

St. Thomas' Episcopal Parish Washington, DC



Escape to Egypt, He Qi

January 2, 2010
Second Sunday after Christmas Day
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 Holy Eucharist

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

Prelude

Noël Etranger

Louis-Claude Daquin

✠ A bell rings. All standing, the Celebrant says,
Blessed are you, holy and living God.

People *You come to your people and set them free.*

Entrance Hymn

The First Nowell

Hymnal 109

✠ The Celebrant says,
The Word became flesh and dwelt among us, full of grace and truth; we have seen his glory, glory as of the only Son from the Father. [John 1:14]

A Hymn of Praise

Timothy Hagy

*From the Saint Helena Breviary, Hymn at Matins
Adapted from Julian of Norwich*

You O Christ are the One: the wisdom and kindness of motherhood.
You, O Christ are the One: the light and grace of all blessed love; you are Trinity; you are Unity. You, O Christ, are the One: the high sovereign goodness of all manner of things. You are the One who makes us to love; you are the One who makes us to long. You, O Christ, are the One: endless fulfilling of all our true desires. Amen

Elaine Donnelly, soprano

✠ The Celebrant continues

The Lord be with you.

People *And also with you.*

Celebrant Let us pray.

The Collect of the Day

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; 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

Sirach (Ecclesiasticus) 24: 1 - 12

✠ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

Psalm 84:1-8

Quam dilecta!

Simplified Anglican Chant, Jerome Meachen

✠ *Sung by all.*



1

How dear to me is your dwelling, O God of / hosts! *
My soul has a desire and longing for the courts of God;
my heart and my flesh rejoice in the living / God.

2

The sparrow has found her a house
and the swallow a nest where she may lay her / young; *
by the side of your altars, O God of hosts, my Ruler and my / God.

3

Happy are they who dwell in your / house! *
they will always be praising / you.

4

Happy are the people whose strength is in / you! *
whose hearts are set on the pilgrims' / way.

5

Those who go through the desolate valley will find it a place of / springs, *
for the early rains have covered it with pools of / water.

6

They will climb from height to / height, *
and the God of gods will be revealed in / Zion.

7

O God of hosts, hear my / prayer; *
hearken, O God of / Jacob.

8

Behold our defender, O / God; *
and look upon the face of your A- / nointed.

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.

Second Lesson *Ephesians 1: 3 - 14*

✠ *After the reading, the Reader says,*

The Word of the Lord.

People Thanks be to God.

✠ *All stand.*

Alleluia

✠ *Sung by all*



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.

The Holy Gospel *John 1: 1 - 18*

✠ *The Celebrant says,*

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

People All glory to you, Jesus Christ.

✠ *Afterwards, the Celebrant says,*

The Gospel of Christ.

People All praise to you, Jesus Christ.

Sermon

The Rev. Janice Robinson

✠ *A brief silence is observed.*

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 Nicene Creed

BCP, p. 358

The Prayers of the People

Nancy Lee Jose

Gracious God, thank you this Christmas for caring for all of humanity in their various circumstances; for caring for the whole earth and all that dwell herein.

Thank you, Loving God.

For all the people in our lives, for those who love us, those who inform us, and those who inspire us.

Thank you, Loving God.

For all those like Mary, who in spite of their fear, yield to your will and your way.

Thank you, Loving God.

For those like Joseph, who know the meaning of loyalty, honor, and commitment to one another.

Thank you, Loving God.

For the innkeepers of this world, and all those who are hospitable and seek to help those without food, shelter, or employment and those who despair for their future.

Thank you, Loving God.

For the shepherds of this world, who tend to their vocations and occupations on this earth, but also hear the voice of heaven and respond.

Thank you, Loving God.

For the angels, especially the ones we know, who are 'good news' in our lives, and point to the deep goodness of God.

Thank you, Loving God.

For the children of this world, for their health and good learning. May they delight in life, have hope in the future, and come to know you and serve you.

Hear us, Good Lord.

For the poor, dear Lord. For those in poor health and those whose situations are desperate in so many ways; even for those who have a poor image of you and your beckoning call.

Hear us, Good Lord.

Gracious God, most of all we are thankful that you are in this life and here to stay. We are thankful that you are present to us in so many ways. Cheer us on, that your life may be born in us, live on in us, and reach fulfillment in us, even unto the Cross and the life to come.

For the blessing of life and the wonderful purpose you give to it, we thank you Gracious God.

✠ *The Celebrant concludes with a Collect*

The Peace

✠ *The Celebrant says to the people*

The peace of Christ be always with you.

People And also with you.

✠ *Then the Ministers and People may greet one another in the name of the Lord.*

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 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

In dulci jubilo

Max Drischner

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

We Three Kings

Hymnal 128

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 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.

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 insert

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

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.*

✠ *All stand.*

Post Communion Prayer

BCP, p. 366

Blessing

Processional Hymn

As with gladness men of old

Hymnal 119

Dismissal

Postlude

Vom Himmel Hoch

Johann Sebastian Bach

*The flowers on the altar today have been given to the glory of
God by the parishioners of St. Thomas'.*

A note about The Saint Helena Breviary

The Order of Saint Helena, an Order of Episcopal nuns with retreat houses in New York and Georgia, worked from 1982 through 2006 studying and rewriting the Psalter to alter the masculine language found in the psalms. They also re-worked the canticles, antiphons and hymns utilized in The Daily Office. The OSH nuns were inspired by the writings and teachings of Julian of Norwich, Hildegard of Bingen, Augustine of Hippo and Saints Bernard and Anselm among others, all of whom advocated ways of imaging God, seeing God as more than, other than masculine.



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)*

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The Rev. Dr. Nancy Lee Jose, Rector	rector@stthomasdc.org
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