

St. Thomas' Episcopal Parish
Washington, DC



June 19, 2011
FIRST SUNDAY AFTER PENTECOST
TRINITY SUNDAY
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

On the first Sunday after Pentecost, we focus on perhaps the most significant teaching of the early Church, that One and the same God has been shown to us as our Maker, Lover of our Souls, and Eternal Lifegiver – or as three “persons”: Father, Son, and Holy Spirit. It is the richness of God’s relationships with us that would capture our attention, not the complexity of any mere “concept” of Trinity – God always exceeds our imagining.

Prelude

Gloria tibi Trinitas

John Bull

✦ *A bell rings, all stand.*

Entrance Hymn

Holy, holy holy! Lord God Almighty!

Hymn 362

✦ *The Celebrant says,*

Blessed be the one, holy, and living God.

People

Glory to God for ever and ever.

Gloria in Excelsis

Hymnal S 280

✦ *Sung by all.*

✦ *The Celebrant continues,*

The Lord be with you.

People

And also with you.

Celebrant

Let us pray.

The Collect of the Day

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

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 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.

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.

Page numbers for music beginning with the letter “S” are “Service Music” found in the front section of the blue **Hymnal**. The numerical order of Hymns starts over again following the last piece of Service Music.

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 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 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 Word of God

First Lesson

Genesis 1:26-2:4a

✠ After the reading, the Reader says,

The Word of the Lord.

People Thanks be to God.

Psalm 8

Plainsong, Tone V



Domine, Dominus noster

- 1 O GOD our / Governor, *
how exalted is your / Name in all the world!
- 2 Out of the mouths of infants and / children *
your majesty is praised a/bove the heavens.
- 3 You have set up a stronghold against your / adversaries, *
to quell the enemy and / the avenger.
- 4 When I consider your heavens, the work of your / fingers, *
the moon and the stars you have set / in their courses,
- 5 What are we that you should be mindful of / us? *
mere mortals that you should / seek us **out**?
- 6 You have made us but little lower than the / angels; *
you adorn us with glo/ry and honor;
- 7 You give us mastery over the works of your / hands; *
you put all things / under our feet:
- 8 All sheep and / oxen, *
even the wild beasts / of the **field**,
- 9 The birds of the air, the fish of the /sea, *
and whatsoever walks in the / paths of the sea.
- 10 O GOD our / Governor, *
how exalted is your / Name in all the world!

Second Lesson

2 Corinthians 13:11-13

✠ After the reading, the Reader says,

The Word of the Lord.

People

Thanks be to God.

✠ All stand.

Ojibway Nation Alleluia *Sing three times*



The Holy Gospel

Matthew 28:16-20

✠ The Celebrant says,

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

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.

The Nicene Creed

Book of Common Prayer, p. 358

The Prayers of the People

Form VI, BCP, p. 392

The Peace

Welcome and Announcements

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 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

You are invited to stop at the side altar to receive healing prayers for yourself or on behalf of someone else. 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 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.

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

On the third Sunday of every month, the Healing Rite also is offered during the Eucharist.

Offertory Motet

Cantate Domino

Richard Dering

Sing to God a new song; sing to God all the whole earth. Sing and bless God's holy Name; proclaim the good news of salvation from day to day. Declare God's glory among the nations, God's wonders among all peoples.

Presentation Hymn

I bind unto myself today

Hymn 370

The Great Thanksgiving

EUCCHARISTIC PRAYER 1 from *ENRICHING OUR WORSHIP*

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.

Celebrant

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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 Celebrant continues,

Blessed are you, gracious God, creator of the universe and giver of life.
You formed us in your own image and called us to dwell in your infinite love.
You gave the world into our care that we might be your faithful stewards
and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people.
Through Abraham and Sarah you called us into covenant with you.
You delivered us from slavery, sustained us in the wilderness, and raised up prophets
to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus.
Born into the human family, and dwelling among us, he revealed your glory.
Giving himself freely to death on the cross, he triumphed over evil,
opening the way of freedom and life.

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

Remembering his death and resurrection, we now present to you from your creation
this bread and this wine. By your Holy Spirit may they be for us the Body and Blood
of our Savior Jesus Christ.

Today's Eucharistic Prayer comes from **Enriching Our Worship**, a collection that is part of an ongoing process of listening to what the Spirit is saying to the Church through the diverse experience of those who gather to worship.

Enriching Our Worship (EOW) provides resources in addition to **The Book of Common Prayer** to assist worshipping communities wishing to expand the language, images and metaphors used in worship. Expanding our vocabulary of prayer and the ways in which we name the Holy One bear witness to the fact that the mystery of God transcends all categories of knowing, including those of masculine and feminine.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with St. Thomas and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, forever and ever. AMEN.

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

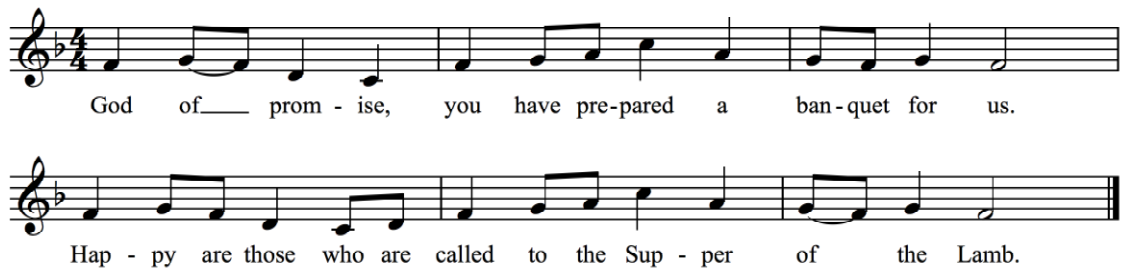
✠ *Celebrant and People*

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 Celebrant breaks the consecrated Bread.

A Period of silence is kept. Then all sing in unison:

Fraction Anthem



God of___ prom - ise, you have pre-pared a ban-quet for us.

Hap - py are those who are called to the Sup - per of the Lamb.

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 priest will provide a blessing.

Communion Solo

Serenity

Charles Ives

O, Sabbath rest of Galilee! O, calm of hills above, Where Jesus knelt to share with Thee, the silence of eternity Interpreted by love. Drop Thy still dews of quietness, till all our strivings cease: Take from our souls the strain and stress, and let our ordered lives confess, the beauty of thy peace.

Bailey Whiteman, mezzo-soprano

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

Communion Hymn

(Sung Two Times)

Spirit of Life

123

♩ = 56 Unison

The musical score is written for a unison voice part. It consists of five systems of music, each with a treble clef staff and a bass clef staff. The tempo is marked as quarter note = 56. The lyrics are: "Spir - it of Life, come un-to me. Sing in my heart all the stir-rings of com - pas - sion. Blow in the wind, rise in the sea, move in the hand, giv-ing life the shape of jus-tice. Roots hold me close, wings set me free; Spir - it of Life, come to me, come to me." The music is in a 2/4 time signature and features a simple, hymn-like melody.

Spir - it of Life, come un-to me. Sing in my
heart all the stir-rings of com - pas - sion. Blow in the
wind, rise in the sea, move in the hand, giv-ing
life the shape of jus-tice. Roots hold me close, wings set me
free; Spir - it of Life, come to me, come to me.

Words & music: Carolyn McDade, 1935- , © 1981 Carolyn McDade,
harmony by Grace Lewis-McLaren, 1939- , © 1992 Unitarian Universalist
Association

SPIRIT OF LIFE
8.12.8.12.8.10.

Today is our last Sunday with Bailey Whiteman. She is returning to her Unitarian Universalist congregation to be able to worship with her family. She requested this hymn from the Unitarian Universalist hymn writer Carolyn McDade.

No other song, no other prayer, no other piece of liturgy is so well known and loved in Unitarian Universalism as "Spirit of Life."

Many congregations sing it every Sunday, or at least enough to know the words by heart. Sermons have been devoted to this one song. It is sung at weddings and memorial services, around campfires and at demonstrations, at cradles and hospital bedsides.

In six short lines "Spirit of Life" touches so much that is central to Unitarian Universalist belief — compassion, justice, community, freedom, reverence for nature, and the mystery of life. It finds the common ground held by humanists and theists, pagans and Christians, Buddhists and Jews, gay and straight .

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

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*.

The Celebrant blesses the people, saying

Holy eternal Majesty,
Holy incarnate Word,
Holy abiding Spirit,
Bless you for evermore. Amen.

Recessional Hymn

We all are one in mission

Music on facing 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 Let us go forth into the world, rejoicing in the power of the Spirit.
People *Thanks be to God.*

Postlude

Improvisation sur le 'Te Deum Laudamus'

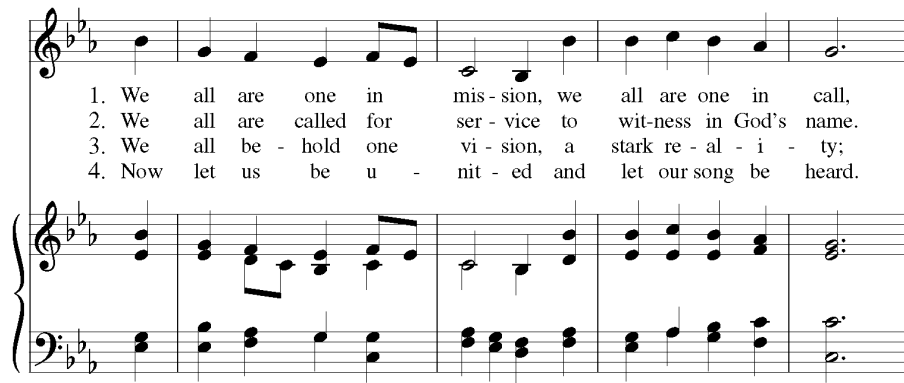
Charles Tournemire

It is the practice of this congregation to remain reverently seated in silence for the Postlude.

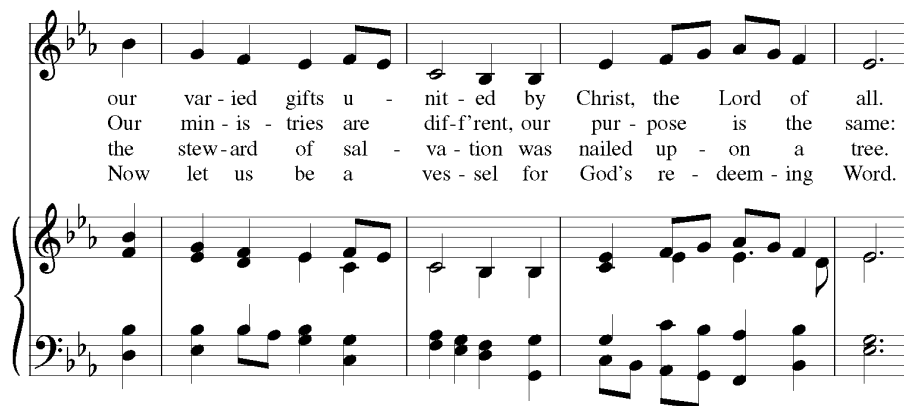
Following the service you are invited to join us for Coffee Hour downstairs in the Guild Room.

The flowers today have been given to the glory of God and in support of the community of St. Thomas' Parish by Cartwright Moore.

We all are one in mission



1. We all are one in mis-sion, we all are one in call,
2. We all are called for ser-vice to wit-ness in God's name.
3. We all be-hold one vi-sion, a stark re-al-i-ty;
4. Now let us be u-nit-ed and let our song be heard.



our var-ied gifts u-nit-ed by Christ, the Lord of all.
Our min-is-tries are dif-f'rent, our pur-pose is the same:
the stew-ard of sal-va-tion was nailed up-on a tree.
Now let us be a ves-sel for God's re-deem-ing Word.



A sin-gle, great com-mis-sion com-pels us from a-bove
to touch the lives of oth-ers by God's sur-pris-ing grace,
Yet res-ur-rect-ed Jus-tice gives rise that we may share
We all are one in mis-sion, we all are one in call,



to plan and work to-gether that all may know Christ's love.
so peo-ple of all na-tions may feel God's warm em-brace.
free re-con-cil-i-a-tion and hope a-mid de-spair.
our var-ied gifts u-nit-ed by Christ, the Lord of all.



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.**

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

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

We are glad you chose to worship here with us today.
Please join us whenever you are able.

The People of 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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