

St. Thomas' Episcopal Parish Washington, DC



Sermon on the Mount, Laura James

January 30, 2011
Fourth 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 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.

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.

First Lesson

Micah 6:1-8

✠ *After the reading, the Reader says,*

People The Word of the Lord.
Thanks be to God.

Psalm 15

Domine, quis habitabit?

Plainsong, Tone V

✠ *Sung by all.*



1

O God, who may dwell in your / tabernacle? *
who may abide u- / pon your holy hill?

2

Those who lead blameless lives and do what is / right, *
who speak truth- / fully from the heart.

3

There is no guile upon their tongues; they do no evil to their / friends; *
they do not heap contempt u- / pon their neighbors.

4

In their sight the wicked are re- / jected, *
but they honor / those who fear God.

5

They have sworn to do no / wrong *
and do not take / back their **word**.

6

They do not give their money in hope of / gain, *
nor do they take a bribe a- / gainst the innocent.

7

Whoever does these / things *
shall ne- / ver be overthrown.

Second Lesson

1 Corinthians 1:18-31

✠ 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 5:1-12

✠ 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. Canon Charles LaFond

✠ A brief silence is observed.

Nicene Creed

Book of Common Prayer, p. 358

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 Prayers of the People, Form II

BCP, p. 385

✠ *In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.*

I ask your prayers for God's people throughout the world; for our Bishop John; for this gathering; and for all ministers and people.

Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found by God.

Silence

I ask your prayers for the departed. Pray for those who have died.

Silence

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day.

Silence

✠ *The Celebrant concludes with a collect.*

Confession & Absolution

BCP, p. 360

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

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.

Offertory Motet

Holy is the true light

Gerald Near

Holy is the true light, and passing wonderful, blending radiance to them that endured in the heat of the conflict. From Christ they inherit a home of unfailing splendour. Wherein they rejoice with gladness evermore.

– from a Salisbury Diurnal

Presentation Hymn

Rejoice, ye pure in heart

Hymnal 557

The Great Thanksgiving, Eucharistic Prayer B

BCP, p. 367

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 Lord's Prayer

See insert

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.

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.

✦ Communion will be directed by the ushers.

Communion Anthem *Swing Low, Sweet Chariot* arr. William L. Dawson

Swing low, sweet chariot, coming for to carry me home. I looked over Jordan and what did I see? A band of angels coming after me. If you get there before I do, Tell all my friends I'm coming too.

Rachel Carlson, soprano

Communion Hymn *Blest are the pure in heart* Hymnal 656

✦ All stand.

Post Communion Prayer BCP, p. 365

Blessing The Rev. Canon Charles LaFond

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

Closing Hymn *Gracious Spirit, give your servants* *Wonder, Love, and Praise* 782

1. Gra - cious Spir - it, give your ser - vants joy to set sin's
2. Word made flesh, who gave up glo - ry to be - come our
3. Lov - ing God, who birthed cre - a - tion from the noth - ing -
4. Tri - une God, e - ter - nal Be - ing, nev - er end - ing,

cap - tives free, hope to heal the bro - ken - heart - ed,
great high priest, tak - ing on our hu - man na - ture
ness of space, kin - dling life where all was emp - ty,
un - be - gun, bound - less grace and per - fect jus - tice,

peace to share love's li - ber - ty. Through us bring your balm of
 to re - deem the last and least; let your cour - age and com -
 turn - ing cha - os in - to grace: when we feel con - fused and
 right - eous and for - giv - ing One: so en - fold us in you

glad - ness to the wound - ed and op - pressed; help us claim and
 pas - sion shape and guide our min - is - tries; as our Sav - ior
 fruit - less, dawn up - on our rest - less night; give us faith's im -
 mer - cy that our wills and yours u - nite; through us may the

show God's fa - vor as a peo - ple called and blessed.
 and our Shep - herd, lead us to the truth that frees.
 ag - i - na - tion, hope's re - new - ing, love's de - light.
 world be - hold you, find your love, your truth, your light.

Dismissal

Postlude

Final (Suite for Organ)

Gerald Near

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.

The flowers this week are given to the Glory of God.

EPIPHANY MESSAGE FROM THE RECTOR

Epiph-a-ny: (1) a usually sudden manifestation or perception of the essential nature or meaning of something (2) an intuitive grasp of reality through something, usually simple and striking (3) an illuminating discovery, realization, or disclosure.



As a festival in the Christian church, the Day of Epiphany marks the end of Christmas and the beginning of the season of Epiphany. The two scriptures associated with the Day of Epiphany, which always falls on January 6th, are the arrival of the ‘wise men’ at the stable in Bethlehem (thus revealing Jesus as a savior to the Gentiles as well as Jews) and the baptism of Jesus (revealing him as the child of God).

The reason this word is so powerful for us is that it describes what most of us are looking for: a new insight or revelation about the meaning or purpose of life. Some of us are like the Wise persons, and have spent money and time and effort in searching for that, which can enrich our understanding of life. Others are like those standing at the edge of the crowd when Jesus was baptized: we hope for the luck of being in the right place at the right time so that we might just catch a glimpse of some eternal Truth.

Either way, we know that we’re dependent on moments of epiphany because we understand that what is most important in life cannot be purchased or learned from a book or a sermon or a lecture. Our most powerful moments come when God’s love is unveiled for us in a sunset, or holy communion, or the embrace of a child, or in the recognition that the breath just breathed is nothing less than a silent, but divine gift from God. These epiphanies remind us of the divine mystery that stands behind our questions that cannot be answered, our fears that cannot be conquered, and our vulnerability that cannot be overcome. They remind us that, even in the silence and the darkness, God is there.

As the community of St. Thomas’ continues to make manifest significant epiphany moments in my life, may it also be so with you. This Sunday come and experience the subtle shifts in our liturgy to mark this important season; this Sunday we welcome a significant preacher to our pulpit, the Rev. Canon Charles LaFond from the Diocese of New Hampshire, who led us on a retreat yesterday, Jan. 29. Come and see and experience all of these opportunities for an epiphany of transformative possibilities.

May this new year of 2011 find you as the recipient of many such moments.

Blessed Love,

Nancy Lee+



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

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