

# St. Thomas' Episcopal Parish Washington, DC



*Statue of the Prophet Jeremiah, West Front of Salisbury Cathedral, UK*

October 17, 2010  
Twenty-first Sunday after Pentecost  
9:00 & 11:00 a.m.

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



# The Holy Eucharist

Enriching Our Worship 1

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

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## Prelude

Prelude Sarabande (Suite for Organ)

Gerald Near

✠ A bell rings, all stand. The people standing, the Celebrant says

People Blessed be the one, holy, and living God.  
*Glory to God for ever and ever. Amen.*

## Entrance Hymn

O God of Bethel by whose hand

Hymnal 709

✠ The Celebrant continues

People The Lord be with you.  
*And also with you.*  
Celebrant Let us pray.

## The Collect of the Day

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; 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

Jeremiah 31:27-34

✠ After the reading, the Reader says,

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

### 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 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.

## Psalm 119:97-104

*Quomodo dilexi*

*Plainsong, Tone V.5*

✠ *Sung by all.*



97

Oh, how I love your / law! \*  
all the day long / it is in my mind.

98

Your commandment has made me wiser than my / enemies, \*  
and it is / always with me.

99

I have more understanding than all my / teachers, \*  
for your decrees / are my study.

100

I am wiser than the / elders, \*  
because I observe / your commandments.

101

I restrain my feet from every / evil way, \*  
that I may / keep your **word**.

102

I do not shrink from your / judgments, \*  
because you your- / self have taught me.

103

How sweet are your words to my / taste! \*  
they are sweeter than / honey to my mouth.

104

Through your commandments I gain under- / standing; \*  
therefore I hate / every lying way.

**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.

## Second Lesson

*2 Timothy 3:14-5*

✠ *After the reading, the Reader says,*

The Word of the Lord.

*People*

*Thanks be to God.*

✠ *All stand. Sing three times.*

## Zimbabwe Alleluia



## The Holy Gospel

Luke 18:1-8

✠ *The Celebrant says,*

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

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

✠ *Afterwards, the Celebrant says,*

The Gospel of the Lord.

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

## Sermon

Mr. Jeremy Ayers

✠ *A brief silence is observed.*

## The Nicene Creed

Book of Common Prayer, p. 358

## Prayers of the People

Leader:    Caring God, we thank you for your gifts in creation, for our world, for our land, its beauty, and its resources.

*People:    We thank you for the rich heritage we enjoy*

Leader:    We pray for those who make decisions about the resources of the earth.

*People:    We pray that we may use your gifts responsibly.*

Leader:    We pray for our Church and our leaders, lay and ordained.

*People:    W pray that they may inspire us to do your will.*

Leader:    We thank you for the gift of those who have preceded us into your loving embrace.

*People:    We thank you for our memories, our tears, and our joy.*

Leader:    O Christ our Lord, as in times past, not all the sick and suffering found their way to your side, but had to have their hands taken, or their bodies carried, or their names mentioned. So we, confident of your goodness, bring others to you.

As in times past, you looked at the faith of friends and let peace and healing be known. Look on our faith, even our little faith

*People:    And let your kingdom come.*

Leader:    We name before you those for whom pain is the greatest problem; who are remembered more for their distress than their potential; who at night cry, 'I wish to God it were morning.' And in the morning cry, 'I wish to God it were night.'

(Here names may be said aloud, after which we respond, GOD TO ENFOLD YOU.)

We name before you those whose problem is psychological; and those in whose experience light has turned to darkness at the end of a life or the breaking of a relationship; and others whose troubles we do not know or whose names we would not say aloud.

*People:    Bring healing, bring peace.*

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.

Leader: Lord God, you alone are skilled to know the cure for every sickness and every soul. If, by our lives, your grace may be known then in us, through us, and, if need be, despite us,

*People: Let your kingdom come.*

On all who tend the sick, counsel the distressed, stay with the dying, or advance medical research, we ask your blessing, that in caring for your people they may meet and serve their Lord. This we ask in the name of God, our creator, who has made all God's children special.

*People: Hear us, Good Lord.*

✠ *The Celebrant concludes with a Collect.*

“Why I Give”

Mr. John Johnson

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.

Welcome and Announcements

### *Invitation to Healing*

*The Healing Rite is offered today during the Eucharist, and on the third Sunday of every month. You are invited to receive healing prayers for yourself or on behalf of someone else at the side altar. 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 Holy Communion

*Enriching Our Worship 1*

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*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.*

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Offertory Anthem

*I will lift up mine eyes unto the hills*

*Leo Sowerby*

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. My help cometh from Lord, which made heaven and earth. The Lord is thy keeper; thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil, He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Bailey Whiteman - contralto

**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.

### The Great Thanksgiving, Eucharistic Prayer 2

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.*

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you 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*

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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.

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, 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:  
*Christ has died. Christ is risen. Christ will come again.*

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ.

Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Thomas and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *AMEN.*

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,

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 c - vil. For the king - dom, the power,

and the glo - ry are yours, now and for - ev - er. A - men.

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## Fraction Anthem

*God of Promise*

*EOW1/Timothy*

Hagy

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.

✘ Communion will be directed by the ushers.

# Communion Hymn

*Jesus describes a forceful woman*

Voices Found 25

*Unison or harmony*

1 Je - sus de - scribes a force - ful wo - man, a wid - ow who re -  
 2 And day by day she spoke for jus - tice, and word by word in -  
 3 Now we, ob - serv - ing, are in - vit - ed to re - col - lect what

fused to bend be - fore a judge, a man of pow - er,  
 jus - tice waned un - til im - pas - sive will re - lent - ed,  
 faith can gain when faith - ful peo - ple are un - daunt - ed

whose judg - ments worked to no good end: she knew that she had  
 and her im - pas - sioned faith re - mained: be - liev - ing God would  
 and hope, in con - flict, is sus - tained: as we, like she, wield

pow - er, too, and trust - ed in the strength she knew.  
 make a way, she found the grace that faith con - veys.  
 stub - born trust, God comes to move the world through us.

Words: Michael Hudson © Michael Hudson. All rights reserved. Used by permission.  
 Music: *Wer nur den Lieben Gott*, Georg Neumark (1621–1681).

## Communion Music

Bless the Lord

Taizé chant

✠ Sung by all

The image shows two staves of musical notation for a Taizé chant. The first staff contains the lyrics: "Bless the Lord, my soul, and bless God's ho - ly name." The second staff contains the lyrics: "Bless the Lord, my soul, who leads me in - to life." The music is written in a simple, rhythmic style with a treble and bass clef.

## Post Communion Prayer

*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 for ever in the risen life of Christ our Savior. Amen.*

## Blessing

## Closing Hymn

Spread, O spread, thou mighty word

Hymnal 530

## Dismissal

## Postlude

Berceuse (Seven Spanish Songs)

Manuel De Falla

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

**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.

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

*The flowers this week are given to the Glory of God by Mark Wherry in memory and celebration of Roger and Kathleen Wherry's 36 years of blessed marriage.*



**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; Matt Cloninger, Junior Warden  
Aaron Adkins, Clinton Anderson,  
Mary Hager, Jean Holman, Kristin Jones,  
Ivan Santos-Sansfaute, Sarah Stewart, Dave Swanson*

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

<p><b>Parish Office Hours 9:00 am – 1:00 pm M and F, 9:00am – 4:00pm T and Th</b></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><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:kmontgomery@stthomasdc.org">kmontgomery@stthomasdc.org</a> <a href="mailto:timhagy@comcast.net">timhagy@comcast.net</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>
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