

St. Thomas' Episcopal Parish Washington, DC



Islamic Jesus (Isa) miniature of Sermon on the Mount

February 20, 2011
Seventh Sunday after Epiphany
9:00 & 11:00 a.m.

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

The Holy Eucharist

Enriching Our Worship 1

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

Prelude

Preludio 'Sine nomine'

Herbert Howells

✠ A bell rings, all stand.

Entrance Hymn

Love divine, all loves excelling

Hymnal 657

✠ The Celebrant says,

Blessed be the one, holy, and living God.

People **Glory to God for ever and ever. Amen.**

Prayer of Light

Brother Roger of Taizé

✠ The Celebrant continues,

Let us pray.

Christ Jesus, by your Spirit, you come and kindle a burning light within us. We know well that it is not we who create this source of light, but you, the Risen Lord. **Amen.**

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

The Collect of the Day

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

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. 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 Word of God

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.

First Lesson

Leviticus 19:1-2,9-18

✠ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

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.

Psalm 119:33-40

Legem pone

Anglican Chant by Jerome Meachen

✠ *Sung by all.*



33

Teach me, O God, the way of your / statutes, *
and I shall keep it to the / end.

34

Give me understanding, and I shall keep your / law; *
I shall keep it with all my / heart.

35

Make me go in the path of your com- / mandments, *
for that is my de- / sire.

36

Incline my heart to your de- / crees *
and not to unjust / gain.

37

Turn my eyes from watching what is / worthless; *
give me life in your / ways.

38

Fulfill your promise to your / servant, *
which you make to those who / fear you.

39

Turn away the reproach which I / dread, *
because your judgments are / good.

40

Behold, I long for your com- / mandments; *
in your righteousness preserve my / life.

Second Lesson

1 Corinthians 3:10-11,16-23

✠ After the reading, the Reader says,

The Word of the Lord.

People

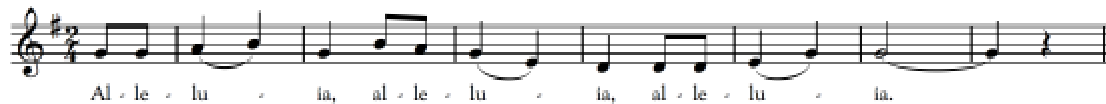
Thanks be to God.

✠ All stand.

Alleluia / Verse

Ojibway Nation Alleluia

✠ The Cantor sings the Alleluia, the congregation repeats. The Cantor sings a verse and the congregation sings the Alleluia.



The Holy Gospel

Matthew 5:38-48

✠ 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

Mr. Jeremy Ayers

✠ A brief silence is observed.

Nicene Creed

Book of Common Prayer, p. 358

The Prayers of the People

O Christ our Lord, as in times past, not all the sick and suffering found their way to your side, but had to have their hands taken, or their bodies carried, or their names mentioned. So we, confident of your goodness, bring others to you.

As in times past, you looked at the faith of friends and let peace and healing be known. Look on our faith, even our little faith

ALL: And let your kingdom come.

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.

We name before you those for whom pain is the greatest problem; who are remembered more for their distress than their potential; who at night cry, 'I wish to God it were morning.' And in the morning cry, 'I wish to God it were night.'

(Here names may be said aloud, after which we respond, GOD TO ENFOLD YOU.)

We name before you those whose problem is psychological; and those in whose experience light has turned to darkness at the end of a life or the breaking of a relationship; and others whose troubles we do not know or whose names we would not say aloud.

ALL: *Bring healing, bring peace.*

Lord God, you alone are skilled to know the cure for every sickness and every soul. If, by our lives, your grace may be known then in us, through us, and, if need be, despite us,

ALL: *Let your kingdom come.*

On all who tend the sick, counsel the distressed, stay with the dying, or advance medical research, we ask your blessing, that in caring for your people they may meet and serve their Lord. This we ask in the name of God, our creator, who has made all God's children special. **Amen**

✠ *The Celebrant concludes with a collect.*

The Peace

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.

Welcome and Announcements

Invitation to Healing

The Healing Rite is offered today during the Eucharist, and on the third Sunday of every month. 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

Enriching Our Worship 1

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.

Offertory Anthem

Behold, O God our Defender

Herbert Howells

Behold, O God our defender and look upon the face of thine Anointed. For one day in thy courts is better than a thousand.

The Great Thanksgiving, Eucharistic Prayer 2

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.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

Sanctus and Benedictus

Richard Proulx

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heaven and earth are full of your glo-ry. Ho-san-na in the high-est, Ho-san-na in the high-est. Blessed is the one who comes in the name of the Lord. Ho-san-na in the high-est, Ho-san-na in the high-est.

✦ *The Celebrant continues*

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

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.

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

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, 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:

Christ has died. Christ is risen. Christ will come again.

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ.

Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Thomas and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

The Lord's Prayer

See seat card

Fraction Anthem

Alleluia. Christ our Passover

Plainsong, Tone VII

Al - le - lu - ia, Al - le - lu - ia. Christ our Pas - so - ver is sa - cri - ficed for us.
There - fore let us keep the feast. Al - le - lu - ia, Al - le - lu - ia.

✠ Communion will be directed by the ushers.

Communion Anthem

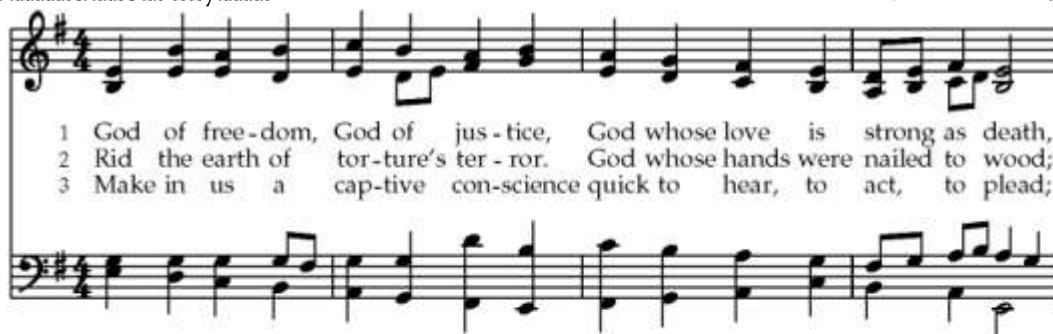
Teach Me, O Lord

Thomas Attwood

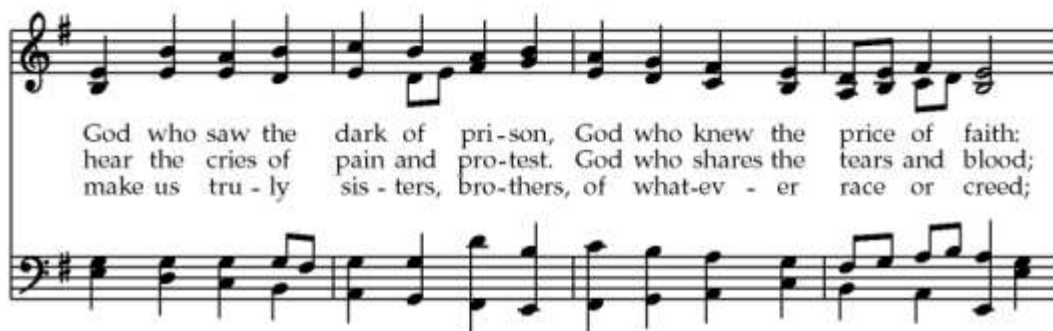
Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

Communion Hymn

Voices Found 90



1 God of free-dom, God of jus-tice, God whose love is strong as death,
2 Rid the earth of tor-ture's ter-ror. God whose hands were nailed to wood;
3 Make in us a cap-tive con-science quick to hear, to act, to plead;



God who saw the dark of pri-son, God who knew the price of faith:
hear the cries of pain and pro-test. God who shares the tears and blood;
make us tru-ly sis-ters, bro-thers, of what-ev-er race or creed;



touch our world of sad op-pres-sion with your Spi-rit's heal-ing breath.
move us in the power of pi-ty, rest-less for the com-mon good.
teach us to be ful-ly hu-man, o-pen to each oth-er's need.

* Optional for last verse.

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Post-Communion Prayer

BCP, p. 365

Blessing

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

Closing Hymn

When Christ was lifted from the earth

Hymnal 603

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.

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

Dismissal

Postlude

Final (Symphonie IV)

Charles Marie Widor

*The flowers this week are given to the Glory of God
by Kevin Montgomery in memory of Elizabeth Fitch.*



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 (2011), 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 Secretary Mr. Timothy Hagy, Music Director Ms. Jenny Replogle, VTS Anglican Studies Student</p> <p>The Rev. Dr. Nancy Lee Jose, Rector</p> <p>The Right Reverend John Bryson Chane Bishop of Washington</p>	<p>202-332-0607</p> <p>nicole@garnergore.com maresbravo@aol.com kmontgomery@stthomasdc.org timhagy@comcast.net</p> <p>rector@stthomasdc.org</p> <p>jchane@edow.org</p>
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