

St. Thomas' Episcopal Parish  
Washington, DC



October 2, 2011  
SIXTEENTH SUNDAY  
AFTER PENTECOST  
9:00 a.m.

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

# The Holy Eucharist

## **Welcome Visitors!**

We invite you to join us in worship and hope you will discover some of the lifegiving ways that God is working in this place. We invite you to complete a Welcome Card located in the hymnal racks on your chair.

The basic order of service comes from the red **Book of Common Prayer** while the hymns can be found in the blue **Hymnal 1982** in a rack either in front of your seat or to the side of your chair.

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.

**The First Lesson** comes from the Old Testament, or Hebrew Scriptures. We hear how God has spoken and worked through the people of God for thousands of years, particularly our Jewish sisters and brothers in faith.

✠ *A bell rings, all stand.*

✠ *The Celebrant says,*

People Blessed be God: Father, Son, and Holy Spirit  
And blessed be God's kingdom, now and for ever. Amen.

✠ *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, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## The Word of God

**First Lesson** *Exodus 20:1-4, 7-9, 12-20*

✠ *After the reading, the Reader says,*

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

## Psalm 19

✠ *Said in unison*

The heavens declare your glory O / God, \*  
and the firmament / shows your handiwork.

One day tells its tale to a-/nother, \*  
and one night imparts knowledge / to another.

Although they have no words or / language, \*  
and their / voices are not heard,

Their sound has gone out into all / lands, \*  
and their message to the / ends of the world.

In the deep you have set a pavilion for the / sun; \*  
it comes forth like a bridegroom out of his chamber;  
it rejoices like a champi-/on to run its course.

It goes forth from the uttermost edge of the heavens  
and runs about to the end of it a-/ gain; \*  
nothing is hidden / from its burning heat.

Your law O God is perfect and revives the / soul; \*  
your testimony is sure and gives wisdom / to the innocent.

Your statutes are just and rejoice the / heart; \*  
your commandment is clear and gives / light to the eyes.

The fear of you is clean and endures for / ever; \*  
your judgments are true and / righteous altogether.

More to be desired are they than gold, more than much fine /gold, \*  
sweeter far than honey, than / honey in the comb.

By them also is your servant en-/ lightened, \*  
and in keeping them / there is great reward.

Who can tell how often one of-/ fends? \*  
cleanse me / from my secret faults.

Above all, keep your servant from presumptuous sins;  
let them not get dominion o-/ ver me; \*  
then shall I be whole and sound, and innocent / of a great offense.

Let the words of my mouth and the meditation of my  
heart be acceptable in your / sight, \*  
O God, my strength and / my redeemer.

**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 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.

**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

*Philippians 3:4b-14*

✠ *After the reading, the Reader says,*

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

✠ *All stand.*

## The Holy Gospel

*Matthew 21:33-46*

**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 Celebrant says,*

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

✠ *Afterwards, the Celebrant says,*

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

## Lay Homilies on Mission

Gregory Mackmin, *Christ House*  
Kurt Jacobs, *Samaritan Ministries*  
Brad Latham, *El Cerron* and the  
*Trinidad Conservation Project*

In the **Nicene Creed** we respond to the proclamation of God's Word by affirming our place in the story of God's creating, redeeming, and remaining with the world.

## The Nicene Creed

*Book of Common Prayer*, p. 358

## Prayers of the People

Form VI, *Book of Common Prayer*, p. 392

**The Peace** has been exchanged at the Eucharist since the time of the apostles and is an expression of reconciliation with our neighbor. Its ancient position following the Prayers shows that the Peace is both a response to the Word of God and a preparation for Holy Communion.

## The Peace

## “Why I Give” Stewardship Presentation

Trey Rhiddlehoover

## Welcome and Announcements

# The Holy Communion

EUCCHARISTIC PRAYER B

## Offertory

### The Great Thanksgiving

*The Book of Common Prayer, p. 367*

✠ *The people remain standing. The Celebrant faces them and says*

*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.**

✠ *The Celebrant continues*

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

✠ Celebrant and People

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

**Eucharistic Prayer B** gives thanks for the calling of Israel and for the message of the prophets. It places special emphasis on the incarnation, God's taking human form.

**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.

✠ *The Celebrant continues*

### *The Lord's Prayer*

As our Savior Christ has taught us, we now say:

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

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. And it reminds us that we now are the Body of Christ for our times.

### **The Breaking of the Bread**

*The Celebrant breaks the consecrated Bread.  
A Period of silence is kept. Then is said:*

Celebrant: Christ our Passover is sacrificed for us;  
People: **Therefore let us keep the feast.**

✠ *Facing the people, the Celebrant says the following Invitation*

Celebrant: The Gifts of God for the People of God.

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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, cross your arms with your hands on your shoulders, and a minister will provide a blessing.*

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## Post Communion Prayer

✠ *After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

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

### The Dismissal

Celebrant Go in peace to love and serve the Lord.

*People Thanks be to God.*

In The Episcopal Church, the pronouncing of God's **Blessing** on the people is one of the specific ministries of priests.

The **Dismissal** is our being sent out to be Christ's hands and feet in the world.



ST. THOMAS' PARISH  
DUPONT CIRCLE ✦ WASHINGTON, DC

**We are so glad you chose to worship here with us today.**

As a progressive and inclusive Episcopal Church in Dupont Circle, we try to "be the Good News" for the world through our cultivation of spiritual life and through engagement with our community.

You are welcome to visit as often as you can. 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. You will find a place of welcome and nurture, as well as challenge and empowerment to address the needs of the world.

With your help we can be a community where all can find and be found by God – a place, wherever you are on your journey, to discover room at God's table for you.

Rector, 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), Dave Swanson (2013), Joe Zuniga (2014)*

**Staff**

Mr. Esteban Mares, Sexton  
Mr. Wayne Floyd, Interim Parish Administrator  
Mr. Ivan Santos-Sansfaute, Treasurer  
Mr. Ernesto Martinez, Accountant  
Mr. Timothy Hagy, Music Director  
The Rev. Dr. Nancy Lee Jose, Rector

maresbravo@aol.com  
wfloyd@office.stthomasdc.org  
ivanjosesantos@gmail.com  
emartinez@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*