

# St. Thomas' Episcopal Parish Washington, DC



"The Two Sons" by Kazakhstan Artist Nelly Bube.

September 25, 2011  
**FIFTEENTH 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 to 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.

✠ *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**

O God, you declare your almighty power chiefly in showing mercy and pity:  
Grant us the fullness of your grace, that we, running to obtain your promises,  
may become partakers of your heavenly treasure; 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 17:1-7*

✠ *After the reading, the Reader says,*

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

## Psalm 78:1-4, 12-16

✠ *Said responsively by whole verse.*

1  
Hear my teaching, O my people; \*  
incline your ears to the words of my mouth.

2  
I will open my mouth in a parable; \*  
I will declare the mysteries of ancient times.

3  
That which we have heard and known,  
and what our forebears have told us, \*  
we will not hide from their children.

4  
We will recount to generations to come  
the praiseworthy deeds, and your power O God, \*  
and the wonderful works you have done.

12  
You worked marvels in the sight of their forebears, \*  
in the land of Egypt, in the field of Zoan.

13  
You split open the sea and let them pass through; \*  
you made the waters stand up like walls.

14  
You led them with a cloud by day, \*  
and all the night through with a glow of fire.

15  
You split the hard rocks in the wilderness \*  
and gave them drink as from the great deep.

16  
You brought streams out of the cliff, \*  
and the waters gushed out like rivers.

### Second Lesson

*Philippians 2:1-13*

✠ *After the reading, the Reader says,*

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

✠ *All stand.*

**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.

**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 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

*Matthew 21:23-32*

✠ *The Celebrant says,*

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

*People*

✠ *Afterwards, the Celebrant says,*

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

*People*

## Sermon

The Rev. Dr. Nancy Lee Jose

✠ *A brief silence is observed.*

## The Nicene Creed

*Book of Common Prayer, p. 358*

## Prayers of the People

Form II, *Book of Common Prayer, p. 385*

## The Peace

## Welcome and Announcements

# The Holy Communion

EUCHARISTIC PRAYER B

## The Offertory

## The Great Thanksgiving

✠ *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;**

✠ *The Celebrant continues*

### ***The Lord's Prayer***

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

✠ *Celebrant and People*

**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 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.**

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.

✠ *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.

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

## Blessing

## The Dismissal

Celebrant Go in peace to love and serve the Lord.

*People Thanks be to God.*



The flowers today have been given to the glory of God  
and for the people of St. Thomas' Parish by Trey Riddlehoover.

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

**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.

A handwritten signature in black ink, reading "Henry Lee Jones +". The signature is written in a cursive style with a small cross at the end.

Rector, St. Thomas' Parish



ST. THOMAS' PARISH  
DUPONT CIRCLE ✦ WASHINGTON, DC

### **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

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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

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[www.stthomasdc.org](http://www.stthomasdc.org)