

St. Thomas' Episcopal Parish
Washington, DC



October 9, 2011
SEVENTEENTH SUNDAY
AFTER PENTECOST
11:00 a.m.

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

The Holy Eucharist

The Prelude helps us to settle into place and shift our focus to God's presence with us in worship.

Welcome Visitors!

We invite you to join us in worship and hope you will discover some of the life-giving 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.

Prelude

Prelude, Suite No. 1

Johann Sebastian Bach

Jeffrey Weisner, bass

✠ *A bell rings, all stand.*

Processional Hymn

O for a closer walk with God

Hymn 683

✠ *The Celebrant says,*

Blessed be God: Father, Son, and Holy Spirit

People

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

✠ *The Celebrant continues,*

The Lord be with you.

People

And also with you.

Celebrant

Let us pray.

The Collect of the Day

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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

Exodus 32:1-14

✠ *After the reading, the Reader says,*

People

The Word of the Lord.

Thanks be to God.

Psalm 106: 1-6, 19-23

Tone V

☒ *Sung by all.*



Confitemini Domino, Et fecerunt vitulum

- 1
Alleluia!
Give thanks, for the Holy One is / good, *
God's mercy en/dures for ever.
- 2
Who can declare the mighty acts of / God *
or / show forth rightful praise?
- 3
Happy are those who act with / justice *
and always / do what is right!
- 4
Remember me, O God, with the favor you have for your / people, *
and visit me / with your saving help;
- 5
That I may see the prosperity of your elect
and be glad with the gladness of your / people, *
that I may glory with / your inheritance.
- 6
We have sinned as our forebears / did; *
we have done wrong / and dealt wickedly.
- 19
Israel made a bull-calf at / Horeb *
and worshiped a / molten image;
- 20
And so they exchanged their / Glory *
for the image of an / ox that feeds on grass.
- 21
They forgot you, their / Savior, *
who had done great / things in Egypt,
- 22
Wonderful deeds in the land of / Ham, *
and fearful things / at the Red Sea.
- 23
So you would have destroyed them,
had not Moses your chosen stood before you in the / breach, *
to turn away your wrath / from consuming them.

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 Psalm is sung in unison by the congregation using either **Simplified Anglican Chant**, or one of the more elaborate forms of **Plainchant**. The pitch of the notes changes with the word immediately following each diagonal marking (/) or asterisk (*). Please join in.

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 4:1-9

✠ *After the reading, the Reader says,*

The Word of the Lord.

People **Thanks be to God.**

✠ *All stand.*

Alleluia Verse

Ojibway Nation

✠ *A cantor sings the Alleluia, all respond. A Cantor sings a verse, all repeat the 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.

The Holy Gospel

Matthew 22:1-14

✠ *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. Dr. Nancy Lee Jose

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

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.

“Why I Give” Stewardship Presentation

Bettina Hager

Welcome and Announcements

The Holy Communion

EUCCHARISTIC PRAYER B

Offertory Motet

O Sacrum Convivium!

Olivier Messiaen

O sacred feast, wherein Christ is received; the memorial of his passion is renewed; the soul is filled with grace; and a pledge of future glory is given to us. Alleluia.

Presentation Hymn

That cause can neither be lost nor strayed

Quaker Hymn



1. That cause can nei - ther be lost nor strayed Which takes the course of what God has made; And
2. Each no - ble serv - ice that men have wrought Was first con - ceived as a fruit - ful thought; Each
3. There - by it - self like a tree it shows: That high it reach - es, as deep it grows; And
4. Be then no more by a storm dis - mayed, For by it the full - grown seeds are laid; And



is not trust - ing in walls and tow - ers, But slow - ly grow - ing from seeds to flow - ers.
wor - thy cause with a fu - ture glo - rious By quiet - ly grow - ing be - comes vic - to - rious.
when the storms are its branch - es shak - ing, It deep - per root in the soil is tak - ing.
though the tree by its might it shat - ters, What then, — if thou - sands of seeds it scat - ters!

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*

Sanctus and Benedictus

Robert Powell



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'd is the one who



comes in the name of the Lord. Ho - san - na in the high - est. _____

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.

At the Offertory we offer to God the fruits of our labors in the form of money, the wine and bread for the Eucharist, and our gift of music.

Messiaen's choral motet, O Sacrum Convivium, written in 1937, comes from the composer's early stylistic period, denying the western conventions of forward motion, development and diatonic harmonic resolution. The result is a lush, slow moving tonality that is almost hypnotic in effect, showing Messiaen's theology of joy, divine love and redemption.

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 **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 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;**

✠ *The Celebrant continues*

The Lord's Prayer

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

✠ *Celebrant and People, see insert found in your chair hymnal rack*

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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Communion Motet

Tantum ergo

Gabriel Fauré

Therefore we before him bending this great Sacrament revere; types and shadows, have their ending for the newer rite is here: faith, our outward sense befriending, makes our inward vision clear.

Dennys Moura, tenor

Communion Chant

Bless the Lord

Taizé Chant



Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.

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

Recessional Hymn

Savior, again to thy dear Name

Hymn 345

The Dismissal

Celebrant Go in peace to love and serve the Lord.

People *Thanks be to God.*

Postlude

Gigue, Suite No. 1

Johann Sebastian Bach

It is our practice to remain reverently seated in silence for the Postlude.

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*