

St. Thomas' Episcopal Parish  
Washington, DC



April 10, 2011  
The Fifth Sunday in Lent  
11:00 a.m.

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

## Wheat

Wheat has traditionally served as a symbol of love and charity, with the bounty of the autumn harvest serving as a metaphor for God's favor and affections. Today, the symbolism of wheat recalls for us God's sacrifice and the promise of resurrection for all who believe – for the “dry bones” of Ezekiel's dream; for Mary and Martha's beloved brother, Lazarus, and for Jesus himself: “Very truly I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.” (John 12:24).

**Welcome Visitors!**

We invite you to join us in worship and hope you will discover some of the wonderful ways that God is working in this parish. The basic order of service can also be found in the red Book of Common Prayer while the hymns can be found in the blue Hymnal 1982. We also invite you to complete a Welcome Card located in the chairs.

**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.

**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 Holy Eucharist

## Rite One

---

Before we worship we speak to God; after worship we speak with one another.  
Please observe prayerful silence before worship.

---

### Prelude

*Alla Sarabanda*

*Ralph Vaughan Williams*

✦ A bell rings, all stand as the altar party enters in silence

✦ The Celebrant says,

Bless the Lord who forgiveth all our sins.

*People*

*His mercy endureth for ever.*

### Decalogue

Book of Common Prayer, p. 317

### Confession & Absolution

BCP, p. 320

### Kyrie Eleison

*St. Thomas' Service*

*Timothy Hagy*

✦ The Celebrant continues,

The Lord be with you.

*People*

*And with thy spirit.*

Celebrant

Let us pray.

### The Collect of the Day

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; 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

*Ezekiel 37: 1-14*

✦ After the reading, the Reader says,

The Word of the Lord.

People Thanks be to God.

## Psalm 130

*De profundis*

*Plainsong, Tone V*

✦ Sung by alternating sides, beginning with the choir.



1

Out of the depths have I called to you;  
O God, hear my / voice; \*  
let your ears consider well the voice of my / supplication.

2

If you were to note what is done a-/ miss, \*  
O God, /who could **stand**?

3

For there is forgiveness with /you; \*  
there-/ fore you shall be feared.

4

I wait for you O God; my soul waits for / you; \*  
in your / **word** is my hope.

5

My soul waits for you,  
more than sentries for the / morning, \*  
more than sentries / for the morning.

6

O Israel, wait upon / God, \*  
for with God there / **is** mercy;

7

With God there is plenteous re-/ demption, \*  
God shall redeem Israel from / all their **sins**.

**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.

**he 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: 6-11

✠ *After the reading, the Reader says,*

The Word of the Lord.

*People Thanks be to God.*

✠ *All stand. Sing Verses 1,2 before the Gospel, Verse 3 after the Gospel*

## Sequence Hymn

Come down, O Love Divine

Hymnal 516

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

John 11: 1-45

✠ *The Celebrant says,*

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

*People Glory be to thee, O Lord.*

✠ *Afterwards, the Celebrant says,*

The Gospel of the Lord.

*People Praise be to thee, O Christ.*

## Sermon

Jeremy Ayers

✠ *A brief silence is observed.*

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.

## Nicene Creed

BCP, p. 326

## The Prayers of the People

BCP, p. 328

✠ *The Celebrant concludes with a collect.*

## The Peace

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

---

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 and cross your arms with your hands on your shoulders and a priest will provide a blessing.

---

## Offertory Anthem

*Jesus, so lowly*

*Harold Friedell*

Jesus, so lowly, Child of the earth: Christen me wholly, Bring me new birth. Jesus, so lonely, weary and sad; Teach me that only Love maketh glad. Jesus, so broken, Silent and pale; Be this the token Love will not fail. Jesus, victorious, mighty and free: Teach me how glorious death is to be.

## Presentation Hymn

*Come Holy Spirit, heavenly Dove*

Hymnal 510

## The Great Thanksgiving, Eucharistic Prayer II

BCP, p. 340

The musical notation consists of three staves. The first staff is for the Presider and includes the lyrics: "The Lord be with you. And with thy spirit. Lift up your hearts." The second staff is for the Congregation and includes the lyrics: "We lift them up unto the Lord. Let us give thanks unto our Lord, God." The third staff is also for the Congregation and includes the lyrics: "It is meet and right so to do."

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

**The Lord's Prayer** is the prayer that Jesus gave to his followers when they asked him to teach them to pray. [You can find the music on the card in your seats.]

## Sanctus and Benedictus

Timothy Hagy

## The Lord's Prayer

BCP, p. 336

## At the Fraction

Priest: Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast.

Priest: The gifts of God, for the people of God.

## Agnus Dei

Timothy Hagy

## Communion Chant *Bonum est confidere + sung by all*

Taizé Chant



It is good to trust in the Lord our God, trust and hope in the Lord our God.  
Bue-no es con - fi - ar en el Se - ñor, con - fi - ar y es-pe rar el Se - ñor.

## Post Communion Prayer

BCP, p. 339

**Blessing:** One of the specific ministries of priests is to declare God's blessing on God's people.

## Blessing

**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.

## Closing Hymn

Eternal Lord of love

Hymnal 149

## Dismissal

*As a part of our observance of a holy Lent, please depart the nave in silence.*



**ST. THOMAS' PARISH**  
DUPONT CIRCLE ✦ WASHINGTON, DC

We're a **community of Christians on a spiritual journey**. Our worship and *life together* provides a pathway 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**.

**A place to find and be found by God.**

*The People of St. Thomas'*

**Vestry**

*John Johnson, Senior Warden (2013); Matt Cloninger, Junior Warden (2012)*  
*Aaron Adkins (2013), Clinton Anderson (2012),*  
*Ashley Greaf (2014), Jason Forman (2014), Kristin Jones (2013), Chris Norman (2014)*  
*Ivan Santos-Sansfaute (2013), Dave Swanson (2013), Joe Zuniga (2011)*

*St. Thomas' Parish ✦ 1772 Church Street NW ✦ Washington, DC 20036*  
*[www.stthomasdc.org](http://www.stthomasdc.org)*

<p><b>Parish Office Hours 9:00 a.m. – 1:00 p.m. MWF, 1:00pm – 5:00pm TTh.</b></p> <p>Ms. Nicole Garner, Bookkeeper Mr. Esteban Mares, Sexton Ms. Deborah Greenbush, Parish Administrator Mr. Timothy Hagy, Music Director Ms. Jenny Replogle, VTS Anglican Studies student</p> <p>The Rev. Dr. Nancy Lee Jose, Rector</p> <p>The Right Reverend John Bryson Chane Bishop of Washington</p>	<p><b>202-332-0607</b></p> <p><a href="mailto:nicole@garnergore.com">nicole@garnergore.com</a> <a href="mailto:maresbravo@aol.com">maresbravo@aol.com</a> <a href="mailto:dgreenbush@office.stthomasdc.org">dgreenbush@office.stthomasdc.org</a> <a href="mailto:timhagy@comcast.net">timhagy@comcast.net</a> <a href="mailto:jennyrep11@gmail.com">jennyrep11@gmail.com</a></p> <p><a href="mailto:rector@stthomasdc.org">rector@stthomasdc.org</a></p> <p><a href="mailto:jchane@edow.org">jchane@edow.org</a></p>
--	--