ASCENSION and SAINT AGNES

EPISCOPAL ✠ ANGLICAN CHURCH

WASHINGTON, D.C.

*Caravaggio, The Seven Works of Mercy, 1606–07*

# FIFTH SUNDAY AFTER PENTECOST

# JUNE 28, 2026

# *Sundays at Ascension & St. Agnes*

## Sunday School

10:15am in the St. Vincent Atrium

Catechesis of the Good Shepherd, for children ages 3–12, meets at 10:15am in the lower level of the church, the first door on the right, St. Vincent Atrium. For more information, contact Victoria Ebell (victoriaebell@comcast.net).

## Bible Study

9:30am in the Social Hall

Fellowship and a cup of coffee around the gospel for the day. Whenever you can, whenever you want, as you are.

## Sung Morning Prayer (During the Summer)

10:00-10:15 in the Sanctuary

Here early for mass? Join our choir and clergy in centering yourself for the eucharist by chanting the timeless office of the church.

## Lunch Ministry

12:30pm–2:00pm

Our parishioners and friends prepare bagged lunches and distribute them outside of the church and at McPherson Square Park. Without your help, this wouldn't be possible. Please consider donating sandwiches, or a sweet or savory snack (such as chips, cookies, granola bars or fresh fruit) to complement the sandwich. Volunteers are always needed for preparation and distribution. For more information, contact Chuck Bass (tenormaxx@aol.com) or Chuck Partridge (cmpartridg@yahoo.com)

# *Welcome*

**Welcome** to all of our guests and visitors. Whether you are simply passing through or looking for a spiritual home, we are blessed to have you join us in worship.

**We are a community** that expresses its love for our Lord Jesus Christ in ancient, yet timeless worship forms. We are a community that seeks to understand what it prays. We are a community that asks the Holy Spirit to teach us to love one another and the world beyond our church walls. By God's graciousness, we are growing.

**Connect with us** by completing a Welcome Card. Our rector, Father Dominique, or a member of our leadership team (Vestry), would love to be in touch.

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*¶ Text in bold to be spoken aloud by congregants.*

***Prayerful silence is golden.*** *Please help maintain the prayerful atmosphere of the church with a reverent silence in preparation for our celebration; if you wish to have a moment of fellowship, you are welcome to gather in the social hall/undercroft.*

## Prelude

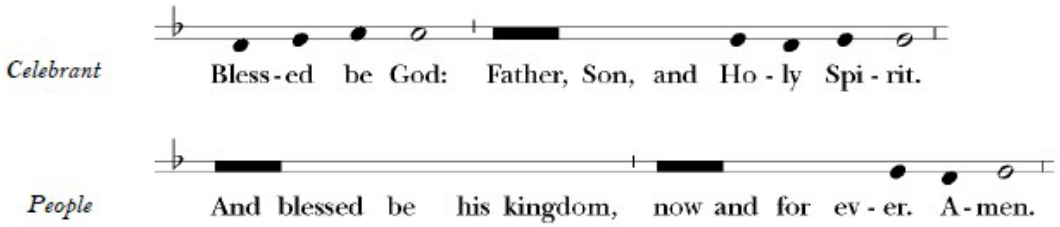
## Introit *Deus in audiutorium* Psalm 70

Haste thee, O God, unto my rescue, and save me. O Lord, make haste to my deliverance.
Let mine enemies be ashamed and confounded that seek after my soul.
Vs. Let God arise, and let his enemies be scattered let them also that hate him flee before him.
Glory be to the Father, and to the Son, and to the Holy Ghost:
as it was in the beginning, is now, and ever shall be: world without end. Amen.

*¶ Please stand at the sound of the bell. All hymns are found in the blue Hymnal 1982 at your pew.*

## Hymn *Christ Is Made The Sure Foundation* On Following Page

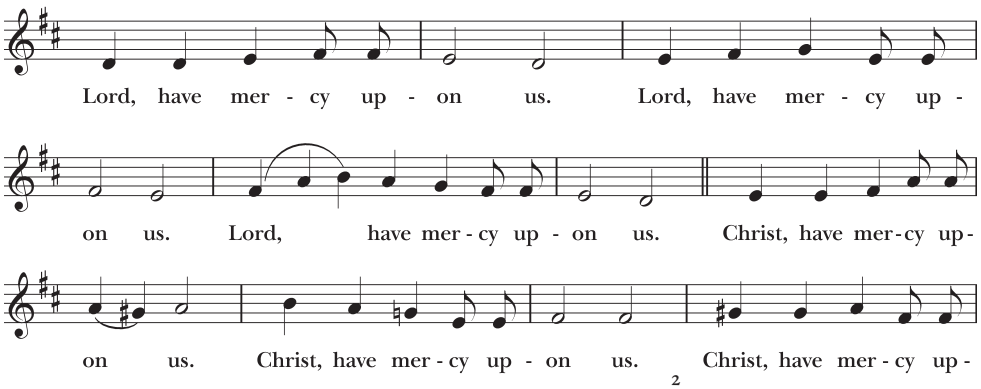
## Opening Acclamation




## Collect for Purity

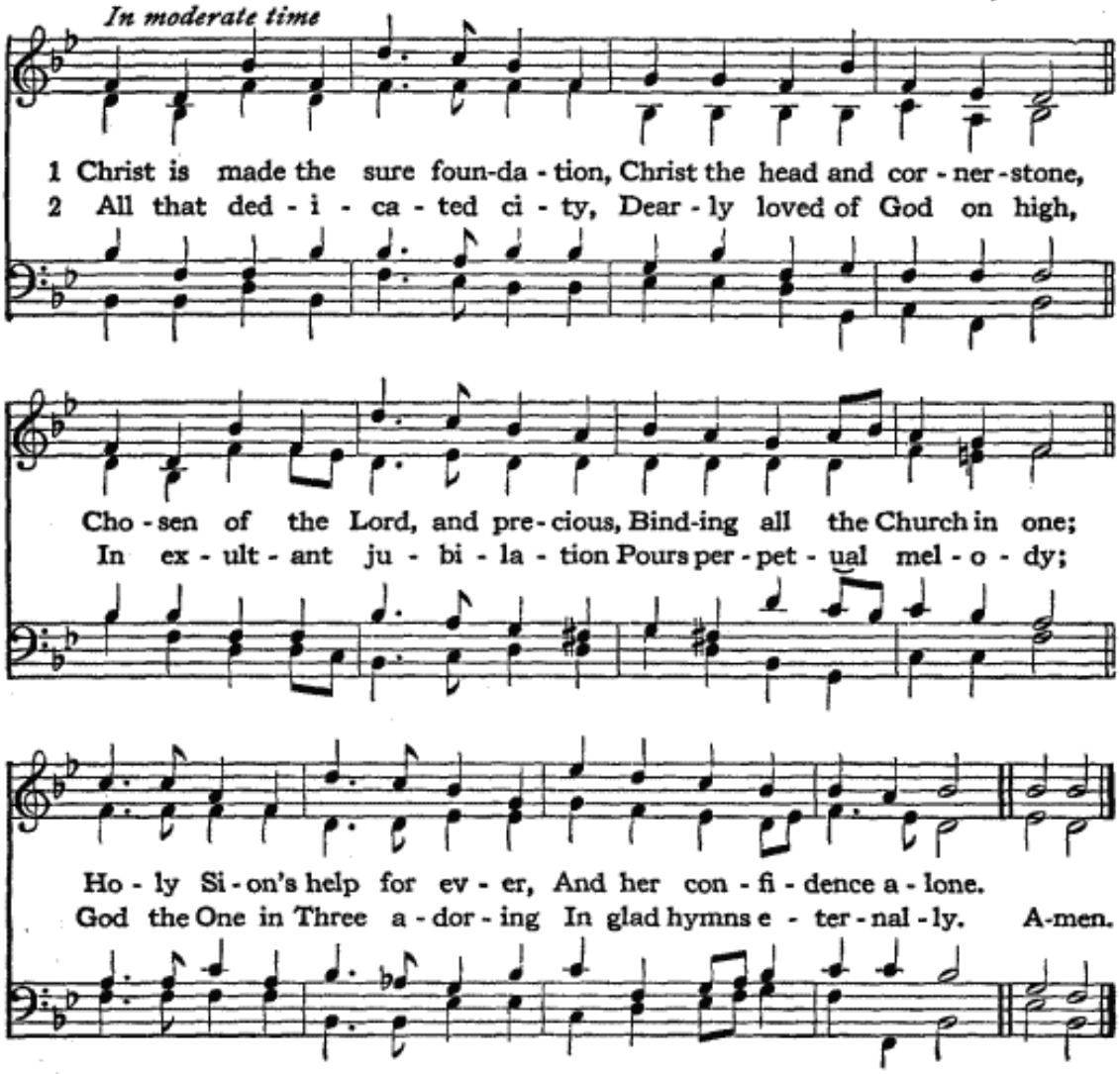
Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

## Kyrie



87. 87. 87

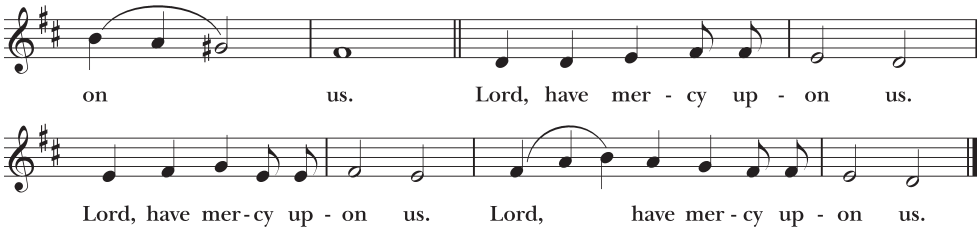
REGENT SQUARE — HENRY SMART, 1867

*In moderate time*

3 To this temple, where we call thee,
Come, O Lord of Hosts, to-day;
With thy wonted loving-kindness
Hear thy servants as they pray,
And thy fullest benediction
Shed within its walls alway.

4 Here vouchsafe to all thy servants
What they ask of thee to gain;
What they gain from thee, for ever
With the blessèd to retain,
And hereafter in thy glory
Evermore with thee to reign. Amen.

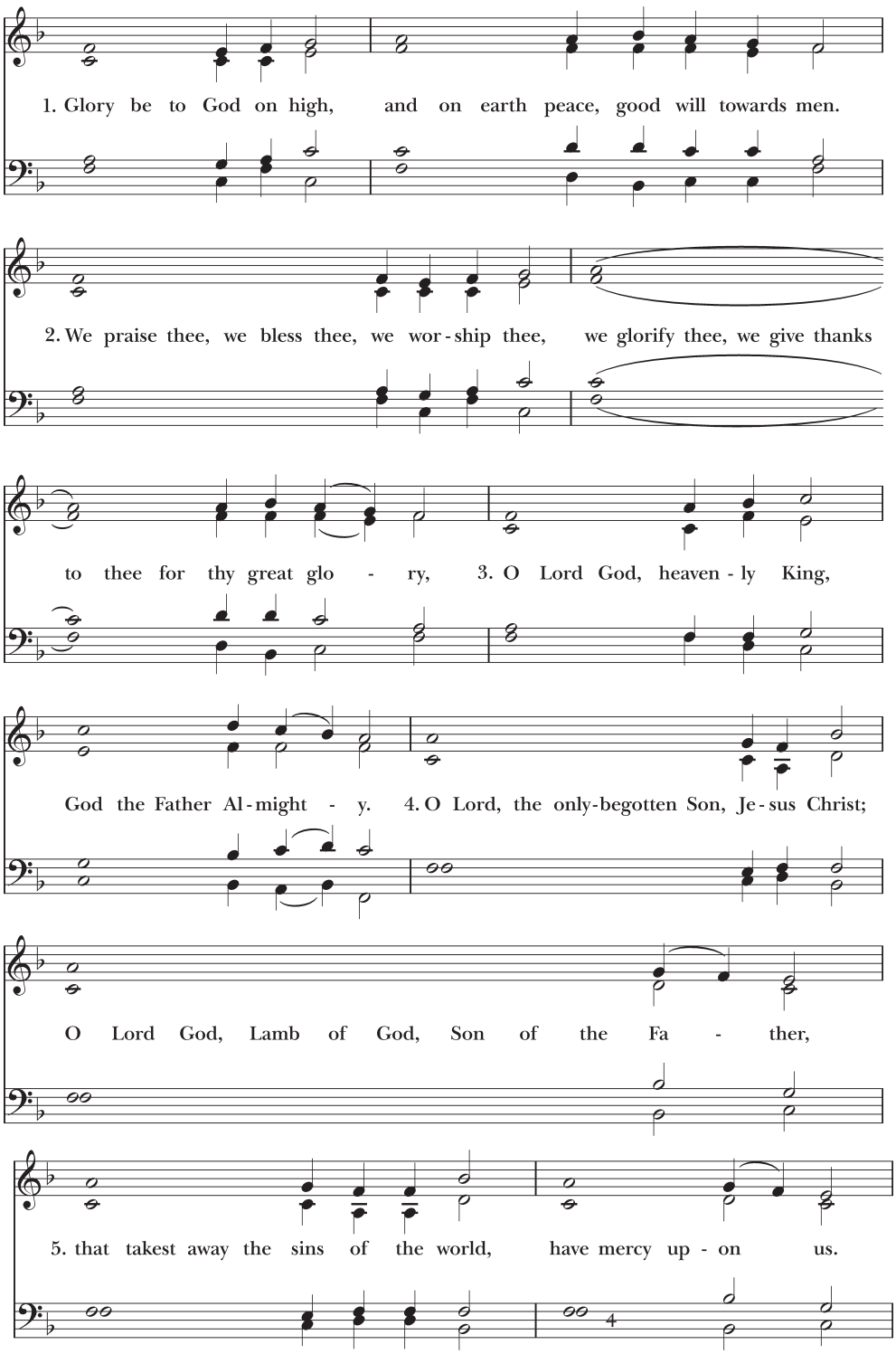
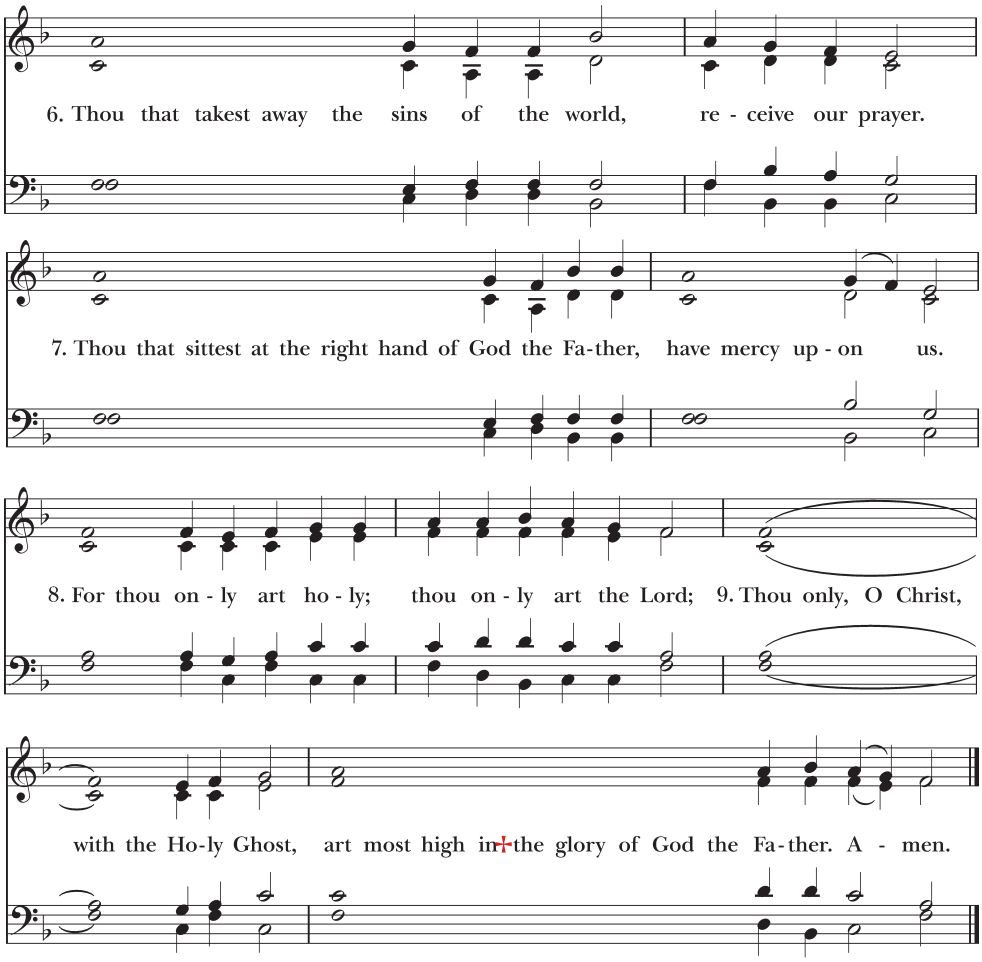
*Latin, c. 7th cent.; Tr.* JOHN MASON NEALE, 1851, *alt.*

***Alternative Tunes,*** URBS BEATA *and* ORIEL, No. 383




Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968). By permission of Oxford University Press.

## Gloria



Music: *Old Scottish Chant*, from *Chants or Tunes for Particular Hymns*, 1763?, alt.

## Collect of the Day

*Celebrant:* The Lord be with you.

**People: And with thy spirit.**

*Celebrant:* Let us pray.

O Almighty God, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

*¶ Please be seated.*

# The Liturgy of the Word

*There are often four Scripture passages at every Mass.*

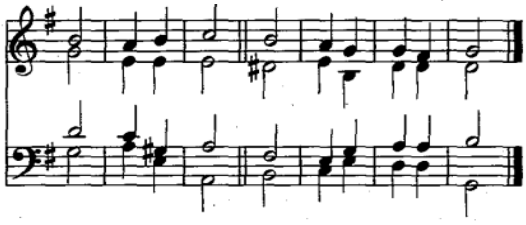
**Epistle** Romans 6:12-23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

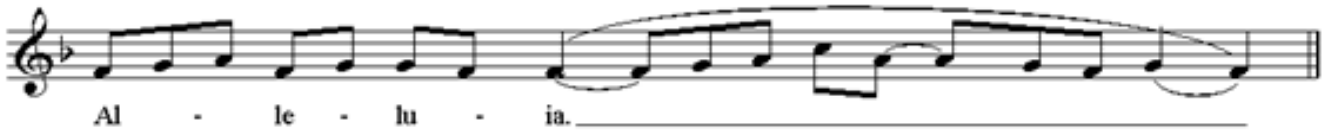
**Psalm** *Misericordias Domini* *Psalm 89:1-4,15-18*

At 8:00 The psalm is prayed responsively at the half-verse (*). See page 759 in the (red) Book of Common Prayer.
At 10:30, the **Choir and Congregation** will chant this translation from the Coverdale Psalter (1540).

1 My song shall be alway of the loving- | kindness • of the | Lord; ||
with my mouth will I ever be showing thy truth from | one • gener- | ation • to an- | other. ||
2 For I have said, Mercy shall be set | up for | ever; ||

thy | truth • shalt thou | stablish • in the | heavens. ||
3 I have made a | covenant • with my | chosen; ||
I have | sworn • unto | David my | servant: ||
4 Thy seed will I | stablish for | ever, ||
and set up thy throne from | one • gener- | ation • to an- | other. ||
16 Blessed is the people, O | Lord, that • can re- | joice in • thee; ||
they shall | walk • in the | light of • thy | counte•nance. ||
17 Their delight shall be | daily • in thy | Name; ||

and in thy righteousness | shall they | make their | boast. ||
18 For thou art the | glory • of their | strength, ||
and in thy loving- | kindness • thou shalt | lift up • our | horns. ||
19 For the | Lord is • our de- | fence; ||
the Holy One of | Isra•el | is our | King. ||

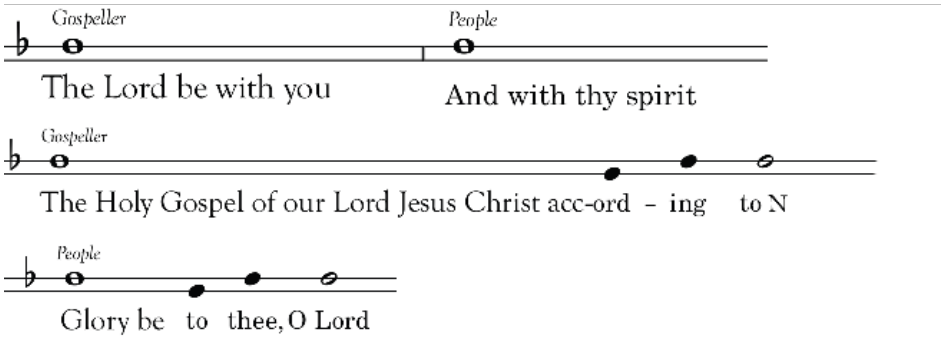
*¶ Please stand. All repeat the Alleluia after the cantor, and after the verse.*

**Alleluia** *Domine, in virtutae tua* Psalm 21: 1

Vs. The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation

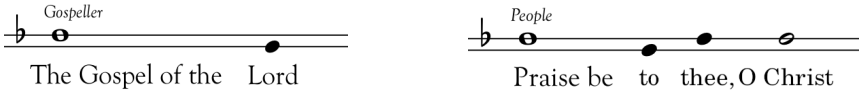
**Gospel** Matthew 10:40-42

> *The Holy Gospel is the pinnacle of the Liturgy of the Word; hence, standing. Many have adopted the custom of making the sign of the cross on the forehead, lips, and heart during the announcement, whereby we ask for the Word of Our Lord to be in our minds, on our lips, and in our hearts.*

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives




even a cup of cold water to one of these little ones in the name of a disciple-- truly I tell you, none of these will lose their reward."



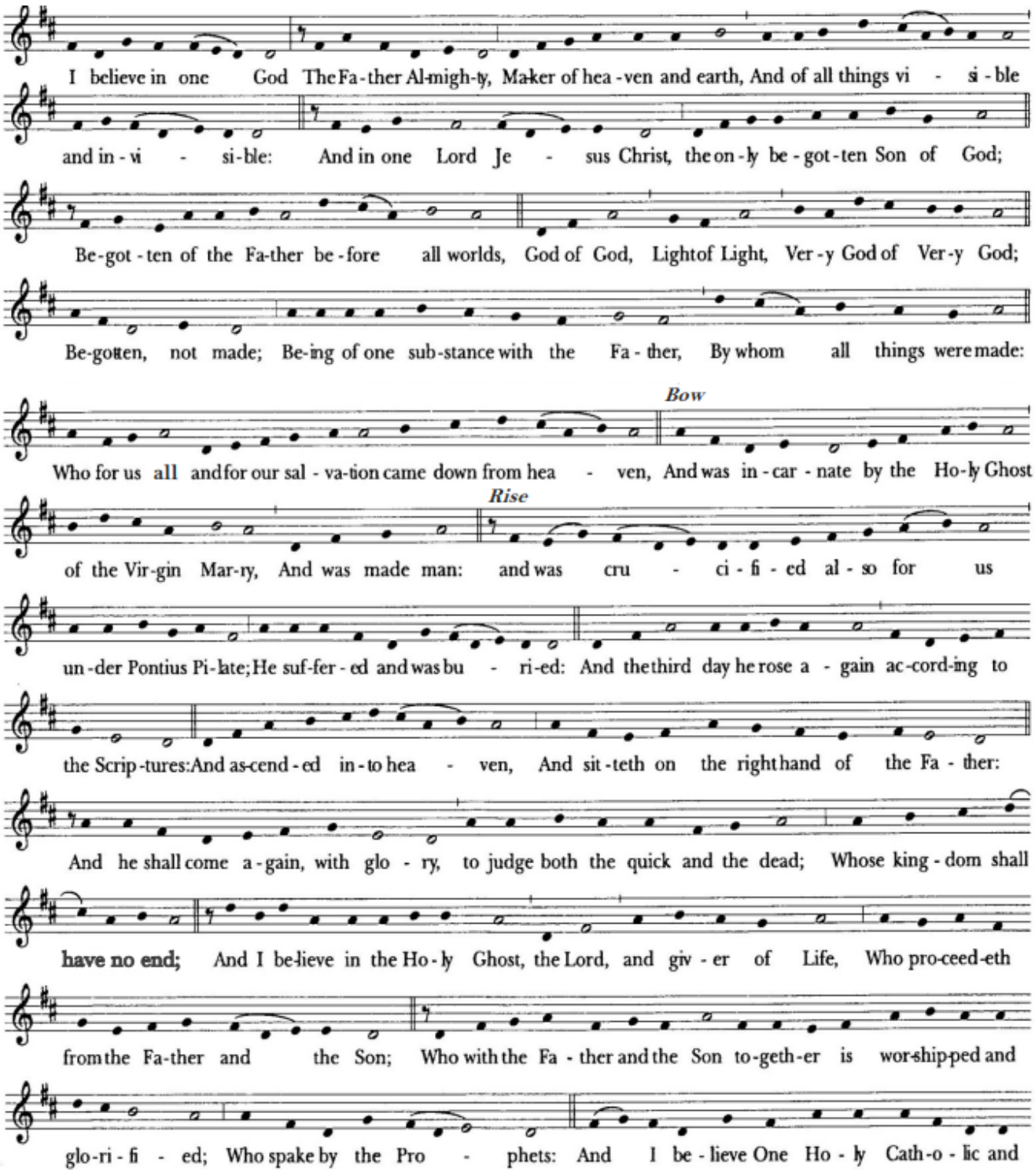
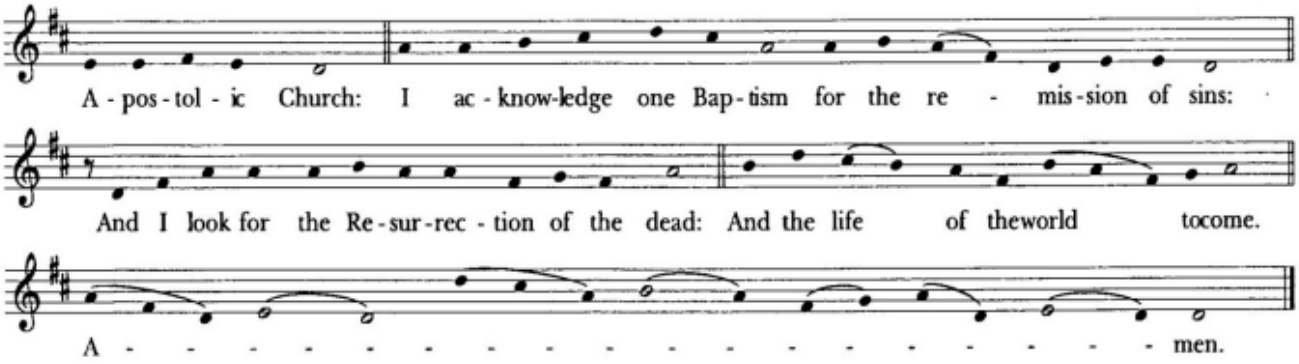

*¶ Please be seated.*

## Sermon

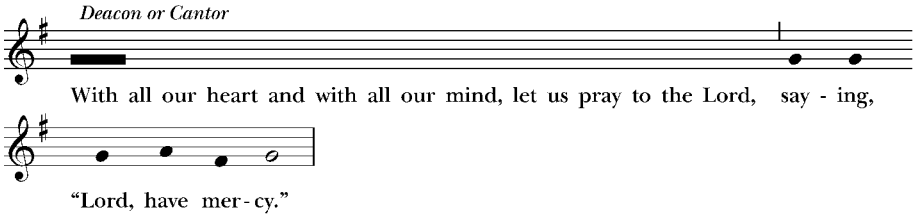
*Fr. Stuart Kenworthy*

*¶ Please stand.*

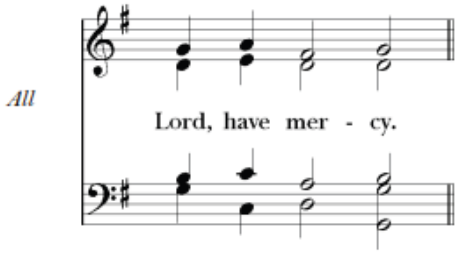
## Nicene Creed

*Formulated over two ecumenical councils in 325 and 381 A.D., the Nicene Creed is the summary of Christian belief, sometimes called the Symbol of the Faith. The Creed's focus is our Lord as both fully God (divine) and fully man (human).*




## Prayers of the People




For the Church, that She stand before the world without blemish or fear, holy and faithful to Your love,

*let us pray to the Lord.*

For those who hold public office, that they imitate the goodness of God who secures inner peace for those who are oppressed,
*let us pray to the Lord.*

**All: Lord, have mercy.**

For our parish, that, moved by the Holy Spirit, we may bring Christ's healing compassion to our families, neighborhoods, and workplaces each day this week,
*let us pray to the Lord.*

**All: Lord, have mercy.**

For the leaders and people of all nations,
*let us pray to the Lord.*

**All:** **Lord, have mercy.**

For our homeless or hungry neighbors, the widowed, all children, travelers, those who are on our prayer list, and those we now name in our hearts_____,
*let us pray to the Lord.*

**All:** **Lord, have mercy.**

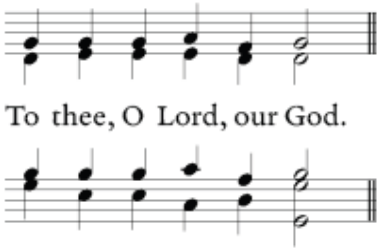
For the absolution and remission ✝ of our sins and offenses,
*let us pray to the Lord.*

**All:** **Lord, have mercy.**

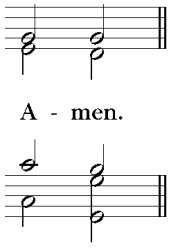
For the departed ✝ may they rest and reign in light eternal,
*let us pray to the Lord.*

**All:** **Lord, have mercy.**

In the communion of the ever-blessed and glorious Virgin Mary, the holy patriarchs, prophets, apostles and martyrs, Saints Agnes and Francis, and of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.



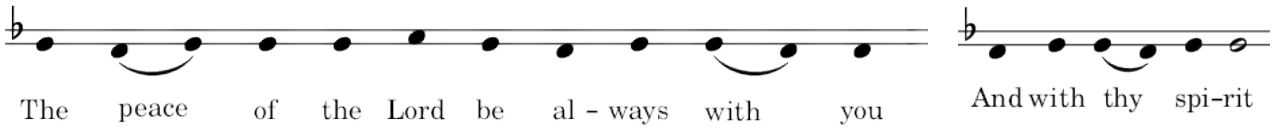

*¶ The celebrant adds a concluding collect to which all reply*



## The Peace

*Reconciled to God and one another, we receive the peace of Christ and offer it to one another, "the peace of Christ", accompanied by a gesture: hug, handshake, smile, slight bow … Some of our neighbors may prefer no contact, which we respect.*

*Celebrant* **All:**




*¶ Please be seated as the altar is prepared.*

**Offertory** Liturgy of St. John Chrysostom Paul F Jernberg

Let us who mystically represent the cherubim and sing the thrice-holy hymn to the life-giving Trinity now set aside all earthly cares. Amen. That we may receive the King of all, escorted invisibly by ranks of angels, alleluia.

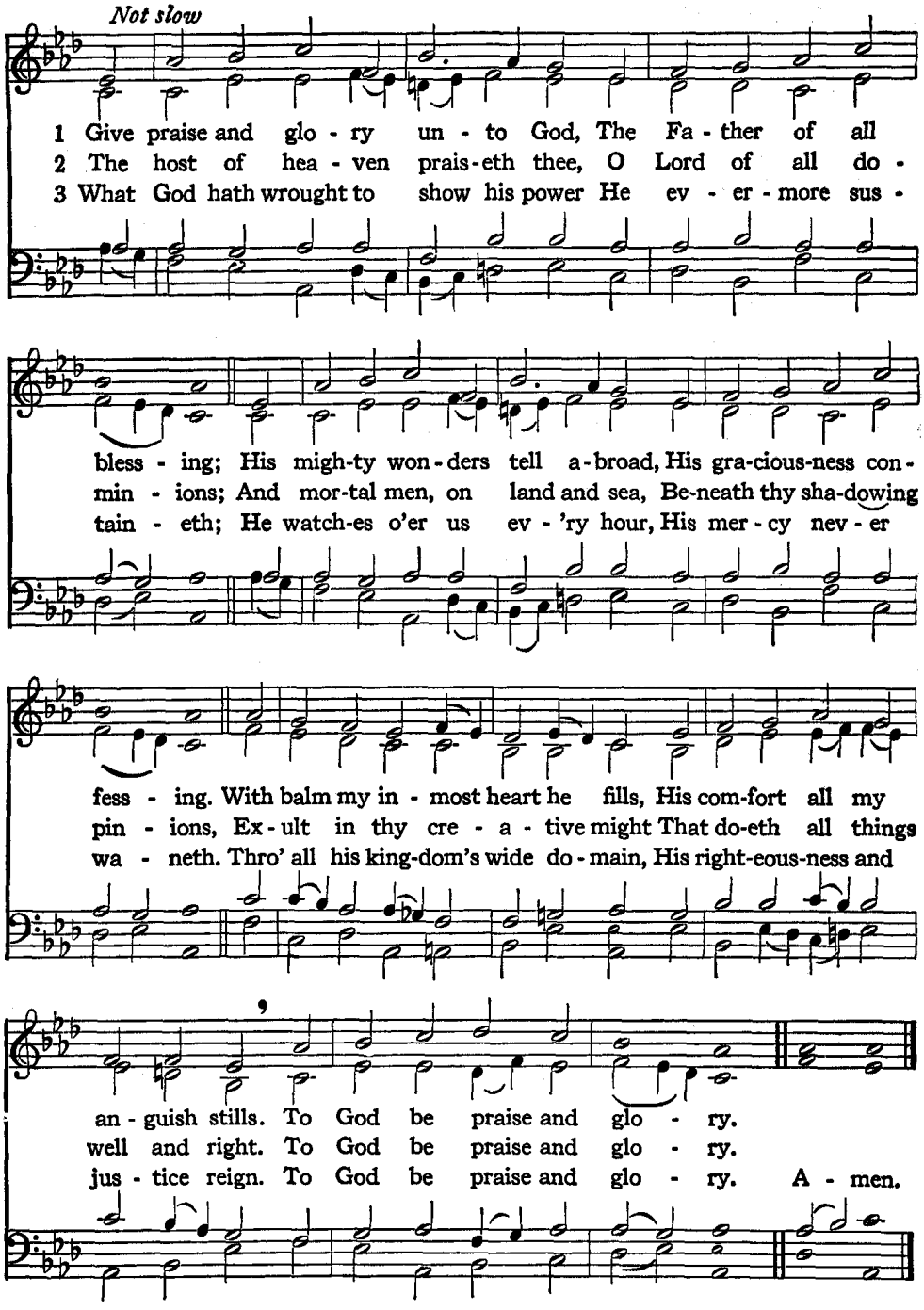
*¶ Please stand and join in the Offertory Hymn found on following page*

# 287 General Hymns

87. 87. 887

**ELBING** **PETER SOHREN, 1668**

*Not slow*




JOHANN JACOB SCHUETZ, 1675;
*Tr.* ARTHUR W. FARLANDER *and* WINFRED DOUGLAS, 1939

*To follow along with the Eucharistic Prayer, turn to page 372 of the Book of Common Prayer. Please note that we follow the Anglican Service Book version of the liturgy, which is presented in the original Early Modern English.*

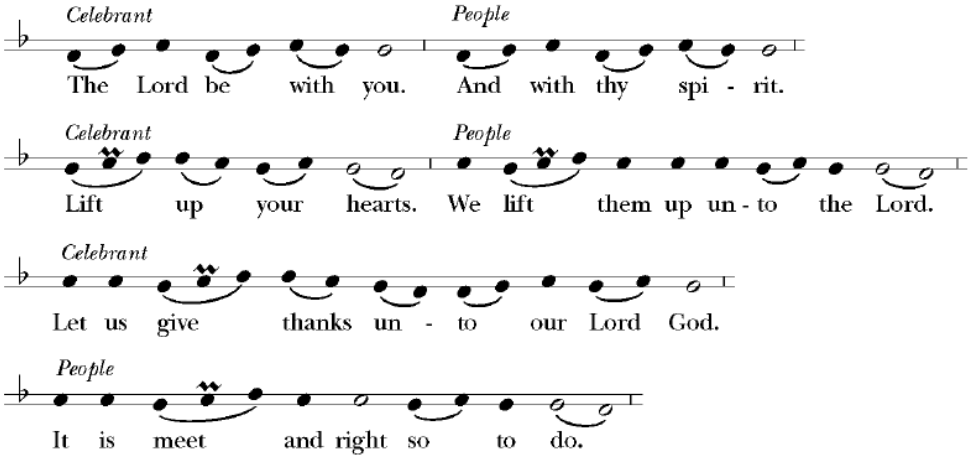
# The Holy Communion

*Celebrant:* Pray, beloved: that this, my sacrifice and yours, may be acceptable to God the Father Almighty.

**People:** **May the Lord receive this sacrifice at thy hands, to the praise and glory of His Name, both to our benefit and that of all His holy Church.**

*Celebrant:* Amen.

## Sursum Corda

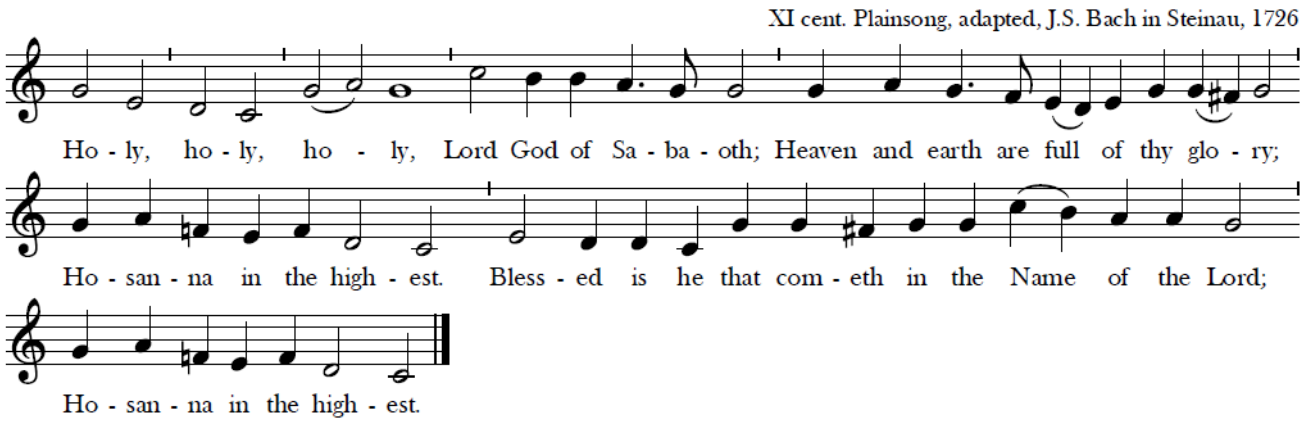



## Sanctus & Benedictus

*The Sanctus and Benedictus (Latin for "holy" and "blessed") is one of the earliest elements of Christian worship (St. Clement of Rome—fourth Bishop of Rome, +104—mentions it) and concludes the Preface. It is the hymn of the seraphim in Isaiah 6:3 that never ceases before God, in which we now join.*

*¶ The Proper Preface is intentionally omitted here. The celebrant concludes with:*

*Celebrant:* Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name evermore praising thee and saying



*¶ Please kneel*

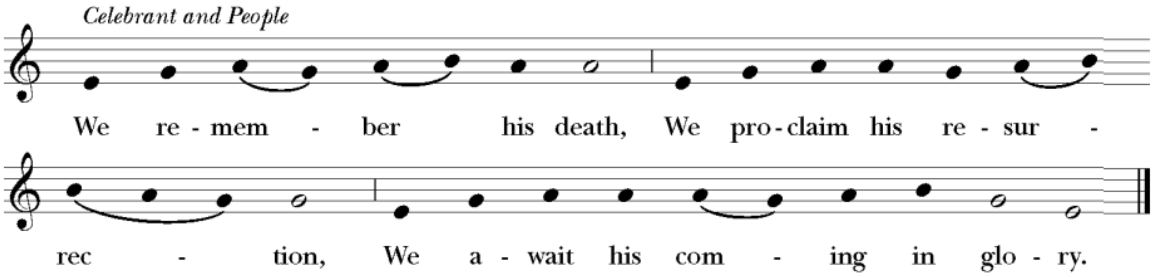
## The Great Thanksgiving

*The Greek eukharitos means "grateful." The "Great Thanksgiving", the solemn heart of the Eucharistic Prayer, is a sequence of prayers received from the early Church, whose fundamental pattern is found in the Jewish celebration of the Passover, which involves both a meal and a sacrifice. After our "offertory" prayer that God welcome our celebration, turning our hearts "upwards" and giving thanks in the "preface", and joining the seraphim (angels) before God in the sanctus and benedictus, we " do in memory" of Christ. There follows what Christ said at the Last Supper ("This is my body..."), an invocation of the Holy Spirit, various intercessions, and concluding solemn praise to the Trinity. This is not simple repetition or reenactment, but grateful worship offered to the Father by Christ through the priest, acting in the person of Christ, and in all the members of Christ's Body. Indeed, the whole Church enters into the very dynamic of Christ's self-giving.*

*¶ The Eucharistic Prayer (Epiclesis and Institution Narrative) is not printed here to invite us to look up, listen deeply, and enter fully into the mystery unfolding at the altar. The celebrant concludes with:*

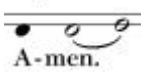
*Celebrant:* Therefore according to his command, O Father

## Memorial Acclamation



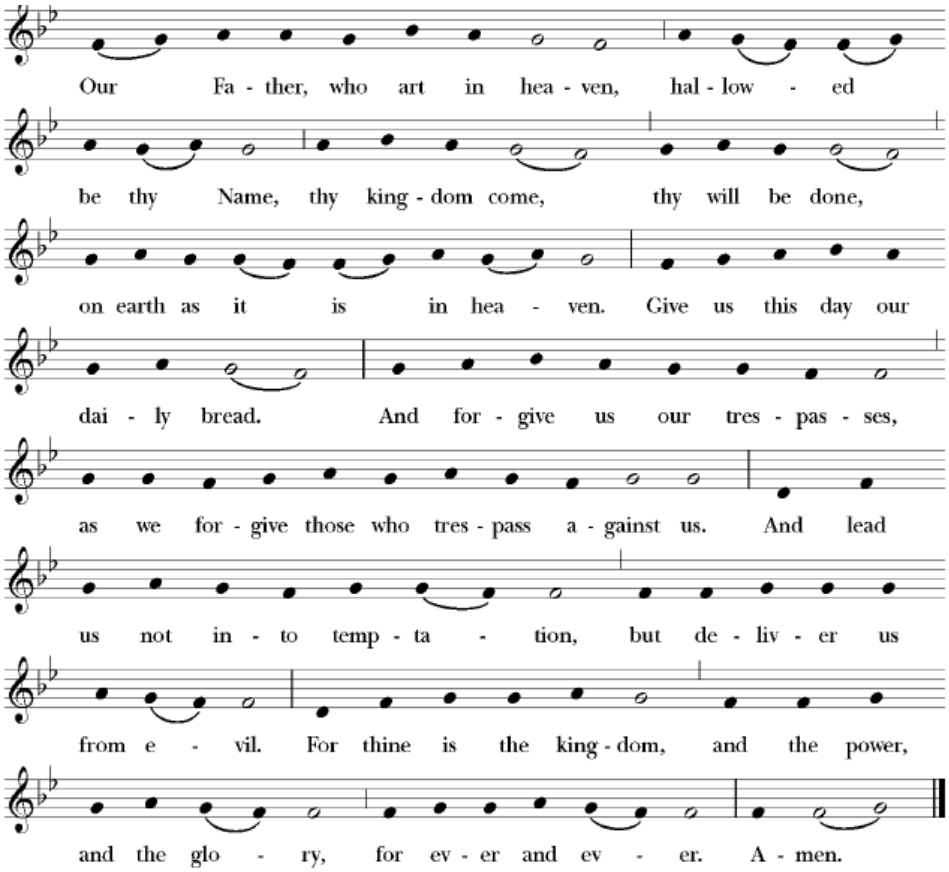

*¶ The Celebrant continues with the Amnesis, Oblation, and Second Epiclesis, all intentionally omitted here. The celebrant concludes the Eucharistic Prayer with:*

*Celebrant:* By Whom, and with Whom, and in Whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end.

**People:** 

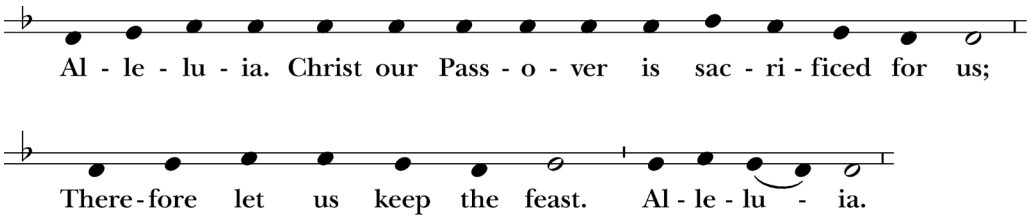
## Lord's Prayer

*Celebrant:* And now, as our Savior Christ hath taught us, we are bold to say

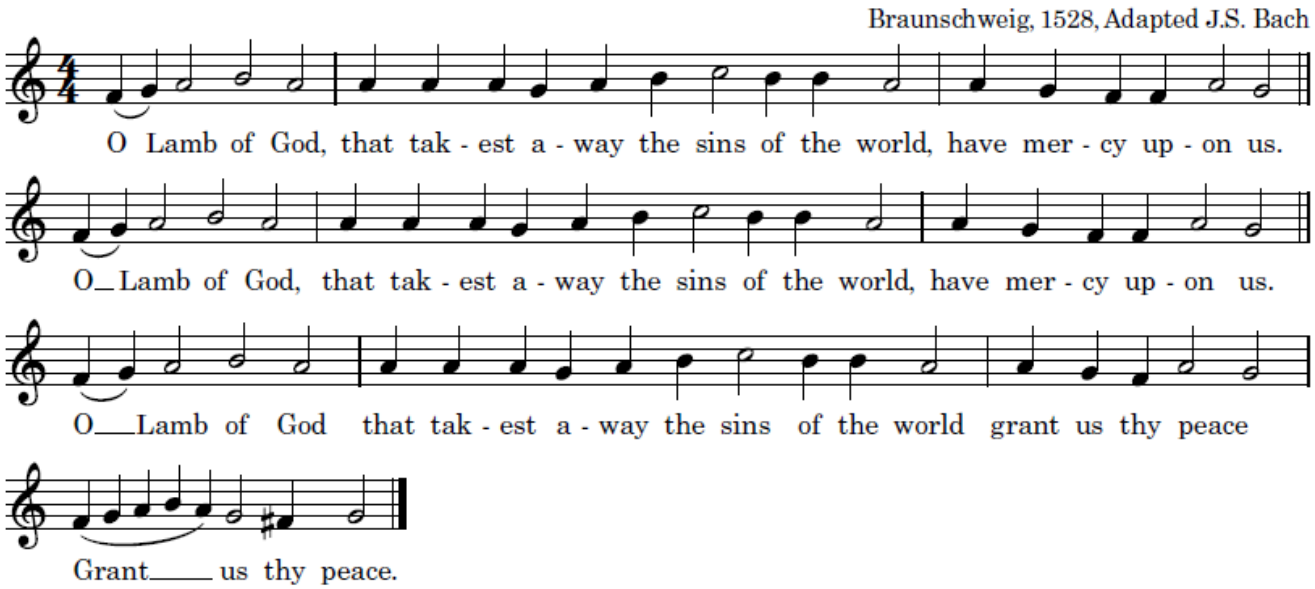



## The Fraction

*The Celebrant breaks the Eucharistic Bread or Host (from the Latin for "victim"), recalling Christ's gesture of breaking bread at the Last Supper. The priest then puts a piece of the host into the chalice ("commingles," a rite dating from the eighth century) to signify the unity of the living and glorious Body and Blood of the Lord in the work of salvation, often saying inaudibly as he/she does so: "May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it."*



## Agnus Dei




## Invitation

*Celebrant:* Behold ✢ the Lamb of God, behold him that taketh away the sins of the world.

**People:** **Lord, I am not worthy that thou shouldest come under my roof.**
**But speak the word only and my soul shall be healed.**

## Communion Hymn Just As I Am

*Found on following page*

*¶ Please kneel as able.*

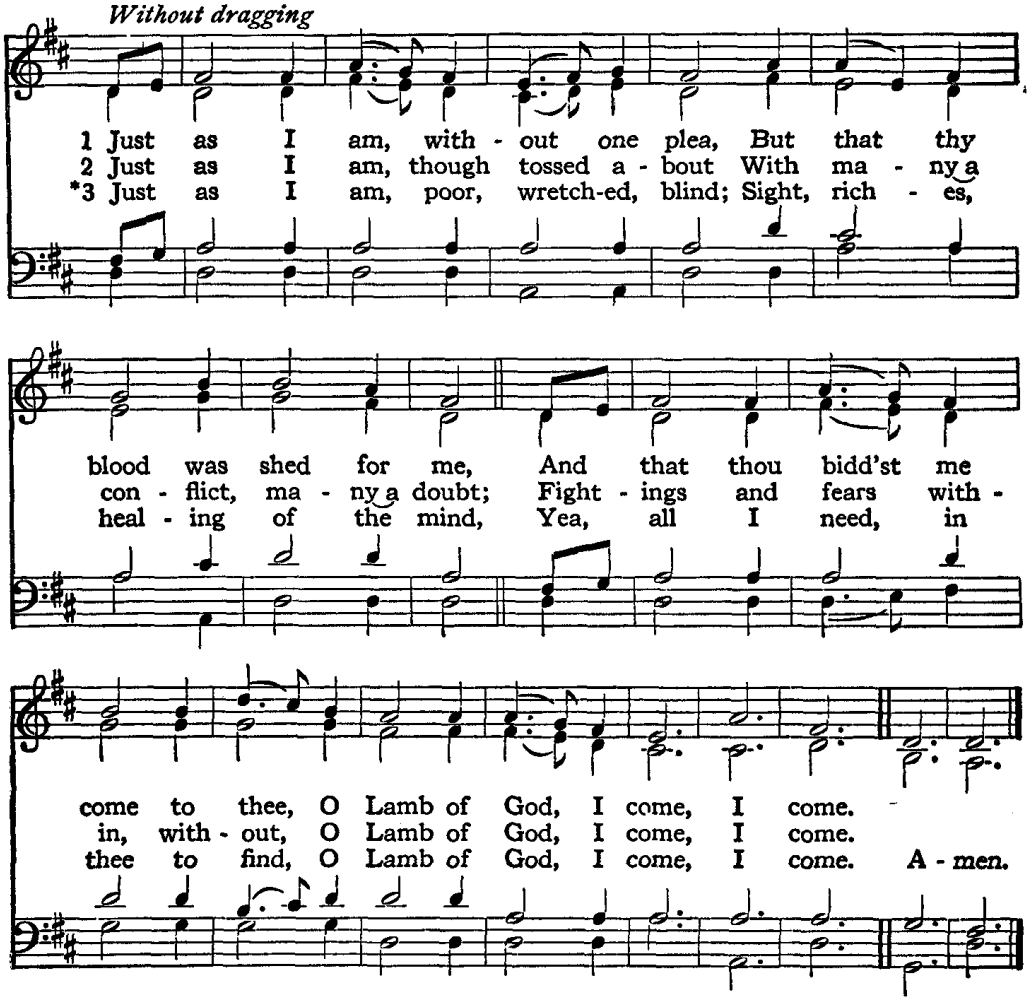
## Prayer of Thanksgiving

*Celebrant:* Almighty and everliving God,

**People:** **we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thine everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end.**

L. M.

WOODWORTH — WILLIAM B. BRADBURY, 1849

*Without dragging*

4 Just as I am: thou wilt receive;
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come.

5 Just as I am, thy love unknown
Has broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come.

6 Just as I am, of thy great love
The breadth, length, depth, and height to prove,
Here for a season, then above:
O Lamb of God, I come. Amen.

CHARLOTTE ELLIOTT, 1836, *alt.*

*¶ Please be seated.*

## Welcome and Announcements

*¶ Please stand.*

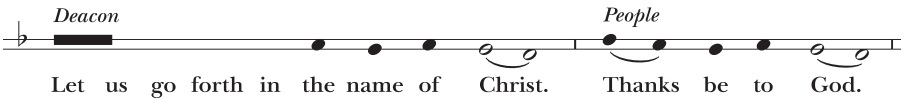
## Blessing

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, ✝the Son and the Holy Spirit, be amongst you and remain with you always. **Amen.**

## Closing Hymn *The Church's One Foundation* Found on following page

## Dismissal

*The Celebrant sends us forth to carry the mystery of God into the world.*

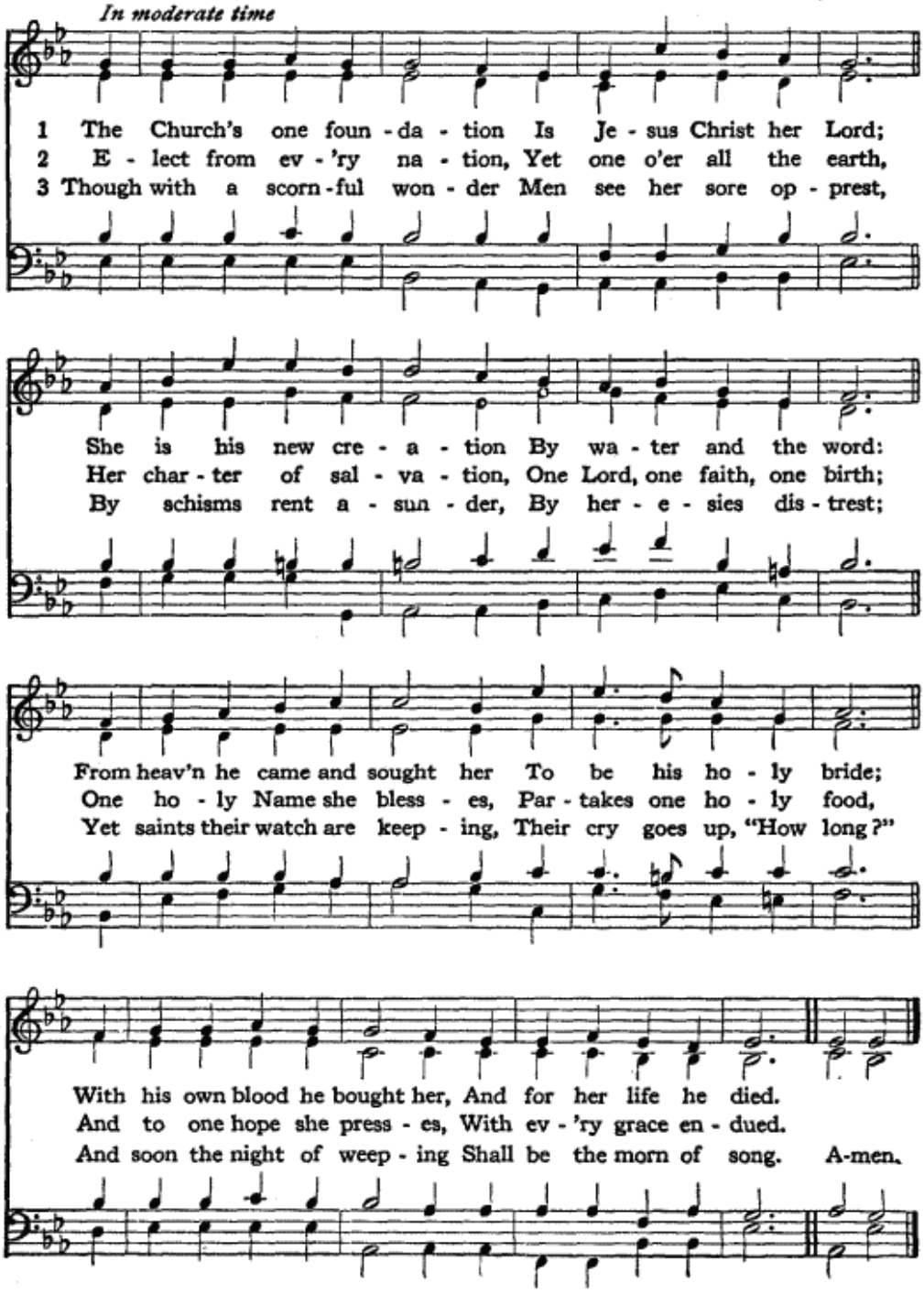


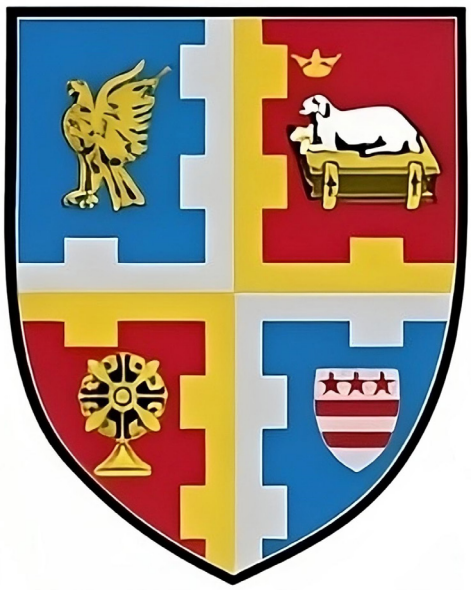

## Postlude

*The postlude is a musical act of thanksgiving, a closing expression of our worship. It is a moment to savor the grace received, further preparing us to go into the world as instruments of God's goodness and light. We ask those departing to do so quietly until they have exited the nave, allowing space for the continued prayer of those who remain.*

76. 76. D.

AURELIA — SAMUEL SEBASTIAN WESLEY, 1864

*In moderate time*

4 'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

5 Yet she on earth hath union
With God, the Three in One,
And mystic sweet communion
With those whose rest is won.
O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with thee. Amen.

SAMUEL JOHN STONE, 1866