

THE HOLY EUCHARIST
THE SEASON AFTER PENTECOST
10:00 AM SUMMER BOOKLET, 2025

Welcome to St. Michael's!

Episcopal worship gathers the hearts and prayers of everyone present and involves call and response between the leaders and the people. You'll find the responses of the community in bold type throughout this leaflet.

Children are welcome here, voices and wiggles and all! While the very young (infants to five years) are invited to play in our childcare room on the lower level, children may prefer to remain in worship with their families. Coloring and reading books for children are located at the back of the church.

We'd love to get to know 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. You may also email us using the addresses listed on the back cover.

Thank you for coming together!

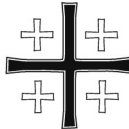
**WE
LIVE IN LOVE,
MANIFEST
JOY,
EMBRACE
RESILIENCE,
& SEEK
JUSTICE**

Download Weekly
Supplement:



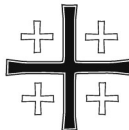
Land Acknowledgment

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.



Statement on Music from BIPOC Composers and Sources

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.



St. Michael's Gun Policy

We firmly believe that guns have no place in church. It is our responsibility as followers of Jesus Christ to promote peace and safety in our communities. The presence of firearms on church property is inconsistent with our baptismal promise to respect the dignity of every human being and the vision of God's dream for all creation. St. Michael & All Angels does not permit any person, including clergy, staff, clients, students, volunteers, and visitors, to carry a weapon on the premises of any property or facility owned or operated by the church or the Diocese. This prohibition does not apply to certain exceptions as allowed by law.

THE COMMUNITY GATHERS FOR WORSHIP

***PRELUDE** *(See the Weekly Supplement)*

WELCOME AND ANNOUNCEMENTS

A PRAYER FOR BIRTHDAYS, ANNIVERSARIES & 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.**

***OPENING HYMN**

OPENING ACCLAMATION

**Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.**

COLLECT FOR PURITY

**Almighty God, to whom all hearts are
open, all desires known, and from
whom 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 Jesus Christ our Savior.
Amen.**

To **prepare** for our time together, we take our places and allow the prelude music to center and calm us. The priest (a person trained and ordained) welcomes everyone together. And announcements for the good of all are made. We sing together with whatever voice God has given us!

**Throughout the service,
the bold words are those
said by the congregation.**

In the **Opening
Acclamation**, we say what we are here to do, and we affirm our trust that God is gathered with us, too.

The **Collect for Purity** is a very old prayer, originally said by the priest before entering the service. We say the words together because we are all ministers together in worship.

* An asterisk indicates this is found in the Weekly Supplement.

SONG OF PRAISE

Come, all you people

Uyaimose



1 Come, all you peo - ple, come and praise the Most High; come, all you
2 Come, all you peo - ple, come and praise the Sa - vior; come all you
3 Come, all you peo - ple, come and praise the Spir - it; come, all you



peo - ple, come and praise the Most High; come, all you peo - ple,
peo - ple, come and praise the Sa - vior; come, all you peo - ple,
peo - ple, come and praise the Spir - it; come, all you peo - ple,



come and praise the Most High; come now and wor - ship the Lord.
come and praise the Sa - vior; come now and wor - ship the Lord.
come and praise the Spir - it; come now and wor - ship the Lord.

Text: Alexander Gondo; tr. I-to Loh, b. 1936, alt.

Music: *Uyaimose*, Alexander Gondo

Text and music © 1986 World Council of Churches and the Asian Institute of Liturgy & Music

THE LITURGY OF THE WORD

*THE COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

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 Liturgy of the Word

The first part of the service is the Liturgy of the Word: Based on ancient Jewish worship, we hear and learn about God's work in the world.

Please be seated

***A READING FROM THE HEBREW BIBLE**

Hear what the Spirit is saying to God's people.
Thanks be to God.

***THE PSALM**

***A READING FROM THE NEW TESTAMENT**

Hear what the Spirit is saying to God's people.
Thanks be to God.

Please stand as able

***SEQUENCE HYMN**

***THE GOSPEL**

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

The Gospel of the Lord.
Praise to you, Lord Christ.

Please be seated

THE SERMON

Please stand as able

Let us affirm our faith with the words of the
Nicene Creed.

THE NICENE CREED

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

We follow a three-year cycle of readings called a **Lectionary**. These are the lessons being heard in congregations of all types throughout the world on this day.

We stand for the **Gospel** to indicate the importance we place in Jesus' words and actions. The **Gospel** book comes into the midst of the people, as God in Christ came among us, and all turn to see and hear it.

The **Sermon** is designed to help us connect the words of Scripture to life in our world today, that these stories may become a transforming reality in our lives.

Together we say **Creeds** to affirm our unity in faith. They convey the Christian story, express the heart of historic Christian theology, and invite us to live into the mystery of God revealed in Jesus Christ.

The Episcopal Church does not have a separate statement of beliefs or list of doctrines to which everyone must pledge allegiance.

Creeds are not meant to limit or constrain our faith, but to hold and support us in faith.

The use of **“We believe”** is appropriate as the creed is a statement of the faith of the whole Church, at all times and places, and not only that of a particular congregation or person. The Nicene Creed was created in the late 4th century by the Council (gathering of church folks) in Nicaea.

From time to time, instead of the Nicene Creed, we use an **Affirmation of Faith** (which will be printed in the Weekly Supplement) that is more attuned to our time and place, expressing the desire to live faithfully and attentively to the world around us.

**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,
was incarnate of the Holy Spirit and the
Virgin Mary and became truly
human.**

**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,
who with the Father and the Son is
worshiped and glorified,
who 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

Let us pray for the revealing of the reign of God in the world, now and always.

Leader Breath of life, receive our thanks for the beauty of our local habitat and all its inhabitants, and give your wisdom to those who hold authority in this and every land.

God, Giver of life,
People **Hear our prayer.**

Lover of all you have made, we thank you for the wondrous diversity of your creatures, and we pray for their well-being, especially all who suffer pain, sickness and loss.

God, Giver of life,
People **Hear our prayer.**

Giver of all good gifts, awaken us daily to your generosity, and make us always generous with the abundance of your blessings.

God, Giver of life,
People **Hear our prayer.**

Healer of all the earth, sustain the people of this congregation who desire or need your presence and help.

God, Giver of life,
People **Hear our prayer.**

Rock and refuge of all your creatures, receive into everlasting mercy all those who have died.

God, Giver of life,
People **Hear our prayer.**

For what else shall we pray?

Please name your prayers and thanksgivings, in your heart or with your voice

In the **Prayers of the People** a deacon or priest calls us to pray. Then someone from among the congregation leads us in prayer. We include prayers for the church and the world, concerns of the local community, for those who are sick, suffering or in trouble, and for the dead.

We are also invited to add prayers of our own hearts.

Holy One, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that in tranquility your good reign may increase until the earth is filled with the knowledge of true love; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The **Confession of Sin** is often said at this point in the service. These words for confession come from *A New Zealand Prayer Book*, from our siblings in faith who worship in that distant land.

In the **Absolution**, a priest pronounces God's forgiveness and commissions us to live in freedom and newness of life.

CONFESSION OF SIN

Happy are those whose sins are forgiven, whose wrongs are pardoned. I will confess my sins to the Lord, I will not conceal my wrongdoing.

We need your healing, merciful God: give us true repentance.

Some sins are plain to us; some escape us, some we cannot face.

Forgive us; set us free to hear your word to us; set us free to serve you.

ABSOLUTION

God forgives you. Forgive others. Forgive yourself.

THE PEACE

The peace of Christ be always with you.

And also with you.

The Ministers and People may greet each other in the name of the Lord.

At the **Peace**, we affirm our reconciliation with one another as preparation for receiving communion.

In ancient times, Christians would greet each other with "the kiss of peace." Today we shake hands, hug, or even flash a "peace sign" with one another. There are no set words to say: "Peace," "God's Peace," and "The Peace of the Lord be with you," are all commonly used to describe this action.

THE HOLY EUCHARIST

*OFFERTORY MUSIC

Give Online:



The word **Eucharist** means “thanksgiving.” When we gather at the Table for this sacred meal, we do so to give thanks.

We begin with the **Offertory**. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God; a part of the blessings God has given to us are offered back to God in Thanksgiving for all that we have and all that we are. A majority of people give to the church online.

THE GREAT THANKSGIVING *ENRICHING OUR WORSHIP, PRAYER 2*

God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to our Creator.

It is right to give our thanks and praise.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

There are a number of **Eucharistic Prayers** that we use at St. Michael’s. Some come from the Book of Common Prayer. Other prayers from *Enriching our Worship* – a supplemental resource with more contemporary wording and sensibilities.

All Eucharistic Prayers contain the same elements: We bring our gifts, ask God to bless them, break them, and share them.

In this action, we are nourished as the Body of Christ. These prayers, or variations of them, have been said by people in many languages throughout the world for generations.

Holy Eucharist may also be known by the names Holy Communion, The Lord's Supper, or Divine Service.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for children, you would not forget us. Time and again you called us to live in the fullness of your love.

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

The **Sanctus** (Holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and they were sung by the people as Jesus entered Jerusalem on Palm Sunday.

SANCTUS

Land of Rest

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

heaven and earth are full of your glo-ry. Ho - san - na in — the high - est.

Bless - ed is___ the One who comes in the name of the Lord.___

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

Setting: American folk melody; arr. Marcia Pruner; harm. Annabel Morris Buchanan (1889-1983)
 © Church Pension Fund

The Presider continues ...

Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it part of our own.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor.

In blessing the bread and wine, they become **outward signs of inward grace** for us. That grace, or gift from God, is Jesus' real presence in this **sacrament** that we share.

He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

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

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

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

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

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

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

The **Great Amen** is the only word in our Book of Common Prayer in all capital letters. Here we join our voices together in making it our prayer for Jesus to be present to us in the bread and the wine.

THE LORD'S PRAYER

As our Savior Christ has taught us, we pray,

**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 **Lord's Prayer**

names the connection between our daily bread and the spiritual food we receive in the Eucharist. It is an ancient prayer. In the Lord's Prayer we ask for daily bread (meaning, the things we need to get through each day). This prayer also helps us lift our eyes above the troubles of this world to inspire faith for a better God-inspired future.

THE BREAKING OF THE BREAD

The Celebrant breaks the Bread. A period of silence is kept.

We break this bread to share in the Body of Christ.

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

The **Breaking of the**

Bread (also called the Fraction) recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body suffered on the cross for us. Therefore we keep a moment of silence for prayers of awe and gratitude.

FRACTION ANTHEM

Lord Jesus, come

Grey Brothers

Lord Je - sus, come. Good Shep - herd, come. The
Lord Je - sus, come. Good Shep - herd, come. The

bread is on the ta - ble; lead me to you.
wine is on the ta - ble; lead me to you.

THE INVITATION

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.

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 HYMNS

SENDING OUT OF EUCHARISTIC VISITORS

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

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.

When we send out **Eucharistic Visitors**, this sacred meal is shared with others of the community, unable to be physically present in the gathering.

THE PRAYER AFTER COMMUNION

Let us pray.

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth, a people forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

Together we say a **Prayer after Communion** as people who have been nourished by Christ, being now sent to nourish the world with our good works.

THE BLESSING

*FINAL HYMN

THE DISMISSAL

Go in peace to serve Christ in the world.
Thanks be to God.

A **Blessing** is given as a pronouncement of God's lovingkindness.

We join together in singing together one final time in our **Final Hymn**.

The final act in our common worship is the **Dismissal**. It is not an afterthought, but an integral part of the service. The word "Mass" comes from the Latin words "ite missa est" – "you are sent." Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do.

*POSTLUDE

STAFF

The Rev. R. Scott Painter, Rector	scottp@stmaa.org
The Rev. J. Antonio Álvarez, Associate Rector	padretonia@stmaa.org
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Manuel Luna, Sunday Sexton	

Special Contact Information During the Office Transition

Summer Office Hours: Tuesday-Friday, 10:00 am - 2:00 pm

For General Questions or Office Support:	Office@stmaa.org
For Pastoral Care, Eucharistic Visits, Prayer Requests:	Care@stmaa.org
Announcements for the weekly E-news or Bulletin Insert:	Announcements@stmaa.org
To Schedule Events or Building Use:	Calendar@stmaa.org

VESTRY

Senior Warden	Ann Wetherell
Junior Warden-Facilities	Kevin Warren
Junior Warden-People	Elizabeth Rouffy
Parish Clerk	Barb Mason
Treasurer	Dave Reilly
First Year	Sheryl Fullerton, Julie Romberg, Tim Shields, Henry Welch
Second Year	Joe de Luna, Elizabeth Rouffy, Kevin Warren, Ann Wetherell
Third Year	Lindsay Gutiérrez, Ann Hargraves, Patrick McLaughlin, Susie Silva-Strommer

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