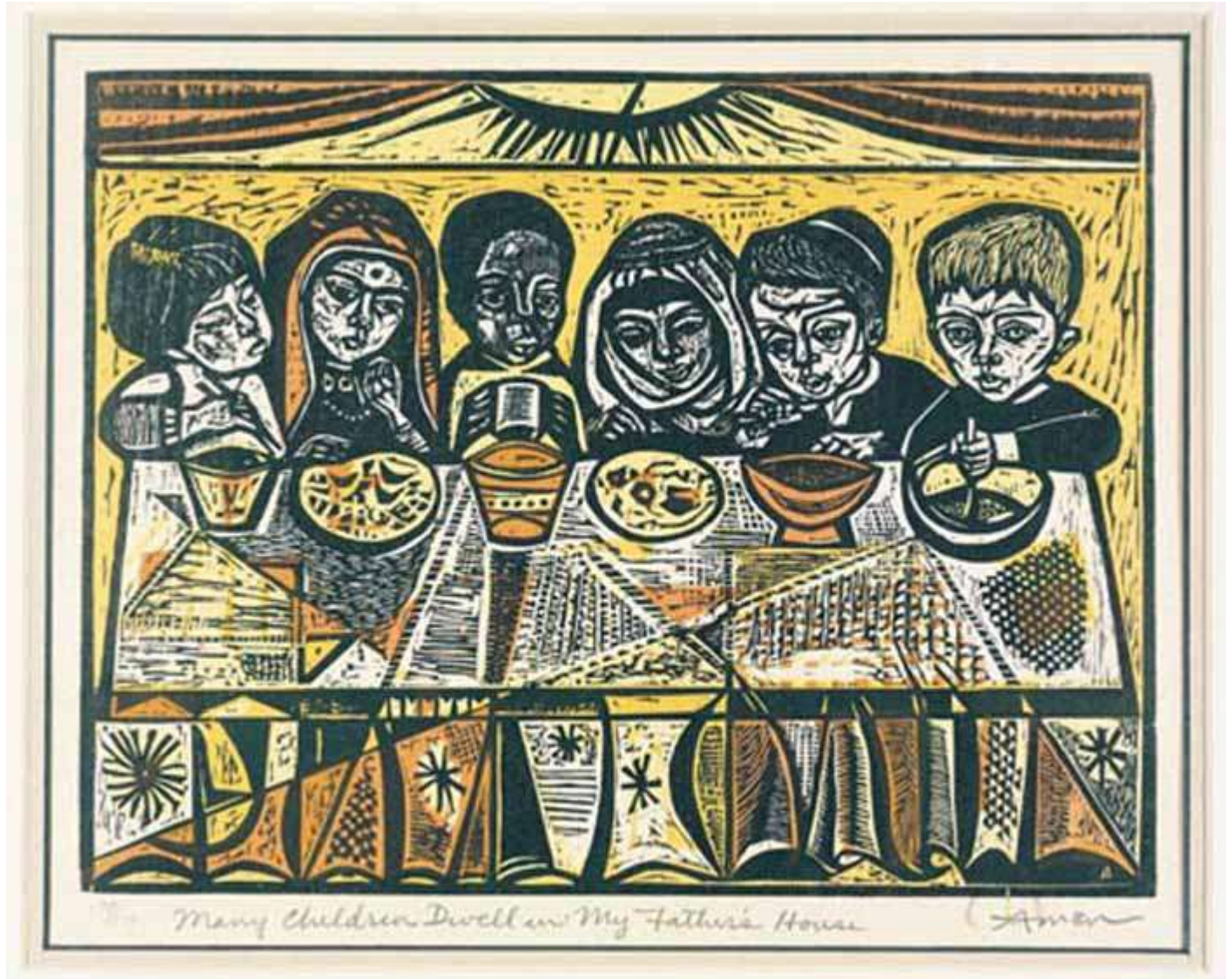


St. Thomas' Episcopal Parish
Washington, DC



Irving Amen - Many Children Dwell in My Father's House, n.d. - Color woodcut, 23 1/2 x 17 1/2 inches

May 22, 2011
Fifth Sunday of Easter
11:00 a.m.

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

The Holy Eucharist

During these Great 50 days of Easter, we celebrate the life of Jesus, who welcomes and heals all people and invites us to tell a new story of resurrected life together.

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.

Prelude

The Call (Five Mystical Songs)
Mark Durer, baritone

Ralph Vaughan Williams

✦ *A bell rings, all stand.*

Entrance Hymn

Father, we praise thee

Hymn 1

✦ *The Celebrant says,*

Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

Gloria in Excelsis

Hymnal S 280

✦ *Sung by all.*

✦ *The Celebrant continues,*

The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Collect of the Day

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Word of God

First Lesson

Acts 7:55-60

✠ After the reading, the Reader says,

The Word of the Lord.

People

Thanks be to God.

Psalm 31:1-5, 16

Anglican Chant by Robert Knox Kennedy

✠ Sung by all.



In te, Domine, speravi

1

In you, O GOD, have I taken refuge;
let me never be put to / shame; *
deliver me in your / righteousness.

2

Incline your ear to / me; *
make haste to de/liver me.

3

Be my strong rock, a castle to keep me safe,
for you are my crag and my / stronghold; *
for the sake of your Name, lead me and / guide me.

4

Take me out of the net that they have secretly set for / me, *
for you are my tower of / strength.

5

Into your hands I commend my / spirit, *
for you have redeemed me, O God of / truth.

16

Make your face to shine upon your / servant, *
and in your loving-kindness / save me."

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 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 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

Second Lesson

1 Peter 2:2-10

✠ *After the reading, the Reader says,*

The Word of the Lord.

People Thanks be to God.

✠ *All stand.*

Ojibway Nation Alleluia

✠ *Sung three times*



The Holy Gospel

John 14: 1-14

✠ *The Celebrant says,*

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

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.*

Nicene Creed

Book of Common Prayer, p. 358

The Prayers of the People

Form III, BCP, p. 387

The Peace

Welcome and Announcements

The Holy Communion

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

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 blessing will be provided for you.

Offertory Anthem

Easter (Five Mystical Songs)

Ralph Vaughan Williams

Rise, heart; thy Lord is risen. Sing his praise, without delays, Who takes thee by the hand, that thou like-wise With him may'st rise: That, as his death calcined thee to dust, His life may make thee gold, and much more, Just Rise, heart: thy Lord is risen. Awake, my lute, and struggle for thy part With all thy art. The cross taught all wood to resound his name Who bore the same. His stretched sinews taught all strings, what key is best to celebrate this most high day. Consort both heart and lute, and twist a song Pleasant and long: Or since all music is but three parts vied, And multiplied; O let thy blessed Spirit bear a part, with his sweet art.

Presentation Hymn

Christ is made the sure foundation

Hymn 518

Eucharistic Prayer B

BCP, p. 367

Sanctus and Benedictus

Richard Proulx

☒ *Sung by all*

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 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

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

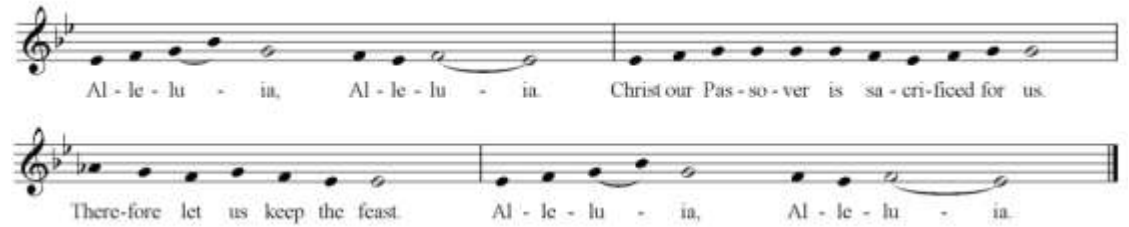
The Lord's Prayer

BCP, p. 364

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 Anthem *Love bade me welcome (Five Mystical Songs) Ralph Vaughan Williams*

Love bade me welcome; yet my soul drew back, Guilty of dust and sin. But quick-eyed Love, observing me grow slack From my first entrance in, drew nearer to me, sweetly questioning, If I lack'd any thing. "A gust," I answered, "worthy to be here:" Love said, "you shall be he." "I the unkind, ungrateful? Ah, my dear, I cannot look on thee." Love took my hand, and smiling did reply, "Who made the eyes but I?" "Truth, Lord, but I have marred them: let my shame Go where it doth deserve. "And know you not," says Love, "who bore the blame?" "My dear, then I will serve." "You must sit down" says Love, "and taste my meat:" So I did sit and eat.

✦ *All stand.*

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

My hope is built on nothing less

LEVAS II 99

Dismissal

Celebrant Go in peace to love and serve the Lord. Alleluia. Alleluia.

People *Thanks be to God. Alleluia. Alleluia.*

Postlude

Prelude on 'Hyfrydol'

Ralph Vaughan Williams

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

Coffee Hour follows worship immediately downstairs in the Guild Room.
Please join us and let us know who you are.

The flowers today are given to the glory of God by Chris Norman.

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.

My Hope Is Built on Nothing Less

1. My hope is built on noth - ing less Than Je - sus' blood and
 2. When dark - ness veils His love - ly face, I rest on His un -
 3. His oath, His cov - e - nant and blood, Sup - port me in the
 4. When He shall come with trum - pet sound, O may I then in

1. right - eous - ness; I dare not trust the sweet - est frame, But
 2. chang - ing grace; In ev - 'ry high and storm - y gale, My
 3. whelm - ing flood; When all a - round my soul gives way, he
 4. Him be found; Dressed in His right - eous - ness a - lone, Fault -

1. whol - ly lean on Je - sus' name.
 2. an - chor holds with - in the veil. On Christ, the so - lid Rock, I stand, All
 3. then is all my hope and stay.
 4. less to stand be - fore the throne.

oth - er ground is sink - ing sand, All oth - er ground is sink - ing sand.

Words: Edward Mote (1797-1874)

Music: William B. Bradbury (1816-1868)



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' 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. Ernesto Martinez, Accountant
Mr. Esteban Mares, Sexton
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

jchane@edow.org

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

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