

St. Thomas' Episcopal Parish
Washington, DC



He Qi, "Moses and the Burning Bush"

AUGUST 28, 2011
ELEVENTH SUNDAY
AFTER PENTECOST

10:00 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 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 **Prelude** helps us to settle into place and shift our focus to God's presence with us in worship. Today's Prelude comes from "The Eleven Chorale Preludes for Organ," which are Brahms' final work. The eleven pieces are relatively short and are based on selected verses of nine separate Lutheran chorales. This work is considered a final statement on Brahms' life and pending death.

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.

Hymns numbers preceded by an S are part of the Service Music in the front section of the blue **Hymnal 1982**.

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.

The Holy Eucharist

Prelude

Schmücke dich, o liebe Seele

Johannes Brahms

✘ *A bell rings, all stand.*

Processional Hymn

The God of Abraham praise

Hymn 401

✘ *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 and people sing in unison*

Gloria

Hymnal S 280

✘ *The Celebrant continues,*

The Lord be with you.

People

And also with you.

Celebrant

Let us pray.

The Collect of the Day

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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

Exodus 3:1-15

✘ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

Psalm 105:1-6, 23-26, 45c

Plainsong Tone, V



Confitemini Domino

- 1 Give you thanks O God, and call / upon your Name; *
we make known your deeds a/mong the peoples.
- 2 We sing to you; we sing your / praise, *
and speak of all your / marvelous works.
- 3 We glory in your / holy Name; *
let the hearts of those who / seek you rejoice.
- 4 We search for you and your / strength; *
we continue / to seek your face.
- 5 We remember the marvels you have / done, *
the wonders and the judg/ments of your mouth,
- 6 We, the offspring of Abraham, your / servant, *
we, the children of Jacob, / the chosen ones.
- 23 Israel came into / Egypt, *
and Jacob became a sojourner in / the land of Ham.
- 24 You made your people exceedingly / fruitful; *
you made them stronger / than their enemies;
- 25 Whose heart you turned, so that they hated your / people, *
and dealt unjustly / with your servants.
- 26 You sent Moses your / servant, *
and Aaron whom you had chosen.
Hal/le/lu/jah!

Second Lesson

Romans 12:9-21

✠ *After the reading, the Reader says,*

The Word of the Lord.

People

Thanks be to God.

✠ *All stand.*

Sequence Hymn

Lord, speak to me that I may speak

See insert

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 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.

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 our place in the story of God's creating, redeeming, and remaining with the world.

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.

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.

The Holy Gospel

Matthew 16:21-28

✠ *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. Olivia Hilton

✠ *A brief silence is observed.*

The Nicene Creed

Book of Common Prayer, p. 358

Prayers of the People

Form III, *Book of Common Prayer, p. 387*

The Confession

Book of Common Prayer, p. 360

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

Offertory Anthem *Pass Me Not O Gentle Savior*

Traditional Spiritual

Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

*Savior, Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.*

Presentation Hymn

Take up your cross, the Savior said

Hymn 675

The Great Thanksgiving

Eucharistic Prayer C, *Book of Common Prayer*, p. 369

The people remain standing. The Celebrant faces them and says

 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 God thanks and praise.*

✠ *The service continues*

Book of Common Prayer, p. 370

Sanctus and Benedictus

David Hurd

Three staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the lyrics: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and earth are full of your glo - ry." The second staff contains: "Ho - san - na in the high - est. Bless - ed is the one who comes in the name of the Lord." The third staff contains: "Ho - san - na in the high - est." The music consists of a single melodic line on a treble clef staff.

✠ *The Celebrant continues*

The Lord's Prayer

And now, as our Savior Christ has taught us, we now say:

✠ *Celebrant and People say together*

Our Father in heaven ...

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A Period of silence is kept. Then is said:

Celebrant: We break this bread to share in the Body of Christ.
People: *We who are many are one Body, for we all share the one bread.*

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.

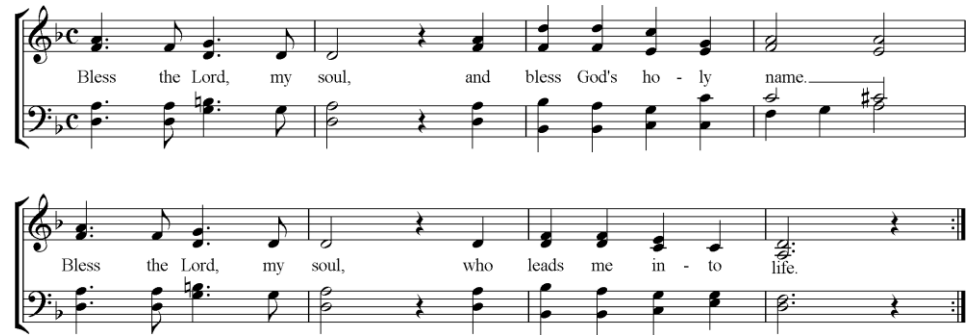
The Eucharist, or Holy Communion, has its roots in the Passover meal shared by Jesus and his disciples in Jerusalem before the crucifixion and it reminds us of another meal shared by Jesus and his disciples at Emmaus after the resurrection. It is a way in which our community symbolically participates in Jesus' passion, death and resurrection. And it reminds us that we now are the Body of Christ for our times.

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

The Sacrament is then immediately delivered to the people.

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 Eucharistic Minister or clergy will provide a blessing.

Communion Hymn



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.

✠ All stand and pray together:

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.

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

Blessing

Recessional Hymn

Gracious Spirit, give your servants

See insert

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

The Dismissal

Celebrant Go in peace to love and serve the Lord.

People *Thanks be to God.*

In contrast to the piece play at the start of worship, Brahms' "The Prelude in G Minor" comes from an earlier stylistic period and displays the composer's skill as a virtuoso pianist.

Postlude

Prelude in G Minor

Johannes Brahms

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

The flowers today have been given to the glory of God
by Silvio Menzano and Jeff Weisner.

Please welcome our guest Celebrant, the Rev. Olivia Hilton.

Welcome to St. Thomas' Parish!

We are glad to have you with us today. As an Episcopal Church in Dupont Circle, we try to "be the Good News" for the world through our visibility in community life and our commitments not just to issues but to people. We hope that if you are looking for a spiritual home founded on civility and respect, mutual responsibility as well as encouragement, you will consider St. Thomas' Parish.

We are convinced that there's no message more needed in our fractured world than knowing that

- God loves us all *no matter what!*
- God desires *more and better* for us than we've ever imagined!

At the heart of parish ministry for me as a priest is the practice of radical hospitality. By this I mean that when we ourselves are welcomed, we need then to become a community of welcome to others.

Thank you for visiting...we hope you will come again and consider us to be your new spiritual home where together we can share in all that God still has in store for us all. Please let me know if you'd like to sit and talk about your own spiritual journey with me sometime, or learn more about the Episcopal Church or this congregation.

Faithfully,

A handwritten signature in black ink that reads "Henry Lee Jones" followed by a small cross symbol.



ST. THOMAS' PARISH
DUPONT CIRCLE ✦ WASHINGTON, DC

Make it Happen

St Thomas' is rebuilding. Here, where the original church once stood, we are creating a special place where all will feel welcome. More than a worship space, it will be a place for neighbors to gather, to strengthen community, and to celebrate the vibrant life of Dupont Circle. A capital campaign is underway to make it all possible. Be a part of our future. Be part of your neighborhood's future. Support the Grow With Us Campaign.
<http://growth.stthomasdc.org>



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)
Ivan Santos-Sansfaute (2013), Dave Swanson (2013), Joe Zuniga (2014)*

Staff

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

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The Right Reverend John Bryson Chane, Bishop of Washington

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Parish Office Hours 10:00 a.m. – 2:00 p.m. MWF, 1:00pm – 5:00pm TTh – 202-332-0607

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www.stthomasdc.org