

St. Thomas' Episcopal Parish Washington, DC



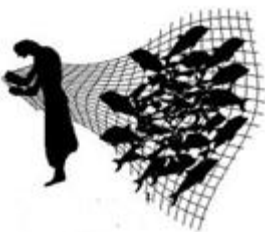
July 24, 2011



SIXTH 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 20th century composer Ralph Vaughn Williams. The *Alla Sarabanda* comes from a Phantasy Quintet for two violins, two violas and cello, published in 1912. The composer subsequently transcribed the movement for organ.

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 *Alla Sarabanda* Ralph Vaughan Williams

✠ *A bell rings, all stand.*

Processional Hymn *God of grace and God of glory* Hymn 595

✠ *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, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Word of God

First Lesson *1 Kings 3:5-12*

✠ *After the reading, the Reader says,*

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

Psalm 119: 129-136

Plainsong Tone, V



Ayin Feci iudicium

129

Your decrees are / wonderful; *
therefore I obey them with / all my heart.

130

When your word goes forth it gives / light; *
it gives understanding / to the simple.

131

I open my mouth and / pant; *
I long for / your commandments.

132

Turn to me in / mercy, *
as you always do to / those who love your Name.

133

Steady my footsteps in your / word; *
let no iniquity have do/minion over me.

134

Rescue me from those who op/press me, *
and I will keep / your commandments.

135

Let your countenance shine upon your / servant *
and teach / me your statutes.

136

My eyes shed streams of / tears, *
because people / do not keep your law.

Second Lesson

Romans 8:26-39

✠ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

✠ *All stand.*

Sequence Hymn

Like the murmur of the dove's song

Hymn 513

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

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.

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.

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.

Although Irish-born, Charles Villiers Stanford became an eminent English composer known particularly for his choral music. Among his works are several arrangements of hymns, including *O for a Closer Walk with Thee*.

The poetry of William Cowper takes as inspiration verse 130 of Psalm 119: "When your word goes forth it gives light; "it gives understanding to the simple."

The Holy Gospel

Matthew 13:31-33,44-52

✠ *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

The Rev. Dr. Nancy Lee Jose

✠ *A brief silence is observed.*

The Nicene Creed

Book of Common Prayer, p. 358

Prayers of the People

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

The Confession

Book of Common Prayer, p. 360

The Peace

Welcome and Announcements

The Holy Communion

EUCHARISTIC PRAYER C FROM *THE BOOK OF COMMON PRAYER*



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

O for a closer walk with God

Charles Villiers Stanford

O for a closer walk with God, A calm and heavenly frame; A light to shine upon the road that leads me to the Lamb! Return, O holy Dove return! Sweet messenger of rest; I hate the sins that made thee mourn, and drove thee from my breast. So shall my walk be close with God, Calm and serene my frame: So purer light shall mark the road That leads me to the Lamb.

Presentation Hymn

Be thou my vision

Hymn 488

The Great Thanksgiving

✠ *The service continues in The Book of Common Prayer (BCP p. 369)*

✠ *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 (congregational responses continue on BCP, p. 370)*

... And therefore we praise you, joining with the heavenly chorus ... to proclaim with them your glory, in their unending hymn:

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 (BCP, p. 371)*

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.

✠ *The Celebrant continues*

... Remembering how his work of redemption, and offering to you this sacrifice of thanksgiving,

People: ***We celebrate his death and resurrection
As we await the day of his coming.***

✠ *The Celebrant continues (BCP, p. 372)*

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 Lord's Prayer

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

✠ *Celebrant and People*

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A Period of silence is kept. Then is said:

Celebrant: Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast.**

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

Communion Hymn

In the bulb there is a flower

1 In the bulb there is a flower; in the seed, an apple
 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.

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

Recessional Hymn

Spread, O spread, thou mighty word

Hymn 530

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

The Dismissal

Celebrant Let us go forth into the world,
rejoicing in the power of the Spirit.

People Thanks be to God.

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

Postlude

Postlude

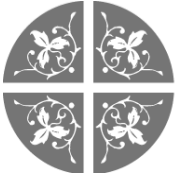
William Mathias

William Mathias, a Welsh composer who died in 1992, is noted for his rhythmic compositions for organ and choir.

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 Dan Costello.

Please Join Us Downstairs in the Guild Room
For Coffee Hour and Conversation.



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

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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

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www.stthomasdc.org