



Choral Evensong &
Benediction of the Blessed Sacrament

The Presentation of Our Lord Jesus Christ in the Temple

FEBRUARY 5, 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, February 5, 2023, 3:30 pm.

OLIVIER-EUGÈNE MESSIAEN (1908-1992)

from *Livre du Saint-Sacrement*, 1984/85

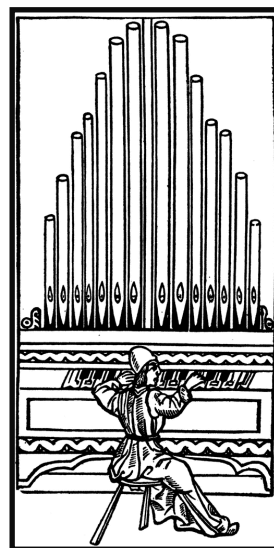
V. *Puer natus est nobis* (A Child was born for us)

from *Les Corps Glorieux*, 1939

V. *Force et Agilité des Fidèles* (Strength and Agility of the Faithful)

VI. *Joie et Clarté des Fidèles* (Joy and Clarity of the Faithful)

IV. *La Paix ensoleillée du Divin Amour* (The light-filled peace of the Love of God)



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. *Psalm 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.

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

Psalm 48 *Magnus Dominus*

Plainsong Psalm Tone VIII.1



1. Great is the Lord, and highly to be praised; *
in the city of our God / is his holy hill.
2. Beautiful and lofty, the joy of all the earth, is the hill of Zion, *
the very center of the world and the city / of the great King.
3. God is in her citadels; *
he is known to be / her sure refuge.
4. Behold, the kings of the earth assembled *
and marched for- / ward together.
5. They looked and were astounded; *
they retreated and / fled in terror.
6. Trembling seized them there; *
they writhed like a woman in childbirth,
like ships of the sea when the / east wind shatters them.
7. As we have heard, so have we seen,
in the city of the Lord of hosts, in the city of our God; *
God has established / her for ever.
8. We have waited in silence on your loving-kindness, O God, *
in the midst / of your temple.
9. Your praise, like your Name, O God, reaches to the world's end; *
your right hand is / full of justice.
10. Let Mount Zion be glad
and the cities of Judah rejoice, *
because / of your judgements.



11. Make the circuit of Zion;
walk round about her; *
count the number / of her tówers.
12. Consider well her bulwarks;
examine her stróngtholds; *
that you may tell those / who come áfter.
13. This God is our God for ever and éver; *
he shall be our / guide for évermore.

Glory to the Father, and to the Són, *
and to the / Holy Spí-rit
As it was in the beginning, is nów, *
and will be for / ever. Á-men.

Psalm 87 *Fundamenta ejus*

Plainsong Psalm Tone VII.3



1. Ön thē holy mountain stands the city hé has fóunded; *
the Lord loves the gates of Zion
more than all the dwéllings of Jácob.
2. Glorious things are spóken óf you, *
O city óf our God.
3. I count Egypt and Babylon among thóse who knów me; *
behold Philistia, Tyre, and Ethiopia:
in Zion wére they born.
4. Of Zion it shall be said, "Everyóne was bórn in her, *
and the Most High himsélff shall sustáin her."
5. The Lord will record as he enrólls the péoples, *
"These álso were bórn there."

6. The singers and the dancers will say, *
“All my fresh springs are in you.”

Glory to the Fátther, and tó the Son, *
and to the Hóly Spí-rit
As it was in the beginning, is nów, *
and will be for éver. Á-men.

The Lessons

The First Lesson

Haggai 2: 1-9

In the second year of King Darius, in the seventh month, on the twenty-first day of the month, the word of the Lord came by the prophet Haggai, saying: Speak now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest, and to the remnant of the people, and say, Who is left among you that saw this house in its former glory? How does it look to you now? Is it not in your sight as nothing? Yet now take courage, O Zerubbabel, says the Lord; take courage, O Joshua, son of Jehozadak, the high priest; take courage, all you people of the land, says the Lord; work, for I am with you, says the Lord of hosts, according to the promise that I made you when you came out of Egypt. My spirit abides among you; do not fear. For thus says the Lord of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all the nations, so that the treasure of all nations shall come, and I will fill this house with splendor, says the Lord of hosts. The silver is mine, and the gold is mine, says the Lord of hosts. The latter splendor of this house shall be greater than the former, says the Lord of hosts; and in this place I will give prosperity, says the Lord of hosts.

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: Charles Gounod (1818-1893) *Magnificat in D* from *An Evening Service* (1873)

The Second Lesson

1 John 3:1-8

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous. Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil.

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: Gounod *Nunc dimittis in B^b* from *An Evening Service* (1873)

Remain Standing for the Apostles' Creed and the Prayers

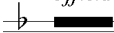


The Apostles' Creed (Monotone)

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



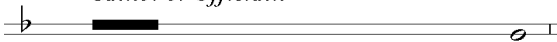
Our Father,

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. 
 A - men.

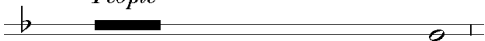
The Suffrages

Cantor or Officiant

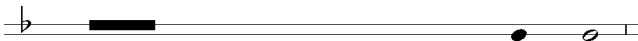


V. O Lord, show thy mercy upon us;


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;



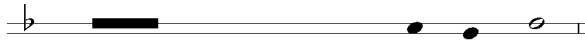
R. For only in thee can we live in safe-ty.



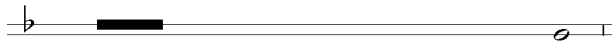
V. Lord, keep this nation un-der thy care;



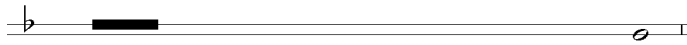
R. And guide us in the way of jus-tice and truth.



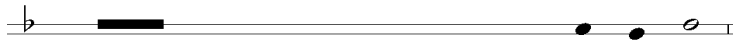
V. Let thy way be known up - on earth;



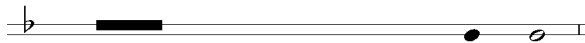
R. Thy saving health among all na - tions.



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 everliving God, we humbly beseech thee that, as thy only-begotten Son was this day presented in the temple, so we may be presented unto thee with pure and clean hearts by the same thy Son Jesus Christ our Lord; 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.

The Anthem

Seigneur, je vous en prie,
que la force brûlante et douce de votre amour
absorbe mon âme
et la retire de tout ce qui est sous le ciel.
Afin que je meure par amour de votre amour,
puisque vous avez daigné mourir par amour de mon amour.

*Lord, I beg Thee,
let the burning and gentle force of Thy love
pervade my soul
and withdraw it from all that is beneath Heaven,
that I might die through love of Thy love,
since Thou didst deign to die through love of my love.*

Setting: Poulenc *Seigneur, je vous en prie*, from *Quatre petites prières de saint François d'Assise* (1948)

The people stand as able.

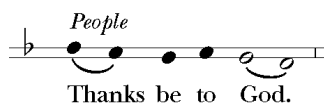
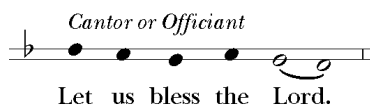
The General Thanksgiving

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 492

FINNIAN



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. Amen.

*O saving Victim, opening wide
the gate of heaven to us below:
Our foes press on from every side,
Thine aid supply, thy strength bestow. Amen.*

Text: Att. Thomas Aquinas (1225?-1274)

Setting: César Franck (1822-1890) *O salutaris Hostia* (1862)

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 we, before him bending,
this great Sacrament revere;
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear.*

Genitori, genitoque,
laus et iubilatio;
Salus, honor, virtus quoque
sit et benedictio:
Procedenti ab utroque
compar sit laudatio. Amen.

*Glory let us give and blessing
to the Father and the Son,
honor, thanks, and praise addressing,
while eternal ages run;
ever too his love confessing
who from both with both is One. Amen.*

Text: Att. Thomas Aquinas

Setting: Maurice Duruflé (1902-1986) *Tantum ergo* (1960)

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 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 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



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

All



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 the Ministers depart.

Organ Voluntary
Fuga BWV 577

Johann Sebastian Bach (1685-1750)

Many thanks to those who serve: The Rev. Thomas Heard, *Officiant*;
Clarissa Galaviz, *Lector*; Andrew Smith, *Acolyte*; MB Hwang, Gary Alexander, *Technology*

Choir of Church of the Ascension

Soprano Carlyne DalMonte, Katelyn Lee, Alexandra Olsavsky, Alexia Rivera

Alto Miya Higashiyama, Amy Johnson, Cassidy Smith

Tenor Enrico Bellomo, Damon Cole, Matthew Dean, Aaron Short

Bass Dominic German, John Orduña, Ian Prichard

MUSIC ACKNOWLEDGEMENTS

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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.

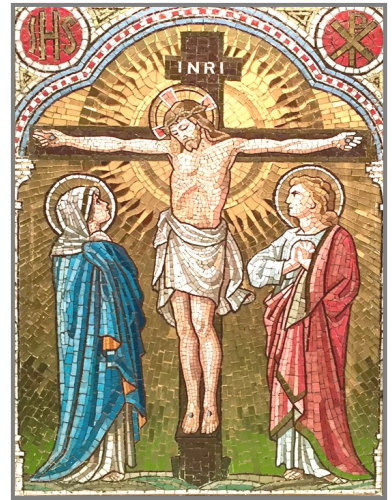
We hope and pray that our sense of grateful, divine fellowship translates to our welcome of all and to faithfulness in the ministries that we share beyond our life of worship.

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.

