

St. Thomas' Episcopal Parish
Washington, DC



He Qi, "The Baby Moses"

AUGUST 21, 2011
TENTH SUNDAY
AFTER PENTECOST

10:00 a.m.

WHEREVER YOU MAY BE ON YOUR FAITH JOURNEY,
THERE IS ROOM AT GOD'S TABLE FOR YOU.

The **Prelude** helps us to settle into place and shift our focus to God's presence with us in worship.

Welcome Visitors!

We invite you to join us in worship and hope you will discover some of the lifegiving ways that God is working in this place. We invite you to complete a Welcome Card located in the hymnal racks on your chair.

The basic order of service comes from the red **Book of Common Prayer** while the hymns can be found in the blue **Hymnal 1982** in a rack either in front of your seat or to the side of your chair.

Hymns numbers preceded by an S are part of the Service Music in the front section of the blue **Hymnal 1982**.

The choice of readings comes from the **Revised Common Lectionary**, a cycle of readings assigned for every Sunday and major holy day throughout the liturgical year.

The **First Lesson** comes from the Old Testament, or Hebrew Scriptures. We hear how God has spoken and worked through the people of God for thousands of years, particularly our Jewish sisters and brothers in faith.

The Holy Eucharist

Prelude

Prélude

Camille Saint-Saëns

Edward Jones, organ

✠ A bell rings, all stand.

Processional Hymn

The Church's one foundation

Hymn 525

✠ The Celebrant says,

Blessed be God: Father, Son, and Holy Spirit

People

And blessed be God's kingdom, now and for ever. Amen.

✠ The Celebrant continues,

The Lord be with you.

People

And also with you.

Celebrant

Let us pray.

The Collect of the Day

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Word of God

First Lesson

Exodus 1:8-2:10

✠ After the reading, the Reader says,

The Word of the Lord.

People

Thanks be to God.



Nisi quia Dominus

- 1 If God had not been on our / side, *
let / Israel now say;
- 2 If God had not been on our / side, *
when enemies rose / up against us;
- 3 Then would they have swallowed us up a/live *
in their fierce / anger toward us;
- 4 Then would the waters have over/whelmed us *
and the tor/rent gone over us;
- 5 Then would the raging / waters *
have / gone right over us.
- 6 Blessed be / God *
who has not given us over to be a / prey for their teeth.
- 7 We have escaped like a bird from the snare of the / fowler; *
the snare is broken, and / we have escaped.
- 8 Our help is in the Name of /God, *
the maker of / heaven and earth.

Second Lesson *Romans 12:1-8*

✠ *After the reading, the Reader says,*

People The Word of the Lord.
 Thanks be to God.

✠ *All stand.*

Sequence Hymn *Like the murmur of the dove's song* Hymn 513

Verses 1 and 2 before the Gospel, Verse 3 following the Gospel

The Psalm is a hymn or poem. The psalms cover the whole range of the relations between God and God's people. The Book of Psalms, while a "book" of the Bible, consists of 150 hymns intended to be sung.

The Psalm is sung in unison by the congregation using **Plainsong Chant**. The pitch of the notes changes with the word immediately following each diagonal marking (/) or asterisk (*). Please join in.

The text for the Psalm follows The Saint Helena Psalter, itself based on The Psalter of The Book of Common Prayer of 1979, revised to employ inclusive language.

The Second Lesson is usually a reading from one of the New Testament Epistles (or Letters), though occasionally from the Acts of the Apostles or the Book of Revelation.

The Gospel, proclaimed by a Deacon or Priest, contains the stories and sayings of Jesus.

Whereas other lessons at the Eucharist are read, the Gospel is proclaimed (or announced), both to those present and to the world. Those of us who are present stand and face the Gospel book as a gesture of reverence and love for the risen Christ. To symbolize that the Gospel belongs also to the world, the Gospel book is brought into the church in the entrance procession.

In the **Nicene Creed** we respond to the proclamation of God's Word by affirming our place in the story of God's creating, redeeming, and remaining with the world.

The Peace has been exchanged at the Eucharist since the time of the apostles and is an expression of reconciliation with our neighbor. As understood by its ancient position following the Prayers, the Peace is both a response to the Word of God and a preparation for Holy Communion.

At the Offertory we offer to God the fruits of our labors in the form of money, the wine and bread for the Eucharist, and our gift of music.

The Presentation of bread, wine, music, money, and other gifts at the altar signifies our offering of all we are and have in response to God's offering of Christ for our sake.

The Holy Gospel

Matthew 16:13-20

✠ *The Celebrant says,*

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

People

✠ *Afterwards, the Celebrant says,*

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

People

Sermon

Mr. Jeremy Ayers

✠ *A brief silence is observed.*

The Nicene Creed

Book of Common Prayer, p. 358

Prayers of the People

Form IV, *Book of Common Prayer, p. 388*

The Confession

Book of Common Prayer, p. 360

The Peace

Welcome and Announcements

Invitation to Healing. *The Healing Rite is offered today, and every third Sunday, during the Eucharist. You are invited to receive healing prayers for yourself or on behalf of someone else at the side altar. A healing minister from the Pastoral Care Team will offer prayers and the laying on of hands, serving as a vehicle for God's healing power and love.*

The Holy Communion

EUCHARISTIC PRAYER 1 from ENRICHING OUR WORSHIP

We invite all those who seek God and a deeper life in Christ to receive the sacrament of Holy Eucharist.

To receive communion take the bread in the palm of your hand. Eat the bread and then drink from the cup when it is offered to you. If you do not wish to receive the bread and wine but would like a blessing, please come forward, cross your arms with your hands on your shoulders, and a minister will provide a blessing.

Offertory Motet

Tu es Petrus

Gabriel Fauré

You are Peter, and upon this rock I will build my Church.

Presentation Hymn

Glorious things of thee are spoken

Hymn 522

The Great Thanksgiving

✠ *The people remain standing. The Celebrant faces them and says*

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

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

✠ *The Celebrant continues*

Sanctus and Benedictus

David Hurd

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven 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.

✠ *The Celebrant continues*

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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."

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Memorial Acclamation *Timothy Hagy*

Christ has died, Christ is ri - sen, Christ will come a - gain.

✠ *The Celebrant continues*

For Episcopalians, **The Holy Eucharist** (Greek, "Giving of Thanks") - rather than the sermon - is the principal act of Christian worship on Sundays and other major Feasts.

The Eucharist, or Holy Communion, has its roots in the Passover meal shared by Jesus and his disciples in Jerusalem before the crucifixion and it reminds us of another meal shared by Jesus and his disciples at Emmaus after the resurrection. It is a way in which our community symbolically participates in Jesus' passion, death and resurrection. And it reminds us that we now are the Body of Christ for our times.

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray.

The Lord's Prayer

As our Savior Christ has taught us, we now pray,

✠ *Celebrant and People say together (page 364 in The Book of Common Prayer)*

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A Period of silence is kept. Then is said:

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

People: **We who are many are one Body, for we all share the one bread.**

✠ *The Sacrament is then immediately delivered to the people.*

Communion Hymn

Take my life and let it be

See inside back page

Post Communion Prayer

✠ *After Communion, the Celebrant says: Let us pray.*

✠ *All stand and pray together:*

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth.

Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue forever in the risen life of Christ our Savior. Amen.

Blessing

Recessional Hymn

Praise the Lord, rise up rejoicing

Hymn 334

The Dismissal

Celebrant Go in peace to love and serve the Lord.

People Thanks be to God.

Postlude

Final (Symphonie IV)

Charles Marie Widor

It is our practice to remain reverently seated in silence for the Postlude.

**The flowers today have been given to the glory of God
and in appreciation for the work of the Altar Guild by Dennis Hobb.**

Take my life and let it be



1 Take my life and let it be con - se - cra - ted,
2 Take my feet and let them be swift and beau - ti -
3 Take my lips and let them be filled with mes - sa -
4 Take my love, my God, I pour at thy feet its

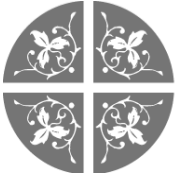


Lord, to thee; take my hands and let them move
ful for thee; take my voice and let me sing
ges for thee; take my sil - ver and my gold,
treas - ure store; take my - self and I will be



at the im - pulse of thy love, at the im - pulse of thy love.
al - ways, on - ly for my King, al - ways, on - ly for my King.
not a mite would I with - hold, not a mite would I with - hold.
ev - er, on - ly, all for thee, ev - er, on - ly, all for thee.

Words: Frances Ridley Havergal (1836-1879), alt.
Music: London, Henri A. César Malan (1787-1864).



ST. THOMAS' PARISH
DUPONT CIRCLE ✦ WASHINGTON, DC

We are so glad you chose to worship here with us today.

As a progressive and inclusive Episcopal Church in Dupont Circle, we try to "be the Good News" for the world through our cultivation of spiritual life and through engagement with our community.

You are welcome to visit as often as you can. If you are looking for a spiritual home founded on civility and respect, mutual responsibility as well as encouragement, we hope you will consider St. Thomas' Parish. You will find a place of welcome and nurture, as well as challenge and empowerment to address the needs of the world.

With your help we can be a community where all can find and be found by God – a place, wherever you are on your journey, to discover room at God's table for you.

Rector, St. Thomas' Parish

Vestry

*John Johnson, Senior Warden (2013); Matt Cloninger, Junior Warden (2012)
Aaron Adkins (2013), Clinton Anderson (2012),
Jason Forman (2014), Ashley Greaf (2014), Kristin Jones (2013), Chris Norman (2014)
Ivan Santos-Sansfaute (2013), Dave Swanson (2013), Joe Zuniga (2014)*

Staff

Mr. Esteban Mares, Sexton
Mr. Ernesto Martinez, Accountant
Mr. Wayne Floyd, Interim Parish Administrator
Mr. Timothy Hagy, Music Director
The Rev. Dr. Nancy Lee Jose, Rector

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The Right Reverend John Bryson Chane, Bishop of Washington

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Parish Office Hours 10:00 a.m. – 2:00 p.m. MWF, 1:00pm – 5:00pm TTh – 202-332-0607

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