

St. Thomas' Episcopal Parish
Washington, DC



Contemporary Islamic Calligraphy by master Muhammad Zakariya

September 11, 2011
**THIRTEENTH SUNDAY
AFTER PENTECOST**

11:00 a.m.

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

Welcome Visitors.

Today we commemorate in the context of Holy Eucharist all those who died on September 11, 2001; we recall their suffering and ours, as we call on God's compassion and comfort, now as we did then.

The Prelude helps us to settle into place and shift our focus to God's presence with us in worship. The Prelude for this morning sets the theme for the entire service. It is the last piece written by the great German composer Johann Sebastian Bach, "When in the hour of utmost need."

This otherwise-somber Lenten-themed composition, in the context of our remembrance of 9-11, becomes a statement of the confidence of our faith and the steadfastness of God in the face of the terrors of the world, even "in the hour of utmost need."

We begin today by praying together an English translation of the Jewish Kaddish Yatom or Mourner's Kaddish, adapted from the New Union Prayerbook.

The Holy Eucharist

Prelude

Wenn Wir In Höchsten Nöthen Sein

Johann Sebastian Bach

✠ *A bell rings, all stand.*

Lighting of Memorial Candles

Celebrant: We remember September 11, 2001, the destruction of the World Trade Center in New York City, the jet crashing into the Pentagon in Arlington, Virginia, and the one flown into the ground in rural Pennsylvania.

After ten years, we yet mourn the lives lost; we yet grieve for the families of the dead; we yet bemoan the loss of our own innocence, however naïve.

We pray for God's presence and healing, for reconciliation, and for peace with justice.

In silence, we remember.

Silence is observed while candles are lit in honor of those who perished.

The Celebrant and people say together (adapted from the Jewish Kaddish Yatom):

Celebrant: Let the glory of God be extolled,

People: Let God's great Name be hallowed in the world whose creation God willed.

Celebrant: May God's Reign soon prevail, in our own day, our own lives, and the life of all, and let us say:

Amen. Let God's great name be blessed forever and ever.

Celebrant: Let the name of the Holy One, blessed be God, be glorified, exalted, and honored, though God is beyond all the praises, songs, and adoration that we can utter, and let us say:

Amen.

Celebrant: Rest eternal grant them, O God;
And let light perpetual shine upon them.

May they and all the departed, through the mercy of God, rest in peace. Amen.

O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:

A thousand ages in thy sight
are like an evening gone;
short as the watch that ends the night
before the rising sun.

under the shadow of thy throne
thy saints have dwelt secure;
sufficient is thine arm alone,
and our defense is sure.

Time, like an ever-rolling stream,
bears all our years away;
they fly, forgotten, as a dream
dies at the opening day.

Before the hills in order stood,
or earth received her frame,
from everlasting thou art God,
to endless years the same.

O God, our help in ages past,
our hope for years to come,
be thou our guide while life shall last,
and our eternal home.

✠ *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.

O God of our Mothers and Fathers, neighbors and strangers, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace. Give to each of us a zeal for justice and the strength of forbearance, that we each may learn to use our liberty in accordance with your gracious will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Today's **Collect** is adapted from the Collect For the Nation found in the Book of Common Prayer, page 258.

The Word of God

First Lesson

Micah 4:1-5

✠ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

The First Lesson comes from the Old Testament, or Hebrew Scriptures. We hear how God has been speaking and working through all of God's peoples for all time.

✠ *All stand.*

Alleluia Verse (*sing three times*)



The Holy Gospel

Matthew 18:21-35

✠ *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

Book of Common Prayer, p. 358

Intercessions

Confident in the knowledge that God comforts and lifts up those who call on the name of the Lord, let us pray for the church, the world, and those in need.

Pause for brief silence.

We ask your presence with all who are in mourning, especially for those who lost mothers, fathers, sisters, brothers, spouses, lovers, friends, and neighbors on this day ten years ago in New York, and Virginia, and Pennsylvania. We remember with affection all those who now rest from their labors. Keep us in fellowship with all your saints, and bring us at last to the joy of your kingdom.

Pause for brief silence.

For those across our globe who have died as a result of terror and violence; for those who have been injured; for those who are in shock and grief, we pray:

Have mercy on us.

For all who live with fear, anxiety and uncertainty, in need of compassion, strength, and the restoring power of your love, we pray:

Have mercy on us.

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.

For those who plot terror and mass destruction, that their hearts and minds will be changed, and for those who suffer from oppression and fanaticism, that their lives will be opened to your creative and loving presence, we pray:

Have mercy on us.

For the leaders of nations and all who are in positions of political authority, that they may hear your voice above all others and act only in such ways as bring about justice and reconciliation, we pray:

Have mercy on us.

Be with us and guide us, O God; prevent us from vengeance and isolation. Teach us to pray for our enemies, for whom we too seldom do so. For the courage to overcome our fears and build bridges, that we may stand before you, made whole again through Christ our Lord, we pray:

Have mercy on us.

I invite your own prayers, saying after each petition:

Lord in Your Mercy,

Hear our prayer.

Celebrant: God of all, grant us prudence in proportion to our power; wisdom in proportion to our learning; and humane actions in proportion to our wealth and might. Bless all races and peoples who travel in friendship the road of justice, liberty, and concord. May those who are at peace with one another hold fast to the good that unites them; may those who have enemies forget their hatred and be forgiven. We ask this through Christ our Lord. **Amen.**

The Confession

Book of Common Prayer, p. 360

The Peace

Welcome and Announcements

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 Anthem

Allahu: An Arabic Call to Prayer

Timothy Hagy

Kyle Burke, tenor

God is greatest. Glory be to my Lord Almighty. God hears those who call;
Our Lord, praise be to you. Glory be to my Lord, the Most High.

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 text for the **Offertory Anthem** this morning is the traditional Arabic Call to Prayer, which is normally followed by the reading of the first chapter of the Qur'an. In setting the Arabic text to music, I incorporated authentic Middle Eastern modes, notably the Bayātī and Hijāzī modes.

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*

... Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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 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."

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.

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.

Therefore we proclaim the mystery of faith:

Memorial Acclamation

Timothy Hagy



✘ *The Celebrant continues*

The Lord's Prayer

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

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

✘ *Celebrant and People*

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A Period of silence is kept. Then is sung together by all:

Fraction Anthem

Richard Proulx

S164

S 164 is in the Service Music section at the front of your blue Hymnal.

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

There is a Balm in Gilead was sung on Sunday, September 16, 2001 at St. Thomas' Parish in commemoration of all those who had suffered just the previous week from the terrorist attacks.

Communion Anthem

There is a Balm in Gilead

arr. William L. Dawson

There is a balm in Gilead to heal the sin-sick soul. Sometimes I feel discouraged, and think my work's in vain, but then the Holy Spirit revives my soul again. If you cannot preach like Peter, if you cannot preach like Paul, you can tell the love of Jesus, and say He died for all.

Dennys Moura, tenor

Communion Hymn *In the bulb there is a flower.* On reverse side of following 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

Celebrant: May the God of all consolation bless you in every way and grant you peace all the days of your life.

People: Amen.

Celebrant: May the Lord and Giver of Life, God's indwelling Holy Spirit, free you from all anxiety and strengthen your hearts in love.

People: Amen.

Celebrant: May you be so enriched with the divine gifts of faith, hope, and love, that whatever you do in this life, whether with stranger or friend, pleases God and bring to your neighbor justice and peace.

People: Amen.

Recessional Hymn

When Terror Streaks

See next to last page below.

The Dismissal

Celebrant: Go now, in the peace of Christ, to a world that knows too little peace.

All: Amen.

Postlude

Wir Glauben all an einen Gott

Johann Sebastian Bach

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

Today's flowers were given to the Glory of God
by Jaye Lopez in celebration of the birthday of Anne van Soest.

Please join us downstairs for coffee following the service.

In The Episcopal Church, the pronouncing of God's **Blessing** on the people is one of the specific ministries of priests.

The **Dismissal** is our being sent out to be Christ's hands and feet in the world.

In the bulb, there is a flower

1 In the bulb there is a flow - er; in the seed, an ap - ple
2 There's a song in ev - 'ry si - lence, seek - ing word and mel - o -
3 In our end is our be - gin - ning; in our time, in - fin - i -

tree; in co - coons, a hid - den prom - ise: but - ter -
dy; there's a dawn in ev - 'ry dark - ness, bring - ing
ty; in our doubt there is be - liev - ing; in our

flies will soon be free! In the cold and snow of
hope to you and me. From the past will come the
life, e - ter - ni - ty; in our death, a res - ur -

win - ter there's a spring that waits to be,
fu - ture, what it holds, a mys - ter - y, un - re -
rec - tion; at the last, a vic - to - ry,

vealed un - til its sea - son, some - thing God a - lone can see.

When Terror Streaks

1. When ter - ror streaks through morn - ing skies And
 2. Come reach us through the mute ap - peal Of
 3. Through ash and rub - ble of our past, You
 4. Re - deem - ing God, when ha - treds turn Our

fear - dazed minds grow numb, With in - ter - ced - ing,
 dust - smeared hands and face, Whose acts of val - iant
 held our hopes a - lone. Re - build our fra - gile
 morn - ing skies to night, Trans - form our rag - ing

prayer - ful sighs, O Heal - ing Spir - it, come.
 love re - veal An un - ex - pect - ed grace.
 dreams to last: Of faith and not of stone.
 hearts to yearn For peace and heal - ing light.

Text: Mary Louise Briegleb, b.1953, © 2002, GIA Publications, Inc.
 Tune: MORNING SONG, 8 6 8 6 8 6; *Krausky Harmony*, 1816; harm. by C. Winfred Douglas, 1867-1944, © 1980, The Church Pension Fund



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

maresbravo@aol.com
emartinez@stthomasdc.org
wfloyd@office.stthomasdc.org
timhagy@comcast.net
rector@stthomasdc.org

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

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