

St. Thomas' Episcopal Parish Washington, DC



"Almighty God, you have built your Church
upon the foundation of the apostles and prophets..."

June 26, 2011
SECOND 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 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.

First Lesson

Jeremiah 28:5-9

✠ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

Psalm 89 :1-4,15-18

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.



- 1 Your love, O God, for ever will I / sing; *
from age to age my mouth will proclaim your / faithfulness.
- 2 For I am persuaded that your love is established for / ever; *
you have set your faithfulness firmly in the / heavens.
- 3 "I have made a covenant with my chosen / one; *
I have sworn an oath to David my / servant:
- 4 'I will establish your line for / ever, *
and preserve your throne for all gene/rations.'"
- 15 Happy are the people who know the festal /shout! *
they walk, O God, in the light of your / presence.
- 16 They rejoice daily in your /Name; *
they are jubilant in your /righteousness.
- 17 For you are the glory of their / strength, *
and by your favor our might is ex/alted.
- 18 Truly, God is our / Ruler; *
the Holy One of Israel is our / Sovereign.

Second Lesson

Romans 6:12-23

✠ After the reading, the Reader says,

The Word of the Lord.

People

Thanks be to God.

✠ All stand.

Sequence Hymn

Lord, speak to me

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

1 Lord, speak to me, that I may speak in
2 O lead me, Lord, that I may lead the
3 O teach me, Lord, that O I may teach the

liv - ing ech - oes of thy tone; as thou has sought, so
wand - ering and the wav - ering feet; O feed me, Lord, that
pre - cious things thou dost im - part; and wing my words, that

let me seek thy err - ing child - ren lost and lone.
I may feed thy hun - gry ones with man - na sweet.
they may reach the hid - den depths of many a heart.

Words: Frances Ridley Havergal (1836–1879).

Music: *Canonbury*, adapt. Robert A. Schumann (1810–1856), from *Nachtstücke*, 1839; arr. from *Hymnal with Tunes, Old and New*, 1872.

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 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.

Except for the Proclamation of the Gospel, the ministry of reading lessons at the Eucharist is normally done by lay persons.

The Holy Gospel

Matthew 10:40-42

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 Celebrant says,*

People The Holy Gospel of our Lord Jesus Christ according to John.
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 Intercession and Thanksgiving

From *A New Zealand Prayer Book*

Leader: Caring God, we thank you for your gifts in creation:

People: for our world
the heavens tell of your glory;

for our land, its beauty and its resources,
for the rich heritage we enjoy.

We Pray: for those who make decisions about the resources of the earth,
that we may use your gifts responsibly;

for those who work on the land and sea, in city and in industry,
that all may enjoy the fruits of their labors;

for artists, scientists, and visionaries,
that through their work we may see creation afresh.

We thank you for giving us life;
for all who enrich our experience.

We Pray:

for all who through their own or others' actions
are deprived of the fullness of life,
for prisoners, refugees, the handicapped, and all who are sick;

for those in politics, medical science, social and relief work,
for all who seek to bring life to others.

We Pray for our own needs and those of others, saying after each spoken petition
God of love,
Grant our prayer.

God, Creator, bring us new life.
Jesus, Redeemer, renew us.
Holy Spirit, strengthen and guide us.

The Confession

Book of Common Prayer, p. 360

The Peace

Welcome and Announcements

The Holy Communion

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.

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

Offertory Anthem

My eyes for beauty pine

Herbert Howells

My eyes for beauty pine, My soul for God's grace: No other care nor hope is mine, To heaven I turn my face. One splendor thence is shed from all the stars above: 'Tis named when God's name is said, 'Tis Love, 'tis heavenly Love. And every gentle heart that burns with true desire, Is lit from eyes that mirror part of that celestial fire.

Presentation Hymn

Praise to the Lord the Almighty

Hymn 390

The Great Thanksgiving

Eucharistic Prayer B, BCP p. 367

The people remain standing. The Celebrant faces them and says

People The Lord be with you.
 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 Celebrant continues*

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.

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*

.... Therefore, according to his command, O Father,

Celebrant and People

*We remember his death,
We proclaim his resurrection,
We await his coming in glory;*

The Celebrant continues

The Lord's Prayer

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

✦ *Celebrant and People sing together (music in hymnal rack on chairs)*

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.

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.

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

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.

Taizé Chant

Bless the Lord my soul

The image shows a musical score for a Taizé chant. It consists of two systems of music, each with a vocal line and a piano accompaniment. The first system has the lyrics: "Bless the Lord, my soul, and bless God's ho - ly name." The second system has the lyrics: "Bless the Lord, my soul, who leads me in - to life." The music is in a simple, repetitive style characteristic of Taizé chanting.

Elaine Donnelly, flute

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

Where cross the crowded ways of life

Hymn 609

The Dismissal

Celebrant Go in peace to love and serve the Lord.

People *Thanks be to God.*

Postlude

Dialogue sur les grands jeux

Jean Adam Guilain

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

This **Taizé Chant** is used in the ecumenical prayer services of the monastic community in Taizé, France, from which the monastic order takes its name. Founded in 1940, the initial aim of the community and their services was to heal divisions between Christians, with the resulting reconciliation leading to the promotion of peace elsewhere in the world.

A Taizé service is based on chanting. A recognizable and catchy tune is combined with a short scriptural phrase and repeated for an extended period of time. This chanting allows the participant to shed the concerns of the world and enter into a spiritual place where a calm certainty of God's presence infuses the participant.

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 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.

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 for the people of St. Thomas' Parish
by John Johnson, Senior Warden



Musical Notes About Today's Service

Tim Hagy, Choirmaster and Organist

Prelude: *Duo, Trio de Flûtes (Suite du Second Ton)*

Postlude: *Dialogue sur les grands jeux*

Composer Jean-Adam Guilain was a German organist, mostly active in Paris during the first half of the eighteenth century. His Suite on the second church mode was meant to be used as service music throughout the year, with the exception of Lent when the organ was silenced. The various movements, in classical French style, display tones of the organ: flutes, strings, trumpets and mutations. The final Dialogue makes use of an echo division.

Offertory Anthem: *My eyes for beauty pine*

Composer Herbert Howells was one of the most prominent composers of Anglican Church music in the 20th century. His anthem, *My Eyes for Beauty Pine*, written in 1925 is a slow and graceful classic. Unlike most of Howells' choral music, this anthem can be easily assimilated on one reading. The poetry of Robert Bridges speaks of heavenly love, paraphrasing verses 1 and 2 of Psalm 89.



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.

**MEET THE BISHOP-ELECT
OF THE DIOCESE OF WASHINGTON
THE REV. DR. MARIANN EDGAR BUDDE**



“The Episcopal Diocese of Washington elected the Rev. Dr. Mariann Edgar Budde as its first female diocesan bishop on June 18, pending the required consents from a majority of bishops with jurisdiction and standing committees of the Episcopal Church.

Budde, 52, rector of St. John’s, Minneapolis, Minn., was elected on the second ballot out of a field of five nominees. She received 102 votes of 163 cast in the lay order and 137 of 175 cast in the clergy order. An election on that ballot required 82 in the lay order and 88 in the clergy order.

Pending a successful consent process, Budde will succeed Bishop John Bryson Chane, who will retire this fall. The service of consecration and installation for the new bishop is set for Nov. 12.” (Lucy Chumbley reporting for the Diocese of Washington)

Mariann has been the rector of St. John's, Minneapolis since 1993, a congregation she has led through significant growth and ministry development. A practitioner of family systems theory, Mariann is particularly interested in how to lead faith communities through the systemic transformation required for growth. She is passionate about congregational health and clergy wellness, the public ministry of the church, and preaching as it informs the spiritual life of both priest and congregation. Since 2001, she has served as a Conference Leader for CREDO, a wellness initiative of the Church Pension Fund.

Like many members of this parish, Mariann's first conscious experience of Christ took place in a fundamentalist Christian community when she was in high school in Colorado. Born in New Jersey, Mariann returned there in her late teens, and inspired by her mother, became active in the Episcopal Church of her childhood.

A well-regarded preacher, teacher and conference leader, Budde is the author of *Gathering Up the Fragments: Preaching as Spiritual Practice*, published in 2009. She holds a master's degree and a doctorate in theology from Virginia Theological Seminary and a bachelor's degree from the University of Rochester, New York, where she majored in history. She has been married to Paul Budde for 25 years, and has two sons, Amos, 23, and Patrick, 20.



ST. THOMAS' PARISH
DUPONT CIRCLE ✦ WASHINGTON, DC

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

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