

St. Thomas' Episcopal Parish Washington, DC



Komang Wahyu: Yesus Memberkati Anak-anak

May 8, 2011
Third Sunday of Easter
11:00 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 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.

During these Great 50 days of Easter we celebrate the life of Jesus, who welcomes and heals all people and invites us to tell a new story of resurrected life together.

Prelude

Trio

Louis-Nicolas Clérambault

✦ *A bell rings, all stand.*

Entrance Hymn

We know that Christ is raised and dies no more

Hymn 296

✦ *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

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Word of God

First Lesson

Acts 2:14a, 36-41

✠ After the reading, the Reader says,

The Word of the Lord.

People *Thanks be to God.*

Psalm 116: 1-3, 10-16

Anglican Chant by Timothy Hagy

✠ Sung by all.



Dilexi, quoniam

- 1 I love you, O God because you have heard the voice of my suppli-/cation, *
because you have inclined you ear to me whenever I called u-/pon you.
- 2 The cords of death entangled me;
the grip of the grave took hold of / me; *
I came to grief and / sorrow.
- 3 Then I called upon your holy / Name: *
"O God, I pray you, save my / life."
- 10 How shall I repay / God *
for all the good things done for / me?
- 11 I will lift up the cup of sal-/vation *
and call upon the Name of / God.
- 12 I will fulfill my vows to / God*
in the presence of all / people.
- 13 Precious in your sight, O / God *
is the death of your / servants.
- 14 O God, I am your / servant; *
I am your servant and the child of your handmaid;
you have freed me from my / bonds.
- 15 I will offer you the sacrifice of thanks-/ giving *
and call upon your holy / Name.
- 16 I will fulfill my vows to / you *
in the presence of all your / people.

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.

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 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 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.

Second Lesson 1 Peter 1:17-23

✠ *After the reading, the Reader says,*

The Word of the Lord.

People Thanks be to God.

✠ *All stand.*

Zimbabwe Alleluia

✠ *Sung three times.*



The Holy Gospel Luke 24: 13-25

✠ *The Celebrant says,*

The Holy Gospel of our Lord Jesus Christ according to Luke.

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

✠ *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 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 Motet *Alleluia. Congoverunt discipuli* William Byrd

Alleluia. The disciples knew the Lord Jesus in the breaking of the bread.
Alleluia.

Presentation Hymn *Come Risen Lord* Hymn 305

Eucharistic Prayer C BCP, p. 369

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 Lord's Prayer BCP, p. 364

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.

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 Motet

Caro Mea

William Byrd

For my flesh is meat indeed and my blood is drink indeed. Whosoever eats my flesh and drinks my blood dwells in me, and I in them. Alleluia.

Communion Hymn

✕ All stand,

This Is a Day of New Beginnings

Refrain

Christ is a - live, and goes be - fore us to show and share what
love can do. This is a day of new be - gin - nings; our God is mak - ing
all things new, our God is mak - ing all things new.

Verses

1. This is a day of new be - gin - nings, time to re - mem - ber,
2. For by the life and death of Je - sus, love's might - y Spir - it,
3. Then let us, with the Spir - it's dar - ing, step from the past, and
and move on, time to be - lieve what love is bring - ing,
now as then, can make for us a world of dif - f'rence
leave be - hind our dis - a - point - ment, guilt, and griev - ing,
lay - ing to rest the pain that's gone.
as faith and hope are born a - gain.
seek - ing new paths, and sure to find.

D.C.

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 Hymn

BCP, p. 180

Blessing

Closing Hymn

He is risen!

Hymn 180

Dismissal

Postlude

Grand Dialogue en ut majeur

- *Louis Marchand*

**This Sunday's flowers are given to the glory of God
and in loving memory of Robert Hart**



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 Replogle, 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 timhagy@comcast.net jennyrep11@gmail.com rector@stthomasdc.org</p> <p style="text-align: right;">jchane@edow.org</p>
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