

St. Thomas' Episcopal Parish  
Washington, DC



July 17, 2011  
FIFTH SUNDAY  
AFTER PENTECOST

10:00 a.m.

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

The **Prelude** helps us to settle into place and shift our focus to God's presence with us in worship.

Today's *Prelude* is by 20<sup>th</sup> century French organist and composer **Jean Langlais**.

Blind from birth, Langlais created aural images for the ear, rather than visible ones for the eye, and in this selection from a suite for organ displays the various timbres (or characteristic sounds) of the instrument.

#### **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.

The basic order of service comes from the red **Book of Common Prayer** while the hymns can be found in the blue **Hymnal 1982** in a rack either in front of your seat or to the side of your chair.

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

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. We hear how God has spoken and worked through the people of God for thousands of years, particularly our Jewish sisters and brothers in faith.

# The Holy Eucharist

## Prelude

*Prelude*

Jean Langlais

✠ *A bell rings, all stand.*

## Processional Hymn

*Immortal Invisible, God Only Wise*

Hymn 423

✠ *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.

## The Collect of the Day

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking; Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son 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 28:10-19a*

✠ *After the reading, the Reader says,*

The Word of the Lord.

*People*

Thanks be to God.



*Domine, probasti*

1  
 O God, you have searched me out and / known me; \*  
 you know my sitting down and my rising up;  
 you discern my / **thoughts** from afar.

2  
 You trace my journeys and my resting / places \*  
 and are acquainted / with all my **ways**.

3  
 Indeed, there is not a word on my / lips, \*  
 but you, O God, know it / altogether.

4  
 You press upon me behind and be/fore \*  
 and lay your / hand upon me.

5  
 Such knowledge is too wonderful for / me; \*  
 it is so high that I can/not attain to it.

6  
 Where can I go then from your / Spirit? \*  
 where can I flee / from your presence?

7  
 If I climb up to heaven, you are / there; \*  
 if I make the grave my bed, you / are there also.

8  
 If I take the wings of the / morning \*  
 and dwell in the uttermost / parts of the sea,

9  
 Even there your hand will / lead me \*  
 and your / right hand hold me fast.

10  
 If I say, "Surely the darkness will / cover me, \*  
 and the light a/round me turn to night,"

11  
 Darkness is not dark to you;  
 the night is as bright as the / day; \*  
 darkness and light to / you are both alike.

22  
 Search me out, O God, and know my / heart; \*  
 try me and / know my restless thoughts.

23  
 Look well whether there be any wickedness in / me \*  
 and lead me in the way that is / everlasting.

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.

## Second Lesson

*Romans 8:12-25*

✠ *After the reading, the Reader says,*

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

✠ *All stand.*

## Sequence Hymn

*Christ is the world's true light*

Hymn 542

*Verse 1 before the Gospel, Verse 2 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 13:24-30,36-43*

✠ *The Celebrant says,*

*People*                   The Holy Gospel of our Lord Jesus Christ according to Matthew.  
                                  **Glory to you, Lord Christ.**

✠ *Afterwards, the Celebrant says,*

*People*                   The Gospel of the Lord.  
                                  **Praise to you, Lord Christ.**

## Sermon

Mr. Matt Cloninger, Junior Warden

✠ *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*

## Prayers of the People

Form IV, *Book of Common Prayer, p. 388*

## The Confession

*Book of Common Prayer, p. 360*

**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 Peace

## Welcome and Announcements

**Invitation to Healing.** The Healing Rite is offered today during the Eucharist, and on the third Sunday of every month. You are invited to receive healing prayers for yourself or on behalf of someone else at the side altar. A healing minister from the Pastoral Care Team will offer prayers and the laying on of hands, serving as a vehicle for God's healing power and love.

# The Holy Communion

EUCCHARISTIC PRAYER 1 from ENRICHING OUR WORSHIP

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*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.*

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## Offertory

*Father, we thank thee who hast planted*

William Albright

Father, we thank thee who hast planted thy holy Name within our hearts.  
Knowledge and faith and life immortal Jesus thy Son to us imparts. As  
grain, once scattered on the hillsides, was in this broken bread made one,  
so from all lands thy Church be gathered into thy kingdom by thy Son.

## Presentation Hymn

*Come though almighty King*

Hymn 365

## 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

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 image shows three staves of musical notation in G major (one sharp). The first staff contains the lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and earth are full of your glo - ry.' The second staff contains 'Ho - san - na in the high - est. Bless - ed is the one who comes in the name of the Lord.' The third staff contains 'Ho - san - na in the high - est.' The notes are simple, with some slurs and ties.

✠ *The Celebrant continues*

**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 composer of today's musical offering** is William Albright, a prominent American composer of the past century who died in 1998. This delightful setting of "Father, we thank thee" relates thematically to today's Gospel, and incorporates elements of jazz in its musical expression.

**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.

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

The solo during Holy Communion today was composed by **Joseph Jongen**, regarded as the leading figure in Belgian music in the first half of the 20th century. He wrote an opera, concertos, chamber music and piano and organ works. Born in Liège on December, 14, 1873, by the age of 21 his compositions were winning national prizes, and in 1897 he won the prestigious *Prix de Rome*. He was professor of counterpoint and fugue at the Brussels Royal Music Conservatoire and then its director until his retirement in 1939. Many of Jongen's compositions were written in the chalet of his country house at Sart-lez-Spaë, near Liège, where he died on July 12, 1953.

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."

Therefore we proclaim the mystery of faith:

### Memorial Acclamation

Timothy Hagy



✠ *The Celebrant continues*

### *The Lord's Prayer*

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 said:*

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.*

### Communion Solo

*O quam suavis est*

Joseph Jongen

O Lord, how sweet is your loving spirit to show your kindness to all your children, sending sweetest bread from heaven to fill the hungry with good things.

Mark Duer, Baritone

## Communion Hymn

*Bless the Lord, My Soul*

Taizé Chant

Elaine Donnelly, Flute

The image shows a musical score for a flute piece. It consists of two systems of music. Each system has a treble clef staff with a key signature of one flat (B-flat) and a common time signature (C). The melody is written in a simple, folk-like style. The lyrics are: "Bless the Lord, my soul, and bless God's ho - ly name." and "Bless the Lord, my soul, who leads me in - to life." The second system ends with a double bar line and repeat dots.

## 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

## Recessional Hymn

*We plow the fields, and scatter*

Hymn 291

## The Dismissal

Celebrant Go in peace to love and serve the Lord.  
*People Thanks be to God.*

## Postlude

*Pasticcio*

Jean Langlais

*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 Dave Kucharski & Eric Martz.

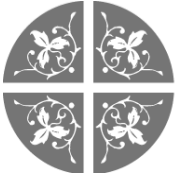
In The Episcopal Church, the pronouncing of God's **Blessing** on the people is one of the specific ministries of priests.

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

Blind from birth, 20<sup>th</sup> century French organist and composer **Jean Langlais** was a 20<sup>th</sup> century French organist and composer.

His Prelude and Pasticcio come from a suite for organ written to display the various timbres (qualities or characteristic sounds) of the instrument.

This final Pasticcio is a sort of musical potpourri in which the various divisions of the organ echo each other with thematic statement and response.



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*