

St. Thomas' Episcopal Parish
Washington, DC



True Blue, by Yorgos Papadopoulos

November 28, 2010
First Sunday of Advent
11:00 a.m.

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

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

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

Prelude *Nun komm der Heiden Heiland, BWV 659* Johann Sebastian Bach

✦ A bell rings, all stand. The altar party enters to the ringing of handbells.

✦ The Celebrant says,

Blessed be God: Father, Son, and Holy Spirit.

People **And blessed by God's kingdom, now and for ever. Amen.**

Collect for Purity Book of Common Prayer, p. 355

Kyrie David Hurd

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. Chri - ste e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

✦ The Celebrant continues

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

The Collect of the Day

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Word of God

First Lesson

Isaiah 2:1-5

✠ After the reading, the Reader says,

The Word of the Lord.

People

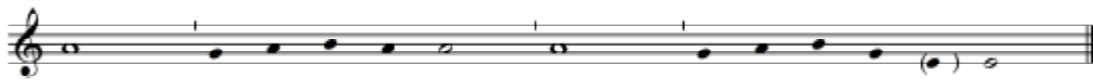
Thanks be to God.

Psalm 122

Laetatus sum

Plainsong, Tone 4.4

✠ Sung by all.



1

I was glad / when they said to me, *
"Let us / go to the house of God."

2

Now our / feet are standing *
within your gates, / O Jerusalem.

3

Jerusalem is built / as a city *
that is at / unity with itself;

4

To which the tribes go up, the tribes / of the Holy One, *
the assembly of Israel, to / praise the Name of God.

5

For there are the / thrones of judgment, *
the thrones of / the **house** of David.

6

Pray for the peace / of Jerusalem: *
"May they / prosper who love you.

7

Peace be with- / in your **walls** *
and quietness / within your towers.

8

For my kindred / and companions' sake, *
I pray / for your prosperity.

9

Because of the house of the / Holy One our God, *
I will seek / to do you **good**."

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 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.

Second Lesson Romans 13:11-14

✠ *After the reading, the Reader says,*

The Word of the Lord.

People **Thanks be to God.**

✠ *All stand.*

Sequence Hymn O day of God, draw nigh Hymnal 600 vv 1,2 before the Gospel; v 3 after

The Holy Gospel Matthew 24:36-44

✠ *The Celebrant says,*

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

People **Glory to you, Lord Christ.**

✠ *Afterwards, the Celebrant says,*

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Sermon The Rev. Bill Doggett

✠ *A brief silence is observed.*

The Nicene Creed BCP, p. 358

The Prayers of the People, Form III BCP, p. 387

✠ *The Celebrant concludes with a Collect*

Confession of Sin BCP, p. 360

Absolution

The Peace

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

O, pray for the peace of Jerusalem

Herbert Howells

O, pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls and plenteousness within thy palaces.

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.

Presentation Hymn

Lo! he comes, with clouds descending

Hymnal 57

During Advent we include the **censing of all gifts and the people** during the Presentation Hymn.

The Great Thanksgiving, Eucharistic Prayer A

BCP, p. 361

Presider Congregation
The Lord be with you. And also with you.

Presider Congregation
Lift up your hearts. We lift them to the Lord.

Presider Congregation
Let us give thanks to the Lord, our God. It is right to give God thanks and praise.

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.

Sanctus

Plainsong, harmonized Maurice Duruflé

Ho - ly, ho - ly, ho - ly Lord God of pow'r and might,
heav'n and earth are full of your glo - ry. Ho - san - na in the high - est.
Bles - sed is the One who comes in the name of the Lord. Ho - san - na in the high - est.

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

✠ *The Celebrant continues*

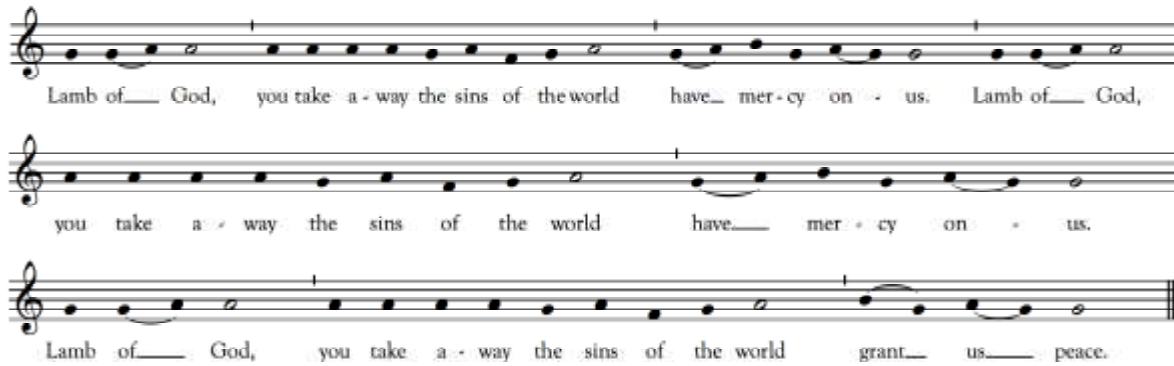
As our Savior Christ has taught us, we now sing,

The musical score is written for voice and piano. It consists of six systems of music, each with a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature has one flat (B-flat), and the time signature is common time (C). The lyrics are: "Our Fa - ther in hea - ven, hal - lowed be your Name, your king - dom come, your will be done, on earth as in heaven. Give us to - day our dai - ly bread. For - give us our sins as we for - give those who sin a - gainst us. Save us from the time of trial, and de - liv - er us from e - vil. For the king - dom, the power, and the glo - ry are yours, now and for - ev - er. A - men."

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MusicRiteAway Church Publishing, Inc. 445 Fifth Ave., New York, NY 10016 www.churchpublishing.org

Fraction Anthem

Anaphora chant



Lamb of God, you take away the sins of the world have mercy on us. Lamb of God,
you take away the sins of the world have mercy on us.
Lamb of God, you take away the sins of the world grant us peace.

✘ Communion will be directed by the ushers.

Communion Anthem

Deep River

Traditional Spiritual

Deep river, my home is over Jordan, Deep river, Lord, I want to
cross over into camp ground. Oh don't you want to go to that
gospel feast, That promised land where all is peace?

Communion Hymn

Judge eternal

Hymnal 596

✘ All stand.

Post Communion Prayer

BCP, p. 366

Blessing

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

Dismissal

✘ The altar party then processes out to the ringing of handbells.

The Dismissal is an important part of the Liturgy. To be dis-missed 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.

The flowers this week are given to the Glory of God.



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),
Mary Hager (2011), Jean Holman (2012), Kristin Jones (2013),
Ivan Santos-Sansfaute (2013), Dave Swanson (2013), Joe Zuniga (2011)*

*St. Thomas' Parish ✦ 1772 Church Street NW ✦ Washington, DC 20036
www.stthomasdc.org*

<p>Parish Office Hours 9:00 a.m. – 1:00 p.m. MWF, 3:00pm – 5:00pm TTh.</p> <p>Ms. Nicole Garner, Bookkeeper Mr. Esteban Mares, Sexton Mr. Kevin Montgomery, Interim Parish Executive Secretary Mr. Timothy Hagy, Music Director</p> <p>The Rev. Dr. Nancy Lee Jose, Rector</p> <p>The Right Reverend John Bryson Chane Bishop of Washington</p>	<p>202-332-0607</p> <p>nicole@garnergore.com maresbravo@aol.com kmontgomery@stthomasdc.org timhagy@comcast.net</p> <p>rector@stthomasdc.org</p> <p>jchane@edow.org</p>
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