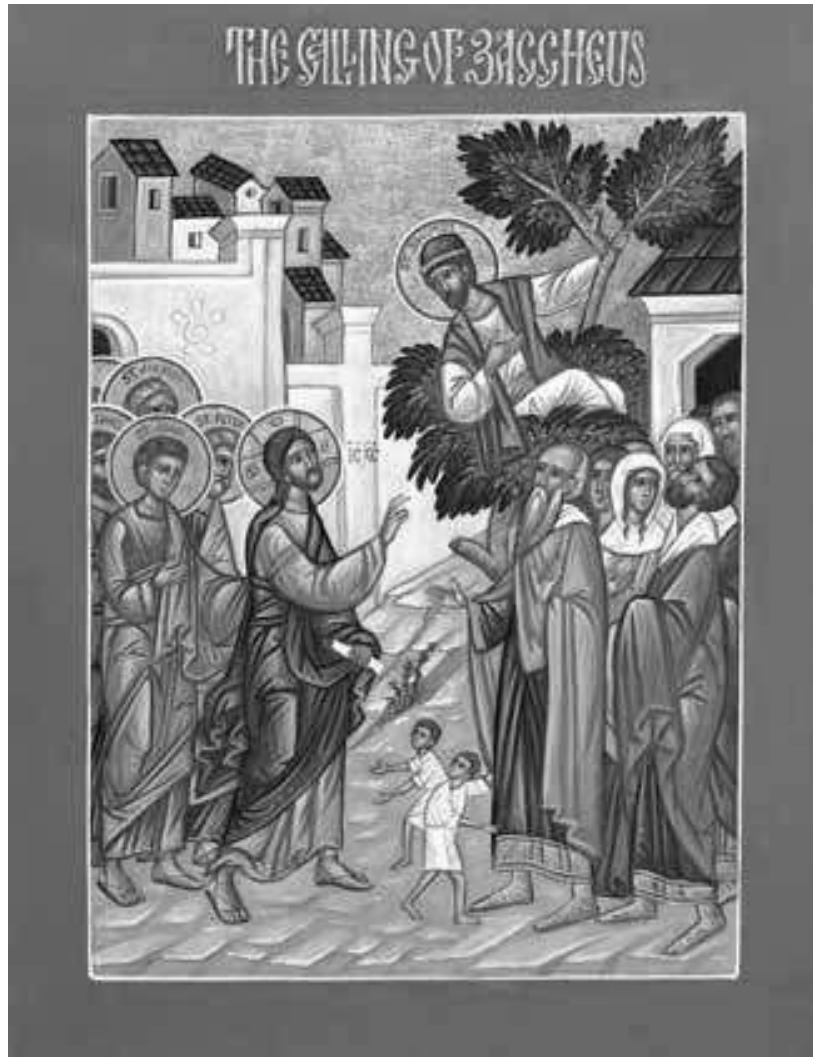


St. Thomas' Episcopal Parish Washington, DC



*Calling Zacchaeus, icon at Holy Transfiguration Monastery,
Brookline, Massachusetts*

October 31, 2010
Twenty-third Sunday after Pentecost
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 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 Holy Eucharist

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

Prelude

Wer nur den lieben Gott lässt walten, BWV 647

Johann Sebastian Bach

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

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

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

Entrance Hymn

Judge eternal, throned in splendor

Hymnal 596

✠ *The Celebrant continues*

The Lord be with you.

People And also with you.
Celebrant Let us pray.

The Collect of the Day

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; 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

Habakkuk 1:1-4; 2:1-4

✠ *After the reading, the Reader says,*

The Word of the Lord.

People Thanks be to God.

Psalm 119:137-144

Justus es, Domine

Plainsong, Tone V.5

✠ *Sung by all.*

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.



- 137 You are righteous, O / God, *
and upright / are your judgments.
- 138 You have issued your de- / crees *
with justice and in / perfect faithfulness.
- 139 My indignation has con- / sumed me, *
because my enemies for- / get your **words**.
- 140 Your word has been tested to the utter- / most, *
and your / servant holds it dear.
- 141 I am small and of little ac- / count, *
yet I do not forget / your commandments.
- 142 Your justice is an everlasting / justice *
and your law / is the **truth**.
- 143 Trouble and distress have come u- / pon me, *
yet your commandments / are my delight.
- 144 The righteousness of your decrees is ever- / lasting; *
grant me understanding, that / I may **live**.

Second Lesson *2 Thessalonians 1:1-4, 11-12*

✠ *After the reading, the Reader says,*

The Word of the Lord.

People ***Thanks be to God.***

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.

✠ *All stand. Sing three times.*

Zimbabwe Alleluia



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 **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 Holy Gospel

Luke 19:1-10

✠ *The Celebrant says,*

People The Holy Gospel of our Lord Jesus Christ according to Luke.
Glory to you, Lord Christ.

✠ *Afterwards, the Celebrant says,*

People The Gospel of the Lord.
Praise to you, Lord Christ.

Sermon

The Rev. Janice Robinson

✠ *A brief silence is observed.*

The Nicene Creed

Book of Common Prayer, p. 358

The Prayers of the People, Form III

BCP, p. 387

✠ *The Celebrant concludes with a Collect*

"Why I Give"

Mr. Greg Mackmin

The Peace

Welcome and Announcements

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 Motet

Christe Jesu, pastor bone

John Taverner

O Christ Jesus, good shepherd, mediator and protector, when the world is troubled, grant us your aid, and wipe away all stains of life; and then the joys of heaven's crown bestow on us. And save Barak, our President, and leader of the people. May you also guide the church, Guardian of these faithful people, and on each of them bestow the prize of life everlasting.

Presentation Hymn

The great Creator of the worlds

Hymnal 489

The Great Thanksgiving, Eucharistic Prayer B

BCP, p. 367

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.

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

✠ *The Celebrant continues*

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

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

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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Fraction Anthem

God of Promise

EOW1/Timothy Hagg

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 Motet

Ave Maria

John Taverner

Hail Mary, full of grace. Blessed are you among women and
 blessed is the fruit of your womb, Jesus.

Communion Hymn

A long lost lamb

Voices Found, 95

1. A long lost lamb is in the fold, a wo-man's coin re-trieved a way-ward
 2. The lit-tle man who climbed a tree has found a friend at last, a wo-man
 3. Let ev-ery one who suf-fers now from guilt and deep de-spair re-turn un-
 son is home a-gain, most lov-ing-ly re-ceived. Good news! It's time to ce-le-
 with her cup of tears has put be-hind her past.
 to the house of God, for love a-waits you there,
 brate with friends who ga-ther round. So God re-joice-ces,
 Je-sus said, when-e'er the lost is found!

✕ All stand.

Post Communion Prayer

BCP, p. 365

Blessing

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

Closing Hymn

There's a wideness in God's mercy

Hymnal 470

Dismissal

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

Praeludium E Dur

Vincent Lübeck

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 Dave Vanneman in memory of his parents Charles E. and Genevieve M. Vanneman.



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*

<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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