



Saint John the Baptist, Jacopo del Casentino and assistant, c. 1330,
El Paso Museum of Art

Organ Recital, Evensong &
Benediction of the Blessed Sacrament

The Second Sunday of Advent
December 4, 2022 + 3:30 p.m.
Church of the Ascension, Chicago

Evening Prayer has been a unique feature of Anglican worship since the first English *Book of Common Prayer*, 1549. But parts of the Evening Prayer service as we will share it here have been prayed in Christian monasteries since the sixth century. The *Phos Hilaron* ('O Gracious Light'), chanted as we begin, is the earliest known Christian hymn, other than those in Scripture, still widely used in worship today. Some Psalms predate Christianity by as many as 1500 years. The service is called *Evensong* when, as here, parts of it are sung and when joined by a choir, as is the case this evening, *Choral Evensong*. The term Daily Office refers to daily Morning Prayer and Evening Prayer, together, and connotes a spiritual discipline of prayer, whether practiced with others or alone. The basic form of Evening Prayer is simple: we recite Psalms, hear two Bible readings, recite the Apostles Creed, and pray. The first and second readings are followed, respectively, by the *Magnificat* and *Nunc Dimittis*, songs of praise from the opening chapters of Luke's Gospel. A sermon may be included but is not assumed. The worship is considered complete without it.

Benediction of the Blessed Sacrament, is a devotional rite, mainly celebrated in Roman Catholic tradition but also in some Anglican and Lutheran churches. Benediction was introduced in the Episcopal Diocese of Chicago in 1884, here at Church of the Ascension, and it has been customary to offer it here in conjunction with *Evensong*. All parts of the rite direct attention to worship of Christ in the Eucharist. At the start of the rite, the consecrated host is 'exposed' – removed from the Tabernacle and placed in a monstrance for viewing and adoration prior to the Benediction proper. Some have suggested this rite should properly be called Benediction *with* the Blessed Sacrament because the priest stands at the altar and blesses the congregation by making the sign of the cross not with the hand but with the Eucharistic Host itself. The reverence for the Sacrament is heightened by the priest's use of a humeral veil. It prevents the priest from bodily touching the monstrance during the Benediction. Benediction has included diverse elements in differing times and places, but the elements of the rite here at Church of the Ascension are widely used. The *Laudes Divinae*, or Divine Praises, is an expiatory prayer put in the present form by Pope Pius VII in 1801 and offered before the Benediction. Here at Church of the Ascension and in other Anglo-Catholic congregations, the services of *Evensong* and Benediction of the Blessed Sacrament are commonly paired.

ORGAN RECITAL
David R. White, Organist
Sunday, December 4, 2022, 3:30 pm.

Praeludium BWV 531

Johann Sebastian Bach (1685-1750)

Nun komm der Heiden Heiland, three settings:

Jan Pieterszoon Sweelinck (1562-1621)

Friedrich Wilhelm Zachow (1663-1712)

Johann Pachelbel (1653-1706)

Villancico a Julio Perceval [1947]

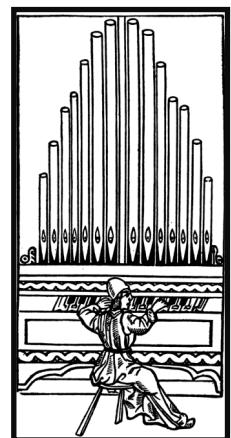
Alberto Ginastera (1916-1983)

Te Deum Laudamus

III. *The Humbling*

David Hurd (b. 1950)

*"When thou tookest upon thee to deliver mankind,
thou didst humble thyself to be born of a Virgin"*



Evensong

The Opening Sentence *Please stand as able.*

The Officiant begins with the following sentence of Scripture

Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Isaiah 40:3*

Preces

Officiant

O God, make speed to save us.

People

O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

O Gracious Light *Phos hilaron*

1. O gracious Light, pure brightness of the everliving Father in heaven, O Jesus Christ, holy and blessed!

2. Now as we come to the setting of the sun, and our eyes behold the vesper light, we sing thy praises, O God: Father, Son, and Holy Spirit.

3. Thou art worthy at all times to be praised by happy voices, O Son of God, O Giver of life, and to be glorified through all the worlds.

All sit for the singing of the Psalms and the Lessons.

Psalm 114 *In exitu Israel*



1. Hallelujah!

When Israel / came out of Égypt *
the house of Jacob from a people / of strángé spëech,

2. Judah became / God's sanctuáry *

And Israel his / domíniön.

3. The sea / beheld it ánd fled: *

Jordan turned / and wént bæk.

4. The / mountains skipped like rams, *

and the little hills / liké yóung shëep.

5. What ailed you, / O sea, that yóu fled? *

O Jordan, that / you túrned bæk?

6. You moun/tains, that you skípped like rams? *

you little hills / like yóung shëep?

7. Tremble, O earth, at / the presence óf the Lord, *

at the presence of the God / of Jácöb,

8. Who turned the hard rock into / a pool of wáter *

and flint-stone into / a flówing spríng.

Glory to the / Father, and tó the Son *

and to the Ho / ly Spírit;

As it was in the / beginning, is now, *

and will be for ev / er. Á-mén.

Psalm 115 *Non nobis, Domine*



- 1 Nöt to us, O LORD, not to us,
but to / your Name give glóry; *
because of your love and because of / your fáithfulnëss.
- 2 —/ Why should the héathen say, *
"Where then ís their Göd?"
- 3 Our / God is in héaven; *
whatever he wills / to dó he döes.
- 4 Their idols / are silver ánd gold, *
the work / of húman händs.
- 5 They have / mouths, but they cáannot speak; *
eyes have they, but / they cáannot sëe;
- 6 They have / ears but they cáannot hear; *
noses, but / they cáannot smëll;
- 7 They have hands, but they cannot feel;
/ feet, but they cáannot walk; *
they make no sound / with thëir thröat.
- 8 Those who / make them are líke them, *
and so are all who put / their trúst in thëm.
- 9 O Isra / el, trust in thé LORD; *
he is their help / and thëir shiëld.

10 O house of Aar / on, trust in thé LORD; *
he is their help / and théir shiëld.

11 You who fear the / LORD, trust in thé LORD; *
he is their help / and théir shiëld.

12 The LORD has been mindful of us, / and he will bléss us; *
he will bless the house of Israel;
he will bless the house / of Aárön;

13 He will / bless those who féar the LORD, *
both small and / great tógethër.

14 May the LORD / increase you móre and more, *
you and your chil / dren áfter yöu.

15 May you / be blessed by thé LORD, *
the maker of hea / ven ánd éarth.

16 The heaven of / heavens is the LORD'S, *
but he entrusted the earth to / its péoplës.

17 The / dead do not práise the LORD, *
nor all those who go down / intó silënce;

18 But / we will bless thé LORD, *
from this time forth for evermore.
Hal / lelújäh!

Glory to the / Father, and tó the Son *
and to the Ho / ly Spírit;
As it was in the / beginning, is now, *
and will be for ev / er. Á-mën.

The Lessons

The First Lesson

2 Peter 3:11-18

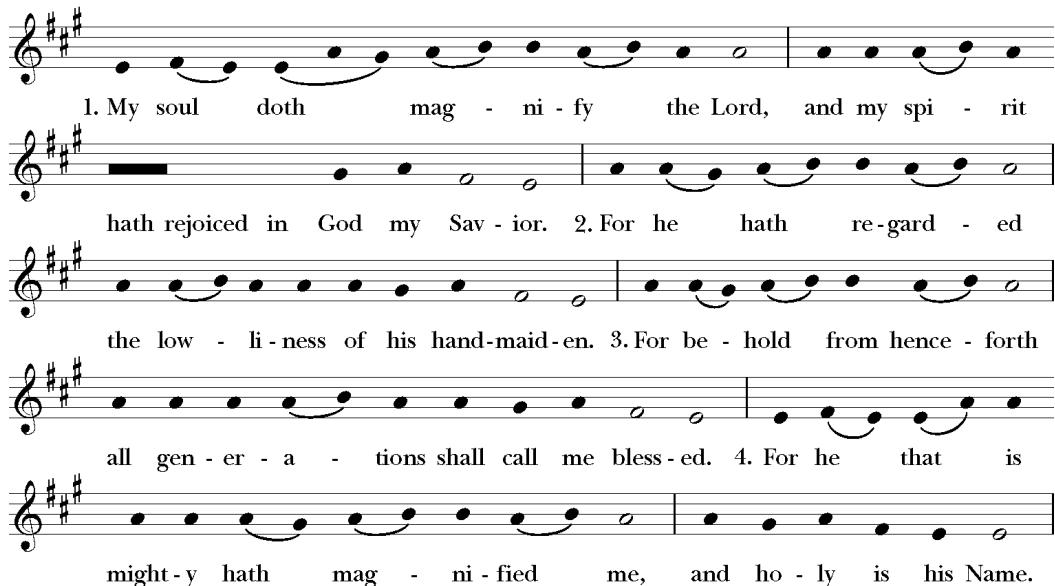
Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire? But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home. Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; and regard the patience of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures. You therefore, beloved, since you are forewarned, beware that you are not carried away with the error of the lawless and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity.

Amen.

The Lector concludes

Here ends the Reading.

Magnificat Please stand as able.



1. My soul doth mag - ni - fy the Lord, and my spi - rit
hath rejoiced in God my Sav - ior. 2. For he hath re-gard - ed
the low - li - ness of his hand-maid-en. 3. For be - hold from hence - forth
all gen - er - a - tions shall call me bless - ed. 4. For he that is
mighty hath mag - ni - fied me, and ho - ly is his Name.

5. And his mer - cy is on them that fear him through-out all gen-er-a-tions.

6. He hath showed strength with his arm; he hath scat - tered the

proud in the imagi - na - tion of their hearts. 7. He hath put

down the might - y from their seat, and hath ex - alt - ed the

hum - ble and meek. 8. He hath filled the hun - gry with good things,

and the rich he hath sent emp - ty a - way. 9. He re -

mem - ber-ing his mer-cy hath hol-pen his ser - vant Is - ra-el,

as he prom - ised to our forefathers, Abraham and his seed for ev - er. [Ant.]

(Gloria Patri may be omitted)

10. Glo-ry to the Fa - ther, and to the Son, and to the Ho-ly Spi-rit:

11. As it was in the be - gin - ning, is now, and will be for ev-er. A-men.

[Ant.]

The Second Lesson

Luke 7:28-35

Jesus spoke to the crowds concerning John: “I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he.” (And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John’s baptism. But by refusing to be baptized by him, the Pharisees and the lawyers rejected God’s purpose for themselves.) “To what then will I compare the people of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, ‘We played the flute for you, and you did not dance; we wailed, and you did not weep.’ For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon’; the Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Nevertheless, wisdom is vindicated by all her children.”

The Lector concludes

Here ends the Reading.

Nunc dimittis *Please stand as able.*

1. Lord, now lettest thou thy ser - vant de - part in peace, ac - cord - ing
 to thy word; 2. For mine eyes have seen thy sal - va - tion,
 which thou hast prepared before the face of all peo - ple,
 3. To be a light to light - en the Gen - tiles,
 and to be the glory of thy peo - ple Is - ra - el. [Ant.]
 (Gloria Patri may be omitted)
 4. Glo - ry to the Fa-ther, and to the Son, and to the Ho-ly Spi-rit:
 5. As it was in the be-gin-ning, is now, and will be for ev - er. A-men. [Ant.]

Remain Standing for the Apostles' Creed and the Prayers

The Apostles' Creed (Monotone)

Officiant and People together

I believe in God, the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
 who was conceived by the Holy Ghost,
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, dead, and buried.
 He descended into hell.
 The third day he rose again from the dead.
 He ascended into heaven,
 and sitteth on the right hand of God the Father.
 From thence he shall come to judge the world.
I believe in the Holy Ghost,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life everlasting. o o

The Prayers

A - men.

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

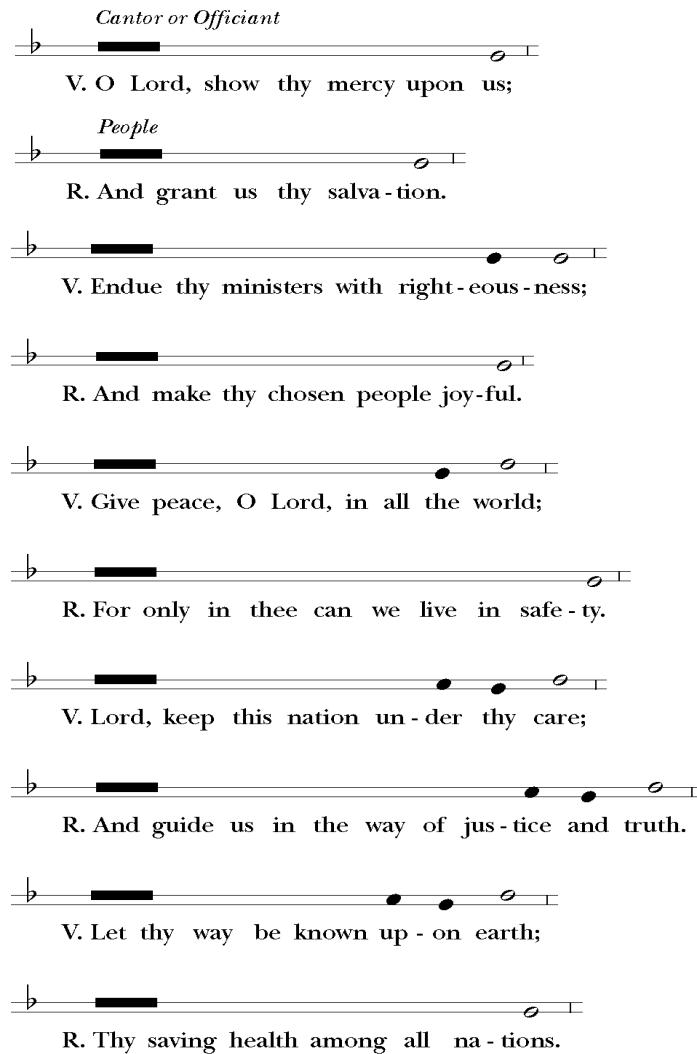
Officiant and People
—
Our Father,

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. 
A - men.

The Suffrages

Cantor or Officiant



V. O Lord, show thy mercy upon us;

People

R. And grant us thy salva - tion.

V. Endue thy ministers with right - eous - ness;

R. And make thy chosen people joy - ful.

V. Give peace, O Lord, in all the world;

R. For only in thee can we live in safe - ty.

V. Lord, keep this nation un - der thy care;

R. And guide us in the way of jus - tice and truth.

V. Let thy way be known up - on earth;

R. Thy saving health among all na - tions.

V. Let not the needy, O Lord, be forgot-ten;

R. Nor the hope of the poor be ta - ken a - way.

V. Create in us clean hearts, O God;

R. And sustain us with thy Holy Spi - rit.

Collect of the Day

Merciful God, who didst send thy messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

Collect for Sunday

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise thee in that City of which he is the light; and where he liveth and reigneth for ever and ever. **Amen.**

A Prayer for Mission

O God, who dost manifest in thy servants the signs of thy presence: Send forth upon us the Spirit of love, that in companionship with one another thine abounding grace may increase among us; through Jesus Christ our Lord. **Amen.**

A period of silence follows in which individual prayers may be added, silently or aloud.

The People are seated.

Solo

Every valley shall be exalted, and every mountain and hill made low, the crooked straight, and the rough places plain. (Isaiah 40:4)

Setting: Georg Friedrich Händel, Messiah, Part 1, No. 3 Air: *Every valley shall be exalted*

The General Thanksgiving *Please stand as able.*

Officiant and People

Almighty God, Father of all mercies,
we thine unworthy servants
do give thee most humble and hearty thanks
for all thy goodness and loving-kindness
to us and to all men.

We bless thee for our creation, preservation,
and all the blessings of this life;
but above all for thine inestimable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.

And, we beseech thee,
give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful;
and that we show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with thee and the Holy Spirit,
be all honor and glory, world without end. Amen.

Concluding Versicle and Response

Cantor or Officiant

People

Let us bless the Lord.

Thanks be to God.

The Grace

The Officiant concludes with the following

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the
Holy Ghost, be with us all evermore. **Amen.**

2 Corinthians 13:14

BENEDICTION OF THE BLESSED SACRAMENT

At the Adoration

As the bells are rung, the Blessed Sacrament is exposed;
the people kneel in adoration.

O salutaris Hostia

HERR JESU CHRIST

The musical score consists of three systems of music. The first system, 'O salutaris Hostia', has a treble clef and a bass clef, with a key signature of one sharp. The lyrics are: '1 O saving Victim, opening wide the gate of heaven to us below, our foes press on from ever more, blest One in Three; O grant us life that every side, thine aid supply, thy strength bestow. shall not end in our true native land with thee.' The second system, 'Herr Jesu Christ', has a treble clef and a bass clef, with a key signature of one sharp. The lyrics are: '2 All praise and thanks to thee ascending for us below, our foes press on from ever more, blest One in Three; O grant us life that every side, thine aid supply, thy strength bestow. shall not end in our true native land with thee.' The third system continues the 'Herr Jesu Christ' lyrics: 'gate of heaven to us below, our foes press on from ever more, blest One in Three; O grant us life that every side, thine aid supply, thy strength bestow. shall not end in our true native land with thee.'

A period of silent adoration will be observed.

Tantum ergo

TANTUM ERGO SACRAMENTUM

5 There-fore we, be - fore him bend - ing,
 6 Glo - ry let us give and bless - ing,

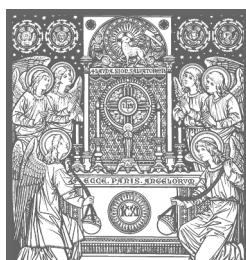
this to great the Sac - ra - ment re - vere;
 to the Fa - ther and the Son,

types hon - and sha - dows have their end - ing,
 or, thanks, and praise ad - dress - ing,

for while the new - er rite is here;
 while e - ter - nal a - ges run;

faith, ev - er out - ward sense be - friend - ing,
 our too his love con - fess - ing,

makes who our in both - ward vi both - sion is clear.
 from both with both - is One.



The Divine Praises

The People repeat each phrase after the Celebrant.

Blessed be God.

Blessed be his holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be his most sacred heart.

Blessed be Jesus in the most holy Sacrament of the Altar.

Blessed be the Holy Spirit, the comforter.

Blessed be the great Mother of God, Mary most holy.

Blessed be the name of Mary, Virgin and Mother.

Blessed be her glorious Assumption.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in his angels and in his saints.

Blessed be God in the hearts of his faithful people.

Celebrant Thou gavest them Bread from Heav-en.

People Containing within itself all sweet-ness.

Celebrant Let us pray.

Grant, O Lord God, to all who have been baptized into the death and resurrection of thy Son Jesus Christ, that, as we have put away the old life of sin, so we may be renewed in the spirit of our minds, and live in righteousness and true holiness; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The Benediction of The Blessed Sacrament

As the Celebrant makes the sign of the Cross over the people, all pray silently.

The Celebrant reposes the Blessed Sacrament.

As the Tabernacle door is closed; the bell rings, and all stand as able to sing the following antiphon and psalm →

Psalm 117 *Laudate Dominum*

Cantor

All

Let us for ev - er a - dore the Most Ho - ly Sac - ra - ment.

O praise the Lord, all ye na - tions; praise him, all ye peo - ples.

2. For his merciful kindness is ever more and more toward us;

and the truth of the Lord endureth for ev - ver. Praise the Lord.

V. Glory be to the Father and to the Son, and to the Ho - ly Ghost.

As it was in the begin - ning is now and ever shall be: world with - out end. A - men.

Let us...

The People remain standing as the Ministers depart.

ORGAN

Contrapunctus I (*Kunst der Fuge*) BWV 1080

Johann Sebastian Bach



Please do remember your financial offerings to the church. You may write a check and mail it to the church or make a gift by scanning this QR Code.

Thank you to those who serve: Christopher Raymond, *Lector*;
Enrico Bellomo, Cassidy Smith, *Cantors*; Gary Alexander, *Technology*

MUSIC ACKNOWLEDGEMENTS

Preces (S26); Salutation and The Lord's Prayer (S28); Suffrages A (S22); Concluding Versicle and Response (S31) © 1985 Church Publishing Inc. **Phos hilaron** (S27); Melody © the Estate of

Victor Judson Schramm; **Magnificat** (S185); Canticle © 1982 Church Publishing Inc.;

Nunc dimittis (S196); Bruce E. Ford © 1985 Church Publish Inc.

Laudate Dominum with antiphon (Ps. 117) Traditional plainsong melody, Mode V.

HERR JESU CHRIST Words: St. Thomas Aquinas (1225?-1274); tr. Edward Caswall (1814-1878). Music: melody from *Cantionale Germanicum*, 1628;
adapt. and harm. Johann Sebastian Bach (1685-1750)

TANTUM ERGO SACRAMENTUM Words: Att. St. Thomas Aquinas (1225?-1274); ver. Hymnal 1940, rev.. Music: plainsong, Mode 5, *Zisterzienser Hymnar*, 14th cent.; acc. Hymnal 1940
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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.



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.
- 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.