

SAINT AGNES
VIRGIN AND MARTYR
OUR PATRONESS
CHURCH OF THE ASCENSION AND SAINT AGNES
Washington, DC
January 21, 2024



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 joining us for refreshments after the service. Please complete a Welcome Card. Our rector, Father Dominique, or a member of our leadership team (Vestry), would love to be in touch.



CAPITAL CAMPAIGN PRAYER

Loving God,
as we near 150 years in this splendid church,
we turn to You with gratitude for all that You have bestowed
and with hope for all that is to come.

Bless us with trusting and generous hearts.
By Your grace, we seek to be “a thriving faith community
that, with open doors and open hearts,
expresses Christ’s love with each other,
our neighborhood,
and beyond.”*

We humbly ask Your continued blessing upon us
and upon our capital campaign,
that we may glorify You in all things,
through Christ, our Lord.

Amen.

**ASA Vision Statement*

PRELUDE

*Please stand at the sound of the bell.
Hymns may be found in the blue hymnal located in the pew.*

ENTRANCE RITE

INTROIT *Me expectaverunt*

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.

Wicked doers lay waiting for me, that they might destroy me: but thy testimonies, O Lord, are my study: of all perfection have I seen an ending: but thy commandment is broad exceedingly.

Ps. Blessed are those they are undefiled in the way and walk in the law of the Lord.

Glory be...

Text: Psalm 196: 95-96, 1

HYMN #535 Ye Servants of God, Your Master Proclaim

OPENING ACCLAMATION

Celebrant Bless - ed be God: Father, Son, and Ho - ly Spi - rit.

People And blessed be his kingdom, now and for ev - er. A - men.

COLLECT FOR PURITY

Celebrant 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.

People **AMEN**

KYRIE

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, we beseech divine mercy.

8:00: the congregation (while standing) recites the Kyrie responsively.

10:30: the choir chants the Kyrie. (congregation kneels, if able)

III
K Y-ri- e e-lé- i-son. R. Ký-ri- e e-lé- i-son.
v. Christe e-lé- i-son. R. Christe e-lé- i-son.
v. Ký-ri- e e-lé- i-son. R. Ký-ri- e e-lé- i-son.
Lord, have mercy. Christ, have mercy. Lord, have mercy.

GLORIA

Please stand.

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.

At 8:00, the Gloria is recited by the celebrant and congregation.

At 10:30, the Gloria is chanted by the choir.

Gloria in excelsis Deo,

Et in terra pax hominibus bonae voluntatis.

Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex Caelestis, Deus Pater omnipotens.

Domine Fili unigenite, Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostrum. Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus; tu solus dominus; tu solus altissimus, Jesu Christe; cum Sancto Spiritu, ✠ in gloria Dei Patris. Amen.

Glory be to God on high,

And on earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten son, Jesus Christ; 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, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high ✠ in the glory of God the Father. Amen.

COLLECT OF THE DAY

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

O glorious Saint Agnes,
by the living faith which animated thee from thy tender years
and rendered thee so pleasing to God
that thou didst merit a martyr's crown:
obtain for us the grace to keep our holy faith pure within us
and to profess ourselves Christians in both word and deed.
May our open confession of Jesus before others
move Him to lead us to the heart of His eternal Father.
Through the same Christ our Lord.
AMEN.

LITURGY OF THE WORD

FIRST READING

Song of Solomon 2:10-13

My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtle-dove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away."

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

PSALM 23:1-6

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

At 8:00, the psalm is prayed responsively at the half-verse ().*

At 10:30, the Choir will chant the 1549 translation attributed to Bishop of Exeter, Myles Coverdale, found in all earlier editions of the Book of Common Prayer.

THE LORD is my shepherd; *
therefore can I lack nothing.

He shall feed me in a green pasture, *
and lead me forth beside the waters of comfort.

He shall convert my soul, *
and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; *
for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me in the presence of them that trouble me; *
thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; *
and I will dwell in the house of the LORD for ever.

SECOND READING

2 Corinthians 6:16-18

What agreement has the temple of God with idols? For we are the temple of the living God; as God said, “I will live in them and walk among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be your father, and you shall be my sons and daughters, says the Lord Almighty.”

Lector The Word of the Lord.

People **Thanks be to God.**

GOSPEL ACCLAMATION *Quinque prudentes*

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.



Verse: The five wise virgins took oil in their vessels with their lamps
and at midnight there was a cry made: Behold, the bridegroom
cometh: go ye out to meet Christ the Lord.

GOSPEL

Matthew 18:1-6

The Holy Gospel is the pinnacle of the Liturgy of the Word; hence, we stand. 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.

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew

People **Glory be to thee, O Lord.**

At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?” He called a child, whom he put among them, and said, “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me.

“If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea.”

Celebrant The Gospel of the Lord.

People **Praise be to thee, O Christ.**

SERMON

“Let the Little Children Come to Me.”

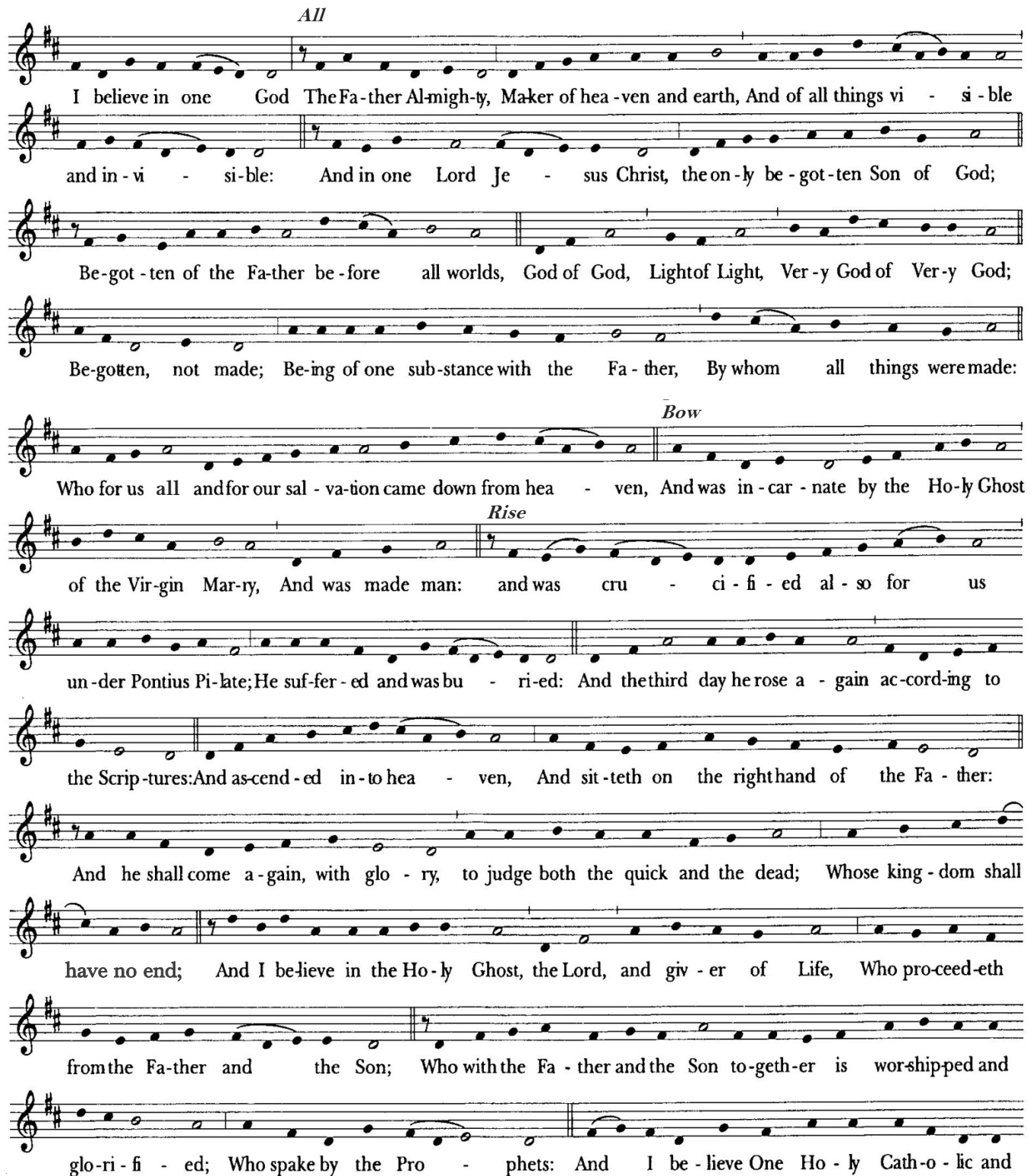
The Rev. Dominique Peridans, *Rector*

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 and fully human.

Please stand.

All



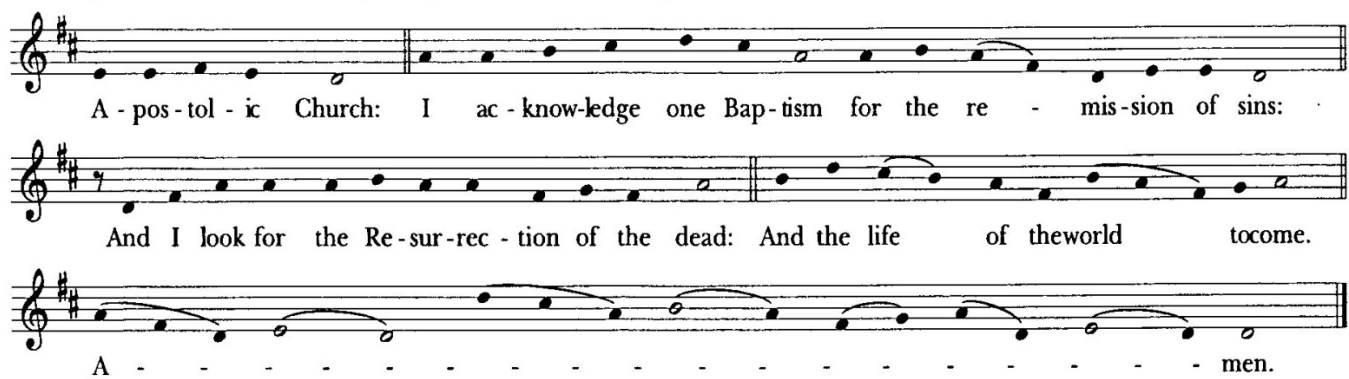
I believe in one God The Fa-ther Al-migh-ty, Maker of hea-ven and earth, And of all things vi - si-ble
and in - vi - si-ble: And in one Lord Je - sus Christ, the on-ly be - got-ten Son of God;
Be - got - ten of the Fa-ther be - fore all worlds, God of God, Light of Light, Ver - y God of Ver - y God;
Be - gotten, not made; Be - ing of one sub - stance with the Fa - ther, By whom all things were made:

Bow

Who for us all and for our sal - va-tion came down from hea - ven, And was in - car - nate by the Ho-ly Ghost

Rise

of the Vir-gin Mar-ry, And was made man: and was cru - ci - fi - ed al - so for us
un - der Pontius Pi - late; He suf - fer - ed and was bu - ri - ed: And the third 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



PRAYERS OF THE PEOPLE

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.

The Celebrant begins

With all our heart and with all our mind, let us pray to the Lord.

The Cantor continues

For the shepherds of the Church Universal; for Justin, [the Archbishop of Canterbury]; Francis, [the Bishop of Rome]; Bartholomew, [the Ecumenical Patriarch]; Jerry, [the General Secretary of the World Council of Churches]; Michael, [our Presiding Bishop]; Mariann, [our Bishop]; and for all those who minister to God's people.
let us pray to the Lord



For our nation and our political leaders; for the peoples and leaders of all the nations; for Israel and her neighbors, for Russia and Ukraine, for Argentina, Guyana, Venezuela, Ethiopia, Sudan and Japan, let us pray to the Lord.

Lord, have mercy.

For our city, that we may be a beacon of hope; for all our neighbors in distress, let us pray to the Lord.

Lord, have mercy.

For our families and friends, for the children in our midst and in our neighborhood and children who are orphaned, the aged and infirm, for the widowed; for all those on our prayer list, and for those we now name in our hearts _____, let us pray to the Lord.

Lord, have mercy.

For all who have died ✠ _____ in the hope of the resurrection; for all the departed, let us pray to the Lord.

Lord, have mercy.

For the absolution ✠ and remission of all our sins, let us pray to the Lord.

Lord, have mercy.

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



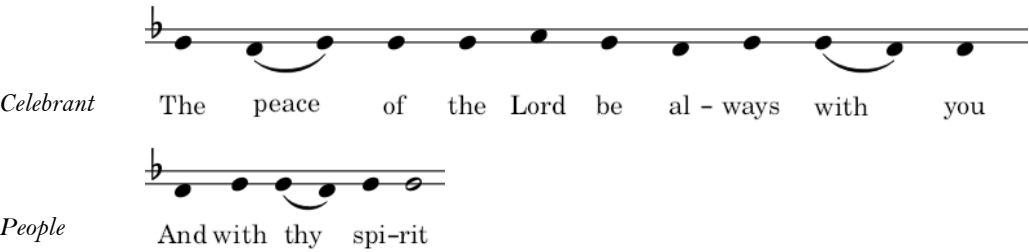
Celebrant **H**ear O Lord, the prayers of thy people;
and what we have asked faithfully, grant that we may obtain effectually,
to the glory of thy Name; through Jesus Christ our Lord.

The People respond



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.



Please be seated as the altar is prepared.

OFFERTORY

My God, I love Thee, not because
I hope for heav'n thereby,
nor yet for fear that loving not
I might forever die;
but for that Thou didst all mankind
upon the cross embrace;
for us didst bear the nails and spear,
and manifold disgrace;

Not with the hope of gaining aught,
nor seeking a reward,
but as Thyself hast loved me,
O ever loving Lord!
E'en so I love Thee, and will love,
and in Thy praise will sing,
solely because Thou art my God
and my eternal King!

Text: Edward Caswall (1849)
Music: Jane M. Marshall

HYMN #645 The King of Love my Shepherd Is

THE HOLY COMMUNION

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.”

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

Celebrant The Lord be with you. *People* And with thy spi - rit.

Celebrant Lift up your hearts. *People* We lift them up un - to the Lord.

Celebrant Let us give thanks un - to our Lord God.

People It is meet and right so to do.

SANCTUS AND BENEDICTUS

The Sanctus (Latin for “holy” and “blessed”) is one of the earliest elements of the liturgy (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.

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

Benedictus qui venit in nomine Domini.
Hosanna in excelsis.


***Holy, holy, holy,
Lord God of Hosts:
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, as you are able, after the Sanctus and Benedictus.


THE GREAT THANKSGIVING— *Memorial Acclamation*

Celebrant

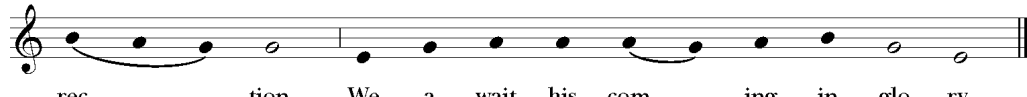


There - fore, ac - cord - ing to his com - mand, O Fa - ther,

Celebrant and People



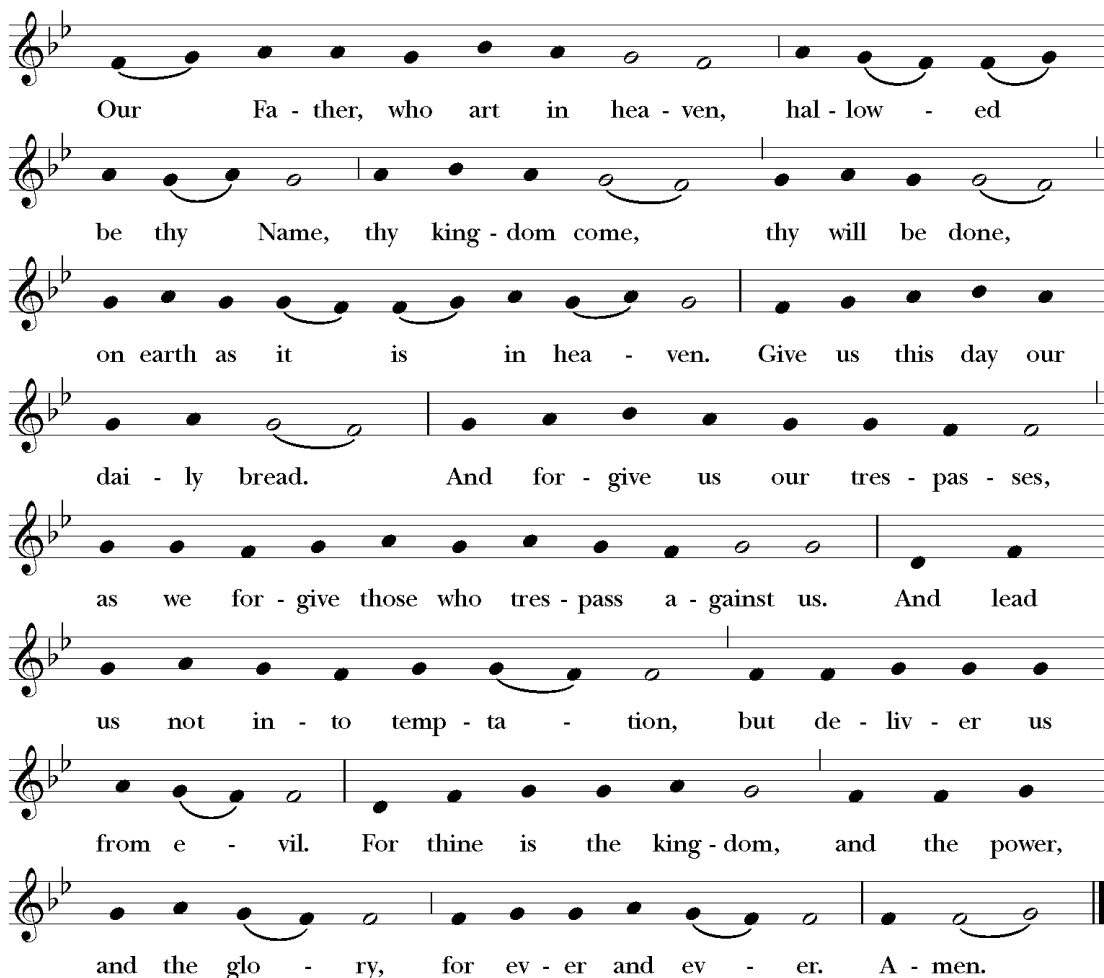
We re - mem - ber his death, We pro - claim his re - sur -



rec - tion, We a - wait his com - ing in glo - ry.

LORD'S PRAYER

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



Our Fa - ther, who art in hea - ven, hal - low - ed

be thy Name, thy king - dom come, thy will be done,

on earth as it is in hea - ven. Give us this day our

dai - ly bread. And for - give us our tres - pas - ses,

as we for - give those who tres - pass a - gainst us. And lead

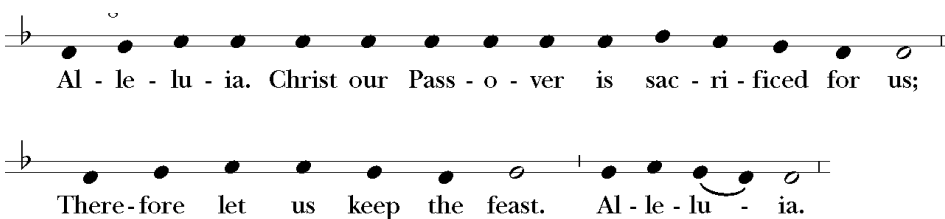
us not in - to temp - ta - tion, but de - liv - er us

from e - vil. For thine is the king - dom, and the power,

and the glo - ry, for ev - er and ev - er. A - men.

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 should come under my roof.
But speak the word only and my soul shall be healed.**

AGNUS DEI

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, 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.***

COMMUNION

Beati quorum via integra est qui ambulant in lege domini.

Blessed are the undefiled in the way that they walk in the law.

Text: Psalm 119: 1

Music: C.V. Stanford (1852-1924)

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). The Celebrant (or Deacon) will not place the host on the tongue. 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 (not fingers!) 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.

PRAYER OF THANKSGIVING

Please kneel, as you are able.

Celebrant begins Eternal God heavenly Father,

People

**Thou hast graciously accepted us as living members
of thy Son our Savior Jesus Christ,
and thou hast 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 thee
with gladness and singleness of heart;
through Christ our Lord. Amen.**

ANNOUNCEMENTS

BLESSING

Celebrant

The peace of God,
which passeth all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord:
and the blessing of God Almighty,
the Father, the Son ☩ and the Holy Spirit,
be amongst you and remain with you always
Amen.

HYMN #657 Love Divine, All Love Excelling

DISMISSAL

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

Celebrant Go in peace to love and serve the Lord.
People **Thanks be to God.**

POSTLUDE

Thank you for worshipping with us today!



*Join us after the 10:30 Mass in the Parish Hall
for our Theology Forum on the topic of Holy Mothers of the Early Church
presented by Elizabeth Anderson, an ASA parishioner and
doctoral candidate at the Catholic University of America.
Coffee and light refreshments will be served.*

Intercessory prayer is “prayer of petition for the needs of the world.” Our Intercessory Prayer Team is blessed to pray daily for the people on this list, for one week. You are welcome, and encouraged, to pray for them, too. If you’d like to add someone to the list, or be a member of our Intercessory Prayer Team, please contact the Parish Office, (202) 559-7741.



FOR THE INTENTIONS OF	FOR HEALING	FOR THOSE WHO HAVE DIED
Fr. Paul, and St. Tamar Parish;	Bill;	Mary Love, mother of Susan
Paul Jones;	Mark S. Colwell, brother of Diane	Hawfield
Sister Mary Owen;	Colwell;	Deacon Mary McCue;
Joe & Caroline Furlow;		Mary Kirby, mother of Fr. Doug
Anil Bajaj;		Kirby

LOOKING AHEAD...

Sunday, February 4

During Coffee Hour

Parish Chat

Updates and open conversation about the life of the parish with the Executive Committee (rector, wardens and treasurer)

Sunday, February 11

During Coffee Hour

Theology Forum

Fr. Frank Wade

Newcomers and Inquirers!

Join us for fellowship and faith exploration.

Interested exploring your faith and perhaps becoming more fully a member of ASA?

This is the path to take, together, hosted by the ASA Evangelization Committee:

Patrick Boylan, Johnny Demoz, Rebecca Giles and Mark Witte. It's not too late to join! To RSVP contact Rebecca Green at r.green@asa-dc.org

Monday, January 22 (7:00 PM in the Parish House)

What is faith? What is relationship with Christ?

Mr. Mark Witte, *Seminarian Intern*

Monday, January 29 (7:00 PM in the Parish House)

The Sacraments

Fr. Dominique Peridans, *Rector*

Monday, February 5 (7:00 PM in the Parish House)

The Church, Episcopalian, gifts and challenges

Fr. Stuart Kenworthy, *Assisting Priest*

Monday, February 12 (7:00 PM in the Parish House)

Theological Q&A

Sunday, April 14 (during the 10:30 AM Mass)

Newcomer Rite of Welcome

***O Beauty, ever ancient, ever new* Capital Campaign update**

Have you seen the **Campaign Thermometer**? Take a look! You will see the percentage of parishioners who have already participated with a commitment to the campaign. Currently, we've have 44% participation (+10 friends of ASA) raising \$491,000. As you know, our goal is **100%** participation. This would speak volumes, both to the oneness of the parish and to those who might offer grants for this Parish Center project. A small pledge is thus worth more than can be counted. All gifts are good gifts.

Haven't completed a Commitment Form? No worries, you can do it today! Continue to check out the **Campaign Thermometer** to see how your commitment is having a real impact in the campaign.

MAILING ADDRESS

1219 Massachusetts Avenue, NW
Washington, DC 20005-5301
www.asa-dc.org
Main Line (202) 347-8161
Fax (202) 609-8676

PARISH EXTENSIONS

101 Parish Administrator
102 Director of Music Ministry
103 Service Schedule
104 Rector's Office
106 Parish Hall Kitchen
107 Sacristy

OFFICE HOURS

Monday-Thursday 8:30 AM to 4:30 PM

PARISH STAFF

The Rev. Dominique Peridans *Rector*

Direct (202) 559-7731
fatherdominiqueasa@gmail.com

The Rev. Canon Stuart A. Kenworthy, *Assisting Priest*

stuartkenworthy1@gmail.com

The Rev. Doug Kirby *Assisting Priest*

d.kirby@asa-dc.org

Mark Cosenza *Parish Administrator*

Direct (202) 559-7741
m.cosenza@asa-dc.org

Collin Power *Minister of Music*

Direct (202) 559-7744
c.power@asa-dc.org

Mark Witte *Seminarian Intern*

mwitte@vts.edu

LITURGICAL MINISTERS

The Rev. Dominique Peridans, *Celebrant & Preacher*

The Rev Canon Stuart A. Kenworthy, *Concelebrant*

The Rev. Doug Kirby, *Concelebrant*

Ms. Rebecca Green, *Acolyte*

Mr. Walter Vance, *Acolyte*

Mr. Roland Dedmon, *Lector*

MINISTERS OF HOSPITALITY

Mr. Myron Ebell, *Usher*

Mr. Peter Moore, *Usher*

Mr. Rex Tomb, *Usher*

PARISH PARTICULARS

Service Schedule

Sunday	8:00 AM	Mass <i>with Cantor & Organ</i>
	10:30 AM	Mass <i>with Choir & Organ</i>
Wednesday	5:00 PM	Quiet Prayer/Adoration
	6:00 PM	Mass

Sunday Parking Options: (All FREE)

- Massachusetts Avenue, unrestricted parking from 8:00 AM to 2:00 PM
- City Dental DC. Four marked spaces, accessible from the alley from 8:00 AM to 2:00 PM. Please contact the Parish Office for a required parking permit.
- One Franklin Square Garage, vehicle entrance is located at 1010 13th Street, immediately south of the Fire Station (between L & K Streets); pedestrian entrance is at 1301 K Street, NW. An usher will provide you with a required validation ticket.

Childcare is available from 10:00 AM until after the beginning of Coffee Hour in the nursery. Found on the Lower Level of the church, the second door on the right.

Sunday School (Catechesis of the Good Shepherd) meets at 10:15 AM in the Lower Level of the church, for children ages 3-12 at the first door on the right, (St. Vincent Atrium). Contact Victoria Ebell (victoriaebell@comcast.net) for more information.

Sandwich Ministry (Sundays from 12:30 PM to 2 PM) Volunteers are always needed to prepare lunches and help with distribution. Contact the Parish Office at (202) 559-7741 for more information.