ASCENSION and SAINT AGNES

EPISCOPAL ✠ ANGLICAN CHURCH

WASHINGTON, D.C.

The Forerunners of Christ with Saints and Martyrs, Fra Angelico (Italian, 1395-1455)

SOLEMNITY OF ALL SAINTS

NOVEMBER 1, 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).

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.*

Today's Mass-Missa O Quam Gloriosum - Tomas Luis de Victoria (1548-1611)

Prelude

> ***The Introit comes from the Latin introitus for 'entering'. The words of the Introit are usually taken from psalms or other portions of scripture and set the theme for the Mass.***

Introit *Gaudeamus* Introit for the Feast of All Saints, 1

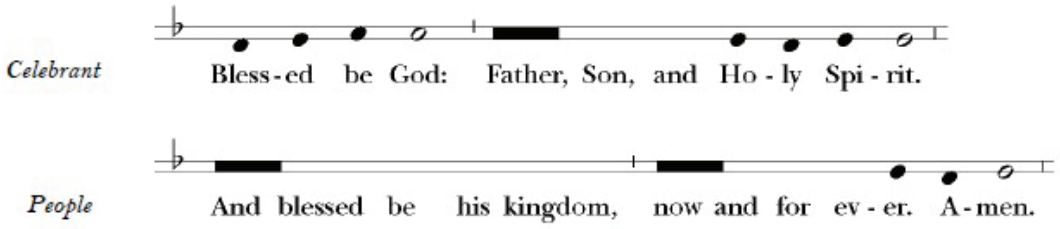
Gaudeamus omnes in Domino diem festume celebrantes sub honore Sanctorum omnium: de quorum solemnitate gaudent angeli, et collaudant Filium Dei. Exsultate iusti in Domino: rectors decet collaudatio. Gloria Patri..

Let us all rejoice in the Lord celebrating the feast in honor of all the saints, in which the solemnity the angels rejoice, while the Archangels praise the Son of God. Ring out your joy to the Lord, O you just; for praise is fitting for loyal harts. Glory be to the Father...

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

Hymn *For All the Saints* Hymnal 1982 #287

Opening Acclamation

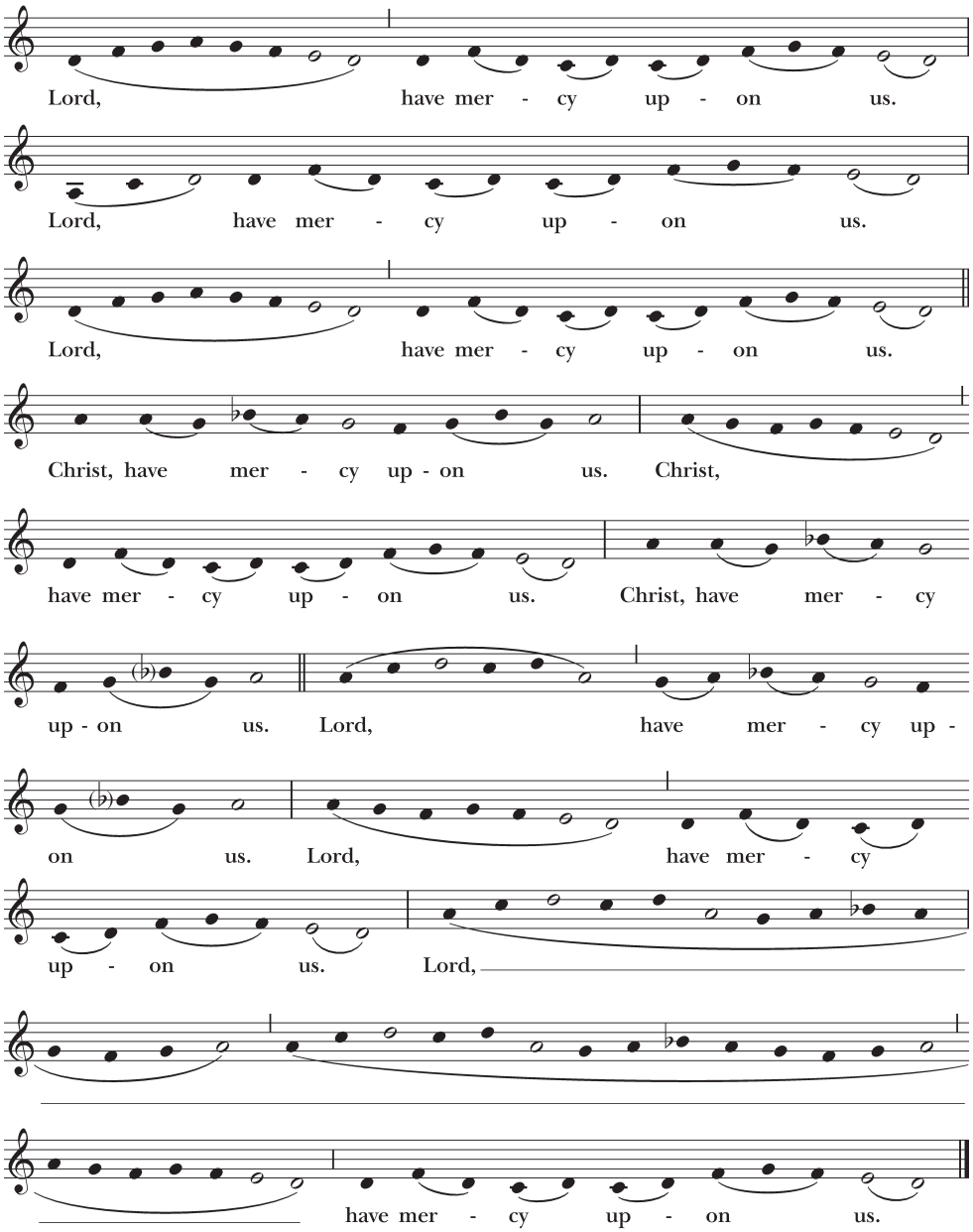


Collect for Purity

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.**

Part of the Christian liturgy since at least the 4th century, Kyrie (Greek for "Lord") derives from a Biblical phrase often found in the Psalms and in several encounters with Christ in the gospels. As we enter the presence of Almighty God, Father, Son and Holy Spirit, we beseech divine mercy.

KYRIE *Sung alternatingly between choir and congregation*



Music: From *Missa Marialis*; Plainsong, Mode 1; Mass 9, "Cum jubilo"; adapt. and acc. Charles Winfred Douglas (1867-1944).
Setting: Copyright © Church Publishing Inc.

An ancient Greek hymn (although the title is in Latin), the Gloria has been sung since the 2nd century. After we petition to be cleansed and healed (the Collect for Purity and/or the Kyrie), we now sing our praises of God's mercy.

Gloria

Glória in excélsis Deo
et in terra pax homínibus bonæ voluntátis.
Laudámus te, benedícimus te,
(bow) adorámus te , (upright) glorificámus te,
grátias ágimus tibi propter magnam glóriam tuam,
Dómine Deus, Rex cæléstis,
Deus Pater omnípotens.

Glory be to God on high;
and in earth peace, goodwill towards men.
We praise thee, we bless thee,
(bow) we worship thee, (upright) we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King,
God the Father almighty.

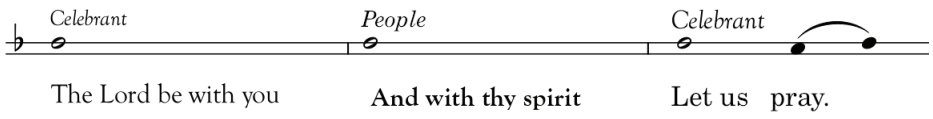
Dómine Fili Unigénite, (bow) Iesu Christe,
(upright) Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi,
miserére nobis;
qui tollis peccáta mundi,
(bow) súscipe deprecatiónem nostram.
(upright) Qui sedes ad déxteram Patris,
miserére nobis.

O Lord the only begotten Son, (bow) Jesus Christ:
(upright) O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
(bow) receive our prayer.
(upright) Thou that sittest at the right hand of God the Father,
have mercy upon us.

Quóniam tu solus Sanctus,
tu solus Dóminus,
tu solus Altíssimus,
(bow) Iesu Christe,
(upright) cum Sancto Spíritu:
in glória Dei Patris. Amen.

For thou only art holy;
thou only art the Lord:
thou only, O Christ, with the Holy Ghost,
art the Most High in the glory of God the Father.
Amen.

Collect of the Day



O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those ineffable joys which thou hast prepared for those who unfeignedly love thee; through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. **Amen.**

¶ Please be seated.

The Liturgy of the Word

There are often four Scripture passages at every Mass.

Old Testament Reading Revelation 7:9-17

After this I, John, looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying,

"Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing,

"Amen! Blessing and glory and wisdom
and thanksgiving and honor
and power and might
be to our God forever and ever! Amen."
Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

"For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.
They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;
for the Lamb at the center of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes."

Lector: The Word of the Lord.

People: Thanks be to God.

The psalms constitute the prayer book of the Hebrew people, and the heart of Christian monastic prayer. They were written to be sung.

Psalm

Psalm 34

At 10:30, the **Choir** will chant this translation from the Coverdale Psalter (1540).

I WILL alway give thanks unto the LORD; * his praise shall ever be in my mouth.
2 My soul shall make her boast in the LORD; * the humble shall hear thereof, and be glad.
3 O praise the LORD with me, * and let us magnify his Name together.
4 I sought the LORD, and he heard me; * yea, he delivered me out of all my fear.
5 They had an eye unto him, and were lightened; * and their faces were not ashamed.
6 Lo, the poor crieth, and the LORD heareth him; * yea, and saveth him out of all his troubles.
7 The angel of the LORD tarrieth round about them that fear him, * and delivereth them.
8 O taste, and see, how gracious the LORD is: * blessed is the man that trusteth in him.
9 O fear the LORD, ye that are his saints; * for they that fear him lack nothing.
10 The lions do lack, and suffer hunger; * but they who seek the LORD shall want no manner of thing that is good.
22 The LORD delivereth the souls of his servants; * and all they that put their trust in him shall not be destitute.

Epistle

1 John 3:1-3

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

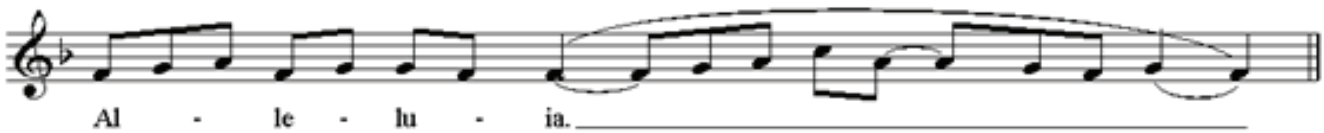
Lector: The Word of the Lord

People: Thanks be to God.

Translated from Hebrew "Praise the Lord, you people", the Alleluia is an exclamation of thanksgiving and joy, to which is added a verse from a Psalm highlighting the cause for these.

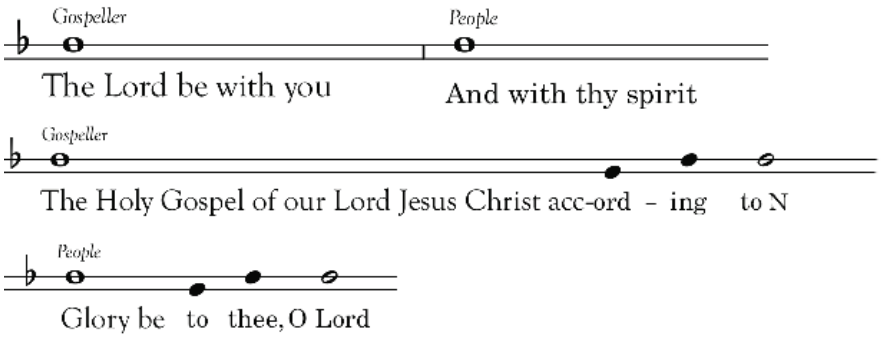
¶ Please stand. All repeat the Alleluia after the cantor, and after the verse.

Alleluia

Veni ad me

Come unto me all ye that labour and are heavy laden, and I will give you rest.

Gospel Matthew 22:15-22

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 saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they will be comforted.

"Blessed are the meek, for they will inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they will be filled.

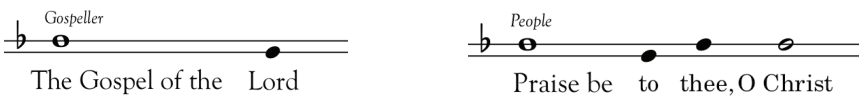
"Blessed are the merciful, for they will receive mercy.

"Blessed are the pure in heart, for they will see God.

"Blessed are the peacemakers, for they will be called children of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."



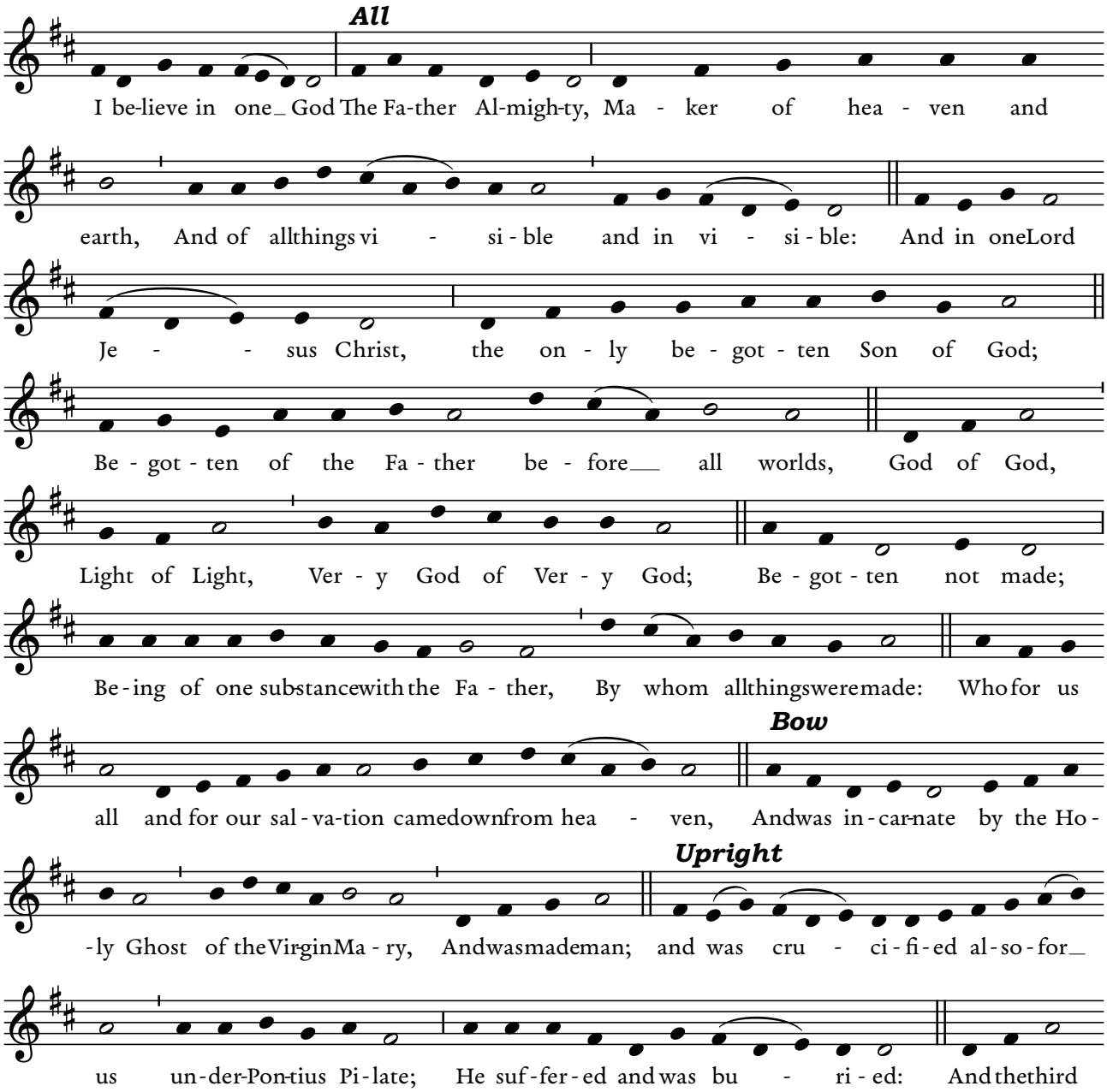
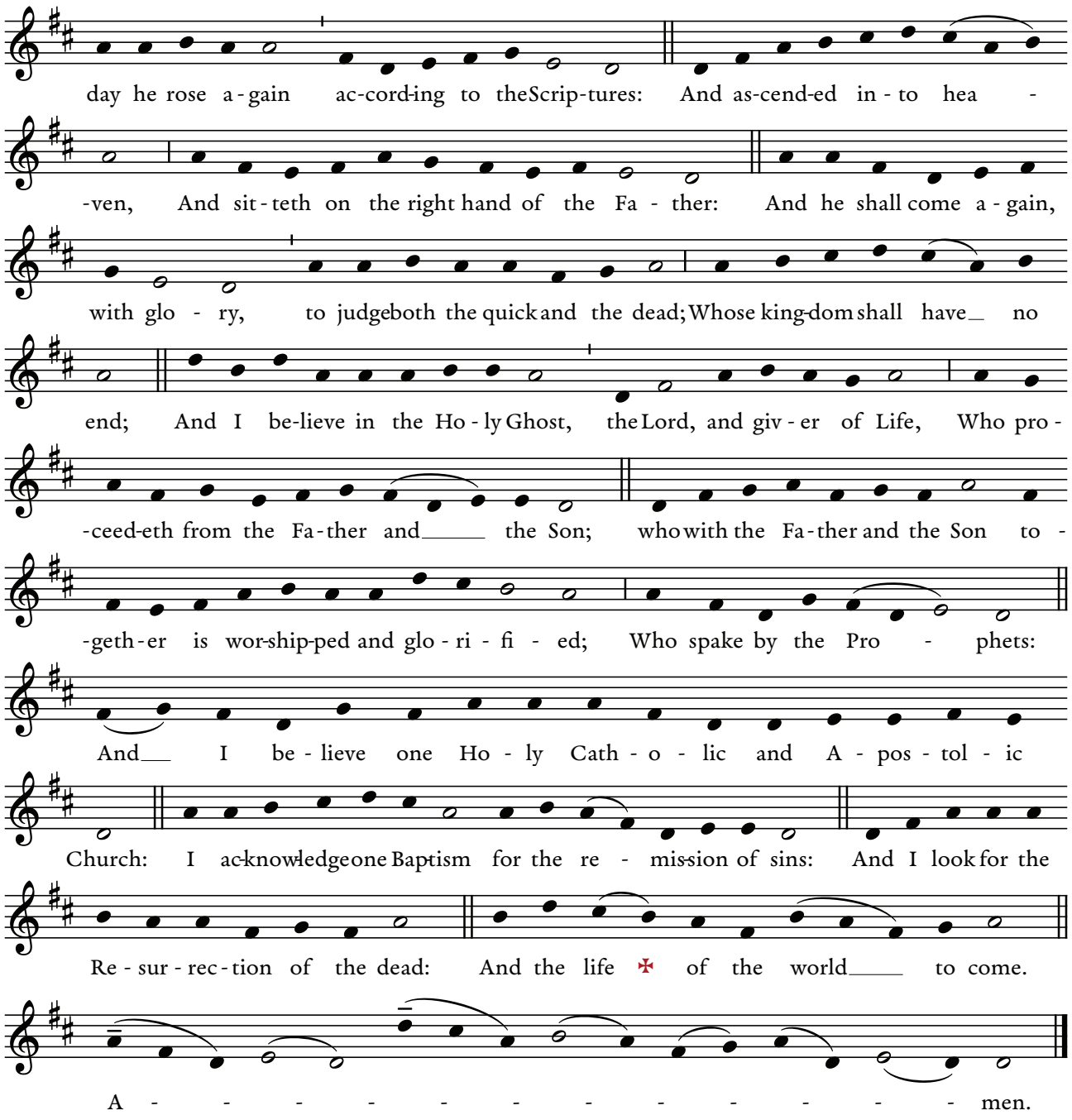
¶ Please be seated.

Sermon

Fr. Dominique Peridans

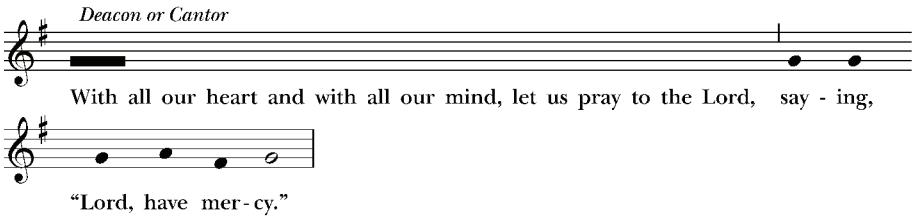
¶ Please stand.

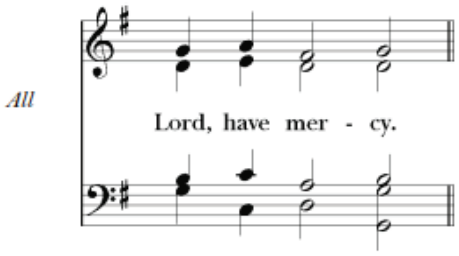
Nicene Creed

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).


day he rose a - gain ac-cord-ing to the Scrip-tures: And as-cend-ed in - to hea -
-ven, And sit - teth on the right hand of the Fa - ther: And he shall come a - gain,
with glo - ry, to judge both the quick and the dead; Whose king-dom shall have no
end; And I be-lieve in the Ho - ly Ghost, the Lord, and giv - er of Life, Who pro -
-ceed-eth from the Fa - ther and the Son; who with the Fa - ther and the Son to -
-geth - er is wor-ship-ped and glo - ri - fi - ed; Who spake by the Pro - phets:
And I be - lieve one Ho - ly Cath - o - lic and A - pos - tol - ic
Church: I ac-knowledge one Bap-tism for the re - mis-sion of sins: And I look for the
Re - sur - rec - tion of the dead: And the life ✠ of the world to come.
A - - - - - - men.

A practice that originated in the late 4th century, the Deacon (typically) bids us, after we hear the Word of God proclaimed and confess our faith in God in the words of the Nicene Creed, to pray for the world and for the whole state of Christ's Church, exercising our Baptismal Priesthood, claiming, for all in need, the salvation that Jesus gives by his life, death and resurrection.

Prayers of the People



For the Church Universal and for Her shepherds: in particular, Sarah [Archbishop of Canterbury]; Leo [Bishop of Rome]; Bartholomew [Ecumenical Patriarch]; Jerry [General Secretary of the World Council of Churches]; Sean [Our Presiding Bishop] and Mariann [Our Bishop]; for our parish,
let us pray to the Lord.

For the nations of the world; for our national and local leaders, that there be justice and peace, and honor of the common good,
let us pray to the Lord.

All: Lord, have mercy.

That all who confess the Name of Christ be united in His truth and love, and reveal God's glory in the world,
let us pray to the Lord.

All: Lord, have mercy.

For a reverence for the earth as God's creation, that we use its resources rightly in the service of others and to His honor and glory,
let us pray to the Lord.

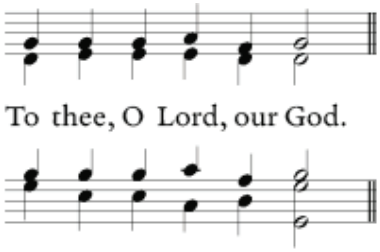
All: Lord, have mercy.

For all who suffer in body, mind, or spirit; that they be given courage, hope and the joy of salvation; for the persons on our prayer list, and those we now name in our hearts_____, that we love one another as Christ loves us,
let us pray to the Lord.
All: Lord, have mercy.

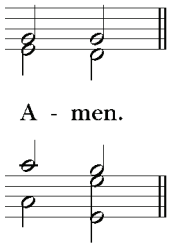
For all who have died ✝ that mercy be theirs, God's will be fulfilled for them and they share with all the saints in the heavenly kingdom,
let us pray to the Lord.

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.



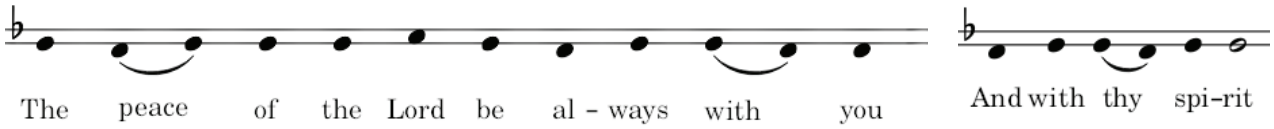
¶ The celebrant adds a concluding collect to which all reply



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:**



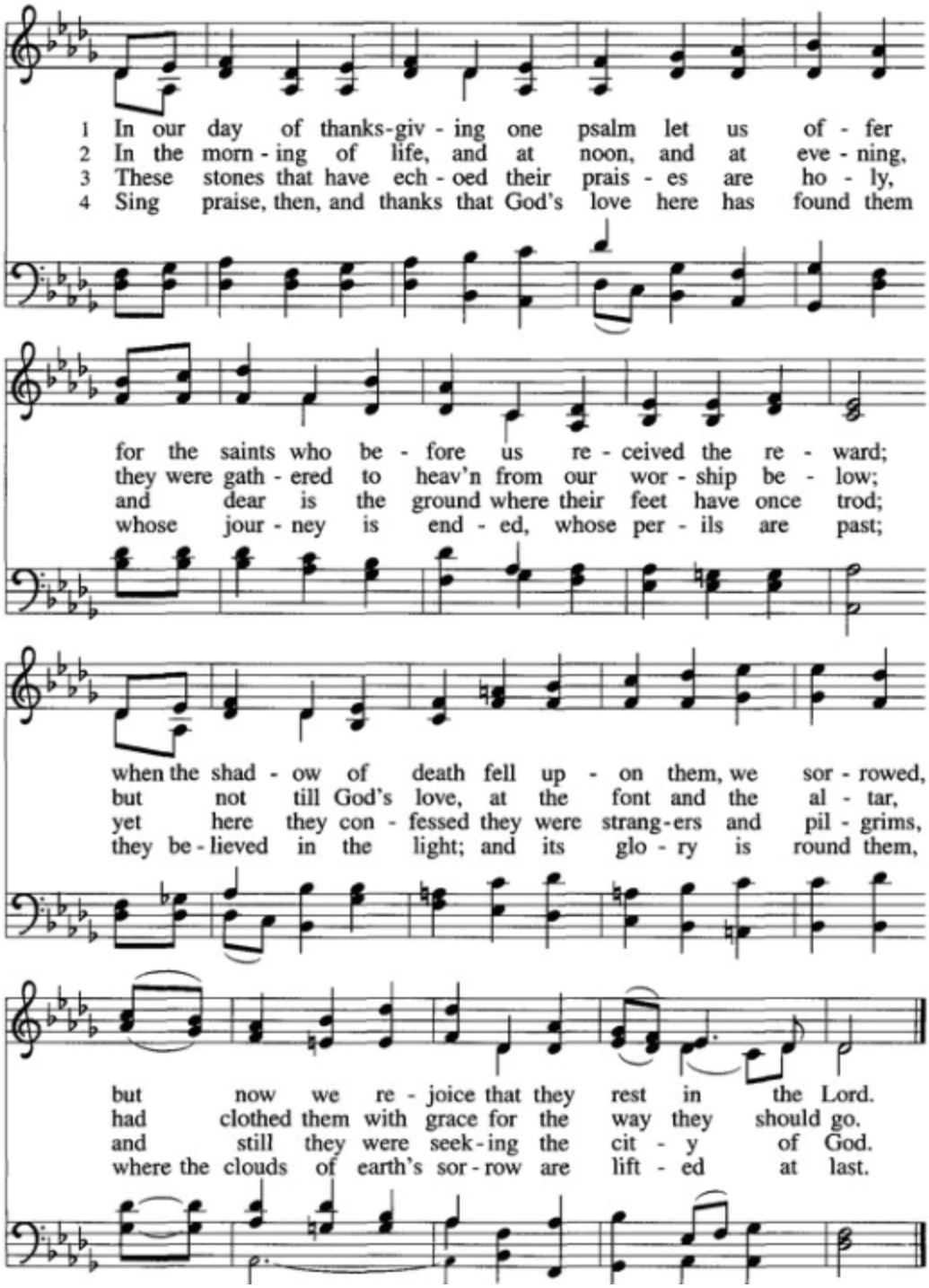
¶ Please be seated as the altar is prepared.

The gifts of bread and wine, the "work of human hands", are brought to the altar. Our gifts of "treasure" are also brought forward. All of these symbolize the gifts of our very selves, which are, by our intention, placed on the altar for transformation by grace. Your financial offering may be made using this QR code.

Offertory Revelations Edgar Bainton (1894-1984)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

¶ Please stand and join in the Offertory Hymn

Hymn *In our Day of Thanksgiving*

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. At times, we have more than one priest at the altar: a chief celebrant/principal presider and concelebrants. Concelebration has, to various degrees, been practiced from the early Church, described in the Apostolic Tradition of Hippolytus (c. 225). Although the chief celebrant manifests in a special way Christ as "head of the Church" (Eucharistic Prayer B, page 369, Book of Common Prayer), as the Episcopal Dictionary states, "concelebration expresses the unity of the Church and the collegiality of the ordained ministers."

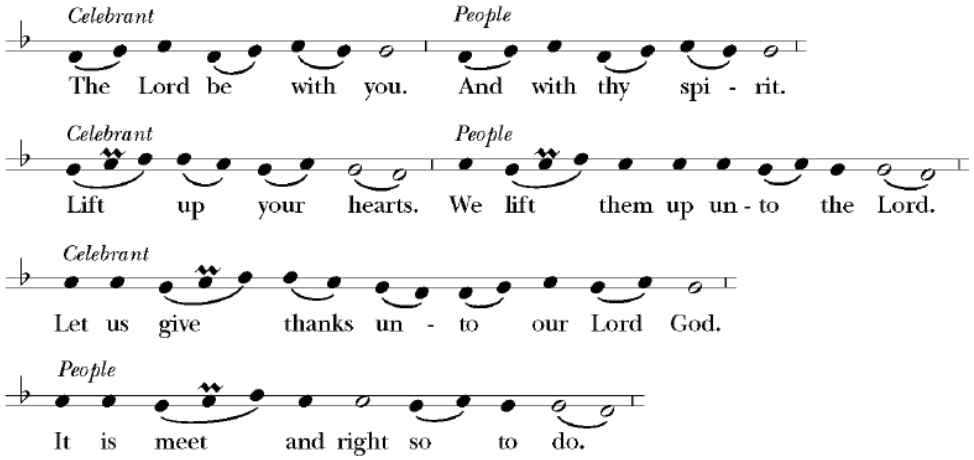
The Holy Communion

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

(bow) Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.
(upright) Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.

Benedictus ✝ qui venit in nomine Domini.
Hosanna in excelsis.

(bow) Holy, holy, holy, Lord God of Hosts:
(upright) Heaven and earth are full of thy glory.
Glory be to thee O Lord most high.

Blessed ✝ is he that cometh in the name of the Lord.
Hosanna in the highest.

¶ Please kneel

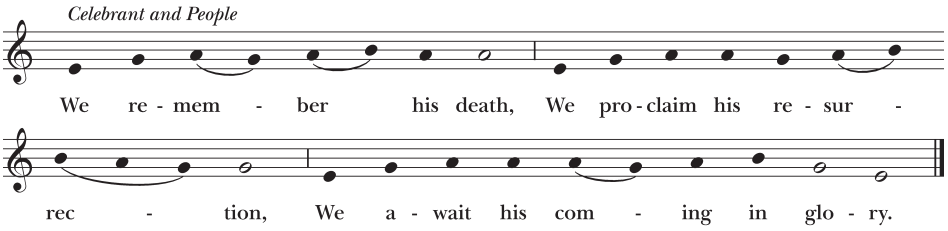
The Great Thanksgiving

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

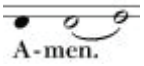
Memorial Acclamation



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

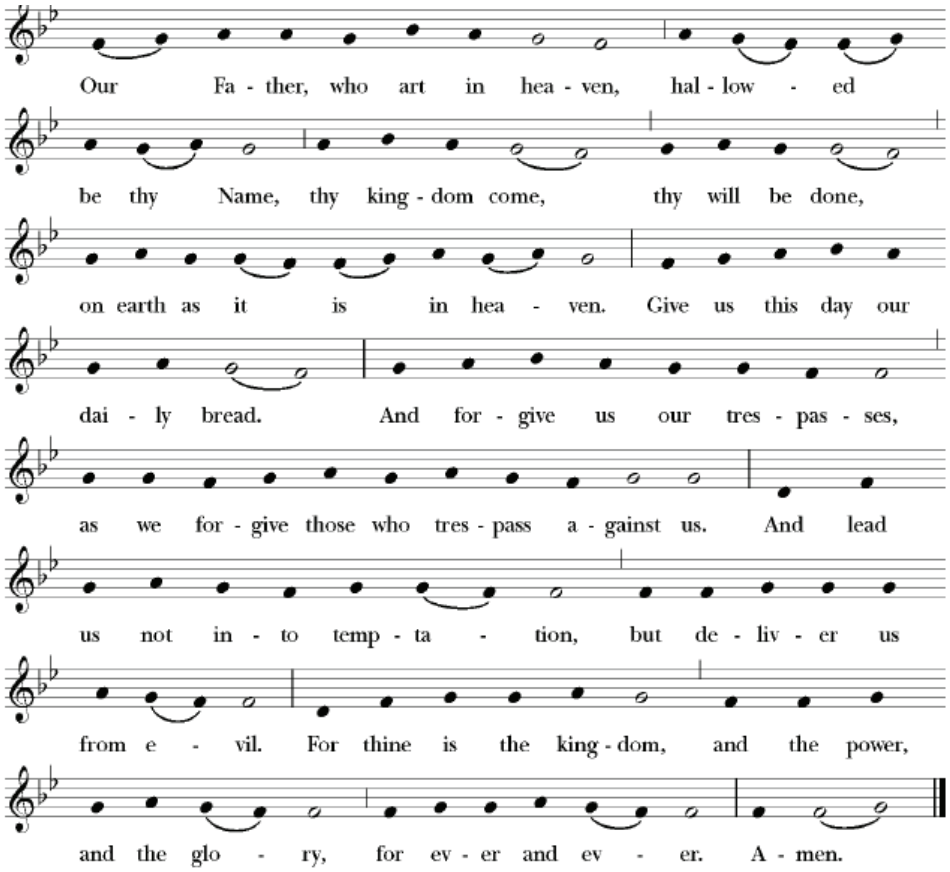
¶ The Celebrant continues with the Amnesis, Oblation, and Second Epiclesis, all intentionally omitted here. The celebrant concludes the Eucharistic Prayer with:

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: 

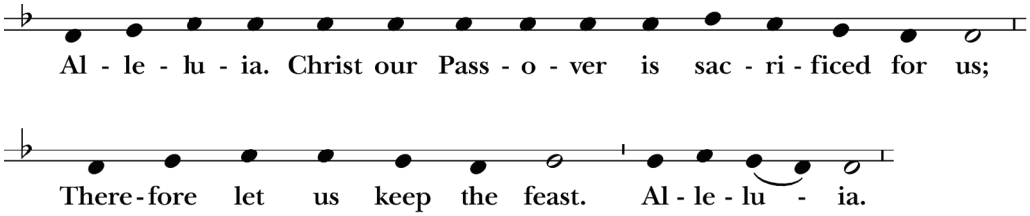
Lord's Prayer

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."



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.

This chant has been sung since the 7th century. It is based upon John the Baptist's reference to Jesus (John 1:29): "Behold the Lamb of God that takest away the sins of the world," which the priest just echoed in presenting the consecrated bread and wine to the congregation.

Agnus Dei

Agnus Dei, qui tollis peccata
mundi, miserere nobis.
Agnus Dei, qui tollis peccata
mundi, miserere nobis.
Agnus Dei, qui tollis peccata
mundi, dona nobis pacem.

O Lamb of God, that takest away the
sins of the world, have mercy upon us.
O Lamb of God, that takest away the
sins of the world, have mercy upon us.
O Lamb of God, that takest away the
sins of the world, grant us thy peace.

All baptized Christians are welcome to receive Holy Communion.

Kneeling (or standing) at the Communion rail, the host (consecrated bread) is placed on the outstretched right palm of the hand (supported underneath by the left palm). You are also invited, if you so desire, to receive the consecrated wine from the common chalice. Three options to receive:

1. The chalice is held by the acolyte, as you raise/tilt it, from the base, to your lips.

2. You take the chalice with both hands.

3. You dip the host in the chalice (intinction).

If you prefer not to receive the consecrated wine, discreetly shake your head "no". If you are not receiving Communion, you are invited to come forward for a blessing (indicated by crossing your arms over your chest).

If you have not been baptized and find yourself drawn to Jesus Christ and life in Him, please let one of us know. We would be honored to have a conversation with you about your faith journey, or questions you may have regarding the sacrament of Baptism.

Communion

Revelation 7:9

Tomas Luis de Victoria (1548-1611)

O quam gloriosum est regnum,
in quo cum Christo gaudent omnes Sancti!
Amicti stolis albis,
sequuntur agnum, quocumque ierit.

O how glorious is the kingdom
in which all the saints rejoice with Christ,
clad in robes of white
they follow the Lamb wherever her goes.

¶ 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.

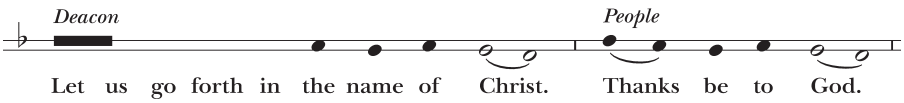
Blessing

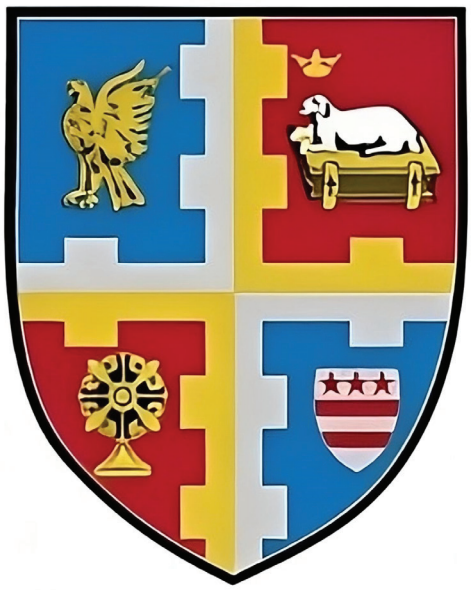
The blessing of God Almighty, the Father, ✝the Son and the Holy Spirit, be amongst you and remain with you always.
Amen.

Hymn *Ye Watchers and Ye Holy Ones* Hymn #618

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.