

St. Thomas' Episcopal Parish  
Washington, DC



July 10, 2011  
FOURTH SUNDAY  
AFTER PENTECOST

10:00 a.m.

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

## WELCOME TO ST. THOMAS' PARISH!

We are glad to have you with us today. As a progressive and inclusive Episcopal Church in Dupont Circle, we try to "be the Good News" for the world through the cultivation of spiritual life and visibility in our community, manifesting a deep commitment to people, not just to issues. 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.

We are convinced that there's no message more needed in our fractured world than knowing that

- God loves us all *no matter what!*
- God desires *more and better* for us than we've ever imagined!

We strive to discover within ourselves reservoirs of God's grace for who we are, not just what we do. You will find a place of welcome and nurture, as well as challenge and empowerment to address the needs of the world.

At the heart of parish ministry for me as a priest is the practice of radical hospitality. By this I mean that when we ourselves are welcomed, we need then to become a community of welcome to others.

We choose to open our doors and hearts not just so we can share who we are with others, but because we are willing to be vulnerable enough to be transformed by those who bring new gifts into our midst. We have many good things to share with you, and we expect to be changed by your presence with us in this community.

I believe that St. Thomas' is a parish that shares with me a desire to continue learning to build

- A community where all can find and be found by God
- A place that, wherever you are on your journey, you will discover room at God's table for you.

Thank you for visiting...we hope you will come again and consider us to be your new spiritual home where together we can share in all that God still has in store for us all. Please let me know if you'd like to sit and talk about your own spiritual journey with me sometime, or learn more about the Episcopal Church or this congregation.

Faithfully,

A handwritten signature in black ink that reads "Nancy Lee Jose +". The signature is written in a cursive, flowing style.

The Rev. Nancy Lee Jose  
Rector, St. Thomas' Parish at Dupont Circle

# The Holy Eucharist

## Prelude

Christ Who Died Us To Redeem

J. G. Walther

✦ A bell rings, all stand.

## Processional Hymn

New Every Morning

Verses 1, 2, 3, and 6



1 New ev - ery morn - ing is the love our wak - ening  
2 New mer - cies, each re - turn - ing day, hov - er a -  
3 If on our dai - ly course our mind be set to  
4 Old friends, old scenes will love - lier be, as more of



and up - ris - ing prove; through sleep and dark - ness  
round us while we pray; new per - ils past, new  
hal - low all we find, new trea - sures still of  
heaven in each we see; some soft - ening gleam of



safe - ly brought, re - stored to life and power and thought.  
sins for - given, new thoughts of God, new hopes of heaven.  
count - less price God will pro - vide for sac - ri - fice.  
love and prayer shall dawn on ev - ery cross and care.

5 The trivial round, the common task,  
will furnish all we ought to ask:  
room to deny ourselves, a road  
to bring us daily nearer God.

6 Only, O Lord, in thy dear love  
fit us for perfect rest above;  
and help us, this and every day,  
to live more nearly as we pray.

### Welcome Visitors!

We invite you to join us in worship and hope you will discover some of the lifegiving ways that God is working in this place. We invite you to complete a Welcome Card located in the hymnal racks on your chair.

You will see a red **Book of Common Prayer** and a blue **Hymnal** in a rack either in front of your seat or to the side of your chair.

The basic order of service comes from the red **Book of Common Prayer** while the hymns can be found in the blue **Hymnal 1982**.

Some of the spoken parts of the worship service are found in the red **Book of Common Prayer** (BCP) rather than in your worship leaflet.

Text: John Keble (1792-1866).  
Music: Samuel Webbe the elder (1740-1816).

✠ *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 and people sing in unison*

## Gloria

Hymnal S 280

✠ *The Celebrant continues,*

The Lord be with you.  
*People* ***And also with you.***  
Celebrant Let us pray.

## The Collect of the Day

O God, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## The Word of God

**First Lesson** *Genesis 25:19-34*

✠ *After the reading, the Reader says,*

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

Hymns numbers preceded by an S are part of the Service Music in the front section of the blue Hymnal 1982.

**The Lectionary:**  
The choice of readings comes from the Revised Common Lectionary, a cycle of readings assigned for every Sunday and major holy day throughout the liturgical year.

**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.

Psalm 119:105-112

Anglican Chant by Robert Knox Kennedy

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 Psalm is sung in unison by the congregation using **Simplified Anglican Chant**, which evolved from older, more elaborate forms of Plainchant. The pitch of the notes changes with the word immediately following each diagonal marking (/) or asterisk (\*). Please join in.

The text for the Psalm follows **The Saint Helena Psalter**, itself based on The Psalter of The Book of Common Prayer of 1979, revised to employ inclusive language.

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.



*Lucerna pedibus meis*

105

Your word is a lantern to my / feet \*  
and a light upon my / path.

106

I have sworn and am de/termined \*  
to keep your righteous / judgments.

107

I am deeply / troubled; \*  
preserve my life, O God, according to your / word.

108

Accept, O God, the willing tribute of my / lips, \*  
and teach me your / judgments.

109

My life is always in my / hand, \*  
yet I do not forget your / law.

110

The wicked have set a trap for / me, \*  
but I have not strayed from your com/mandments.

111

Your decrees are my inheritance for / ever; \*  
truly, they are the joy of my / heart.

112

I have applied my heart to fulfill your / statutes \*  
for ever and to the / end.

**Second Lesson**

*Romans 8:1-11*

✠ After the reading, the Reader says,

The Word of the Lord.

People

*Thanks be to God.*

✠ *All stand.*

## Sequence Hymn

*Breathe on me, Breath of God*

Hymn 508

*Verses 1 and 2 before the Gospel, Verse 3 following the Gospel*

**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

*Matthew 13:1-9,18-23*

✠ *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.*

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.

## The Nicene Creed

*Book of Common Prayer, p. 358*

**"We"** believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.

## Prayers of the People

Form III, *Book of Common Prayer, p. 387*

We **"believe"** (in Latin *credere*, literally "to put one's heart into") because we offer our hearts with confidence in God's love for us all.

## The Confession

*Book of Common Prayer, p. 360*

## The Peace

## Welcome and Announcements

**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

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

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## Offertory

*If Thou But Suffer God to Guide Thee*

J. G. Walther

**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

*Come Down, O Love Divine*

Hymn 516

# The Great Thanksgiving

Eucharistic Prayer C, BCP p. 369

The people remain standing. The Celebrant faces them and says

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 God thanks and praise.*

✠ The service continues

Book of Common Prayer, p. 370

## Sanctus and Benedictus

David Hurd

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and earth are full of your glo - ry.

Ho - san - na in the high - est. Bless - ed is the one who comes in the name of the Lord.

Ho - san - na in the high - est.

✠ The Celebrant continues

## The Lord's Prayer

And now, as our Savior Christ has taught us, we now say:

✠ Celebrant and People say together

Our Father in heaven,  
 hallowed by 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.

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

## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.*

*A Period of silence is kept. Then is said:*

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.

Celebrant: We break this bread to share in the Body of Christ.

People: *We who are many are one Body, for we all share the one bread.*

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

*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 Eucharistic Minister or clergy will provide a blessing.*

### Communion Hymn

*When we are living*

See opposite page

Sing in Spanish or English as you are able.

### Post Communion Prayer

*After Communion, the Celebrant says*

Let us pray.

✠ *All stand and pray together:*

*Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.*

### Blessing

**Blessing:** One of the specific ministries of priests is to declare God's blessing on God's people. Today's blessing uses the alternative Trinitarian language of *Enriching Our Worship*.

### Recessional Hymn

*Brother, sister, let me serve you*

See reverse side of opposite page

### The Dismissal

**The Dismissal** is an important part of the Liturgy. To be dismissed 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.

Celebrant Go in peace to love and serve the Lord.

People *Thanks be to God.*

### Postlude

*I Love to Tell the Story*

Wm. Fischer

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

The flowers today have been given to the glory of God and for the people of St. Thomas' Parish by Trey Rhiddlehoover.

Join us for Coffee Hour downstairs in the Guild Room.

## Pues Si Vivimos / When We Are Living



1. Pues	si	vi - vi - mos,	pa - ra	Él	vi -
1. When	we	are liv - ing,	we	are	in Christ
2. En	es - ta	vi - da	fru - tos	hay	que
2. While	we	are liv - ing,	we	have	fruit to
3. En	la	tris - te - za	y	en	el do -
3. When	sad	or hurt - ing,	when	we	feel a -
4. En	es - te	mun - do	por	do - quier	ha -
4. Through - out	this	wide world	man - y	peo -	ple



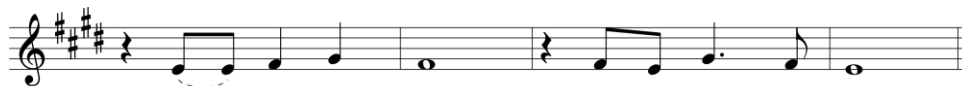
vi - mos;	y	si	mo - ri - mos,
Je - sus,	and	when	we die,
dar,	y	bue - nas	o - bras
bear.	Good	works of	serv - ice:
lor,	en	la	be - lle - za
lone,	when	glimps - ing	beau - ty,
brá	gen - te	que	llo - ra
mourn,	seek - ing	con - so -	la - tion



pa - ra	Él	mo - ri - mos.	Se - a	que	vi -
we	re - main	in him.	Both	in	our
he - mos	de o -	fren - dar.	Se - a	ya	que
these	are	ours to share.	If	we	are
y	en	el a - mor,	Se - a	que	su -
and	when	love is known:	Both	in	our
y	sin	con - so - lar.	Se - a	que	a - yu -
for	their	sor - rows borne;	And	when	we



va - mos	o	que	mu - ra - mos,
liv - ing,	and	in	our dy - ing,
de - mos	o	que	re - ci - ba - mos,
giv - ing	or	are	re - ceiv - ing,
fra - mos	o	que	go - ce - mos,
suf - f'ring	and	our	re - joic - ing,
de - mos	o	que	a - li - men - te - mos,
help	or	when	we feed them,



so - mos	del	Se - ñor,	so - mos	del	Se - ñor.
we	are	the Lord's,	we	be - long	to him.

# Brother, sister, let me serve you

D G A7 D Bm

1 Bro - ther, sis - ter, let me serve you, let me be as  
 2 We are pil - grims on a jour - ney, fel - low trav'l - lers  
 3 I will hold the Christ - light for you in the night - time  
 4 I will weep when you are weep - ing; when you laugh, I'll  
 5 When we sing to God in hea - ven, we shall find such  
 6 Bro - ther, sis - ter, let me serve you, let me be as

Em A G D G A7 D

Christ to you; pray that I may have the grace to  
 on the road; we are here to help each o - ther  
 of your fear; I will hold my hand out to you,  
 laugh with you. I will share your joy and sor - row  
 har - mo - ny, born of all we've known to - geth - er  
 Christ to you; pray that I may have the grace to

Em G A7 D

let you be my ser - vant too.  
 walk the mile and bear the load.  
 speak the peace you long to hear.  
 till we've seen this jour - ney through.  
 of Christ's love and a gon - y.  
 let you be my ser - vant, too.

Capo 2 play D

Words and Music: Richard Gillard; arr. Betty Pulkingham © 1977 Scripture in Song (admin. Integrity Music/ASCAP, c/o Integrity Media, Inc., 1000 Cody Road, Mobile, AL 36695). All rights reserved. Used by permission.

## Musical Notes About Today's Service

Wayne Floyd, B.Mu.Ed. in another life

### Processional Hymn, "New Every Morning" (text by John Keble):

The words to this hymn may sound modern, but they were written by John Keble (1792-1866), the noted Anglican theologian and poet. Ordained a Priest in the Church of England in 1816, between the years of 1819 and 1827 he wrote a collection of hymns and poetry which were published in 1827 as *The Christian Year*. Keble was Professor of Poetry at Oxford from 1831 to 1841, and from 1836 until his death thirty years later he was priest of a small parish in the village of Hursley, near Winchester. He was one of the leading figures of the Oxford Movement, a group of so-called "High Church" clergy and laity who successfully argued for the reinstatement of many lost Christian traditions of faith and their inclusion into Anglican liturgy and theology.

### Sequence Hymn, "Breathe on me, Breath of God" (music by Lister Peace; words by Edwin Hatch):

The words of this gentle hymn were inspired by a line from the prophet Ezekiel: "Behold, I will cause breath to enter into you, and you shall live" (Ezekiel 37:5). They were written by Edwin Hatch, an Anglican priest, who worked at times as a professor of classics, a high school principle, and a parish rector. He was a well-known biblical scholar, but captures here a personal and devotional, rather than formal and academic, tone. The composer of the music, Lister R. Peace, was an English organist and composer (1885-1969).

### Presentation Hymn, "Come Down, O Love Divine" (words by Bianco da Siena; music by Ralph Vaughan Williams):

"Come Down O Love Divine" was one of 92 hymns written by Bianco da Siena in the fourteenth century; it was translated into English by the Rev. Richard F. Littledale in the nineteenth century. The music was composed by Ralph Vaughan Williams, and the hymn tune name, Down Ampney, comes from the location of his birth in Gloucestershire in 1872, where his father was Anglican vicar. Described by his second wife as "an atheist ... [who] later drifted into a cheerful agnosticism," Ralph Vaughan Williams yet was the composer of twenty-four hymns in our *Hymnal 1982*.

### Communion Hymn, "When We Are Living" (Traditional Spanish Melody; words by Roberto Escamilla):

The tune for this hymn, "Somos del Señor," is a traditional Spanish melody, arranged in this setting by Hal. H. Hopson. Verse one is anonymous; verses two, three, and four are by Roberto Escamilla, who was born in 1931 near Monterrey, Mexico. He heard the first verse as a child; it is based on Romans 14:8 ("If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's."). Escamilla says that he wrote verses two through four when he was going "through a rather difficult time in my life. ... It was then I truly realized .... it is because we belong to God that we can transcend all circumstances and rejoice in serving others in God's name."

### Recessional Hymn, "Brother, sister, let me serve you"

The words and music of this wonderful folk-sounding hymn was written in 1977 by Richard Gillard, a songwriter in Auckland, New Zealand. It was originally composed for guitar-accompaniment using only six chords. This version comes courtesy of the 2003 Episcopal hymnbook supplement *Voices Found: Women in the Church's Song*. There is a YouTube video that purports to be Richard Gillard singing his song; although I cannot verify this, I think you will find this recording as touching in its simplicity as is the hymn itself. <http://www.youtube.com/watch?v=QL3vStmoMDw>



ST. THOMAS' PARISH  
DUPONT CIRCLE ✦ WASHINGTON, DC

**We're a community of Christians on a spiritual journey together.**

We hope *our worship and life together in service to the world* provide pathways 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.**

We are glad you chose to worship here with us today.

**Go now in peace to love and serve God and your neighbor.**

Please join us again whenever you are able.

*St. Thomas' Parish: A place to find and be found by God.*

### 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

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timhagy@comcast.net  
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The Right Reverend John Bryson Chane, Bishop of Washington

jchane@edow.org

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