's  
out \_\_\_ a \_\_\_ chord, stir \_\_\_ up \_\_\_ the an - gels' \_\_\_ sing - ing.  
stead - fast \_\_\_ care tell \_\_\_ our \_\_\_ sal - va - tion's sto - ry.  
Sing, wind \_\_\_ and \_\_\_ rain! Sing, snow \_\_\_ and \_\_\_ sleet! Make  
No tongue \_\_\_ be \_\_\_ si - lent; sing \_\_\_ your \_\_\_ part, you  
mu - sic, \_\_\_ day, night, cold \_\_\_ and \_\_\_ heat: ex - alt \_\_\_ the God \_\_\_ who \_\_\_  
hum - ble \_\_\_ souls and meek \_\_\_ of \_\_\_ heart: ex - alt \_\_\_ the God \_\_\_ who \_\_\_  
made you.  
made you.

Words: Carl P. Daw, Jr. (b. 1944); © 1989 Hope Publishing Company., Carol Stream, IL 60188. All rights reserved.  
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Music: *Whitehead*, William Bradely Roberts (b. 1947); © 1992 William Bradley Roberts

## THE COLLECT OF THE DAY

*Presider* God be with you.

*People* And also with you.

*Presider* Let us pray together.

Mysterious God, whose imagination and desire embrace all: We seek to discern you in the interplay of forces, in the order and the chaos of the universe, and in the complexities of every living system. Give us grace to honor your goodness in what we know and in what we do not know, in the world's harmonies and turbulence, and in its promise and change. For you are in, through, and beyond all that is: one God, made known to us in Jesus Christ, through the Holy Spirit, our inspiration and guide. 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.*

*Please be seated*

## **THE LESSON**

**James 2:1-10, 14-17 (Common English Bible)**

*Lector* A reading from the book of James.

My brothers and sisters, when you show favoritism you deny the faithfulness of our Lord Jesus Christ, who has been resurrected in glory. Imagine two people coming into your meeting. One has a gold ring and fine clothes, while the other is poor, dressed in filthy rags. Then suppose that you were to take special notice of the one wearing fine clothes, saying, "Here's an excellent place. Sit here." But to the poor person you say, "Stand over there"; or, "Here, sit at my feet." Wouldn't you have shown favoritism among yourselves and become evil-minded judges?

My dear brothers and sisters, listen! Hasn't God chosen those who are poor by worldly standards to be rich in terms of faith? Hasn't God chosen the poor as heirs of the kingdom he has promised to those who love him? But you have dishonored the poor. Don't the wealthy make life difficult for you? Aren't they the ones who drag you into court? Aren't they the ones who insult the good name spoken over you at your baptism?

You do well when you really fulfill the royal law found in scripture, Love your neighbor as yourself. But when you show favoritism, you are committing a sin, and by that same law you are exposed as a lawbreaker. Anyone who tries to keep all of the Law but fails at one point is guilty of failing to keep all of it.

My brothers and sisters, what good is it if people say they have faith but do nothing to show it? Claiming to have faith can't save anyone, can it? Imagine a brother or sister who is naked and never has enough food to eat. What if one of you said, "Go in peace! Stay warm! Have a nice meal!"? What good is it if you don't actually give them what their body needs? In the same way, faith is dead when it doesn't result in faithful activity.

Hear what the Spirit is saying to creation.

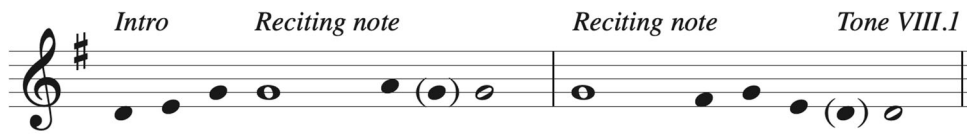
*People* **Thanks be to God.**

*Please stand as able*

## THE PSALM

Psalm 125

*The choir or cantor sings the first verse. All join in the remaining verses.*



- 1 *Those who trust in the Lord are like Mount / Zion, \**  
*which cannot be moved, but stands / fast for ever.*
- 2 The hills stand about Je-/-rusalem; \*  
so does the LORD stand round about God’s people,  
from this time / **forth for evermore.**
- 3 The scepter of the wicked shall not hold sway  
over the land allotted / **to the just, \***  
so that the just shall not put their / **hands to evil.**
- 4 Show your goodness, O LORD, to those / **who are good \***  
and to those / **who are true of heart.**
- 5 As for those who turn aside to crooked ways,  
the LORD will lead them away with the evil-/-doers; \*  
but peace be / **upon Israel.**

*Please remain standing*

## THE GOSPEL

Mark 7:1-8, 14-15, 21-23 (Common English Bible)

*The Deacon or Priest says*

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

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

Jesus left that place and went into the region of Tyre. He didn’t want anyone to know that he had entered a house, but he couldn’t hide. In fact, a woman whose young daughter was possessed by an unclean spirit heard about him right away. She came and fell at his feet. The woman was Greek, Syrophenician by birth. She begged Jesus to throw the demon out of her daughter. He responded, “The children have to be fed first. It isn’t right to take the children’s bread and toss it to the dogs.”

But she answered, “Lord, even the dogs under the table eat the children’s crumbs.”



“Good answer!” he said. “Go on home. The demon has already left your daughter.” When she returned to her house, she found the child lying on the bed and the demon gone.

After leaving the region of Tyre, Jesus went through Sidon toward the Galilee Sea through the region of the Ten Cities. Some people brought to him a man who was deaf and could hardly speak, and they begged him to place his hand on the man for healing. Jesus took him away from the crowd by himself and put his fingers in the man’s ears. Then he spit and touched the man’s tongue. Looking into heaven, Jesus sighed deeply and said, “Ephphatha,” which means, “Open up.” At once, his ears opened, his twisted tongue was released, and he began to speak clearly.

Jesus gave the people strict orders not to tell anyone. But the more he tried to silence them, the more eagerly they shared the news. People were overcome with wonder, saying, “He does everything well! He even makes the deaf to hear and gives speech to those who can’t speak.”

The Gospel of the Lord.

*People* Praise to you, Lord Christ.

*Please be seated*

## **THE SERMON**

*Please observe a moment of quiet reflection*

*Please stand as able*

## **THE AFFIRMATION OF FAITH**

Colossians 1:15-20

*Please say together*

**Jesus Christ is the image of the invisible God,  
the firstborn of all creation.**

**For in him all things in heaven and on earth were created:  
things visible and invisible,  
whether thrones or dominions or rulers or powers;  
all things have been created through Christ and for Christ.**

**Christ himself is before all things,  
and in him all things hold together.**

**And he is the head of the body, the church;  
he is the beginning, the firstborn from among the dead,  
so that he might come to have first place in everything.**

**For in him all the fullness of God was pleased to dwell,  
and through him God was pleased  
to reconcile to himself all things,  
whether on earth or in heaven,  
by making peace through the blood of the cross. Amen.**

*Please remain standing*

## **THE PRAYERS OF THE PEOPLE**

*The Deacon or Priest says*

Caring God, we thank you for your gifts in creation:

*The Leader and People pray responsively.*

Leader: for our world,

People: **the heavens tell of your glory;**

for our land, its beauty and its resources,

**for the rich heritage we enjoy.**

We pray for those who make decisions about the resources of the earth,

**that we may steward your gifts responsibly;**

for those who work on the land and sea, in city and in industry,

**that all may enjoy the fruits of their labors and marvel at your creation;**

for artists, scientists and visionaries,

**that through their work creation may be renewed.**

We pray: for all who are deprived of fullness of life, especially those on our prayer list,

**for prisoners, refugees, and those who are suffering or sick;**

for those in politics, medical science, social and relief work, and for your Church,

**for all who seek to bring life to others.**

We thank you that you have called us to celebrate your creation.

**Give us reverence for life in your world.**

We thank you for your redeeming love;

**may your word and sacrament strengthen us to love as you love us.**

God, Creator, bring us new life.

**Jesus, Redeemer, renew us.**

Holy Spirit, Sustainer, strengthen and guide us.

*The Presider says*

Creating God, your name is written on every leaf, every bird, every river, every stone, every living being. We praise and worship you for the magnificence of your creation. Make us attentive to the wounds of the earth and willing to work for the healing of the whole creation, through Jesus Christ, our Savior and Lord. **Amen.**

*All students and educators are invited to gather on the chancel for a blessing*

## **A BACK TO SCHOOL BLESSING**

*Please say together*

Eternal God, your wisdom is greater than our minds can attain, and your truth enlightens our learning. To those who study, give curiosity, imagination, and patience to wait and work for insight. Fill their learning with joy. Help them to doubt with courage. And hold all their days in the love of Jesus. Amen.

God of all learning, grant our teachers an abundance of your wisdom. Prepare their hearts to welcome and love. Give them grace in their encounters, courage to face challenges, and strength when they feel weak. When they feel unseen, remind them of our delight and our gratitude for the gifts they share with our children. May all see the impacts of their dedication for generations to come. Amen.

*Please stand as able*

## **THE PEACE**

*The Presider says*

Peace with yourself.

Peace with Creation.

Peace with one another.

The peace of Christ be always with you.

*People*     **And also with you.**

*Please greet each other with a sign of peace*

# THE GREAT THANKSGIVING

## THE OFFERTORY

*The Presider says the Offertory Sentence*

O God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. *Revelation 4:11*

## OFFERTORY ANTHEM

*I give to you a new commandment*

*Peter Nardone*

I give to you a new commandment, a new commandment I give to you, that you love one another as I have loved you. (John 13:34-35)

Ubi caritas est vera, Deus ibi est. Congregavit nos in unum Christi amor. Exsulemus et in ipso iucundemur. Timeamus et amemus Deum vivum. (Liber Usualis)

*Where true charity and love dwell, God himself is there. Since the love of Christ has joined us in one body, let us all rejoice and be glad now and always. And as we hear and love our Lord, the living God, so let us in sincerity love all people.*

*Please stand as able*

## HOLY COMMUNION

Prayer C, Expansive Language

*Presider* God be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

*People* **We lift them up to God.**

*Presider* Let us give thanks to our Creator.

*People* **It is right to offer thanks and praise.**

*The Presider continues*

God of all power, Ruler of the Universe, you are worthy of glory and praise.

*All* **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.

*All* **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 stewards of creation. But we turned against you, and betrayed your trust; and we turned against one another.

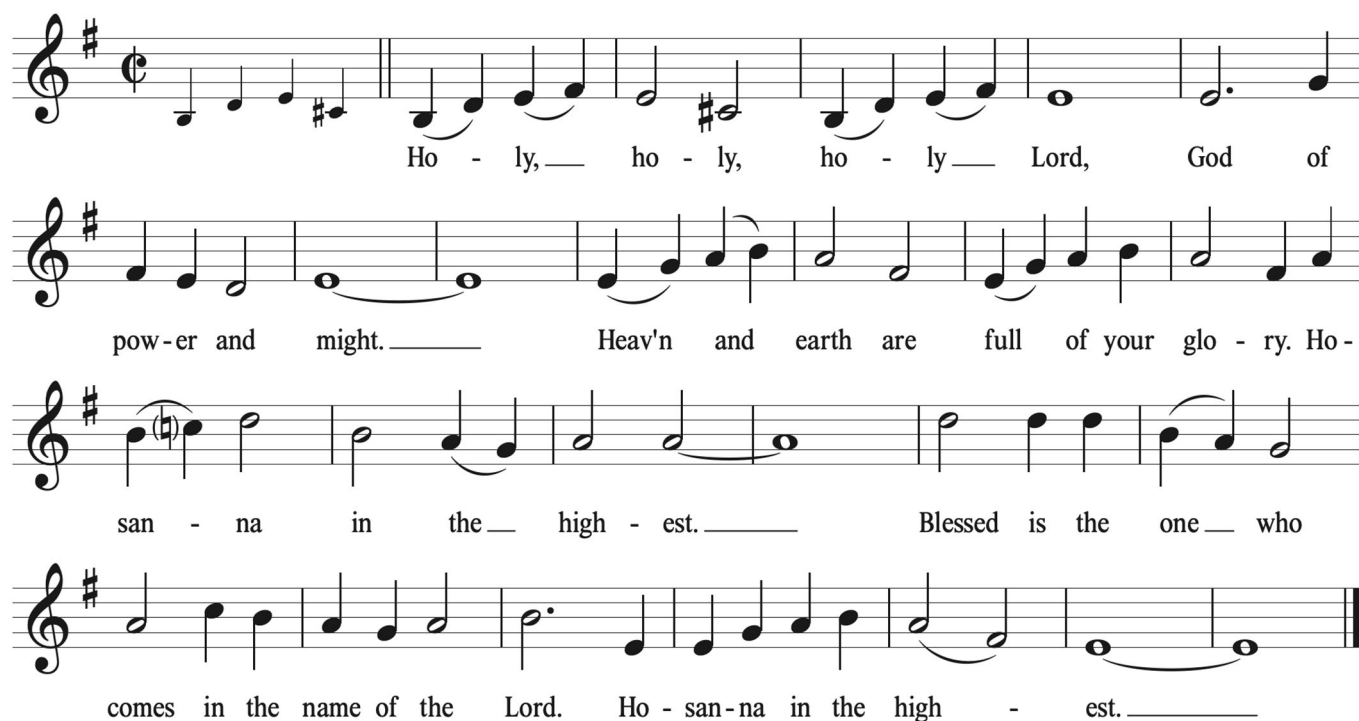
*All* **Have mercy, Lord, for we are sinners in your sight.**

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.

*All*      **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



Ho - ly, ho - ly, ho - ly Lord, God of  
pow - er and might. Heav'n and earth are full of your glo - ry. Ho -  
san - na in the high - est. Blessed is the one who  
comes in the name of the Lord. Ho - san - na in the high - est.

Setting: William Bradley Roberts (b. 1947) from *Mass for St. Philip's*  
© 1995 William Bradley Roberts

### *The Presider continues*

And so, Creator God, 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,

*All*        **We celebrate his death and resurrection, as we await the day of his coming.**

*Then the Presider continues*

Lord God of our Ancestors; God 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.

*All*        **Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, O God, 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

*Presider* As Christ teaches us, we pray.



Our Fa-ther in heav-en, hal-low-ed be your name, your king-dom come, your  
will be done, on earth as in heav-en. Give us to-day our dai - ly bread. For  
give us our sins as we for-give those who sin a-gainst us. Save us from the time of  
tri - al and de - liv - er us from e - vil. For the king - dom, the power, and the  
glo - ry are yours, now and for ev - er. A men.

## THE BREAKING OF THE BREAD

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

*Presider* This is the Living Bread, given for all Creation.

*All* All who eat this Bread share in the Body of Christ.

## FRACTION ANTHEM

*Be known to us, Lord Jesus*

Gary James

*Choir first, then All:*



Verses:

The bread which we break, alleluia, is the communion of the body of Christ. **Refrain**

One body are we, alleluia, for though many, we share one bread. **Refrain**

## THE INVITATION

*The Presider says*

The gifts of God for the People of God.

*All are welcome to share in Holy Communion.*

*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.*

# COMMUNION MOTET

*Love is little*

Shaker Song,  
arr. Kevin Siegfried

Palmer Haffner, soloist

Love is little, love is low,  
love will make my spirit grow.  
Grow in peace, grow in light,  
love will do the thing that's right.

## TAIZÉ

With you, O Lord, is life in all its full-ness, and

in your light we shall see true light. With you, O Lord, is

life in all its full-ness, and in your light we shall see true light.



HYMN 602

*Jesu, Jesu*

Chereponil

*Chorus*

Je - su, Je - su, fill us with your love, show

us how to serve the neigh-bors we have from you.

1 Kneels at the feet of his friends, si - lent - ly wash - es their  
 2 Neigh-bors are rich— and poor, neigh-bors are black— and  
 3 These are the ones we should serve, these are the ones we should  
 4 Lov - ing puts us on our knees, serv - ing as though we were

*Repeat Chorus*

feet, Mas - ter who acts as a slave to them.  
 white, neigh-bors are near - by and far a - way.  
 love. All— are neigh-bors to us and you.  
 slaves; this is the way we should live with you.

Words: Ghanaian; tr. Thomas Colvin (b. 1925), alt. Copyright © 1969 by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Chereponi [Jesu, Jesu]*, Ghanaian folk song, adapt. Thomas Colvin (b. 1925). Copyright © 1969 by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission.

*Please stand as able*

## **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.

## **BLESSING OF PRAYER SHAWLS**

*Presider* Let us pray.

*All* May God's grace be upon these shawls, created with prayers for comfort, healing and well-being. May each mantle be a safe haven, a sacred place. May those embraced by these shawls feel upheld by unseen hands, be strengthened on their way and encircled with God's love in all things.

## **PRAYER AFTER COMMUNION**

*Presider* Let us pray.

*All* Create in us a new heart and a new vision, O God, that the gifts of your Spirit may work in us and renew the face of the earth. May we be one with you so that our work is yours and your work is ours. Lead us and transform our lives to reflect your glory in Creation; through Jesus Christ our Savior who is alive with you and the Holy Spirit, one God now and for ever. Amen.

## **THE BLESSING**

*The presider blesses the people.*

*Please remain standing*

## HYMN 493

*O for a thousand tongues to sing*

Azmon

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 - jice, 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.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872).

## THE DISMISSAL

*The Deacon dismisses the people, saying*

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

*People* Thanks be to God.

## POSTLUDE

*We Believe in One God*, BWV 680

Johann Sebastian Bach  
(1685-1750)

## ASSISTING IN THE SERVICE TODAY

Presider & Preacher	The Rev. The Rev. R. Scott Painter
Organist	James Walker
Choir	St. Michael's Singers Brian Fairbanks, Choir Director
Crucifer	Henry Welch
Lector	Andrea Lampman-Barnett
Prayer Leader	Matt Haines
Eucharistic Ministers	Jana Gregory, Lynda Moses
<b>Livestream Tech</b>	<b>Steve Walton</b>
Ushers	Sheryl Fullerton
Bread Baker	Lucy Raines
Altar Guild	Jennie Street, Julie Granfield, Kirk Lambert
<b>Coffee Hosts</b>	
Eucharistic Visitor	Charlene Sabin to Caroline Litzenberger

## VESTRY

Senior Warden	Thrina Parent
Junior Warden-Facilities	Carl Braginsky
Junior Warden-People	Sheri O'Brien
Parish Clerk	Becky Tooley
Treasurer	Dave Reilly
First Year	Joe de Luna, Elizabeth Rouffy Kevin Warren, Ann Wetherell
Second Year	Lindsay Gutierréz, Ann Hargraves Patrick McLaughlin, Susie Silva-Strommer
Third Year	Carl Braginsky, Beth Ilem Sheri O'Brien, Thrina Parent
Diocesan Convention Delegates	Sherri Afryl Cheryl Braginsky, Barbara Mason, Karen Oglesby, Lynda Moses (Alternate)

## STAFF

The Rev. R. Scott Painter, Rector	scottp@stmaa.org	x312	Matt Haines, Seminarian	mhaines@ses.cdsp.edu	
Hannah Brewer, Organist & Music Director	hannahb@stmaa.org	x315	Brian Fairbanks, Choir Director	brianf@stmaa.org	x315
Leslie Sackett, Associate for Children & Families	leslies@stmaa.org	x318	Lenia Salas, Missioner for Youth	lenias@stmaa.org	
Gloria Orellana, Associate for Administration	glorio@stmaa.org	x317	Manuel Luna, Sunday Sexton		



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office@stmaa.org  
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