

THE FIFTH SUNDAY OF EASTER

10:00 am Holy Eucharist

April 28, 2024



Please silence your cell phones.

Childcare is available on the lower level
of the Parish Hall.

Restrooms are available at the front of the cathedral,
on either side, or in the Parish Hall.



TRINITY
EPISCOPAL
CATHEDRAL

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LAND ACKNOWLEDGEMENT

Trinity Episcopal Cathedral recognizes and honors those who stewarded this land for many generations before us: the Multnomah and Clackamas bands of the Chinook peoples. The Chinook Nation continues to thrive today, and Trinity supports their struggle to achieve federal recognition.



Learn more at www.chinooknation.org.

VOLUNTARIES

Toccatà in C Major, BWV 564

J. S. Bach

Please stand as you are able at the ringing of the bell.

INTROIT

Easter Responsory

Bruce Neswick

Cantor

Alleluia. Christ is risen:

Choir

O come let us worship. Alleluia.

Cantor

Christ our Passover has been sacrificed for us:

Choir

Therefore let us keep the feast.

Cantor

Not with the old leaven, the leaven of malice and evil:

Choir

But with the unleavened bread of sincerity and truth. Alleluia.

Cantor

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.

Choir

Amen.

OPENING ACCLAMATION

Officiant

Alleluia! Christ is risen!

People

Christ is risen indeed! Alleluia!

HYMN IN PROCESSION 47

On this day, the first of days

Tune: Gott sei Dank

Descant: Bruce Neswick



1 On this day, the first of days, God the Fa - ther's Name we praise,
2 On this day, the e - ter - nal Son o - ver death his tri - umph won;
3 Ma - ker, who didst fa - shion me im - age of thy - self to be,
4 Ho - ly Je - sus, may I be dead and bur - ied here with thee;
5 Thou, who dost all gifts im - part, shine, blest Spi - rit, in my heart;
6 God, the bless - ed Three in One, dwell with - in my heart a - lone;



who, cre - a - tion's Lord and spring, did the world from dark - ness bring.
on this day the Spi - rit came with his gifts of liv - ing flame.
fill me with thy love di - vine, let my ev - ery thought be thine.
and, by love in - flamed, a - rise un - to thee a sac - ri - fice.
best of gifts, thy - self be - stow; make me burn thy love to know.
thou dost give thy - self to me: help me give my - self to thee.

LITURGY OF THE WORD

COLLECT

Officiant

God be with you.

People

And also with you.

Officiant

Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

All

Amen.

Please be seated.

FIRST READING

Acts 8:26-40

Lector

A reading from the Acts of the Apostles.

An angel of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, “Go over to this chariot and join it.” So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: “Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.” The eunuch asked Philip,

“About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Lector

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

People

Thanks be to God.

PSALM 22:24-30

Anglican chant by C. H. H. Parry



My praise is of him in the great assembly; *
I will perform my vows in the presence of
those who worship him.

The poor shall eat and be satisfied, and those
who seek the Lord shall praise him: *

"May your heart live for ever!"

Refrain

All the ends of the earth shall remember and
turn to the Lord, *

and all the families of the nations shall bow
before him.

For kingship belongs to the Lord; *
he rules over the nations.

Refrain

To him alone all who sleep in the earth bow
down in worship; *

all who go down to the dust fall before him.

My soul shall live for him; my descendants shall
serve him; *

they shall be known as the Lord's for ever.

They shall come and make known to a people
yet unborn *

the saving deeds that he has done.

Refrain

SECOND READING

1 John 4:7-21

Lector

A reading from the first letter of John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because

as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Lector

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

People

Thanks be to God.

Please stand as you are able.

SEQUENCE HYMN 513

Like the murmur of the dove's song

Tune: Bridegroom

1 Like the mur - mur of the dove's song, like the chal - lenge of her
 2 To the mem - bers of Christ's Bo - dy, to the branch - es of the
 3 With the heal - ing of di - vi - sion, with the cease - less voice of

flight, like the vig - or of the wind's rush, like the
 Vine, to the Church in faith as - sem - bled, to her
 prayer, with the power to love and wit - ness, with the

new flame's ea - ger might: come, — Ho - ly Spi - rit, come.
 midst as gift and sign: come, — Ho - ly Spi - rit, come.
 peace be - yond com - pare: come, — Ho - ly Spi - rit, come.

HOLY GOSPEL

John 15:1-8

Gospeller

The Holy Gospel of our Lord Jesus Christ,
according to John.

People

Glory to you, Lord Christ.

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

Gospeller

The Gospel of the Lord.

People

Praise to you, Lord Christ.

Please be seated.

SERMON

The Very Rev'd Nathan LeRud

A brief silence follows the sermon.

Please stand as you are able.

NICENE CREED

People

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,
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
worshipped 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.**

Please remain standing or kneel as you are able.

PRAYERS OF THE PEOPLE

Intercessor

Gracious and loving God, we lift our prayers into your resurrection light. We bring before you the leaders and people of your Holy Church throughout the world, especially Justin the Archbishop of Canterbury, our Presiding Bishop Michael, our Diocesan Bishop Diana; St. Mary in Gardiner/Reedsport, and this Cathedral congregation, that we who are touched by the power of the resurrection may rejoice in the face of your glory.

For Christ is risen,

People

Christ is risen indeed.

Intercessor

We bring before you the leaders of our nation and all nations, praying that they may lead us in the paths of justice and peace;

For Christ is risen,

People

Christ is risen indeed.

Intercessor

We bring before you our planet and its creatures, and we rejoice in the renewal of life this spring, praying for the protection this blessed Earth,

For Christ is risen,

People

Christ is risen indeed.

Intercessor

We bring before you the frail and the dying, and all who suffer from illness or injury or mental distress; all whose lives are disrupted by racism and oppression, all whose lives are marred by poverty, ignorance, ill will, or natural disaster, and those we now name. That your joy be known throughout your world.

For Christ is risen,

People

Christ is risen indeed.



Intercessor

We bring before you all who have been touched by death; that you may grant peace to the dead and comfort to the grieving in the hope of resurrection to eternal life, especially for those we now name who have entered into your glory. For Christ is risen,

People

Christ is risen indeed.

Intercessor

We bring before you our thankful hearts, especially for glimpses of resurrection in our own lives, for healing and new life in our community, and especially for those whom we now name who are blessings to us. For Christ is risen,

People

Christ is risen indeed.



Officiant

God of grace and glory, accept the prayers of all your people, including these prayers coming to us now over our livestream connection. May the power of your risen life triumph in our hearts and minds, that we may seek you, know you, and serve you throughout our lives, through Jesus Christ our Savior, whose resurrection lives on through us.

People

Amen.

Please stand as you are able.

PEACE

Officiant

The peace of Christ be always with you.

All

And also with you.

You are invited to greet one another in peace.

Please be seated.

WELCOME

Click to view upcoming events at Trinity!

LITURGY OF THE TABLE

OFFERTORY

At the Offertory, we return thanks for God's blessings in our lives.

We invite you to give generously by visiting trinity-episcopal.org/give, or by texting 73256 and entering trinitycathpdx and the amount you wish to give.

If you'd like to give on Venmo, our username is @trinitycathpdx

OFFERTORY ANTHEM

Come, my Way, my Truth, my Life

Harold Friedell

Come, my Way, my Truth, my Life:

such a way as gives us breath;

such a truth as ends all strife;

such a life as killeth death.

Come, my Light, my Feast, my Strength:

such a light as shows a feast;

such a feast as mends in length;

such a strength as makes a guest.

Come, my Joy, my Love, my Heart:

such a joy as none can move:

such a love as none can part;

such a heart as joys in love.

-George Herbert

Please stand as you are able.

PRESENTATION HYMN 305

Come, risen Lord, and deign to be our guest

(stanza 1 only)

Tune: Rosedale

Come, ris - en Lord, and deign to be our guest; nay, let us be thy
guests; the feast is thine; thy - self at thine own board make man - i -
fest in thine own Sac - ra - ment of Bread and Wine.

THE GREAT THANKSGIVING

Eucharistic Prayer B

Officiant The Lord be with you. *People* And al - so with you.
Officiant Lift up your hearts. *People* We lift them to the Lord.
Officiant Let us give thanks to the Lord our God.
People It is right to give God thanks and praise.

Officiant

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, but chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. 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 AND BENEDICTUS

Richard Proulx



Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might, heavn___ and earth___ are
full___ of your glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est.
Blessed is he who comes___ in the name___ of the Lord. Ho -
san - na in the high-est. Ho - san - na in the high- est._____

Please remain standing or kneel as you are able.

Officiant

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,

People

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

Officiant

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 Mary 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. 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.

People

AMEN.

THE LORD'S PRAYER

Cantor

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



Our Fa-ther who art in hea - ven, hal - low - ed be thy Name, thy king-dom come,
thy will be done, on earth as it is in hea - ven. Give us this day our dai - ly bread.
And for-give us our tres-pas - ses, as we for-give those who tres-pass a - gainst us. And lead us not in - to
temp - ta - tion, but de - liv - er us from e - vil. For thine is the king - dom,
and the power, and the glo - ry, for ev - er and ev - er. A - men.

THE BREAKING OF THE BREAD

Tonus Peregrinus

Antiphon

Cantor; then all



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Cantor

Christ our Passover is sacrificed for us; therefore let us keep the feast.

All

Antiphon

Officiant

The gifts of God for the people of God.

Please be seated.

COMMUNION

All who hunger for God are welcome to receive communion, no exceptions.

A host will invite your row to come down the aisle. You may receive standing or kneeling at the rails.

A consecrated wafer will be placed in your palm. Consume the bread and, if you wish, receive the chalice (please grasp the chalice to guide it). You may also leave the bread in your palm for the chalice-bearer to dip in the wine and place on your tongue.

Gluten-free wafers are available; please indicate to the priest if you require this alternative.

If you prefer to receive a blessing instead of bread, please cross your hands over your chest and the officiant will offer a blessing.

After receiving communion if you would like a place of silent prayer you may use the Chapel to the right of the Cathedral.

AGNUS DEI

Richard Proulx



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.

COMMUNION ANTHEM

I sat down under his shadow

Edward Bairstow

I sat down under His shadow with great delight and his fruit was sweet to my taste. He brought me to the banqueting house and His banner over me was love.

-Song of Solomon 2:3-4

COMMUNION HYMN 463

He is the Way

Tune: Hall

1 He is the way. Fol-low him through the Land of Un-like - ness; you will see rare beasts and have u - nique ad - ven - tures.

2 He is the Truth. Seek him in the King - dom of An - xi - e - ty: you will come to a great ci - ty that has ex - pec - ed your re - turn for years. 3 He is the Life.

Love him in the world of the Flesh: and at your mar - riage all its oc - ca - sions shall dance for joy.


The musical score is written on a single staff in G major (one flat) and 4/4 time. It consists of 24 measures. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The score begins with a treble clef and a key signature of one flat. The melody is simple and hymn-like, with a mix of quarter, eighth, and half notes. There are several rests and phrasing slurs throughout the piece.

COMMUNION HYMN 606


Where true charity and love dwell

Tune: Ubi caritas


Antiphon




Where true char - i - ty and love dwell, God him - self is there.



1 Since the love of Christ has joined us in one bo - dy,
2 As we are all of one bo - dy, when we gath - er,
3 Now we pray that with the bless - ed you grant us grace




let us all re - jice and be glad now and al - ways.
let no dis - cord or en - mit - ty break our one - ness.
to see your ex - al - ted glo - ry, O Christ our God,



And as we hear and love our Lord, the liv - ing God,
May all our pet - ty jeal - ous - ies and ha - tred cease
our bound - less source of joy and truth, of peace and love,

Back to the Antiphon after each stanza



so let us in sin - cer - i - ty love all peo - ple.
that Christ the Lord may be with us through all our days.
for ev - er and for ev - er - more, world with - out end.



Please stand as you are able.

POST COMMUNION PRAYER

Officiant

Let us pray.

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.

All

Amen.

BLESSING

HYMN IN PROCESSION 457

Thou art the Way, to thee alone

Tune: St. James



1 Thou art the Way, to thee a - lone from sin and death we flee;
2 Thou art the Truth, thy word a - lone true wis - dom can im - part;
3 Thou art the Life, the rend - ing tomb pro - claims thy con - quering arm;
4 Thou art the Way, the Truth, the Life: grant us that way to know,



and all who would the Fa - ther seek, must seek him, Lord, by thee.
thou on - ly canst in - form the mind and pu - ri - fy the heart.
and those who put their trust in thee nor death nor hell shall harm.
that truth to keep, that life to win, whose joys e - ter - nal flow.

DISMISSAL

Officiant

Alleluia! Alleluia! Let us go forth into the world,
rejoicing in the power of the risen Christ!!

People

Thanks be to God. Alleluia! Alleluia!

VOLUNTARY

Impromptu No. 1

Samuel Coleridge-Taylor



SERVICE PARTICIPANTS

Officiant

The Rev'd Canon Shana McCauley

Preacher

The Very Rev'd Nathan LeRud

Assisting

The Rev'd Vijendran Sathyaraj

Canon for Cathedral Music

Katie Webb

Organ Scholar

Nicholas Stigall

Cathedral Choir

Hosts

Lindsey Yun, Mary Shibley, Carolyn Aichele, Kaki Brenneman,
Tanya Gross, Mary Cramer

Vergers

Katherine Ellegood, Malcolm Andrew, Scott Serpas

Acolytes

Clementine Chanti, Max Eagle, Desmond Eagle

Lectors

Deb Federici, Killian McCauley, Melissa Monner

Eucharistic Ministers

Allan Oliver, Mark Reber, Bob Rose, Lisa Sarazin

Godly Play Mentors

Leslie Carveth, Maryann Yelnosky, Rachel Ferdaszewski,
Amy Wilde-Taylor

Altar Guild

Helen Sudbury, Heather Swearingen

Flower Guild

Ellen Heltzel, Judy Heltzel



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Chris Maloney, Junior Warden

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Jeff Creswell, Faith Curammeng, Vernon Jackson, Alicia Johnson,
Lauren Loos, Denise Myrick, Catherine Sutton, Heather Swearingen,

Amy Wilde-Taylor, Pat Zimmer

email: vestry@trinity-episcopal.org

MUSIC NOTES

English metaphysical poet George Herbert's famous work "The Call" receives a setting by Harold Friedell (1905-1958), a key figure in 20th century American church music. A noted pedagogue, he taught for many years at Juilliard and at Union Theological Seminary, both in New York City. He also served as the Organist-Choirmaster of St. Bartholomew's Episcopal Church, Park Avenue, for the last 12 years of his life. His music reflects the interest (within Anglican circles especially) in liturgical music that leans heavily on the medieval and Renaissance eras. As an antidote to a more operatic and Romantic style of church music, common in the first few decades of the 20th century, this idea that earlier time periods could inspire and inform the musical life of the Church seemed – and still seem, perhaps – to be the ideal solution for musical innovation that does not require the abandonment of tonality.

Sir Edward Bairstow, organist of York Minster from 1913 until his death, typifies the English organist-composer of the earlier part of the twentieth century: conservative, craftsmanlike, often imaginative, gifted with a real feeling for choral sonority and word setting. Today's communion anthem, "I sat down under his

shadow,” appeared in 1925 and was one of the earliest publications of the then newly-established music department of the Oxford University Press. Its mystic, slightly modal flavour suggests connections with Bairstow’s exact contemporary, Gustav Holst, who employed similar harmonic gestures.

Today’s postlude, Impromptu No. 1 by British mixed-race composer Samuel Coleridge-Taylor (1875-1912), is a boisterous work that incorporates idioms from British Romanticism, African-American pentatonic scales, and from organ music for the theater. Cast in the form of a rondo, the work opens with a lively and boisterous introduction in the home key before moving by common tone to a more lyrical section in A Major, related by chromatic mediant to the home key of F Major. Coleridge-Taylor studied with Charles Stanford at the Royal College of Music in London, and after hearing the Jubilee Singers from Fisk University, began to draw inspiration from Black musical styles. He was a prolific and popular composer of instrumental and choral works in his own day, but his renown faded after his early death at age 37; thankfully, his compositions are receiving renewed attention today.

-Katie Webb

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ARTWORK

Cover

Title: Eastern Orthodox icon of Jesus Christ as the True Vine

Date: 16th Century, Byzantine and Christian Museum

Notes: A short essay on the artistic and spiritual meaning of this artwork is available from The Visual Commentary on Scripture.

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MUSIC

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