

AN OPEN AND WELCOMING CONGREGATION

✠ THE SOLEMN LITURGY ✠
FOR GOOD FRIDAY
12:00 PM
APRIL 9, 2020

GOOD FRIDAY OFFERING

Every year on Good Friday, pilgrims from all over the world gather to walk along the Via Dolorosa in Jerusalem. Some carry a cross, to better understand the nature of the burden that Jesus bore. Others accompany them, as witnesses, as penitents, as believers. For 150 years, the Episcopal Church in Jerusalem and the Middle East has borne, in a special way, the responsibility of sharing the cross of Jesus. By helping to maintain the Christian witness in the Holy Land, by serving all of God's people there in a variety of ministries, by proclaiming the gospel and promoting justice, peace and love, the church serves us all. Since 1922, Episcopalians here have supported the ministries of the Episcopal Church in Jerusalem and the Middle East through the Good Friday Offering. Please visit the Diocese of Oregon Website (<https://www.diocese-oregon.org/administration/canonical-offerings/special-offerings-donations/>) to make a special offering for Good Friday.

ORDER OF SERVICE

Portions of the Service may be found in the Book of Common Prayer (BCP).

The Congregation kneels or stands.

PROCESSION • *The ministers enter in silence.*

LITURGY OF THE WORD

The Congregation kneels or stands.

COLLECT

Officiant Blessed be our God.

People **For ever and ever. Amen.**

Officiant Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **Amen.**



TRINITY
EPISCOPAL
CATHEDRAL

The Congregation is seated.

HEBREW SCRIPTURE • *Isaiah 52:13-53:12*

Lector A reading from the Prophet Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we

have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

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

People **Thanks be to God.**

The Congregation stands.

PSALM • *Psalm 22:1-11*

Tone IVe

Refrain

Cantor; then all:



My God, my God, why have you for-sak-en me?

My God, my God, why have you forsaken me? *

and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.

Yet you are the Holy One, *
enthroned upon the praises of Israel.

Refrain

Our forefathers put their trust in you; *
they trusted, and you delivered them.
They cried out to you and were delivered; *
they trusted in you and were not put to shame.
But as for me, I am a worm and no man, *
scorned by all and despised by the people.

Refrain

All who see me laugh me to scorn; *

they curl their lips and wag their heads, saying,

“He trusted in the Lord; let him deliver him; *

let him rescue him, if he delights in him.”

Yet you are he who took me out of the womb, *

and kept me safe upon my mother's breast.

Refrain

I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's
womb.

Be not far from me, for trouble is near, *
and there is none to help.

Refrain

EPISTLE • Hebrews 10:16-37

Lector A reading from the Letter to the Hebrews.

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over

the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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

People **Thanks be to God.**

The Congregation remains seated.

THE PASSION OF OUR LORD JESUS CHRIST • John 18:1-19:42

Plainchant

The language of the passion stories in the gospels has contributed to the long tragic history of anti-Semitism in Christian cultures. All attribute major (and increasing) responsibility for the death of Jesus to the Jewish leaders and Jewish people. This reaches a peak in John's gospel: John misleadingly portrays "the Jews" as the enemies of Jesus and as responsible for his death. Yet this is not historically accurate. Historically speaking, in the judgment of most Jewish and Christian historians, responsibility for Jesus' execution rests with Roman authority and a very small inner circle of the native Jewish aristocracy. These "ruling elites," rather than representing the Jewish people as a whole, were in fact the oppressors of the vast majority of the Jewish people in the time of Jesus. Thus it was not "the Jews" who rejected Jesus, but a narrow circle of Roman and Jewish elites.

—Dr. Marcus Borg, Trinity Canon Theologian, March 21, 1996

The Passion of our Lord Jesus Christ, according to John.

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's

disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jewish authorities replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you

over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the crowd again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him."

The authorities answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the authorities cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the crowd, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

The Congregation stands.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill

what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

*Silence is kept as the bell is tolled.
The Congregation kneels.*

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his

legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

The Congregation stands.

HYMN 168 • O sacred head, sore wounded

Herzlich tut mich verlangen



1 O sa - ced head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty long - de - sir - ed hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
4 What lan - guage shall I bor - row to thank thee, dear - est friend
5 My days are few, O fail not, with thine im - mor - tal power,



O king - ly head, sur - round - ed with mock - ing crown of thorn:
thy power is all ex - pir - ed, and quenched the light of light.
with thee for my sal - va - tion up - on the cross to die.
for this thy dy - ing sor - row, thy pit - ty with - out end?
to hold me that I quail not in death's most fear - ful hour;



what sor - row mars thy gran - deur? Can death thy bloom de - flower?
Ah me! for whom thou di - est, hide not so far thy grace:
Ah, keep my heart thus mov - ed to stand thy cross be - neath,
Oh, make me thine for ev - er! and should I faint - ing be,
that I may fight be - friend - ed, and see in my last strife



O coun - te - nance whose splen - dor the hosts of heaven a - dore!
show me, O Love most high - est, the bright - ness of thy face.
to mourn thee, well - be - lov - ed, yet thank thee for thy death.
Lord, let me nev - er, nev - er out - live my love for thee.
to me thine arms ex - tend - ed up - on the cross of life.

Hymn 168 The Hymnal 1982. O sacred head, sore wounded
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The Congregation remains standing.

SOLEMN COLLECTS

Officiant God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray to our merciful God for people everywhere according to their needs.

Lector Let us pray for the Church of God throughout the world: for unity in faith, in witness and in service; for bishops and other ministers, and those whom they serve; for Justin, Archbishop of Canterbury; Michael, our Presiding Bishop, and Michael, our bishop; for the people of this diocese as we prepare to choose our next bishop; for all Christians in this place, for those to be baptized, for those who are mocked and persecuted for their faith; that God will confirm the Church in faith, increase it in love, and preserve it in peace.

A pause for silent prayer follows each petition.

Officiant Lord, hear us.

People **Lord, graciously hear us.**

Officiant Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your Name: through our Lord and Savior Jesus Christ. Amen.

Lector Let us pray for the nations of the world and their leaders: for the President of the United States; for the Congress and the Supreme Court; for all who serve in public office; for all who strive for justice and reconciliation: for the Members and Representatives of the United Nations; for this City of Portland; for our mayor, and the City Council; that by God's help the world may live in peace and freedom.

Silence

Officiant Lord, hear us.

People **Lord, graciously hear us.**

Officiant Most Gracious God, in whose will is our peace, turn our hearts and the hearts of all to yourself, that by the power of your Spirit the peace which is found in justice may be established throughout the world; through Jesus Christ our Lord. Amen.

Lector Let us pray for those who have not received or who do not understand the Gospel of Christ; for those still straining for faith, those who have abandoned their seeking, and those who remain asleep in a faith that does not transform; for those hardened by sin or indifference, for the contemptuous and the scornful, for those who persecute Christ and his followers and for those who in the name of Christ have persecuted others: that God will open all our hearts to the truth, and lead us ever more deeply into the power of faith.

Silence

Officiant Lord, hear us.

People **Lord, graciously hear us.**

Officiant Merciful God, creator of all peoples and lover of all souls: have compassion on all who do not know you as you are revealed in the life and teachings of your Son Jesus Christ: gather us that we may be one flock under one Shepherd; Jesus Christ our Lord. Amen.

Lector Let us pray for all those who suffer: for the hungry, the homeless, the destitute and the oppressed; for all who are sick and wounded, especially those infected with the COVID virus; for those who are alone during this time of pandemic, in darkness, in doubt, in loneliness and in fear; for prisoners, captives and refugees; for the victims of false accusations and violence; for the sorrowful and for those in mortal danger; for all who are at the point of death and those who minister to them: that God will sustain them in mercy and love; and stir up in us the will and means to minister to their needs.

Silence

Officiant Lord, hear us.

People **Lord, graciously hear us.**

Officiant Almighty and everlasting God, the comfort of the sad and the strength of those who suffer: hear the prayers of your children who cry out of any trouble, and to every distressed soul grant mercy, relief and refreshment. Give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. Amen.

Lector Let us commend ourselves and all God's children to God's unfailing love, and pray for the grace of a holy life, that, with all who have died in the peace of Christ, we may come to the fullness of eternal life and the joy of resurrection.

Silence

Officiant Lord, hear us.

People **Lord, graciously hear us.**

Officiant God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery, and by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see that things which were cast down are being made new and that all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who is alive and reigns with you in the unity of the Holy Spirit, one God, now and forever. Amen.

People Amen.

HYMN 474 • *When I survey the wondrous cross*

Rockingham



1 When I sur - vey the won - drous cross where the young
2 For - bid it, Lord, that I should boast, save in the
3 See, from his head, his hands, his feet, sor - row and
4 Were the whole realm of na - ture mine, that were an



prince of glo - ry died, my rich - est gain I
death of Christ my God: all the vain things that
love flow min - gled down! Did e'er such love and
of - fering far too small: love so a - maz - ing,



count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

Hymn 474 The Hymnal 1982. When I survey the wondrous cross
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TRINITY'S ICON OF THE LAMENTATION

This icon was written by written by Sherry Lynch and of Trinity's Iconography Institute as a commemoration of the events of September 11, 2001.

It was given to Trinity Cathedral as the Institute's first icon gift.



VENERATION OF THE CROSS

You are invited to take some time in silent veneration of the cross, or of this Lamentation Icon

Take in the details of this moment: Joseph of Arimathea has just taken Jesus down from the cross, and is beginning to wrap His legs with a clean linen cloth while Nicodemus, leaning against a ladder, looks on. Mary cradles her Son tenderly in her arms and laments with John the Beloved Disciple leaning over and the Myrrh-Bearing Women wailing and weeping behind them.

Mary Magdalene stands with arms raised in anguish on the left.

The Congregation kneels or stands.

SOLO AT THE VENERATION OF THE CROSS

Ach, was hätten (from *Stabat Mater*, in F Minor)

Franz Peter Schubert

Ach, was hätten wir empfunden am Altar des Mittleropfers, am Altare, wo er starb? Seine Mutter, sein Bruder sind die Treuen, die mit Eifer halten, was der Sohn uns gab.

Oh, what do we experience at the altar of sacrifice of the Redeemer, at the altar where he died? His mother, his brother are the faithful ones who guard zealously what the Son gave to us.

1 Sing, my tongue, the glor-ious bat - tle; of the might - y con - flict
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 6 Praise and hon - or to the Fa - ther, praise and hon - or to the

sing; tell the tri - umph of the vic - tim, to his
 tree! None in fo - liage, none in blos - som, none in
 bend: for a - while the an - cient ri - gor that thy
 Son. praise and hon - or to the Spi - rit, ev - er

cross thy tri - bute bring. Je - sus Christ, the world's Re -
 fruit thy peer may be: sweet - est wood and sweet - est
 birth be - stowed, sus - pend; and the King of heaven - ly
 Three and ev - er One: one in might and one in

de - mer from that cross now reigns as King.
 i - ron! sweet - est weight is hung on thee.
 beau - ty gent - ly on thine arms ex - tend.
 glo - ry while e - ter - nal a - ges run.

Hymn 166 The Hymnal 1982. Sing, my tongue, the glorious battle. Verses 1, 4-6
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The Congregation remains standing or kneeling.

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

People **Our Father, who art in heaven, hallowed be thy Name,
 thy kingdom come, thy will be done, on earth as it is in heaven
 Give us this day our daily bread.**

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,

for ever and ever. Amen.



The Congregation kneels or is seated.

CONCLUDING PRAYER

Officiant Let us pray.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever.

People **Amen.**

Choir and clergy depart in silence.



Title: Soldiers Casting Lots for Christ's Garments

Copyright Source: https://commons.wikimedia.org/wiki/File:Blake_soldiers_casting_lots.jpg



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The Very Rev'd Nathan LeRud, *Officiant*

Bruce Neswick, *Canon for Cathedral Music* • David Boeckh, *Organ Scholar*

REGULAR SCHEDULE OF SERVICES

SUNDAYS

8 am – Holy Eucharist Rite I
Chapel

10 am – Holy Eucharist Rite II
Cathedral

5 pm – Evensong (*Sept-June*)

WEEKDAYS

5:30 pm – Wednesday
Holy Eucharist
Chapel

MONTHLY

10 am – First Sundays (*Oct-June*)
Church @ the Commons
Kempton Hall

5 pm – First Sundays (*Oct-June*)
Trinity Vespers (*Music liturgies
sung by the Cathedral Choir*)
Cathedral

6 pm – Third Thursdays (*Oct-May*)
Evensong
Cathedral Chancel



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