

St. Thomas' Episcopal Parish Washington, DC



Desert Rose; South Kurdufan Province, Sudan; taken by Rita Willaert, 2008
<http://www.flickr.com/photos/rietje/3170940680/in/photostream/>

December 12, 2010
Third Sunday of Advent
9:00 & 11:00 a.m.

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

Welcome Visitors!

We invite you to join us in worship and hope you will discover some of the wonderful ways that God is working in this parish. The basic order of service can also be found in the red Book of Common Prayer while the hymns can be found in the blue Hymnal 1982. (Service music numbers preceded by "S-" are found in the front section of the Hymnal.) We also invite you to complete a Welcome Card located in the chairs.

The Holy Eucharist: (Greek, "Giving of Thanks") is the principal act of Christian worship on Sundays and other major Feasts. It 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.

The Lectionary:

The Revised Common Lectionary is a cycle of readings assigned for every Sunday and major holy day throughout the liturgical year. The ministry of reading lessons at the Eucharist (except for the Proclamation of the Gospel) is normally the responsibility of lay persons.

The First Lesson comes from the Old Testament, or Hebrew Scriptures, written before the birth of Christ. In the Hebrew Scriptures we hear how God has spoken and worked through the people of God for thousands of years.

The Holy Eucharist

Before we worship we speak to God; after worship we speak with one another.
Please observe prayerful silence before worship.

Prelude

Ave maris stella III

Marcel Dupré

✠ A bell rings, all stand. The altar party enters to the ringing of handbells.

✠ The Celebrant says,

Blessed be God: Father, Son, and Holy Spirit.

People **And blessed by God's kingdom, now and for ever. Amen.**

Collect for Purity

Book of Common Prayer, p. 355

Kyrie

Hymnal S-86

✠ The Celebrant continues

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

The Collect of the Day

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and for ever. **Amen.**

The Word of God

First Lesson

Isaiah 35:1-10

✠ After the reading, the Reader says,

The Word of the Lord.

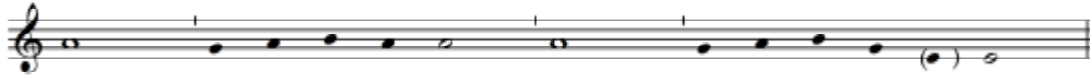
People **Thanks be to God.**

Psalm 146:4-9

Lauda, anima mea

Plainsong, Tone 4.4

☒ *Sung by all.*



4 Happy are they who have the God of / Jacob for their help! *
 whose / hope is in their God;

5 Who made heaven and earth, the seas, and all / that is in them; *
 who keeps his / promise for ever;

6 Who gives justice to / those who are oppressed, *
 and / food to those who hunger.

7 God sets the prisoners free and opens the eyes / of the **blind**; *
 God lifts up those / who are **bowed** down;

8 God loves the righteous and cares / for the stranger; *
 God sustains the orphan and widow, but frustrates the / way of the wicked.

9 God shall / reign for ever, *
 your God, O Zion, throughout all generations. / **Alle-lu-ia!**

Second Lesson

James 5:7-10

☒ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

☒ *All stand.*

Sequence Hymn

O heavenly Word, eternal Light

Hymnal 63

v. 1, 2 before the Gospel, v. 3 after

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 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 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.

The Holy Gospel

Matthew 11:2-11

✠ *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

The Rev. Dr. Nancy Lee Jose

✠ *A brief silence is observed.*

The Nicene Creed

BCP, p. 358

Advent Prayers of the People

Nancy Lee Jose

From broken dreams we awake to the coming of God's promise,

Embrace us, good Lord;

From the gravity of each moment we open our hearts to encounter the living God,

Strengthen us, blessed Jesus;

From the desert to the manger we wait with awe,

Temper our impatience, sister Mary;

From death to life we reach towards the eternal hope,

Like our brother Joseph;

Let us journey in longing for you, our love divine this Advent,

Come Holy Spirit come;

Silently or aloud let us proclaim our thanksgivings and/or humbly ask for your help, ending each petition with 'Hear us loving God';

Let us reclaim you once again at the center of who we are,

Amen

✠ *The Celebrant concludes with a Collect*

Absolution

The Peace

The Holy Communion

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 and cross your arms with your hands on your shoulders and a priest will provide a blessing.

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.

Offertory Motet

Laetabitur deserta et florebit

Timothy Hagy

The desert shall rejoice and bloom like a rose. May the flowers flourish there and may joy burst forth and grow with cries of joy. The dry land will gush into springs and pools of water. Unto Zion we come with joy, for our God will come to save us.

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.

Presentation Hymn

Hark! A thrilling voice is sounding

Hymnal 59

During Advent we include the **censing of all gifts and the people** during the Presentation Hymn.

The Great Thanksgiving, Eucharistic Prayer A

BCP, p. 361

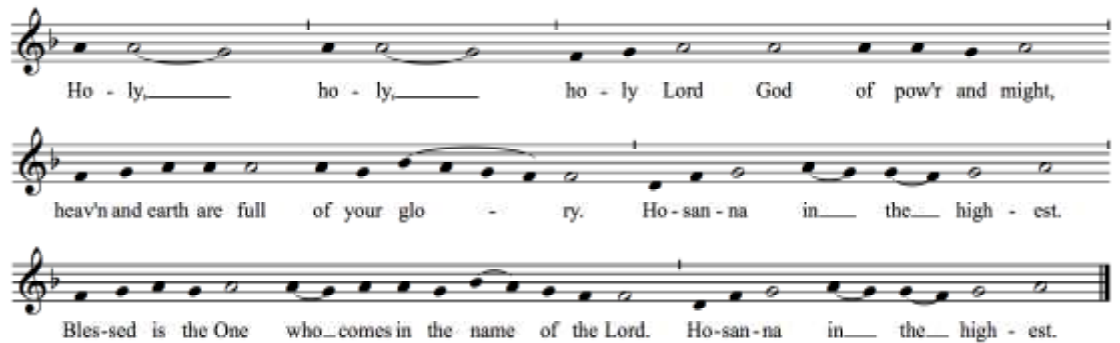
The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

- Staff 1:** Presider: The Lord be with you. Congregation: And also with you.
- Staff 2:** Presider: Lift up your hearts. Congregation: We lift them to the Lord.
- Staff 3:** Presider: Let us give thanks to the Lord, our God. Congregation: It is right to give God thanks and praise.

In the **Eucharistic Prayer**, the Celebrant offers up our prayer of thanks, summarizing God's work in creating, redeeming, and remaining with us as the Holy Spirit. We offer up not only bread and wine to be for us the Body and Blood of Christ but also ourselves, our souls and bodies, to receive these gifts so that we might be for the world the Body of Christ.

Sanctus

Plainsong, harmonized Maurice Duruflé



Ho - ly, ho - ly, ho - ly Lord God of pow'r and might,
heav'n and earth are full of your glo - ry. Ho - san - na in the high - est.
Bles - sed is the One who comes in the name of the Lord. Ho - san - na in the high - est.

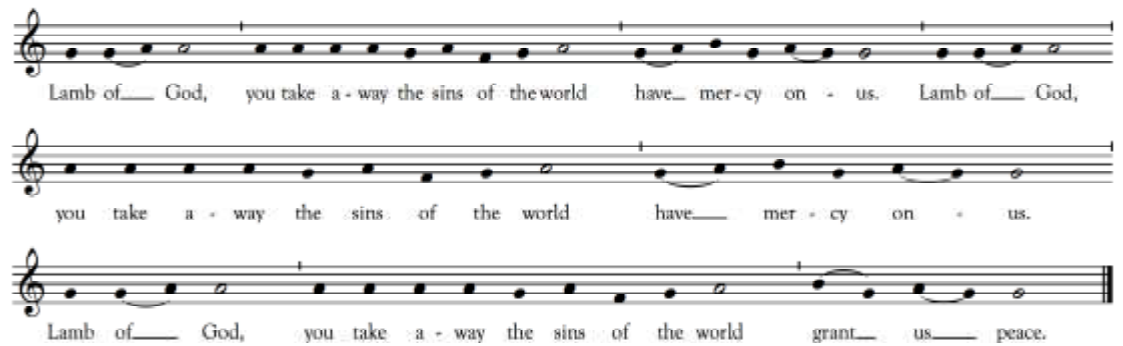
The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray.

The Lord's Prayer

See insert

Fraction Anthem

Anaphora chant



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 have mer - cy on us.
Lamb of God, you take a - way the sins of the world grant us peace.

✦ *Communion will be directed by the ushers.*

Communion Anthem

O salutaris hostia

Jean Langlais

O saving Victim, opening wide the gate of heaven to us below, our foes press on from every side, thine aid supply, thy strength bestow. All praise and thanks to thee ascend for evermore, blest One in Three; O grant us life that shall not end in our true native land with thee.

Communion Chant

In the Lord

Taizé Chant

In the Lord I'll be ev - er thank - ful, in the Lord I will re - joice! Look to God, do not be a -
fraid: lift up your voic - es, the Lord is near: lift up your voic - es, the Lord is near. In the

✘ *A time of silence is observed.*

✘ *All stand.*

Post Communion Prayer

BCP, p. 366

Blessing

Dismissal

✘ *After the dismissal, the altar party processes out to the ringing of handbells.*

Blessing: One of the specific ministries of priests is to declare God's blessing on God's people.

The Dismissal is an important part of the Liturgy. To be dis-missed 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.

The flowers this week are given to the Glory of God by Dan Costello in memory of his parents Gene and Betty Costello.



ST. THOMAS' PARISH
 DUPONT CIRCLE ✦ WASHINGTON, DC

We're a **community of Christians on a spiritual journey**. Our worship and *life together* provides a pathway towards a deeper understanding of the risen and transforming Christ. Through joyful singing, engaging preaching, prayer and silence, we come together to share in **one bread, one body**.

A place to find and be found by God.

The People of St. Thomas'

Vestry

*John Johnson, Senior Warden (2013); Matt Cloninger, Junior Warden (2012)
 Aaron Adkins (2013), Clinton Anderson (2012),
 Mary Hager (2011), Jean Holman (2012), Kristin Jones (2013),
 Ivan Santos-Sansfaute (2013), Dave Swanson (2013), Joe Zuniga (2011)*

*St. Thomas' Parish ✦ 1772 Church Street NW ✦ Washington, DC 20036
www.stthomasdc.org*

<p>Parish Office Hours 9:00 a.m. – 1:00 p.m. MWF, 3:00pm – 5:00pm TTh.</p> <p>Ms. Nicole Garner, Bookkeeper Mr. Esteban Mares, Sexton Mr. Kevin Montgomery, Interim Parish Executive Secretary Mr. Timothy Hagy, Music Director</p> <p>The Rev. Dr. Nancy Lee Jose, Rector</p> <p>The Right Reverend John Bryson Chane Bishop of Washington</p>	<p style="text-align: right;">202-332-0607</p> <p style="text-align: right;">nicole@garnergore.com maresbravo@aol.com kmontgomery@stthomasdc.org timhagy@comcast.net</p> <p style="text-align: right;">rector@stthomasdc.org</p> <p style="text-align: right;">jchane@edow.org</p>
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