



*The Holy Trinity, Novgorod School, 15th century,
Novgorod State Museum, Nizhni Novgorod region, Russia*

The First Sunday after Pentecost: Trinity Sunday

Solemn Evensong &
Benediction of the Blessed Sacrament
Church of the Ascension, Chicago, IL
June 4, 2023 + 3:30 pm

Worship Notes

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 on first Sundays of the month. 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 after 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 White, Organist
Sunday, June 4, 2023, 3:30 pm.

OLIVIER-EUGÈNE MESSIAEN (1908-1992)
Offrande au Saint-Sacrement [ca. 1928]

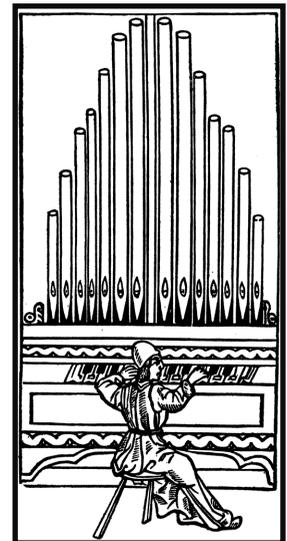
NICOLAS LEBÈGUE (1631-1702)
from *Suite du Premier Ton pour la Fête de la Très Sainte Trinité*

Prélude gravement - Grand Choeur
Basse de Trompette
Tierce en Taille
Recits de Voix Humaine
Gayement pour les Grands Choeurs

CHARLES-ARNOULD TOURNEMIRE (1870-1939)
In Festo Ss. Trinitatis, op. 57 [1928] *

Prélude à l'Introït
Offertoire
Élévation
Communion
Pièce terminale: Triptyque

* Part of the continuing three-year series of the parish Organist offering the complete *L'Orgue Mystique* of Tournemire.



Evensong

The Opening Sentence *Please Stand as able.*

The Officiant begins with the following sentence of Scripture

If I say, "Surely the darkness will cover me, and the light around me turn to night," darkness is not dark to you, O Lord; the night is as bright as the day; darkness and light to you are both alike. *Psalms 139:10-11*

Preces

Officiant



O God, make speed to save us.

People



O Lord, make haste to help us.

Officiant and People

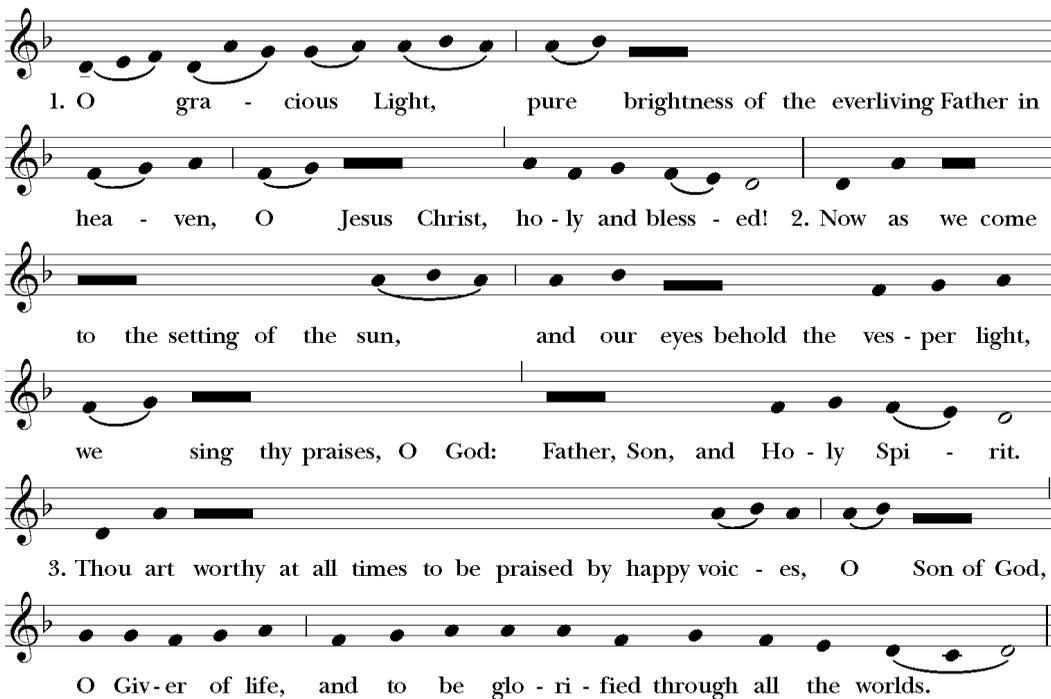


Glory to the Father, and to the Son, and to the Holy Spi - rit:

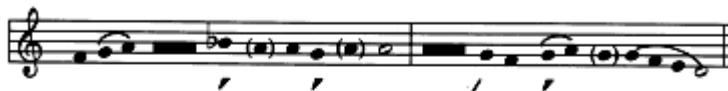


as it was in the beginning, is now, and will be for ever. A - men.

O Gracious Light *Phos hilaron*



1. O gra - cious Light, pure brightness of the everliving Father in
hea - ven, O Jesus Christ, ho - ly and bless - ed! 2. Now as we come
to the setting of the sun, and our eyes behold the ves - per light,
we sing thy praises, O God: Father, Son, and Ho - ly Spi - rit.
3. Thou art worthy at all times to be praised by happy voic - es, O Son of God,
O Giv - er of life, and to be glo - ri - fied through all the worlds.



- 1 *Hallelujah!*
Happy are *they* who *fear* the LORD *
and have great delight in / his *commandments!*
- 2 Their descendants will be *mighty* in the land; *
the generation of the / upright *will* be *blissed.*
- 3 Wealth and riches will *be* in *their* house, *
and their righteousness will / last for *ever.*
- 4 Light shines in the darkness *for* the *upright*; *
the righteous are merciful and full / of *compassion.*
- 5 It is good for them to be *generous* in *lending* *
and to manage their *affairs* with *justice.*
- 6 For they will *never* be *shaken*; *
the righteous will be kept in *everlasting remembrance.*
- 7 They will not be afraid of any *evil rumors*; *
their heart is right;
they put their / trust in *the Lord.*
- 8 Their heart is *established* and *will* not shrink, *
until they see their desire *up/on* their *enemies.*
- 9 They have given *freely* *to* the poor, *
and their righteousness stands fast for ever;
they will hold up their / head with *honor.*
- 10 The wicked will see it and be angry;
they will gnash their *teeth* and *pine* away; *
the desires of the *wicked* will *perish.* [*Ant.*]

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.*

The Lessons

The people are seated for the readings and stand as able for the Canticles.

The First Lesson

Job 38.1-11; 42.1-5

Then the Lord answered Job out of the whirlwind: “Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy? Or who shut in the sea with doors when it burst out from the womb?—when I made the clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, ‘Thus far shall you come, and no farther, and here shall your proud waves be stopped?’” ... Then Job answered the Lord: “I know that you can do all things, and that no purpose of yours can be thwarted. ‘Who is this that hides counsel without knowledge?’ Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. ‘Hear, and I will speak; I will question you, and you declare to me.’ I had heard of you by the hearing of the ear, but now my eye sees you.”

The Lector concludes Here ends the Reading.

Magnificat (The Song of Mary)

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm:

he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

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.

Setting: Herbert Howells (1892-1983) *Magnificat and Nunc dimittis* in G (1918)

The Second Lesson

John 1.1-18

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

The Lector concludes Here ends the Reading.

Nunc dimittis (*The Song of Simeon*)

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

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.

Setting: Herbert Howells (1892-1983) *Magnificat and Nunc dimittis* in G (1918)

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 almighty.
From thence he shall come to judge the quick and the dead.
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—

A - men.

The Prayers

<i>Officiant</i>	<i>People</i>	<i>Officiant</i>
—	—	—
The Lord be with you.	And with thy spirit.	Let us pray.

Officiant and People
—|

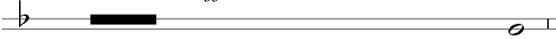
Our Father,
who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.

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. —o—o—

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

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee that thou wouldest keep us steadfast in this faith and worship, and bring us at last to see thee in thy one and eternal glory, O Father; who with the Son and the Holy Spirit livest and reignest, one God, for ever and 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.

The Anthem

I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he cover'd his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory. And the posts of the door mov'd at the voice of him that cried, and the house was filled with smoke. (Is. 6:1-4)

*O Trinity! O Unity! Be present as we worship thee, And with the songs that angels sing
Unite the hymns of praise we bring. Anon. translated by John David Chambers (1803-1893)*

Setting: John Stainer (1840-1901) *I saw the Lord for double chorus*

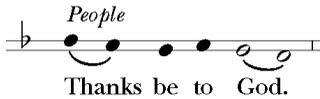
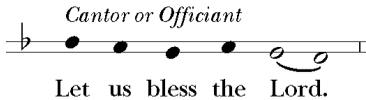
The people stand as able.

The General Thanksgiving

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



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

Office Hymn 29

BROMLEY

BENEDICTION OF THE BLESSED SACRAMENT

At the Adoration

*As the bells are rung, the Blessed Sacrament is exposed;
the People Kneel in adoration.*

O saving Victim

O salutaris hostia quae caeli pandis ostium,
bella premunt hostilia: da robur, fer auxilium.

Uni trinoque Domino Sit sempiterna gloria,
Qui vitam sine termino Nobis donet in patria. Amen.

*O saving Victim, opening wide The gate of Heaven to us below;
Our foes press hard on every side; Thine aid supply; thy strength bestow.*

*To thy great name be endless praise, Immortal Godhead, One in Three.
O grant us endless length of days, In our true native land with thee. Amen.*

Ēriks Ešenvalds (b. 1977) *O salutaris hostia* (2009)

A period of silent adoration will be observed.

Therefore we before him bending

Tantum ergo sacramentum
veneremur cernui,
et antiquum documentum
novo cedat ritui;
praestet fides supplementum
sensuum defectui.

*Therefore so great a Sacrament
Let us fall down and worship,
And let the old law
Give way to a new rite,
And let faith stand forward
To make good the defects of sense.*

Genitori Genitoque
laus et iubilatio,
salus, honor, virtus quoque
sit et benedictio;
procedenti ab utroque
compar sit laudatio. Amen.

*To the Father and the Son
Be praise and joy
Health, honor and virtue
And blessing,
And to him proceeding from both
Be equal praise. Amen.*

Setting: Anton Bruckner (1824-1896) *Tantum ergo in D*

The Divine Praises

The People repeat each phrase after the Officiant.

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 Heaven.

People **Containing within itself all sweetness.**

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

The Officiant 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*

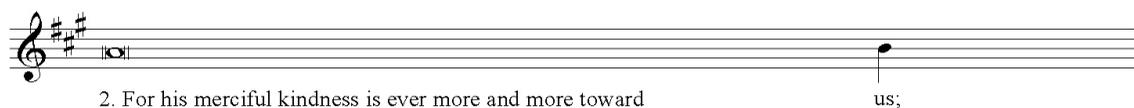
Cantor *All*



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.



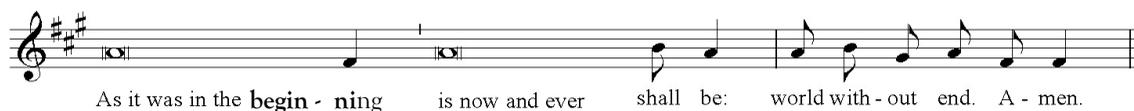
2. For his merciful kindness is ever more and more toward us;



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 stand, as able, as the Ministers depart.

Organ Voluntary

Joie et Clarté des Corps Glorieux [1939]

Olivier-Eugène Messiaen

Many thanks to those who serve: The Rev. Meghan Murphy-Gill, *Officiant*;
Roberta Dawson, *Lector*; Andrew Smith, *Acolyte*; MB Hwang, Gary Alexander,
Technology

Choir of Church of the Ascension

Soprano Carolyne DalMonte, Kaitlin Foley, Susan Nelson,
Alexandra Olsavsky, Alexia Rivera

Alto Miya Higashiyama, Amy Johnson, Emily Price, Cassidy Smith

Tenor Enrico Bellomo, Jared Esguerra, James Judd, Aaron Short

Bass Matthew Brennan, Dimitri German, John Orduña, Ian Prichard

MUSIC ACKNOWLEDGEMENTS

Preces (S26); Salutation and The Lord's Prayer (S28); Suffrages A (S22); Concluding Versicle & Response (S31) © 1985 Church Publishing Inc.

Phos hilaron (S27); Melody © the Estate of Victor Judson Schramm

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

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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.

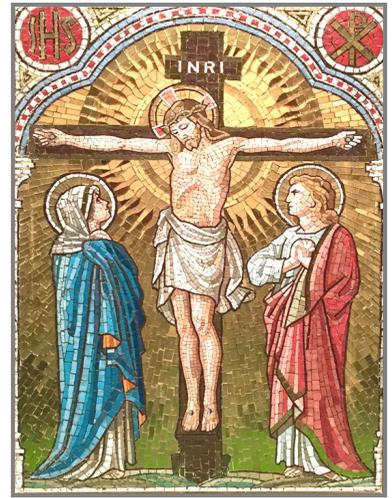
We hope and pray that our sense of grateful, divine fellowship translates to our welcome of all and to faithfulness in the ministries that we share beyond our life of worship.

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.

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.

