



*Ill Matched Lovers*, Quentin Masseys (1466-1530), circa 1520, Oil on panel,  
The National Gallery of Art, Washington, DC

## The Twentieth Sunday after Pentecost

11 a.m. Solemn High Mass + October 6, 2024

Church of the Ascension, Chicago



*Listening assistive devices which can be used in conjunction with a hearing aid or on their own are available for use during any live-stream. If you would like to use one, please speak to an Usher. 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.*



**Sun Oct 6 The Twentieth Sunday after Pentecost**

9 a.m. Sung Mass

10 a.m. Confession available

11 a.m. Solemn Mass

*Outreach conversations following both Masses*

3:30 p.m. Organ Recital

4 p.m. Evensong and Benediction

*Followed by a Dessert Reception in the Narthex*

**Sun Oct 13 The Twenty-first Sunday after Pentecost  
and Bank of America Chicago Marathon**

9 a.m. Sung Mass

10 a.m. Confession available

11 a.m. Solemn Mass

**Schedule of Weekday Masses**

Monday and Friday: 12 p.m.

Tuesday and Thursday: 8 a.m.

Wednesday: 6:30 p.m.

**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.

Psalm-Prelude, Set I, no. 3 [1915/16]

Herbert Howells (1892-1983)

## ENTRANCE RITE

*Please stand as you are able as the Ministers enter. The Altar, Ministers and People are aspersed, sprinkled with holy water. During the Introit, the Altar is censed.*

## Opening Hymn 416

LUCERNA LAUDONIÆ

### Introit “In voluntate tua” (Estr. 12) Mode IV

In voluntate tua, Domine, universa sunt posita, et non est qui possit resistere voluntati tuae: tu enim fecisti omnia, caelum et terram, et universa quae caeli ambitu continentur: Dominus universorum tu es. Ps. 119. Beati immaculati in via: qui ambulant in lege Domini. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. In voluntate...

O Lord, the whole world is in thy power, and there is no man that can gainsay thee: for thou hast made heaven and earth, and all the wondrous things under the heaven: thou art Lord of all things. Ps. 119. Blessed are those that are undefiled in the way: and walk in the law of the Lord. 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. O Lord...

## The Opening Acclamation

*Celebrant*

Bless - ed be God: Fa - ther, Son, and Ho - ly Spi - rit.

*People*

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

## The Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

## Kyrie eleison

Kyrie eleison. Christe eleison. Kyrie eleison.

*Lord, have mercy. Christ, have mercy. Lord, have mercy.*

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

## Gloria in excelsis

1. Glo - ry be to God on high, and on earth peace,  
good will towards men. 2. We praise thee, we bless thee,  
we wor - ship thee, we glo - ri - fy thee, we give  
thanks to thee for thy great glo - ry, 3. O Lord God, heaven - ly  
King, God the Fa - ther Al - might - y.  
4. O Lord, the on - ly be - got - ten Son, Je - sus Christ;  
5. O Lord God, Lamb of God, Son of the Fa - ther, that  
ta - kest a - way the sins of the world, have mer - cy up -  
on us. 6. Thou that ta - kest a - way the sins of the

world, re - ceive our prayer. 7. Thou that sit - test at the  
right hand of God the Fa - ther, have mer - cy up - on us.  
8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. thou  
on - ly, O Christ, with the Ho - ly Ghost, art most  
high in the glo - ry of God the Fa - ther. —  
A - - - - - men.

## The Salutation and The Collect of the Day

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The People are seated.*

## THE LITURGY OF THE WORD

### The First Reading

Genesis 2:18-24

The LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken." Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

*Lector* The Word of the Lord.

*People* **Thanks be to God.**

**Gradual** "Domine refugium" (Ps. 90) Mode II

Domine, refugium factus es nobis, a generatione et progenie.

*Lord, thou hast been our refuge, from one generation to another.*

### The Epistle

Hebrews 2:1-18

We must pay greater attention to what we have heard, so that we do not drift away from it. For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him, while God added his testimony by signs and wonders and various miracles, and by gifts of the Holy Spirit, distributed according to his will. Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, "What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet." Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see

everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, “I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.” And again, “I will put my trust in him.” And again, “Here am I and the children whom God has given me.” Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

*Lector* The Word of the Lord.

*People* **Thanks be to God.**

*As the Gospel procession moves towards the pews, the People stand.*

**Alleluia** “In exitu Israel” (Ps. 114) Mode II

Alleluia, alleluia. V. In exitu Israel ex Aegypto, domus Iacob de populo barbaro. Alleluia.

*Alleluia, alleluia. V. When Israel came out of Egypt, and the house of Jacob from among the strange people. Alleluia.*

## The Holy Gospel

Mark 10:2-9

*Deacon* The Lord be with you.

*People* **And also with you.**

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

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

Some Pharisees came, and to test Jesus they asked, “Is it lawful for a man to divorce his wife?” He answered them, “What did Moses command you?” They said, “Moses allowed a man to write a certificate of dismissal and to divorce her.” But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, ‘God made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

*Deacon* The Gospel of the Lord.      *People* **Praise to you, Lord Christ.**

*The People are seated.*

**The Sermon**

The Rev. Carlos de la Torre

*The People stand as able.*

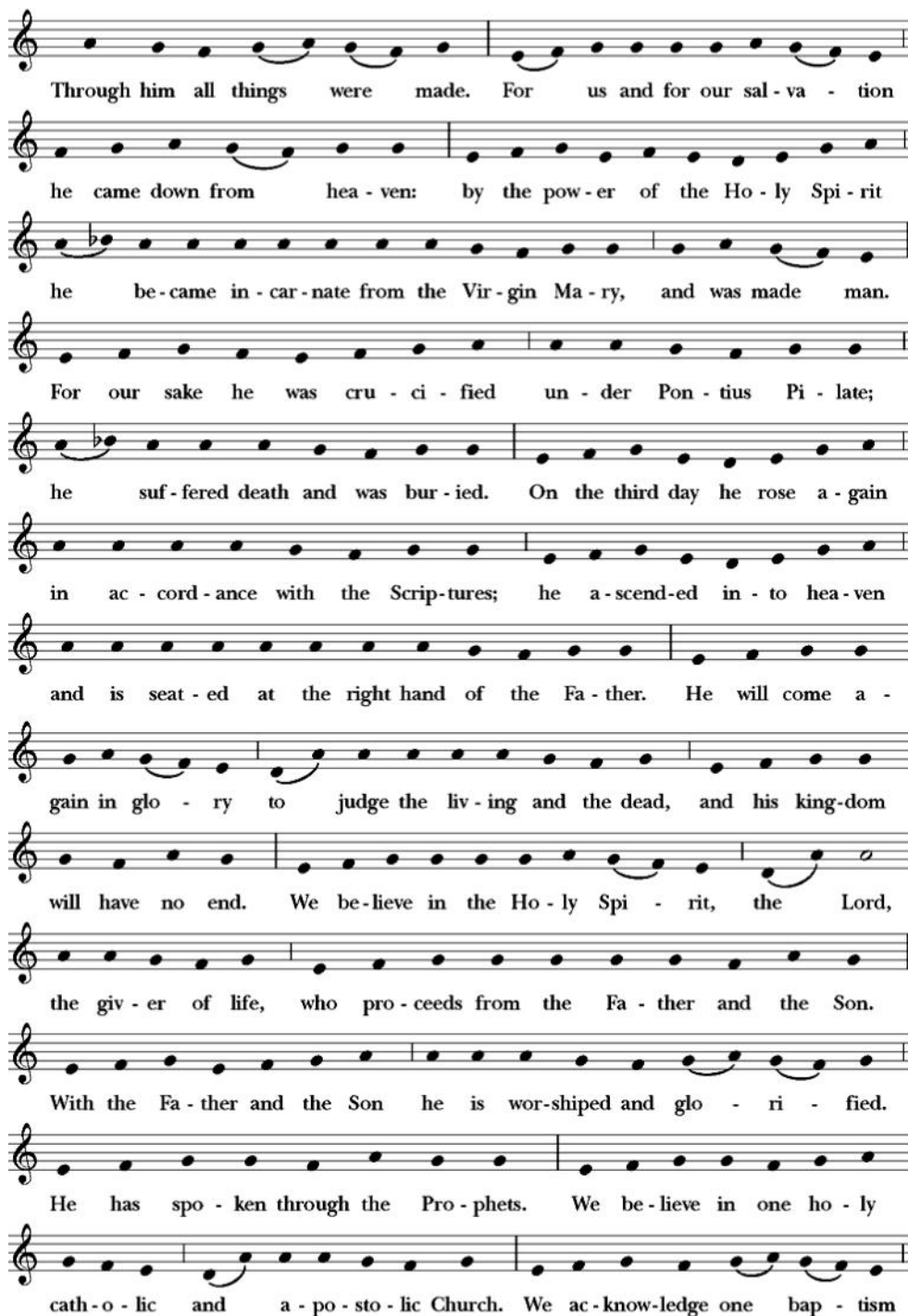
**The Nicene Creed (Contemporary)**



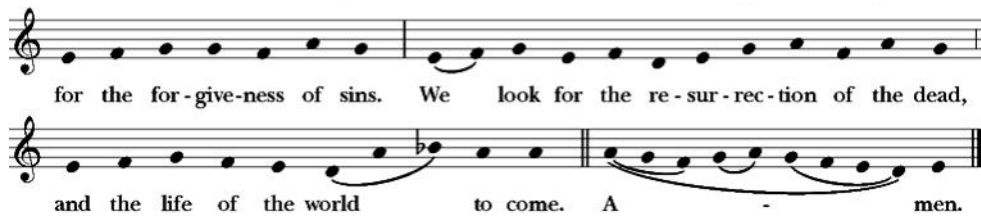
The musical notation consists of five staves of music, each with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style. The lyrics are written below the staves, aligned with the notes. The text is: We be-lieve in one God, the Fa-ther, the Al-might-y, 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.

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 -  
gain in glo - ry to judge the liv - ing and the dead, and his king - dom  
will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,  
the giv - er of life, who pro - ceeds from the Fa - ther and the Son.  
With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.  
He has spo - ken through the Pro - phets. We be - lieve in one ho - ly  
cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism



## The Prayers of the People

Form IV

*Deacon:* Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

*Silence*

Lord, in your mercy

**Hear our prayer.**

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

*Silence*

Lord, in your mercy

**Hear our prayer.**

*The Celebrant adds a concluding Collect.*

### **Confession of Sin**

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

*The People kneel as able.*

**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.**

*The People stand as able.*

## **The Peace**

*Celebrant*      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**

*The People remain standing as the oblations are brought forward.*

### **Offertory “Vir erat” (Job 1) Mode II**

Vir erat in terra nomine Iob, simplex et rectus, ac timens Deum: quem Satan petiit, ut tentaret: et data est ei potestas a Domino in facultate et in carne eius: perdiditque omnem substantiam ipsius, et filios: carnem quoque eius gravi ulcere vulneravit.

There was a man in the land of Uz whose name was Job: and that man was perfect and upright, and one that feared God: and Satan sought to tempt him: and power was given him by the Lord over his possessions, and over his flesh: and he destroyed all his substance, and his sons: and he smote his flesh with sore boils.

*The People are seated.*

### **Offertory Motet**

O Lord our Governor, how exalted is your Name in all the world! Out of the mouths of infants and children your majesty is praised above the heavens. You have set up a stronghold against your adversaries, to quell the enemy and the avenger. When I consider your heavens, the work of your fingers, the moon and the stars you have set in their courses, What is man that you should be mindful of him? the son of man that you should seek him out? You have made him but little lower than the angels; you adorn him with glory and honor; You give him mastery over the works of your hands; you put all things under his feet: All sheep and oxen, even the wild beasts of the field, The birds of the air, the fish of the sea, and whatsoever walks in the paths of the sea. O Lord our Governor, how exalted is your Name in all the world!

Setting: Thomas Hoekstra (1941-2018) *Psalm 8* (1996)

Translation: BCP

*The People stand as able.*

Offertory Hymn 404

OLD 124th

## THE GREAT THANKSGIVING

*Eucharistic Prayer A (BCP p. 361)*

### 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 consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant and the second for the People. The third staff is for the Celebrant and the fourth for the People. The lyrics are as follows:

*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; For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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 Five 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."



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.

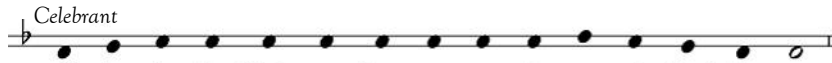
And now, as our Savior Christ has taught us, we are bold to say:

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

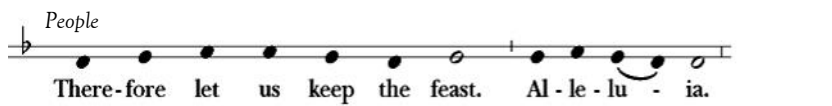
*The Celebrant breaks the consecrated Bread. A period of silence is kept.*

*Celebrant*



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

*People*



There-fore let us keep the feast. Al - le - lu - ia.

## 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.**

† 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 sin of the world: have mercy upon us.

O Lamb of God, that takest away the sin of the world: have mercy upon us.

O Lamb of God, that takest away the sin of the world: grant us thy peace.

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



## THE COMMUNION

### Communion “In salutari tuo” (Ps. 119) Mode I

In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persequentibus me iudicium? Iniqui persecuti sunt me, adiuva me, Domine Deus meus. Ps. Beati immaculati in via, qui ambulant in lege Domini. V. Et veniat super me misericordia tua, Domine salutare tuum secundum eloquium tuum. V. Narraverunt mihi, iniqui fabulationes sed non ut lex tua. V. Paulominus consummaverunt me, in terra ego autem non dereliqui mandata tua. V. Gloria Patri.

*My soul hath longed for thy salvation, and I have a good hope because of thy word: when wilt thou be avenged of them that persecute me? They persecute me falsely: O be thou my help, O Lord, my God. Ps. Blessed are those that are undefiled in the way: and walk in the law of the Lord. V. Let thy loving mercy come also unto me, O Lord, even thy salvation, according unto thy word. V. The proud have digged pits for me, which are not after thy law. V. They had almost made an end of me upon earth, but I forsook not thy commandments. V. Glory be.*

### Communion Motet

Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine, cuius latus perforatum fluxit sanguine: esto nobis praegustatum in mortis examine. O Iesu dulcis, O Iesu pie, O Iesu, fili Mariae. Miserere mei. Amen.

*Hail, true Body, born of the Virgin Mary, who has truly suffered, was sacrificed on the cross for mortals, whose pierced side flowed with blood: Be for us a foretaste [of Heaven] in the final judgement. Oh sweet, oh pious, oh Jesus, son of Mary, Have mercy on me. Amen.*

Setting: William Byrd (c. 1540-1623) *Ave verum corpus* à5

### Communion Hymn 698

FLENTGE

## Charles-Camille Saint-Saëns (1856-1921)



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.

### Ascension Prayer List

**For our prayers:** Anthony, Bonnie, Richard Gallas, The Rev. D. Maria Neighbors, Grace Ellen Rivera, Robert Pischke, Meg Brennand, Steve Legaut, Malcolm Wood, Randy Thomas, Carolyn Wiggins, Marlea Edinger, Elizabeth McLaughlin, Lee Gould, Florence Jones Clanton, MB Hwang, Juanita Malone, Richard Francis Tracz, Victor Fernandez, Claire Green, Beth Hall, Brenda Martins

**Birthdays:** Deacon Charles Farrell, 10/7; Nicolas Cast, 10/9; David Alan Robertson, 10/10

**Anniversaries:** Jim & DiAnne Walsh, *marriage*, 10/9/1976

**Requiescat in pace:** Dean Hokel, Jack Egan, Nancy Andrews, Adelle M. Norén, 10/7/2003; Gladys Schlough, 10/8/2009; Thomas Wikman, 10/10/2023; Kurt Allan Olson, *Priest*, 10/12/2013

**Thanks to those who serve:** The Rev. Dr. Robert Petite, *Celebrant*; The Rev. Charles Farrell, *Deacon*; The Rev. Carlos de la Torre, *Preacher*; MB Hwang, Enrique Vilaseco, Dan Stell, Andrew Smith, Patrick Johnston, David A. Robertson, *Acolytes*; Nancy Pardee, *Lector*; Gary Alexander, George Panice, *Technology*; Cheryl Peterson, Nancy Pardee, Roberta Dawson, *Ushers*; Cheryl Peterson, Jay Peterson, *Flowers*; Vicki Dvonch, *Coffee Hour*

### The Choir of the Ascension

*Soprano* Carolyne DalMonte, Alexandra Olsavsky, Alexia Rivera  
*Alto* Amy Johnson, Stephanie Schoenhofer, Cassidy Smith  
*Tenor* Damon Cole, James Judd, Aaron Short, Steven Wilson  
*Bass* John Orduña, Ian Prichard, Peter Wesoloski

### Music Acknowledgements

**Gloria in excelsis** S-202 from *Missa de Sancta Maria Magdalena*, Healey Willan (1881-1968);  
**Nicene Creed** S-104 Plainsong, adapt. Mason Martens; **The Lord's Prayer** (S 119) Plainsong; adapt. C. Winfred Douglas (1867-1944) © 1985, Church Publishing, Inc. **Acclamation** (S 78); **Sursum Corda** (S 120); **Memorial Acclamation** (S 136); **Dismissal** (S 174); **Alleluia, Christ our Passover** (S 152) © 1985 Church Publishing Inc. All rights reserved. Reprinted under OneLicense.net A-717617.



WELCOME TO THE  
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www.ascensionchicago.org

THE CHURCH OF THE ASCENSION is a parish in the Episcopal Church, a province of the Anglican Communion within the Catholic Church. Our Christian life and worship is rooted in the Anglo-Catholic tradition. As an Anglo-Catholic parish we praise, worship, and adore our Lord Jesus Christ in the Blessed Sacrament, rejoice in the Communion of Saints, and relish in the beauty of liturgy and music. Thank you and bless you for being with us this day.



*The mosaic on the door of the Altar tabernacle, Church of the Ascension*

### CLERGY & STAFF

The Rt. Rev. Paula Clark, *Bishop of Chicago*

The Rev. Carlos de la Torre, *Rector*  
cdelatorre@ascensionchicago.org

The Rev. Charles F. Farrell, *Deacon*

#### *Assisting Clergy*

The Rev. Gary Lawler  
The Rev. Dr. Robert Petite  
The Rt. Rev. Daniel H. Martins

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David Schrader, *Organist Emeritus*

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