

St. Thomas' Episcopal Parish  
Washington, DC



Peter walking on the water © Robin Jensen

August 7, 2011  
EIGHTH SUNDAY  
AFTER PENTECOST

10:00 a.m.

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



Psalm 105, 1-6, 16-22, 45b

Anglican Chant by Robert Knox Kennedy



*Confitemini Domino*

- 1 We give you thanks, O God, and call upon your / Name; \*  
we make known your deeds among the / peoples.
- 2 We sing to you, we sing your / praise, \*  
and speak of all your marvelous / works.
- 3 We glory in your holy / Name; \*  
let the hearts of those who seek you re/joice.
- 4 We search for you and your / strength; \*  
we continue to seek your / face.
- 5 We remember the marvels you have / done, \*  
the wonders and the judgments of your / mouth,
- 6 We, the offspring of Abraham, your / servant, \*  
we, the children of Jacob, the chosen / ones.
- 16 Then you called for a famine in the / land \*  
and destroyed the supply of / bread.
- 17 You sent a man before / them, \*  
Joseph, who was sold as a / slave.
- 18 They bruised his feet in / fetters; \*  
his neck they put in an iron / collar.
- 19 Until his prediction came to / pass, \*  
Your word, O Most High, tested / him.
- 20 The king sent and released / him; \*  
the ruler of the peoples set him / free.
- 21 He set him as a master over his /household,\*  
as a ruler over all his pos/sessions,
- 22 To instruct his princes according to his / will\*  
and to teach his elders / wisdom.
- 45b Hal/le/lu/jah!

**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 **Simplified Anglican Chant**, which evolved from older, more elaborate forms of Plainchant. 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 Lectionary:**

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.

Except for the Proclamation of the Gospel, the ministry of reading lessons at the Eucharist is normally done by lay persons.

**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 the historic faith of the Church. We "**believe**" (in Latin *credere*, literally "to put one's heart into") because we offer our hearts as token of our trust in the story of God's creating, redeeming, and remaining with the world. "**We**" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.

## Second Lesson

Romans 10:5-15

✠ *After the reading, the Reader says,*

The Word of the Lord.

*People Thanks be to God.*

✠ *All stand.*

## Sequence Hymn

*In Christ there is no East or West*

Hymn 529

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

## The Holy Gospel

Matthew 14:22-33

✠ *The Celebrant says,*

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

*People Glory to you, Lord Christ.*

✠ *Afterwards, the Celebrant says,*

The Gospel of the Lord.

*People Praise to you, Lord Christ.*

## Sermon

Canon Dr. Wayne Whitson Floyd

✠ *A brief silence is observed.*

## The Nicene Creed

*Book of Common Prayer, p. 358*

## Prayers of Intercession and Thanksgiving

*From A New Zealand Prayer Book*

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

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 use 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;*

for artists, scientists, and visionaries,  
*that through their work we may see creation afresh.*

We thank you for giving us life;  
*for all who enrich our experience.*

We Pray:

for all who through their own or others' actions  
are deprived of the fullness of life,  
*for prisoners, refugees, the handicapped, and all who are sick;*

for those in politics, medical science, social and relief work,  
*for all who seek to bring life to others.*

We Pray for our own needs and those of others, saying after each spoken petition  
God of love,  
*Grant our prayer.*

God, Creator, bring us new life.  
*Jesus, Redeemer, renew us.*  
Holy Spirit, strengthen and guide us.  
*Amen.*

## The Confession

*Book of Common Prayer, p. 360*

## The Peace

## Welcome and Announcements

# The Holy Communion

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

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## Offertory Motet

*Cantate Domino*

Johann Staden

Sing to God a new song; sing to God all the whole earth. Sing and bless God's holy Name; proclaim the good news of salvation from day to day (Psalm 96: 1-2).

## Presentation Hymn

*At the name of Jesus*

Hymn 435, verses 1-4

**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.

**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.

**Johann Staden** (baptized July 2, 1581 – died November 15, 1634) was a German organist and composer. His *Cantate Dominum* is an example of the Baroque style, with its highly rhythmic and strophic, or repetitive, style of writing.

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 Great Thanksgiving

Eucharistic Prayer B, BCP p. 367

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

                                  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 God thanks and praise.***

✠ *The Celebrant continues*

## Sanctus and Benedictus

David Hurd

Three staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the lyrics: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and earth are full of your glo - ry." The second staff contains: "Ho - san - na in the high - est. Bless - ed is the one who comes in the name of the Lord." The third staff contains: "Ho - san - na in the high - est." The music features a mix of quarter, eighth, and sixteenth notes, with some phrases marked with slurs.

✠ *The Celebrant continues*

.... Therefore, according to his command, O Father,

*Celebrant and People*

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

*The Celebrant continues*

## ***The Lord's Prayer***

And now, as our Savior Christ has taught us, we now sing:

✠ *Celebrant and People sing together (music in hymnal rack on chairs)*

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

## 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.

*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 and cross your arms with your hands on your shoulders and a Eucharistic Minister or clergy will provide a blessing.*

## Communion Hymn

*Precious Lord*

See insert

## Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

✠ All stand and pray together:

*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. Amen.*

## Blessing

## Recessional Hymn

*Lead us, heavenly Father, lead us*

Hymn 559

## The Dismissal

Celebrant Go in peace to love and serve the Lord.

People *Thanks be to God.*

## Postlude

*Grave-Vivace (Sonata in C Major)*

Georg Philipp Telemann

William Dogget, recorder

*It is the practice of this congregation to remain reverently seated in silence for the Postlude.*

The flowers today have been given to the glory of God and for the people of St. Thomas' Parish by Judson Williams.

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.

**Blessing:** One of the specific ministries of priests is to declare God's blessing on God's people. Today's blessing uses the alternative Trinitarian language of *Enriching Our Worship*.

**The Dismissal** is an important part of the Liturgy. To be dismissed is to be sent forth to be Christ's hands and feet in the world. Having been nourished in Word and Sacrament, we are newly equipped to carry out our baptismal responsibilities in the world.



ST. THOMAS' PARISH  
DUPONT CIRCLE ✦ WASHINGTON, DC

We are glad you chose to worship here with us today.  
Please join us whenever you are able.

**We're a community of Christians on a spiritual journey together.**

Through joyful singing, engaging preaching, prayer and silence, we come  
together to share in **one bread, one body.**

#### **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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