

SAINT AGNES

VIRGIN AND MARTYR

CHURCH OF THE ASCENSION AND SAINT AGNES
Washington, DC
JANUARY 24, 2021

Please stand at the sound of the bell.

OPENING ACCLAMATION

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever.**
Amen.

COLLECT FOR PURITY

The Celebrant concludes the prayer and the people respond
Amen.

KYRIE ELEISON

Said by the People at the 8:00 AM Mass.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Please remain standing.

GLORIA

An ancient Greek hymn (although the title is in Latin), the Gloria has been sung since the 2nd century. We now sing our praises of God's mercy.

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.

Almighty and everlasting God, who dost choose those whom the world deemeth powerless to put the powerful to shame: Grant us so to cherish the memory of thy youthful martyr Agnes, that we may share her pure and steadfast faith in thee; through 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

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 45:10-17

Hearken, O daughter, and consider; incline thine ear; *
forget also thine own people, and thy father's house.

So shall the King have pleasure in thy beauty; *
for he is thy Lord, and worship thou him.

And the daughter of Tyre shall be there with a gift; *
like as the rich also among the people shall make their supplication before thee.

The King's daughter is all glorious within; *
her clothing is of wrought gold.

She shall be brought unto the King in raiment of needlework: *
the virgins that be her fellows shall bear her company, and shall be brought unto thee.

With joy and gladness shall they be brought, *
and shall enter into the King's palace.

Instead of thy fathers, thou shalt have children, *
whom thou mayest make princes in all lands.

I will make thy Name to be remembered from one generation to another; *
therefore shall the people give thanks unto thee, world without end.

Thine eyes did see my substance, yet being imperfect; *
and in thy book were all my members written;

Which day by day were fashioned, *
when as yet there was none of them.

How dear are thy counsels unto me, O God; *
O how great is the sum of them!

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.**

Please stand.

ALLELUIA

The cantor chants the Alleluia and the response is only sung by the Schola.

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.

GOSPEL

Matthew 18:1-6

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.

Deacon 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."

Deacon The Gospel of the Lord.

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

SERMON

"Let the Little Children Come to Me"

The Reverend Dominique Peridans, *Rector*

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 and fully human.

Celebrant I believe in one God,

the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us all and for our salvation
came down from heaven,

Bow
and was incarnate by the Holy Ghost
of the Virgin Mary,
and was made man;

Rise

and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost
the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son
together is worshiped and glorified;
who spake by the Prophets.
And I believe one holy Catholic and
Apostolic Church;

I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE

A practice that originated in the late 4th century, the Cantor 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 response to each prayer intention will be chanted by the Cantor on behalf of the people.

The Deacon begins

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

THE PEACE

Now that we have been reconciled to God and one another, we receive the peace of Christ and offer it to one another. As a health precaution, we set aside hugs and handshakes and instead greet our neighbors through eye contact, a bow, a friendly wave, or gracious words.

THE GREAT THANKSGIVING

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.

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. This hymn is sung by our cantors.

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

Please kneel or stand, as you are able, after the Sanctus and Benedictus.

THE EUCHARISTIC PRAYER

Celebrant
Therefore, according to his command, O Father,

Celebrant and People
**We remember his death,
We proclaim his resurrection,
We await his coming in glory.**

THE LORD’S PRAYER

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

THE FRACTURE

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 shouldst 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.

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 at the Lord’s Table.

*Please wait for an usher to invite you to receive Communion and process toward the Celebrant and Deacon maintaining appropriate social distance. Our Plan for Re-Gathering requires everyone to receive the Host (consecrated bread) on the outstretched right palm of the hand (supported underneath by the left palm) while standing. The Celebrant or Deacon will not place the Host on the tongue. **At this time, the Common Cup of wine will not be shared.***

It is our belief that, in receiving Communion under one “kind”, no less do we receive the whole Body of Christ. If you are not receiving, you are invited to come forward for a blessing (indicated by crossing your arms over your chest). After receiving Communion or a blessing, please follow the directional arrows to return to your pew.

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 Almighty and everliving God,
People we thank thee for feeding us
with the spiritual food of the most precious Body and Blood
of thy Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of thy Son,
and heirs of thine eternal kingdom.
And now, Father,
send us out to do the work thou has given us to do,
to love and serve thee
as faithful witnesses of Christ our Lord.
To Him, to Thee, and to the Holy Spirit,
be honor and glory, now and for ever.
Amen.

BLESSING

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

Please stand.
The altar party processes during the hymn.

DISMISSAL

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

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

POSTLUDE

Thank you for worshipping with us today.



Please wait to exit until invited by one of the ushers.
Our Plan for Re-gathering requires everyone to exit the church after the dismissal. However, we encourage conversation once outdoors while adhering to recommended social distancing guidelines.

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
105 Priest's Residence (Rectory)
106 Parish Hall Kitchen
107 Sacristy

OFFICE HOURS

Tuesday-Friday 8:30 AM to 4:30 PM

PARISH STAFF

The Rev. Dominique Peridans *Rector*
Direct (202) 559-7731
fatherdominiquesa@gmail.com

The Rev. Mary McCue *Deacon*
mccuem@aol.com

Mark Cosenza *Parish Administrator*
Direct (202) 559-7741
m.cosenza@asa-dc.org

Collin Power *Director of Music Ministry*
Direct (202) 559-7744
collinpower15@gmail.com

TODAY'S LITURGICAL MINISTERS

Celebrant: The Rev. Stuart Kenworthy
Deacon: The Rev. Mary McCue
Preacher: The Rev. Dominique Peridans
Acolyte: Walter Vance
Thurifer: MJ Layton
Lector: Victoria Ebell

PARISH PARTICULARS

Sunday Parking Options: (All FREE)

- Massachusetts Avenue, unrestricted parking from 8:00 AM to 2:00 PM
- Horizon House Surface Parking Lot. Accessible from M Street, between 12th and 13th streets. The gate is attended from 10:10 AM to 10:30 AM. Access before or after this time requires calling the Horizon House security office upon arrival at **(202) 682-9398**.
- 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.

BOTH childcare and Sunday School have been suspended during this phase of re-gathering.

Childcare with Ms. Maya Little, our Nursery Coordinator, is available from 10:00 AM until after the beginning of Coffee Hour in the Lower Level (Undercroft) of the church. Enter the nursery through the second door on the right.

Sunday School (Catechesis of the Good Shepherd) meets in the Lower Level (Undercroft) of the church, the first door on the right, in the St. Vincent Atrium. Contact Victoria Ebell at victoriaebell@comcast.net for more information.

SERVICE SCHEDULE

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

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.