ASCENSION and SAINT AGNES

EPISCOPAL ✠ ANGLICAN CHURCH

WASHINGTON, D.C.

Abraham Bloemaert, The Parable of the Wheat and the Tares (1624)

PROPER 16

AUGUST 23, 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.

ASCENSION *and* SAINT AGNES
EPISCOPAL ✠ ANGLICAN CHURCH

¶ 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

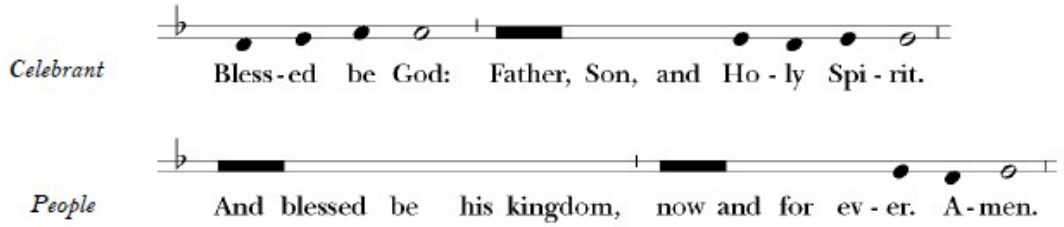
Introit *Inclína, Dómine* Cf. Ps. 86:1-4

BOW down, O LORD, thine ear to me, and hear me: O my God, save thy servant that trusteth in thee; have mercy upon me, O LORD, for I have called daily upon thee. Ps. Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

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

Hymn *The Church's One Foundation* Hymnal 1982 #525

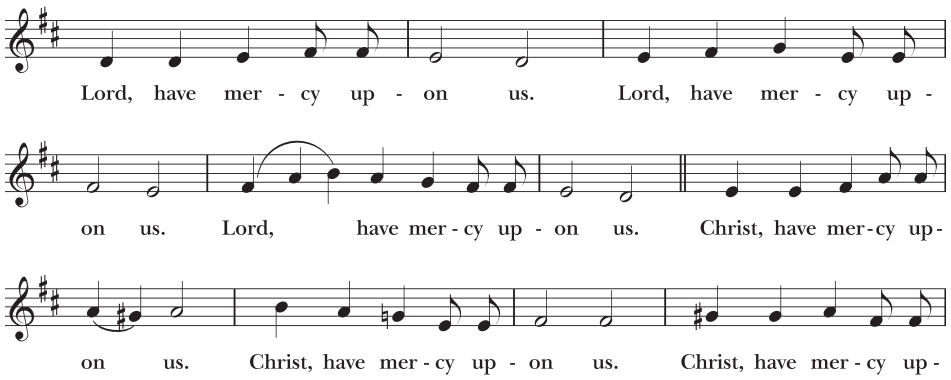
Opening Acclamation

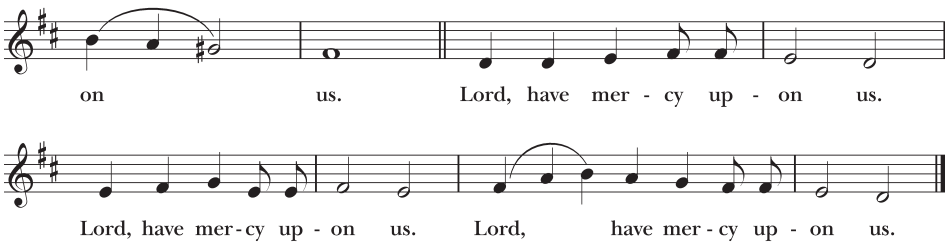


Collect for Purity

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.**

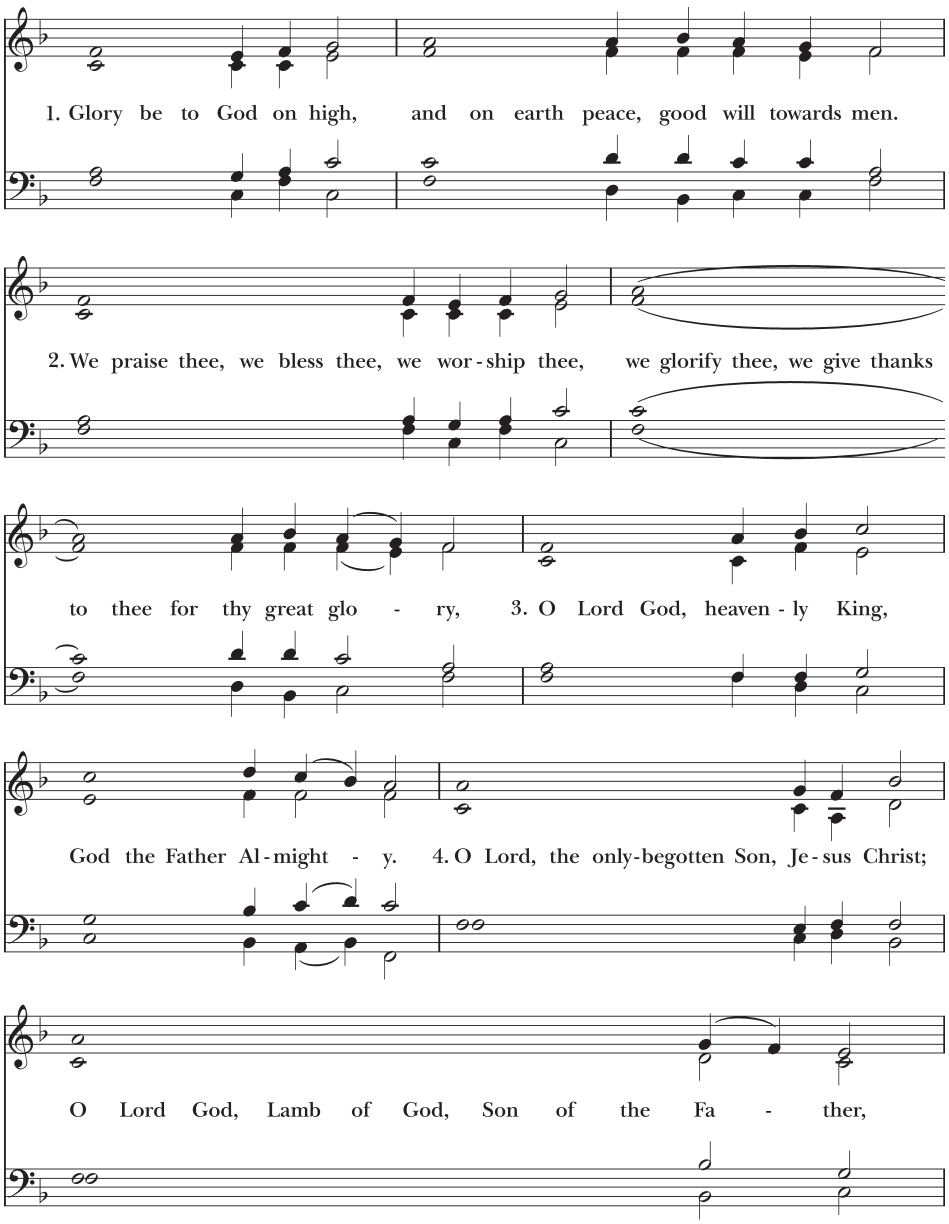
Kyrie

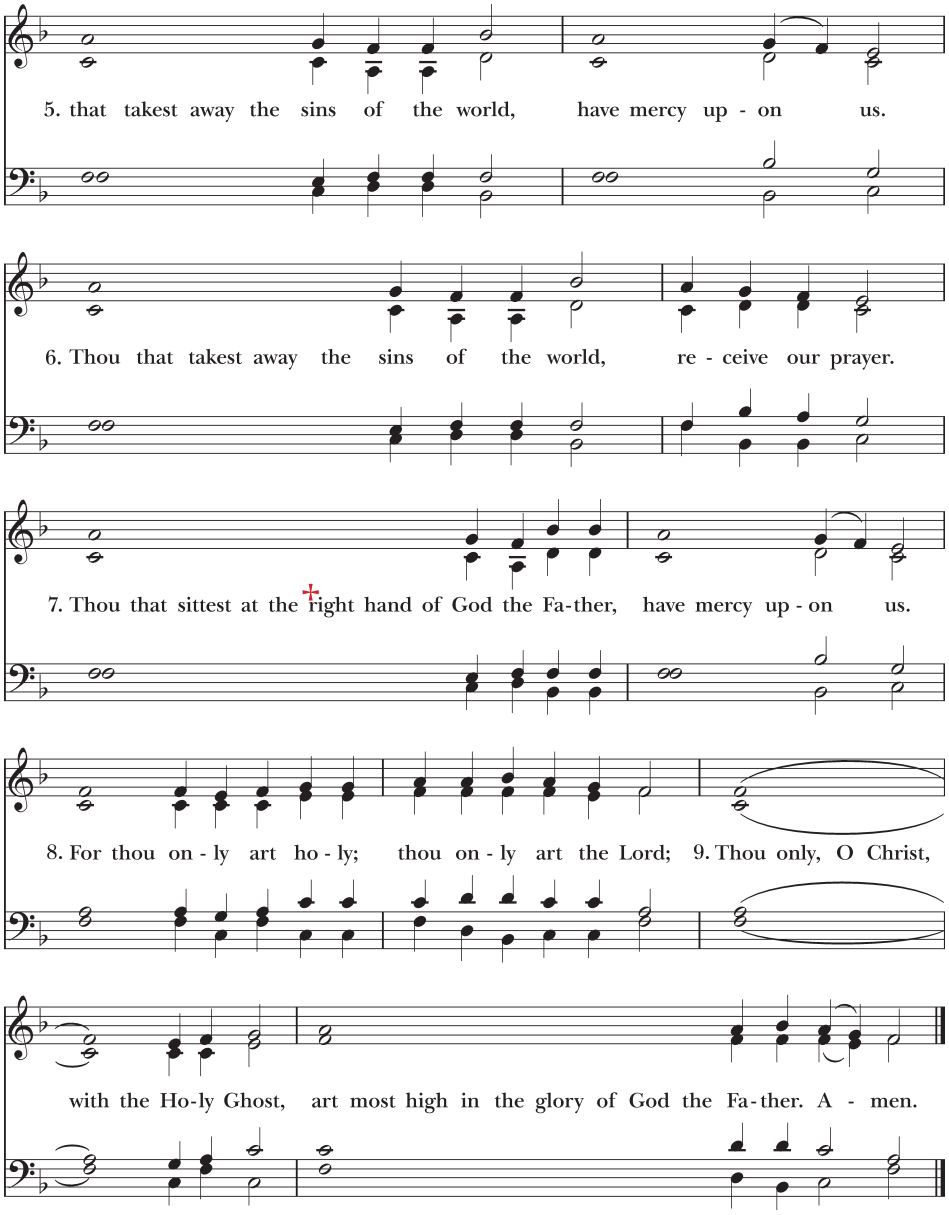




Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968). By permission of Oxford University Press.

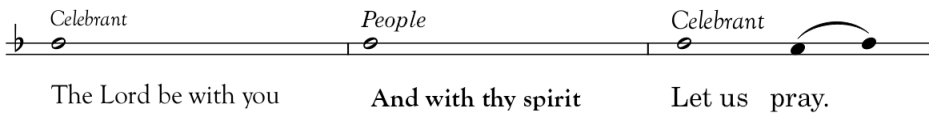
Gloria





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

Collect of the Day



Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. Amen.

¶ Please be seated.

The Liturgy of the Word

There are often four Scripture passages at every Mass.

Old Testament Reading — Isaiah 51:1-6

Listen to me, you that pursue righteousness,
you that seek the Lord.
Look to the rock from which you were hewn,
and to the quarry from which you were dug.
Look to Abraham your father
and to Sarah who bore you;
for he was but one when I called him,
but I blessed him and made him many.
For the Lord will comfort Zion;
he will comfort all her waste places,
and will make her wilderness like Eden,
her desert like the garden of the Lord;
joy and gladness will be found in her,
thanksgiving and the voice of song.
Listen to me, my people,
and give heed to me, my nation;
for a teaching will go out from me,
and my justice for a light to the peoples.
I will bring near my deliverance swiftly,
my salvation has gone out
and my arms will rule the peoples;
the coastlands wait for me,
and for my arm they hope.
Lift up your eyes to the heavens,
and look at the earth beneath;
for the heavens will vanish like smoke,
the earth will wear out like a garment,
and those who live on it will die like gnats;
but my salvation will be for ever,
and my deliverance will never be ended.

Lector: The Word of the Lord.

People: Thanks be to God.

Epistle

Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Lector: The Word of the Lord

People: Thanks be to God.

Psalm

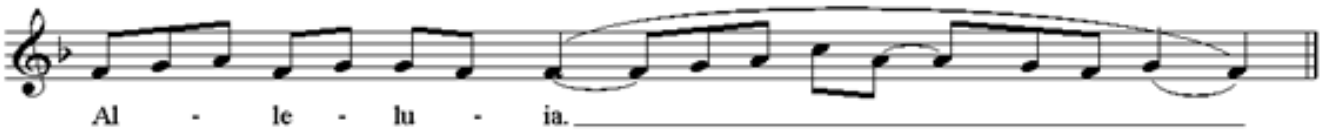
Confitebor tibi Psalm 138:1-8

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** will chant this translation from the Coverdale Psalter (1540).

1 I WILL give thanks unto thee, O Lord, with my whole heart; * even before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth; * for thou hast magnified thy Name, and thy word, above all things.
3 When I called upon thee, thou heardest me; * and enduedst my soul with much strength.
4 All the kings of the earth shall praise thee, O LORD; * for they have heard the words of thy mouth.
5 Yea, they shall sing of the ways of the LORD, * that great is the glory of the LORD.
6 For though the LORD be high, yet hath he respect unto the lowly; * as for the proud, he beholdeth them afar off.
7 Though I walk in the midst of trouble, yet shalt thou refresh me; * thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.
8 The LORD shall make good his loving-kindness toward me; * yea, thy mercy, O LORD, endureth for ever; despise not then the works of thine own hands.

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

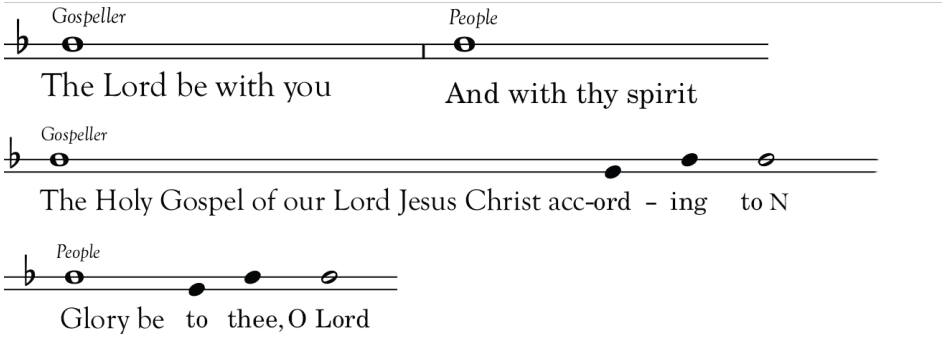
Alleluia *Tu es Petrus* Matt. 16:18



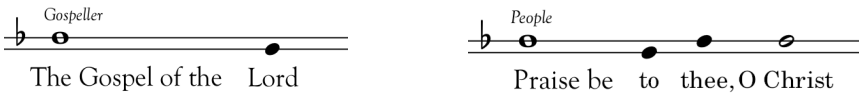
Thou art Peter, and upon this rock: I will build my Church.

Gospel Matthew 16:13-20

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.



When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.



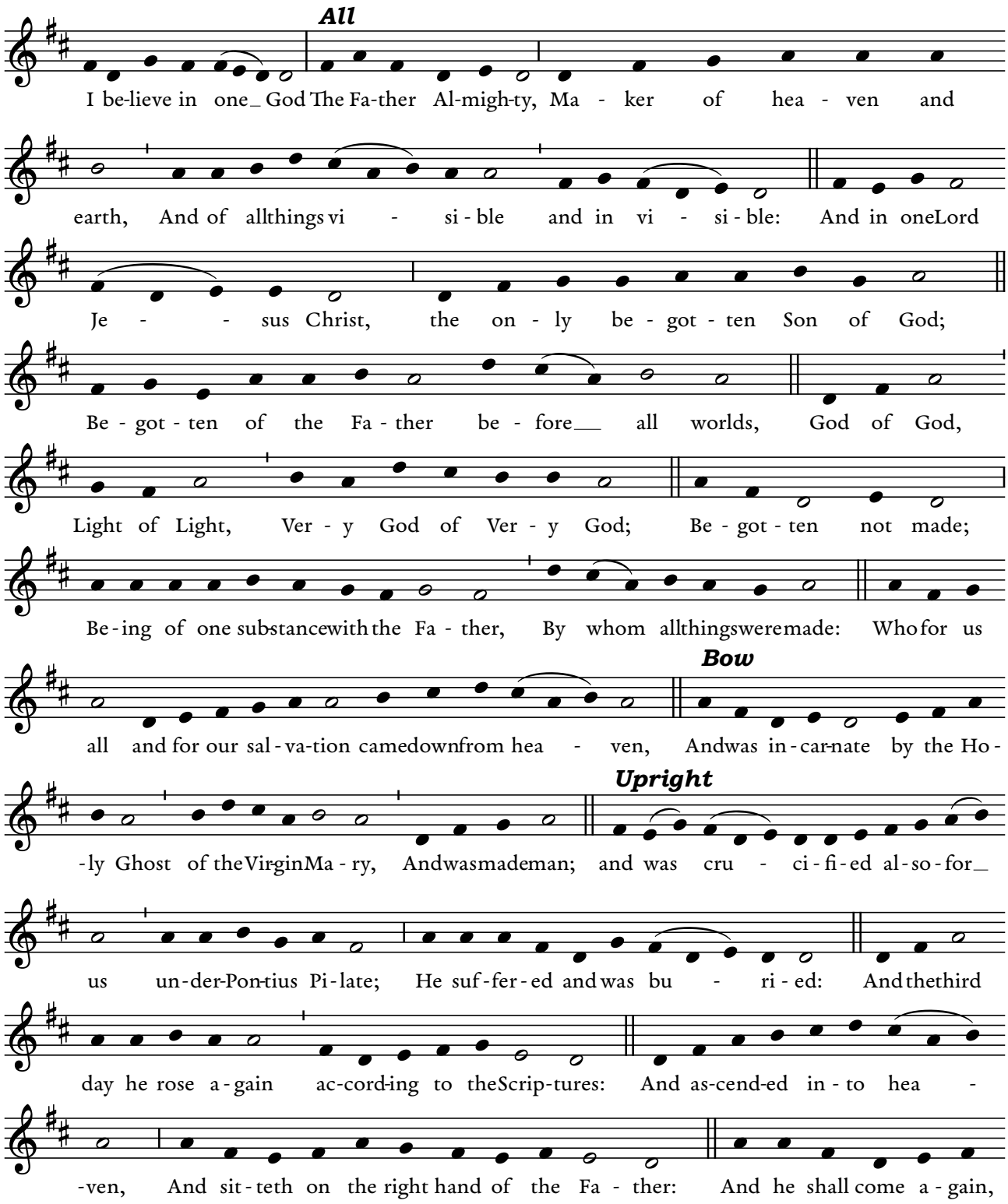
¶ Please be seated.

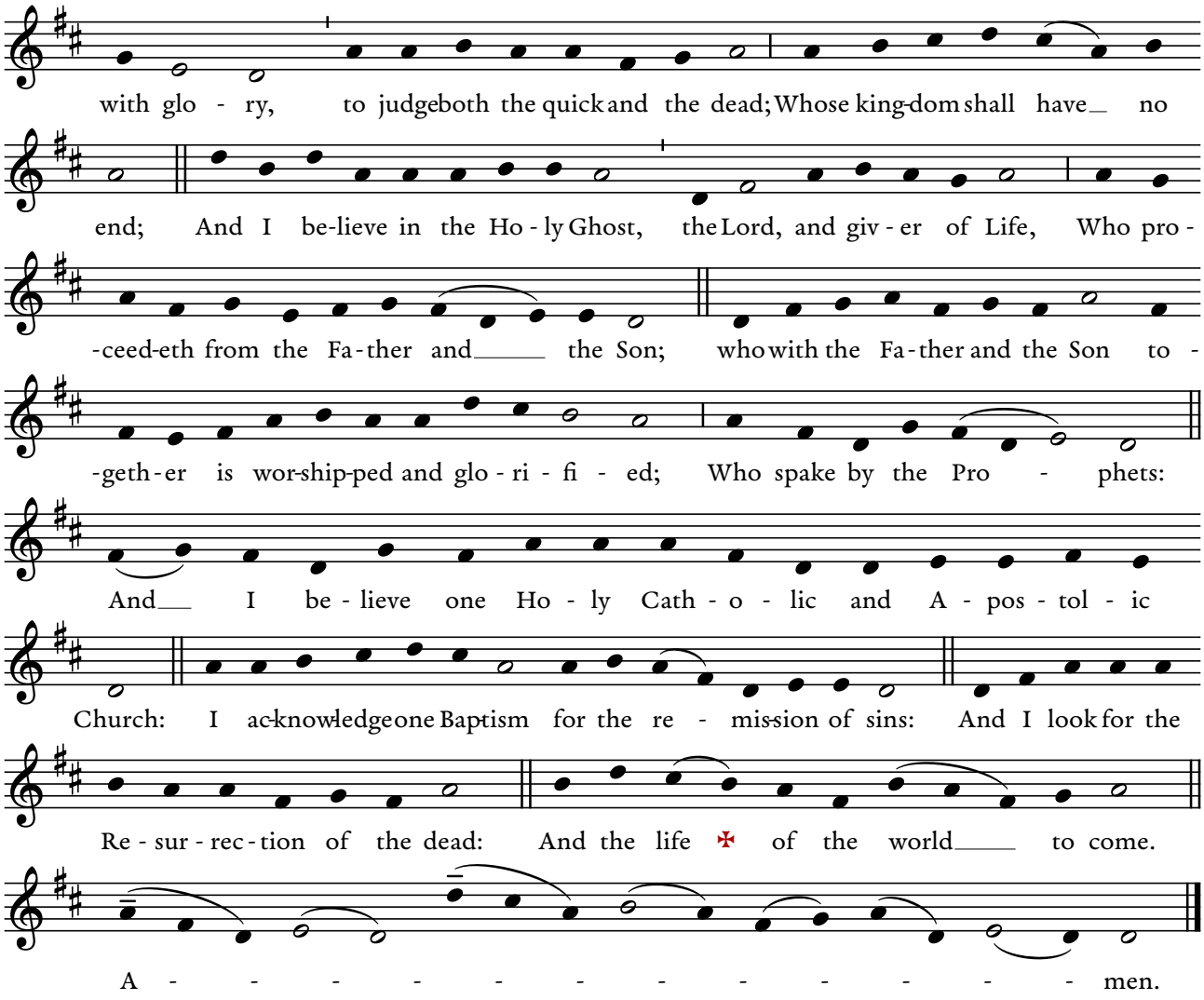
Sermon *Fr. Dominique Peridans*

¶ Please stand.

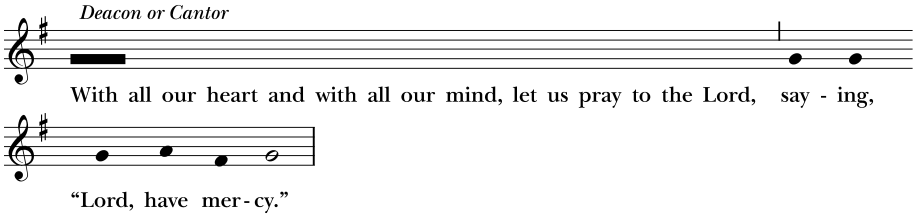
Nicene Creed

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).

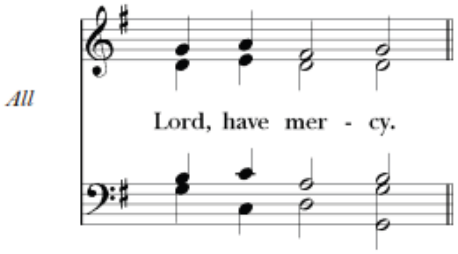




Prayers of the People



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 the leaders and people of all nations,
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 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.**

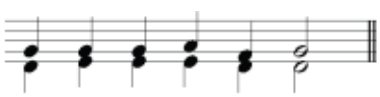
For the absolution and remission ✝ of our sins and offenses,
let us pray to the Lord.

All: **Lord, have mercy.**

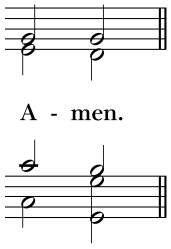
For the departed ✝ may they rest and reign in light eternal,
let us pray to the Lord.

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.



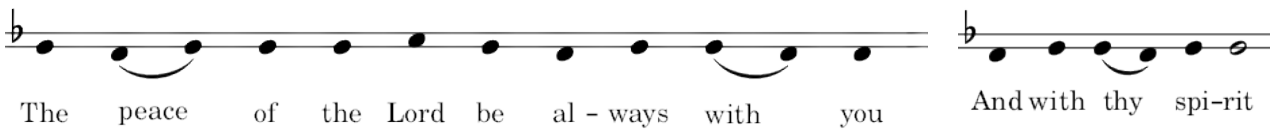
¶ The celebrant adds a concluding collect to which all reply



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 Matthew 16 Maurice Durufle (1902-1986)

Thou art Peter; and upon this rock I will build my church,
and the gates of hell shall not prevail against it

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

Hymn *As of Old First Fruits They Brough* Hymnal 1982 #705

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.

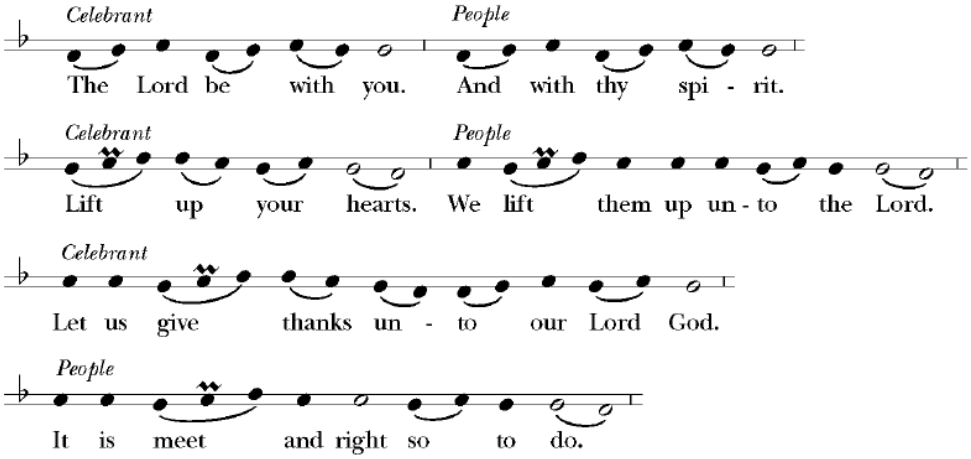
The Holy Communion

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

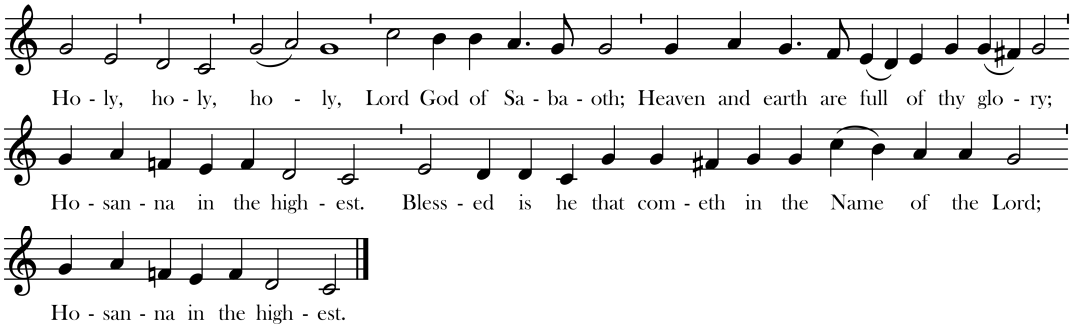


Sanctus & Benedictus

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

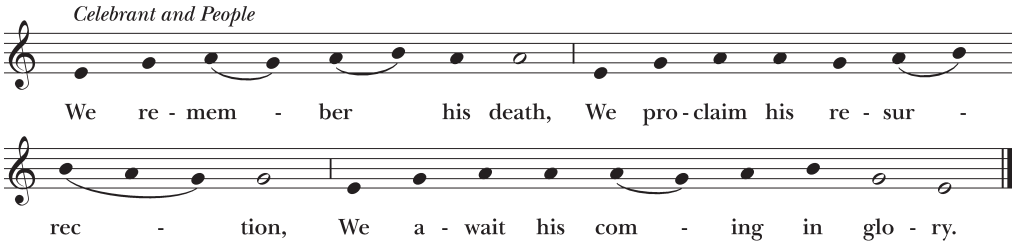
The Great Thanksgiving

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

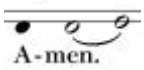
Memorial Acclamation



Music: Plainsong, Te Deum Tone; adapt. Mason Martens (1933-1991). Copyright © 1983 Mason Martens.

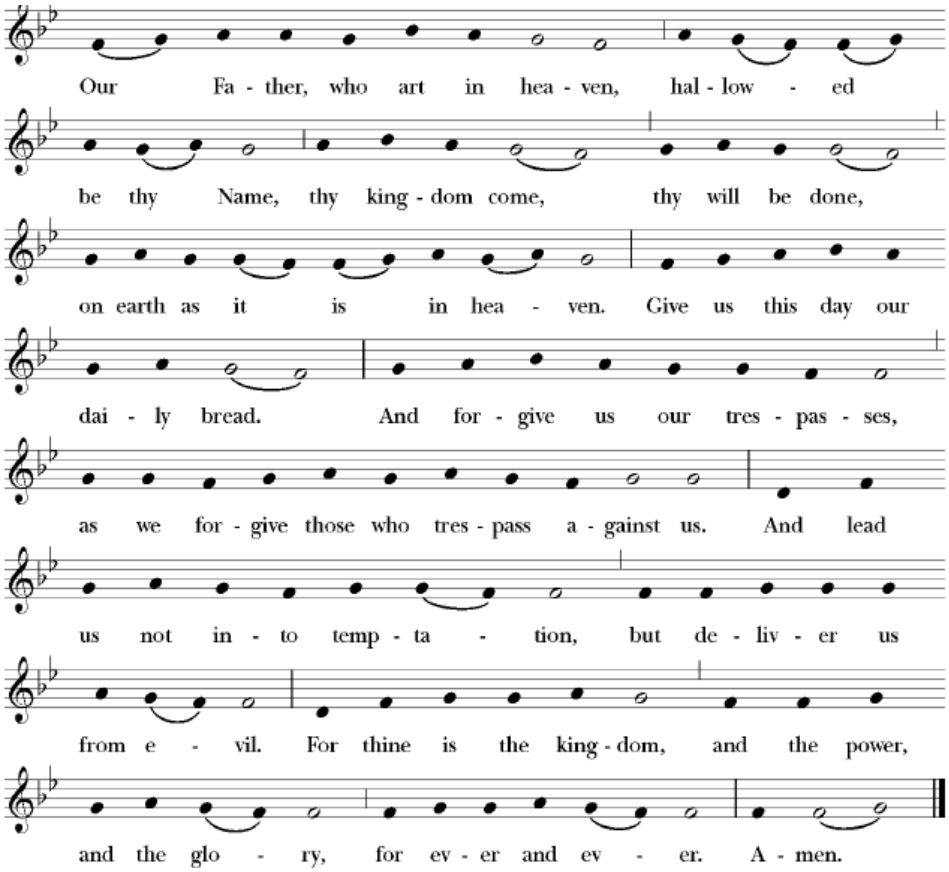
¶ The Celebrant continues with the Amnesis, Oblation, and Second Epiclesis, all intentionally omitted here. The celebrant concludes the Eucharistic Prayer with:

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: 

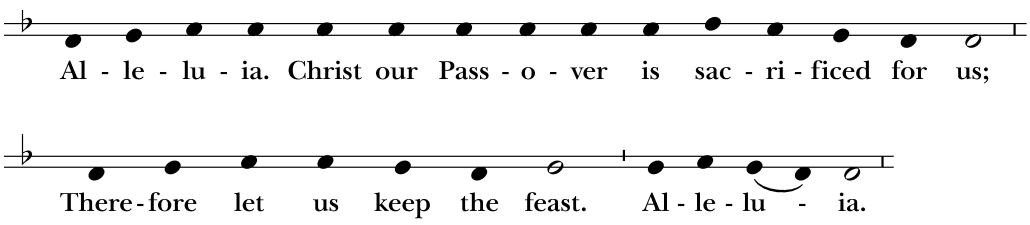
Lord's Prayer

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.

Hymn *I Come with Joy to Meet My Lord* Hymnal 1982 #304

¶ 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.**

¶ Please be seated.

Welcome and Announcements

¶ Please stand.

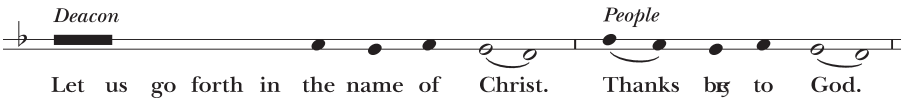
Blessing

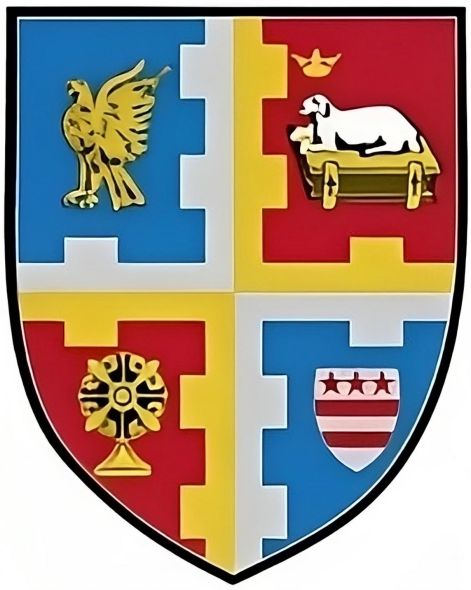
The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father,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

Hymn *Christ for the World We Sing* Hymnal 1982 #537

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.