

St. Thomas' Episcopal Parish
Washington, DC



May 1, 2011
Second Sunday of Easter
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 Holy Eucharist

Before we worship we speak to God; after worship we speak with one another.

Please observe prayerful silence before worship.

Prelude

Tierce en taille (Livre d'Orgue)

Pierre DuMage

✠ *A bell rings, all stand.*

Entrance Hymn

Good Christians all, rejoice and sing

Hymn 205

✠ *The Celebrant says,*

Alleluia. Christ is risen.

People

The Lord is risen indeed. Alleluia.

Gloria in Excelsis

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

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; 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

Acts 2:14a, 22-32

✠ After the reading, the Reader says,

The Word of the Lord.

People

Thanks be to God.

Psalm 16: 1-10

Anglican Chant

by Jerome Meachem

✠ Sung by all.



- 1
Protect me, O God, for I take refuge in / you; *
I have said to the LORD, "You are my Lord,
my good above all / other."
- 2
All my delight is upon the godly that are in the / land, *
upon those who are noble among the / people.
- 3
But those who run after other / gods *
shall have their troubles / multiplied.
- 4
Their libations of blood I will not / offer, *
nor take the names of their gods upon my / lips.
- 5
O LORD, YOU are my portion and my / cup; *
it is you who uphold my / lot.
- 6
My boundaries enclose a pleasant / land; *
indeed, I have a goodly / heritage.
- 7
I will bless the LORD who gives me / counsel; *
my heart teaches me, night after / night.
- 8
I have set the LORD always be- / fore me; *
because he is at my right hand I shall not / fall.
- 9
My heart, therefore, is glad, and my spirit re- / jices; *
my body also shall rest in / hope.
- 10
For you will not abandon me to the / grave, *
nor let your holy one see the / Pit.

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.

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

1 Peter 1: 3-9

✠ *After the reading, the Reader says,*

The Word of the Lord.

People Thanks be to God.

✠ *All stand.*

Zimbabwe Alleluia

✠ *Sung three times.*



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

John 20: 19-31

✠ *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. Tim Boggs

✠ *A brief silence is observed.*

Nicene Creed

Book of Common Prayer, p. 358

The Prayers of the People, A Litany of Thanksgiving

BCP, p. 836

✠ *The Celebrant concludes with a collect.*

Heaven is here, and earth, and the God who made them is present. The Lamb, glorious on the throne, sits beside us; the spirit of God, the Dove, makes her resting place among us who inhales the breath of our prayers and thanksgivings. Amen.

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

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

Basse de Trompette

Pierre DuMage

Presentation Hymn

O sons and daughters, let us sing

Hymn 206

Eucharistic Prayer B

BCP, p. 367

Sanctus and Benedictus

Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, heaven and earth are full of your
glo-ry. Ho - san - na in the high-est, Ho - san-na in the high-est. Blessed is the one who comes in the
name of the Lord, Ho - san - na in the high-est, Ho - san-na in the high-est.

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.

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 is the prayer that Jesus gave to his followers when they asked him to teach them to pray.

The Lord's Prayer

BCP, p. 364

Fraction Anthem

Alleluia. Christ our Passover

Plainsong, Tone VII

Al - le - lu - ia, Al - le - lu - ia. Christ our Pas - so - ver is sa - cri - ficed for us.
There - fore let us keep the feast. Al - le - lu - ia, Al - le - lu - ia.

Communion Hymn

We walk by faith and not by sight

Hymn 209

Communion Chant

Taizé Chant

✠ *All stand.*

Come and fill our hearts with your peace. You a - lone, O Lord, are ho - ly.

Come and fill our hearts with your peace, al - le - lu - ia!

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.

Post Communion Prayer

BCP, p. 365

Blessing

Dismissal

Postlude

Dialogue sur les grands jeux

Pierre DuMage



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 (2013); *Matt Cloninger*, Junior Warden (2012)
Aaron Adkins (2013), *Clinton Anderson* (2012),
Ashley Greaf (2014), *Jason Forman* (2014), *Kristin Jones* (2013), *Chris Norman* (2014)
Ivan Santos-Sansfaute (2013), *Dave Swanson* (2013), *Joe Zuniga* (2011)

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, 1:00pm – 5:00pm TTh.</p> <p>Mr. Ernesto Martinez, Accountant Mr. Esteban Mares, Sexton Ms. Deborah Greenbush, Parish Administrator Mr. Timothy Hagy, Music Director Ms. Jenny Repogle, VTS Anglican Studies student The Rev. Dr. Nancy Lee Jose, Rector</p> <p>The Right Reverend John Bryson Chane Bishop of Washington</p>	<p style="text-align: right;">202-332-0607</p> <p style="text-align: right;">emartinez@stthomasdc.org maresbravo@aol.com dgreenbush@office.stthomasdc.org g timhagy@comcast.net or jennyrep11@gmail.com rector@stthomasdc.org</p> <p style="text-align: right;">jchane@edow.org</p>
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