



John La Farge, *Visit of Nicodemus to Christ*, 1880,
Smithsonian American Art Museum

THE SECOND SUNDAY IN LENT

11 a.m. Solemn Mass + March 5, 2023
Church of the Ascension, Chicago, IL

Sun	Mar 5	The Second Sunday in Lent
	9 a.m.	Sung Mass
	10 a.m.	Confession available
	11 a.m.	High Mass
	12:45 p.m.	Lenten Study: <i>Entering the Passion of Jesus (Library)</i>
	3:30 p.m.	Organ Recital
	4 p.m.	Choral Evensong and Benediction
Wed	Mar 8	
	6:30 p.m.	In-person Said Mass
Fri	Mar 10	
	12 p.m.	Stations of the Cross
Sun	Mar 12	The Third Sunday in Lent
	9 a.m.	Sung Mass
	10 a.m.	Confession available
	11 a.m.	High Mass
	12:45 p.m.	Lenten Study: <i>Entering the Passion of Jesus</i>

UPCOMING AT ASCENSION

**Stations of the Cross on March 3, 10, 17, 24, 31 & April 7
Fridays at 12 p.m.**

*More Lenten offerings for Prayer and Spiritual Growth may be found on
the inside back cover of this bulletin.*

- Please join us for Coffee Hour in Wheeler Hall after the Mass.
- If you are a visitor, please consider completing one of the blue visitor cards in the pews.

Please silence all electronic devices that may distract you or others from worship.
Cameras in the church are for the purposes of live-streaming and/or recording our
liturgies and music, but anyone in the church may be incidentally viewed.



ORGAN *By custom, organ voluntaries are omitted on this day.*

THE ENTRANCE RITE

*The People stand as able. During the hymn the ministers enter and go to the altar.
During the Introit the altar is censured.*

The Opening Hymn 401

LEONI

Introit “Reminiscere” (Ps. 25) Mode IV

Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne unquam dominantur nobis inimici nostri: libera nos Deus Israel ex omnibus angustiis nostris. Ps. Ad te Domine levavi animam meam: Deus meus in te confido, non erubescam. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Reminiscere ...

Call to remembrance, O Lord, thy tender mercies, and thy loving-kindnesses, which have been ever of old: O let not our enemies triumph over us: deliver us, O God of Israel, out of all of our troubles. Ps. Unto thee, O Lord, will I lift up my soul: O my God, I have put my trust in thee, O let me not be confounded. V. Glory be to the Father and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be: world without end. Amen. Call to remembrance ...

THE PENITENTIAL ORDER

The Opening Acclamation

Celebrant

Bless the Lord who forgives all our sins;

People

His mercy en - dures for ev - er.

The Summary of the Law

Celebrant Jesus said, “The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these.” Mark 12:29-31

Confession of Sin

Deacon Let us confess our sins against God and our neighbor.

Silence may be kept

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Priest says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Kyrie Eleison

Kyrie eleison. Christe eleison. Kyrie eleison.

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

Setting: William Byrd (c. 1540-1623) *Mass for Four Voices*

The Salutation and Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

The People are seated.

The First Lesson

Genesis 12:1-8

The Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord.

Lector The Word of the Lord.

People **Thanks be to God.**

Gradual "Tribulationes" (Ps. 25) Mode V

Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me, Domine.

The sorrows of my heart are enlarged: O bring thou me out of my troubles, O Lord.

The Epistle

Romans 4:1-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. So also David speaks of the blessedness of those to whom God reckons righteousness apart from works: "Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the one against whom the Lord will not reckon sin." Is this

blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, “Faith was reckoned to Abraham as righteousness.” How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, and likewise the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) — in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Sub-deacon The Word of the Lord. *People* **Thanks be to God.**

The People Stand as able.

Tract “Confitemini Domino” (Ps. 106) Mode VIII

Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia eius.
V. Quis loquetur potentias Domini: auditas faciet omnes laudes eius? V. Beati qui custodiunt iudicium, et faciunt iustitiam in omni tempore. V. Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. V. Who can express the noble acts of the Lord: or shew forth all his praise? V. Blessed are they that alway keep judgement: and do righteousness. V. Remember us, O Lord, according to the favour that thou bearest unto thy people: O visit us with thy salvation.

The Holy Gospel

John 3:1-17

Deacon The Lord be with you.

People **And also with you.**

Deacon The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ.**

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The People Sit.

The Sermon

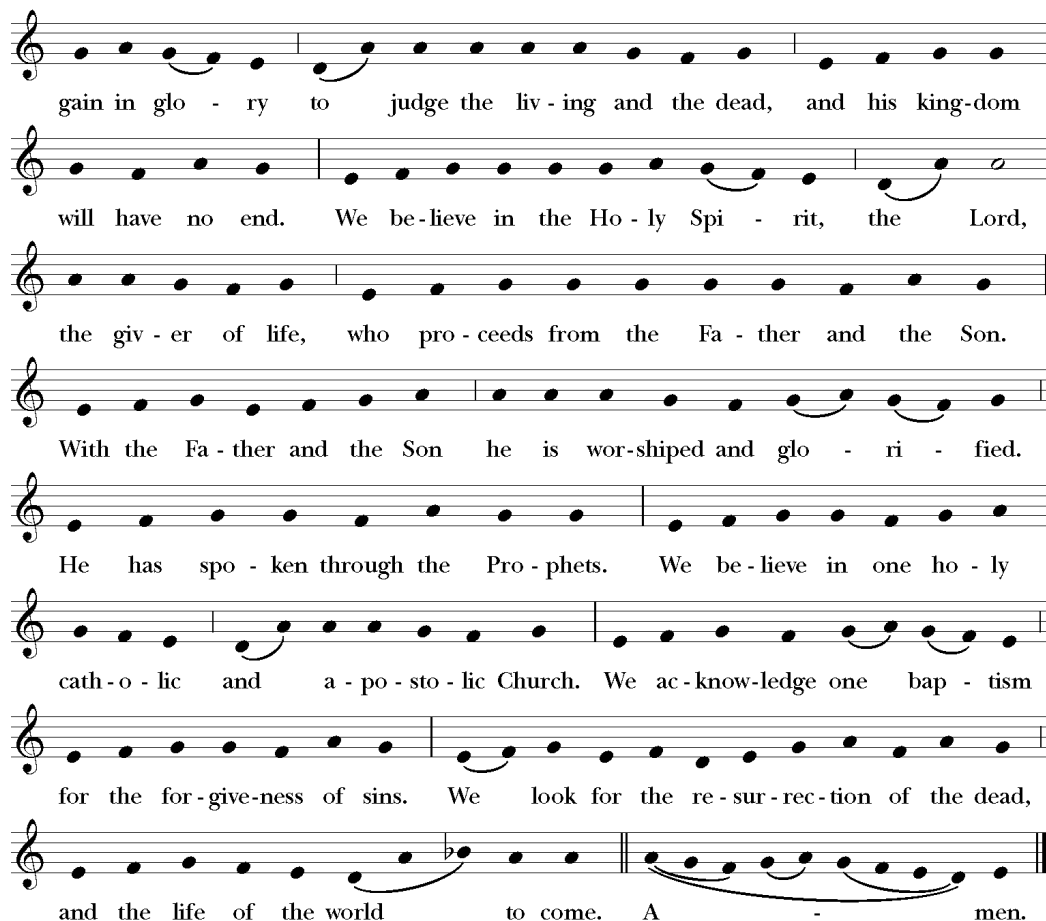
The Rev. Thomas Heard

The People stand as able.

The Nicene Creed (S-104 Contemporary)



We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven and earth, of all that is, seen and un - seen. We be - lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be - got - ten of the Fa - ther, God from God, Light from Light, true God
from true God, be - got - ten, not made, of one Be - ing with the Fa - ther.
Through him all things were made. For us and for our sal - va - tion
he came down from hea - ven: by the pow - er of the Ho - ly Spi - rit
he be - came in - car - nate from the Vir - gin Ma - ry, and was made man.
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
he suf - fered death and was bur - ied. On the third day he rose a - gain
in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven
and is seat - ed at the right hand of the Fa - ther. He will come a -



The Prayers of the People

Deacon With all our heart and with all our mind, let us pray to the Lord, saying,
“Lord, have mercy.”

The Response by the People to each petition is “Lord, have mercy.”

The Celebrant adds a concluding Collect.

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

The Peace

All stand. The Celebrant says to the people

The Peace of the Lord be always with you

People **And also with you.**



Then the Ministers and People greet one another in the name of the Lord.

THE HOLY COMMUNION

Offertory “Meditabor” (Ps. 119) Mode II

Meditabor in mandatis tuis, quae dilexi valde: et levabo manus meas ad mandata tua, quae dilexi.

My delight shall be in thy commandments, which I have loved exceedingly: my hands also will I lift up unto thy commandments, which I have loved.

Offertory Motet

*For God so loved the world that he gave his only begotten son,
that whosoever believeth in him shall not perish but have eternal life.*

Setting: B.E. (Brittney Elizabeth) Boykin, *John 3:16* (2014)

The People Stand as able.

Offertory Hymn 603

ST. BOTOLPH

THE GREAT THANKSGIVING

Eucharistic Prayer A

Orate Fratres

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 your hands, to the praise
and glory of his Name, both to our benefit and that of all his
holy Church.**

Celebrant Amen.

Sursum corda

The musical notation is arranged in four systems, each with a staff for the Celebrant and the People. The key signature has one flat (B-flat). The first system shows the Celebrant singing 'The Lord be with you.' and the People singing 'And al - so with you.' The second system shows the Celebrant singing 'Lift up your hearts.' and the People singing 'We lift them to the Lord.' The third system shows the Celebrant singing 'Let us give thanks to the Lord our God.' The fourth system shows the People singing 'It is right to give him thanks and praise.'

Celebrant
The Lord be with you. *People*
And al - so with you.

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

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

Then facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus and Benedictus

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli 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. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

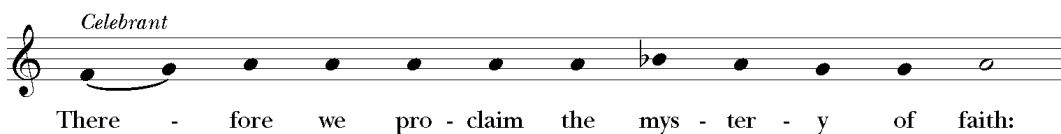
Setting: William Byrd (c. 1540-1623) *Mass for Four Voices*

The People stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."



The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

And now, as our Savior Christ has 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 BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant
 Christ our Pass - o - ver is sac - ri - ficed for us;

People
 There - fore let us keep the feast.

The Invitation to Communion

Celebrant Behold the Lamb of God; behold him that takes away the sins of the world. Happy are they who are called to his supper.

Lord, I am not worthy that you should come under my roof.

People **But speak the word only, and my soul shall be healed.**

Celebrant The Gifts of God for the People of God.

† *All baptized Christians are welcome to receive Communion, and all may come forward.*

Those who are not baptized or who do not wish to receive may indicate a desire for a blessing by crossing arms on the chest upon approaching the priest. If you prefer not to receive the Chalice, please cross your arms on your chest and remain until the minister has said the words of reception, "The Blood of Christ, the cup of salvation." If you require a gluten-free host, put your right hand over your heart.

- *Please alert an usher if you need the Sacrament brought to you in the pew.*

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.

Setting: William Byrd (c. 1540-1623) *Mass for Four Voices*

THE COMMUNION

Communion "Visionem quam vidistis" Mode V

Visionem quam vidistis, nemini dixeritis, donec a mortuis resurgat filius Hominis.

Gloria Patri.

Tell the vision you have seen to no man, till the Son of man be risen from the dead. Glory be to the Father.

Communion Hymn

CHRISTOPHER



1. My faith looks up to thee, thou, Lamb of Cal - va - ry, O Sa - vior di - vine!
 2. May thy rich grace im-part strength to my faint - ing heart, my zeal in - spire;
 3. While life's dark maze I tread, and griefs a-round me spread, be thou my guide;



Now hear me while I pray, take all my guilt a-way, and let me from this day be
 as thou hast died for me, O may my love to thee pure, warm, and change-less be, a
 bid dark-ness turn to day; wipe sor-row's tears a-way, nor let me ev - ver stray from



whol - ly thine.
 liv - ing fire.
 thee a - side.

The People stand or kneel. The Celebrant says Let us pray.

Celebrant and People

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

The Solemn Prayer over the People

Deacon Let us pray for God's blessing.

Celebrant Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord. **Amen.**

The People stand as they are able.

The Dismissal

Celebrant The Lord be with you.

People **And also with you**

Deacon **Go in peace to love and serve the Lord.**

People **Thanks be to God.**

Closing Hymn 473

CRUCIFER

ORGAN *By custom, organ voluntaries are omitted on this day.*

Ascension Prayer List

For our prayers: Chuck Kelley, Jim Drury, Mary W., Ruby Woods, Tyler, David S. Jones, Elsa Pineda, Richard Francis Tracz, Thom Racina, Robert Browning, Natalia & Victor, Dorothy, David Schrader, Victor Fernandez, Claire Green, Beth Hall, Sue Lenz, Brenda Martins, Lee Gould, Gertrude Isaac, Marty Stenson, Steve Dionne

Birthdays:

Benjamin Rivera, 3/5; Dan O'Connell, 3/6; Luis Vargas, 3/9; Mary Jane Kowalski, 3/11

Departed:

David Belding, Jr., Ruth Schram, Biftu Takele

Betty Jane Nordstrom, 3/9/1987; Kevin Perrizo, 3/10/2016; Mary Jane Dyenson, 3/11/2008

Prayer requests

Do you have a need for special prayer in your life? Whether your prayer needs are because you have an upcoming surgery, an ill family member, or you're just feeling particularly lonely lately, Fr. Heard and Mtr. Murphy-Gill would like to know. We've created a way for letting us know about your requests for prayers in a way we hope makes it easy for you to reach out, though you can always call the church or reach out to one of the priests personally. Check out the link in TWAA to share your prayer requests.



Please do remember your financial offerings to the church. At this time, they may be placed in the offering plates as they are passed. You may also write a check and mail it to the church or make a gift by scanning this QR Code.

Music Notes

B.E. (Brittney Elizabeth) Boykin *John 3:16 (2014)*

B. E. Boykin is an accomplished Black composer, pianist, and conductor who earned her PhD in Music Education from Georgia State University and now teaches at the Georgia Institute of Technology in Atlanta.

Many thanks to those who serve: The Rev. Meghan Murphy-Gill, *Celebrant*;

The Rev. Thomas Heard, *Deacon and Preacher*; MB Hwang, Patrick Johnston, Mark Aparece, Victoria Dvonch, Joshua Simpson, Ken Kelling *Acolytes*;

Ian Barillas-McEntee, *Lector*; George Panice, Eric Canales, *Technology*;

Elizabeth Simpson, Marlea Edinger, Roberta Dawson, *Ushers*;

Jay & Cheryl Peterson, Marlea Edinger, *Coffee Hour*

The Choir of the Ascension

Soprano Carolyne DalMonte, Alexandra Olsavsky, Alexia Rivera, Tiana Sorenson

Alto Miya Higashiyama, Amy Johnson, Cassidy Smith

Tenor Enrico Bellomo, Tyler Lee, Aaron Short

Bass Dimitri German, Ian Prichard

Music Acknowledgements

CHRISTOPHER Words: The Rev. Ray Palmer (1808-1887), alt. Music: David R. White (b. 1959)

The Nicene Creed (S-104) Plainsong Mode 4; Credo I; adapt. Mason Martens © 1984;

The Lord's Prayer (S119); Plainsong; adapt. C. Winfred Douglas (1867-1944) © 1985, Church Publishing, Inc.; **Sursum Corda** (S120); **Memorial Acclamation A** (S 133); **Christ our Passover** (S153); **Dismissal** (S174) © 1985 Church Publishing Inc.

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Offerings for Prayer and Spiritual Growth for the Season of Lent

Book Study Sundays, beginning March 5: Entering the Passion of Jesus

Beginning the second Sunday of Lent, March 5, following the Solemn High Mass, we will begin our preparation for Holy Week by prayerfully studying the Passion of Jesus. New Testament scholar Amy-Jill Levine will be our guide for this journey, as we'll be using her book, *Entering the Passion of Jesus: A Beginner's Guide to Holy Week* for our study. Copies are available at the church. Suggested donation is \$5. You can also purchase a copy on your own from an independent bookseller through Bookshop or find a copy on Amazon.

Personal Reading and Devotion on Beauty

This Sunday, you will find selections of John O'Donohue's book *Beauty* available for devotional reading along with reflection questions and prayer prompts prepared by Mtr. Murphy-Gill. You can sign up to receive one of these packets as a downloadable PDF by emailing her. (If you've already reached out, you can expect your copy on Friday). Please note that this packet is for personal devotion and prayer and will not serve as our Lenten formation program this year. Mtr. Murphy-Gill is available for one-on-one conversation about it.

Lenten Quiet Morning, March 18, 8 a.m. - Noon

"Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." 1 Cor., 6:19

Join Ascension parishioner Gary Alexander in this mini-retreat which will explore ways that meditation and increased physical awareness can deepen our Lenten journey and open ourselves spiritually and bodily to the Resurrection.

Please (use the newsletter link or) fill out the sign-up sheet in the Narthex. A light breakfast will be offered and in order to know how much to prepare, we'd like to have an idea of how many are planning to attend this retreat. Thank you!



Welcome to worship at the
Church of the Ascension
An Anglican-Episcopal parish in the
city and Diocese of Chicago

SOME WHO HAVE GATHERED HERE TODAY may have traveled from afar and visited before. Church of the Ascension has long been a destination for those who feel blessed by the Anglo-Catholic worship here. Others may have made a shorter trip, and those here for the first time may ask, “What’s *Anglo-Catholic*?” The term refers to two aspects of our history and ongoing faith and worship.

Anglican churches are those in the tradition of, and with ongoing ties to, the Church of England. (In the United States we are mainly called Episcopalians.)

The ‘*Catholic*’ part of our identity is evident all around us here, in the church interior and in our worship.

- + We value and relish liturgy and music that engage and nourish the heart the mind and all the senses.
- + Our reverence for the sacrament of the Eucharist, the Mass, Christ’s Body and Blood, is emphasized by the architecture of the space and many elements of our worship.
- + We have a strong sense of taking part, as Christ’s people, in the Communion of Saints, including Blessed Mary and our patron saint, Michael the Archangel. Our faith is inspired and sustained by remembering the lives and witness of those who are now eternally with God.

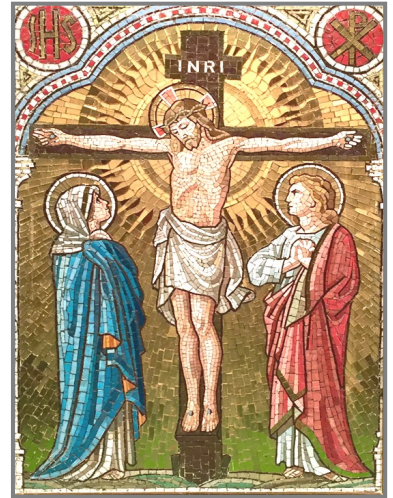
We hope and pray that our sense of grateful, divine fellowship translates to our welcome of all and to faithfulness in the ministries that we share beyond our life of worship.

Your questions about our parish community, our worship and other ministries may be found by inquiring with our clergy or parishioners, or on our website – www.ascensionchicago.org.

Thank you and bless you for joining us.

Church of the Ascension

1133 North LaSalle Drive - Chicago, IL 60610
(312) 664-1271 - www.ascensionchicago.org



The mosaic on the door of the altar tabernacle, Church of the Ascension

- **All baptized Christians are welcomed to receive Communion.** Others are welcomed to come forward at the time of Communion to receive a blessing.
- **Please join us for Coffee Hour in Wheeler Hall** after the Mass.
- **If you are a visitor**, please consider completing one of the blue visitor cards found in the pews.
- **Live-Streaming** of select liturgies is available on Facebook and YouTube. Links for these can be found on our website Home page.
- **Please ask an usher about a parking permit** if your car will be in our parking lot after 1:30 pm today.



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