



ἀπαρνησάσθω ἑαυτὸν ἀράτω καὶ σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι
Orthodox Icon, Saints following in the wake of the Cross
"Let them deny themselves and take up their cross and follow me."

The Thirteenth Sunday after Pentecost

11 a.m. Solemn High Mass + September 4, 2022

Church of the Ascension, Chicago

Church Music of the Elizabethan Era to the Commonwealth with David Schrader

Tuesdays, Sept. 6, 13, and 20 on Zoom at 7 p.m.

- Sep 6, Session 1: *We'll explore the pre-Reformation rite before the Henrician reforms of the 1530's and 1540's. We'll examine the works of Thomas Tallis whose remarkable career lasted through four monarchs. What was the role of music in the church during the pre-Henrician times? How did it differ from music for the court of Edward VI? Why did the music of John Merbeck change so radically during the reign of Edward VI?*

Ascension Heritage Conversations

Through the years, the events in the life of Ascension have formed us, and at the same time, burdened us with recollections of the difficult times.

Beginning this morning, join us in **Saint Michael Hall at 10 o'clock**, to learn, and share in exploring our history. We'll continue our conversation on 18 and 25 September. I hope our time together will be a spark for more conversations as we think about who we, as the people of Ascension, are called to be and do for the advancement of the Kingdom of God. —Fr Heard

Upcoming this week

Sun Sep 4 Ascension Heritage Conversations 10 a.m. in St. Michael Hall
Mon Sep 5 Labor Day holiday (parish offices closed)
Tue Sep 6 Church Music of the Elizabethan Era to the Commonwealth (*see above*)
Wed Sep 7 Wednesday in Proper 18C (*Feria*) 6:30 p.m.

Save the Date

Sunday, October 2: Michaelmas, the Ascension Choir returns, Parish Picnic

Prayer requests

Do you have a need for special prayer in your life? Whether your prayer needs are because you have an upcoming surgery, an ill family member, or you're just feeling particularly lonely lately, Fr. Heard and Mtr. Murphy-Gill would like to know.

We've created a way for letting us know about your requests for prayers in a way we hope makes it easy for you to reach out, though you can always call the church or reach out to one of the priests personally. Check out the link in TWAA to share your prayer requests.

Please silence all electronic devices that may distract you or others from worship.

Cameras in the church are for the purposes of live-streaming and/or recording our liturgies and music, but anyone in the church may be incidentally viewed.



ORGAN

Fantasia BWV 542 [1719/20]

Johann Sebastian Bach (1685-1750)

ENTRANCE RITE

Please stand as you are able as the Ministers enter. The Altar, Ministers and People are asperged, sprinkled with holy water, a reminder of our baptism as we prepare to worship God. During the Introit, the Altar is censed.

Opening Hymn 10

KEDRON

Introit "Iustus es Domine" (Ps. 119) Mode I

Iustus es Domine, et rectum iudicium tuum: fac cum servo tuo secundum misericordiam tuam. Ps. 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. Iustus es Domine ...

Righteous art thou, O Lord, and true is thy judgment: O deal with thy servant according unto thy loving mercy. Ps. 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. Righteous art thou ...

The Opening Acclamation

The musical notation is presented on two staves. The top staff is for the Celebrant and the bottom staff is for the People. Both staves begin with a treble clef and a key signature of one sharp (F#). The Celebrant's part consists of a series of eighth and sixteenth notes, with some rests, corresponding to the lyrics. The People's part is simpler, with fewer notes and more rests. Thick black bars are placed on the staves to indicate specific points in the music.

Celebrant

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

People

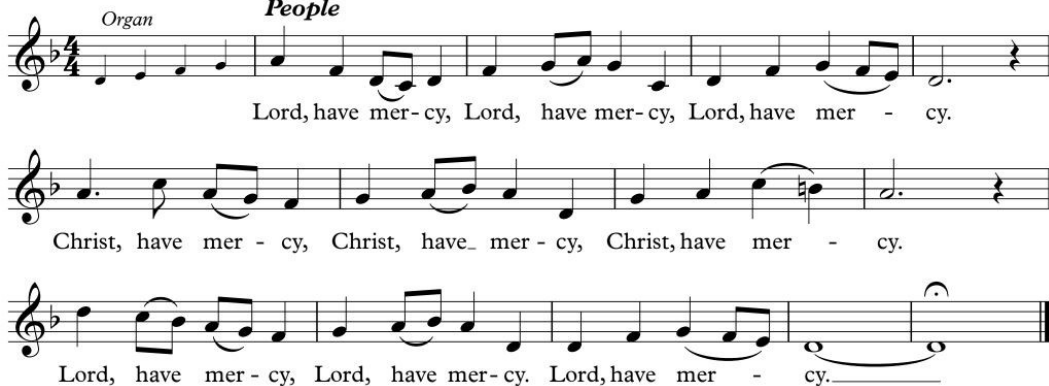
And blessed be his kingdom, now and for ev - er. A - men.

The Celebrant may say

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 *Sung by all.*

Organ ***People***



Lord, have mer-cy, Lord, have mer-cy, Lord, have mer - cy.

Christ, have mer - cy, Christ, have mer - cy, Christ, have mer - cy.

Lord, have mer - cy, Lord, have mer-cy. Lord, have mer - cy.

Detailed description: This block contains the musical notation for the Organ part of the Kyrie eleison. It consists of three staves of music in 4/4 time, with a key signature of one flat (B-flat). The first staff begins with a treble clef and a key signature change from one flat to two flats (B-flat and E-flat). The melody is composed of eighth and quarter notes, with some measures containing beamed eighth notes. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

Gloria in excelsis Deo



1. Glo - ry to God in the high - est, and

peace to his peo - ple on earth. 2. Lord God, heaven - ly

King, al - might - y God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. 3. Lord Je - sus

Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

take a - way the sin of the world: have mer - cy

Detailed description: This block contains the musical notation for the People part of the Gloria in excelsis Deo. It consists of seven staves of music in 4/4 time, with a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with some measures containing beamed eighth notes. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. There are three triplet markings (indicated by a '3' and a bracket) over the notes 'on - ly', 'Lamb of God', and 'take a - way'.

on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, 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.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people sit.

THE LITURGY OF THE WORD

The First Lesson

Deuteronomy 30:15-20

Moses said to all Israel the words which the Lord commanded him, “See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the LORD your God that I am commanding you today, by loving the LORD your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the LORD your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the LORD your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the LORD swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.”

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

Philemon 1-20

Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith toward the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the

basis of love~ and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, no longer as a slave but more than a slave, a beloved brother~ especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ.

Lector The Word of the Lord.

People **Thanks be to God.**

Please stand as you are able.

Alleluia “Domine exaudi” (Ps. 102) Mode VII

Alleluia, alleluia. V. Domine, exaudi orationem meam, et clamor meus ad te veniat. Alleluia.

Alleluia, alleluia. V. Hear my prayer, O Lord, and let my crying come unto thee. Alleluia.

The Holy Gospel

Luke 14:25-33

Deacon The Lord be with you. *People* **And also with you.**

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

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

Now large crowds were traveling with Jesus; and he turned and said to them, “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, ‘This fellow began to build and was not able to finish.’ Or what king, going out to wage war against another king, will not sit down first and consider whether he is able

with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.”

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

The Sermon

The Rev. Thomas Heard

The Nicene Creed *Sung in Monotone. Please stand as you are able.*

We believe in one God,

 the Father, the Almighty,
 maker of heaven and earth,
 of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

 the only Son of God,
 eternally begotten of the Father,
 God from God, Light from Light,
 true God from true God,
 begotten, not made,
 of one Being with the Father.

Through him all things were made.

For us and for our salvation

 he came down from heaven:
by the power of the Holy Spirit
 he became incarnate from the Virgin Mary,
 and was made man.

For our sake he was crucified under Pontius Pilate;

 he suffered death and was buried.

On the third day he rose again

 in accordance with the Scriptures;

he ascended into heaven

 and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

 and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Form VI (BCP p. 392)

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Justin, Archbishop of Canterbury, Michael, our Presiding Bishop and Primate, Paula, our Bishop-elect, Chilton, our Assisting Bishop; and for all bishops and other ministers;

For all who serve God in his Church.

For the special needs and concerns of this congregation.

Silence

The People may add their own petitions

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;
Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Silence may be kept.

Leader and People

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

The Celebrant stands and 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 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

Offertory “Oravi Deum meum” (Dan. 9) Mode IV

Oravi Deum meum ego Daniel, dicens: Exaudi, Domine, preces servi tui: illumina faciem tuam super sanctarium tuum: et propitius intende populum istum, super quem invocatum est nomen tuum, Deus.

I, Daniel, prayed unto the Lord my God, and said: Hear, O Lord, the prayer of thy servant: cause thy face to shine upon thy sanctuary: and mercifully behold this thy people, which is called by thy Name, O God.

Offertory Motet

Confitemini Domino, quoniam bonus, quoniam in sæculum misericordia ejus.
Alleluia.

O give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.
Alleluia.

Setting: Alessandro Costantini (c. 1581-1657) *Confitemini Domino*
Psalm 118:1

Offertory Hymn 512

MENDON

THE GREAT THANKSGIVING

Eucharistic Prayer B (BCP p. 367)

Orate Fratres *Please stand as you are able.*

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

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

Celebrant *People*
Lift up your hearts. 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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. 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

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and

might, hea - ven and earth are full of your glo - ry. Ho -

san - na in the high - est. Bless - ed is he who

comes in the name of the Lord. Ho - san - na in the high - est. _____


The people stand or kneel. Then the Celebrant continues.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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."

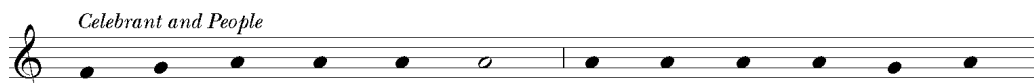
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Celebrant




There - fore, ac - cord - ing to his com - mand, O Fa - ther,

Celebrant and People



We re - mem - ber his death, We pro - claim his re - sur -



rec - tion, We a - wait his com - ing in glo - ry.

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and

daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

Agnus Dei

Lamb of God, you take a - way the

sins of the world: have mer - cy on us. Lamb of God, you

take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

Invitation to Communion

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

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

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

Celebrant The Gifts of God for the People of God.

- † *All baptized Christians are welcome to receive Communion, and all may come forward. Those who are not baptized or who do not wish to take Communion may indicate a desire for a blessing by crossing arms on the chest upon approaching the priest.*
- *If you choose to not receive the Chalice, please cross your arms on your chest and remain until the minister has said the words of reception.*
 - *Please alert an usher if you need the Sacrament brought to you in the pew.*

THE COMMUNION

Communion “Vovete et reddite” (Ps. 76) Mode II

Vovete, et reddite Domino Deo vestro, omnes qui in circuitu eius affertis munera: terribili, et ei qui aufert spiritum principum: terribili apud omnes reges terrae. Ps. Notus in Iudaea Deus, in Israel magnum nomen eius. V. Et factus est in pace locus eius, et habitatio eius in Sion. V. Ibi confregit potentias arculum, scutum et gladium et bellum. V. Illuminans tu mirabiliter de montibus aeternis, turbati sunt omnes insipientes corde. V. Gloria Patri.

Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared: he shall refrain the spirit of princes: and is wonderful among the kings of the earth. Ps. In Judah is God known, his Name is great in Israel. V. And his place is in peace, and his dwelling in Zion. V. There brake he the arrows of the bow, the shield, the sword, and the battle. V. Thou enlightenest wonderfully from the everlasting hills, all the foolish of heart were troubled. V. Glory be.

Communion Motet

Tantum ergo Sacramentum
veneremur cernui;
et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
sensuum defectui.

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

*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.*

*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.*

Setting: Antonio Bergamo (18th century) *Tantum ergo*

The Post-Communion Prayer

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

Celebrant and People

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

The Blessing

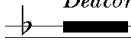

Celebrant The Lord be with you.

People And also with you.

The Priest blesses the People. The People respond, "Amen."

The People stand as they are able.

The Dismissal

<i>Deacon</i>		<i>People</i>
		
Go in peace to love and serve the	Lord.	Thanks be to God.



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.

FLOWERS on the High Altar are given by The Rev. Thomas Heard and Dr. Cheryl Winters-Heard to the glory of God and in thanksgiving for the birthday of their grandson, Thomas Boulter Creel.

Ascension Prayer List

For our prayers: Burton Nelson, Winslow, Pablo Illás, Victor Fernandez, LaVerne Saunders, Beth Hall, Sue Lenz, Brenda Martins, Lee Gould, Gertrude Isaac, Marty Stenson, Paula Clark, *Bishop-elect*, Bobby Morton, *pastor*

Birthdays: Edward Minieka, 9/8, Joel Forsstrom, 9/9; Duncan DuClos, 9/10; Timothy Kowalski, 9/10

Requiescat in pace: Metropolitan Kallistos of Diokleia, 8/24/2022; Stephen L. Taylor, 9/4/2006; James Albert FitzSimmons, 9/10/1991

Many thanks to those who serve: MB Hwang, Patrick Johnston, Joshua Simpson, Adam Bronson, Mark Aparece, Andrew Smith, Victoria Dvonch, Elizabeth Simpson, *Acolytes*; Ken Cozette, *Lector*; DiAnne Walsh, Gary Alexander, *Technology*; Marlea Edinger, Roberta Dawson, Jay Jacot, *Ushers*, Elizabeth and Joshua Simpson, *Flowers*

The Choir of the Ascension

Enrico Bellomo, Ian Prichard, Peter Wesoloski (guest leader)

Music Acknowledgements

Kyrie eleison, David R. White (b. 1959); **Gloria in excelsis** (S280); **Sanctus-Benedictus** (S129); **Agnus Dei** (S163) Robert Powell (b. 1932) © 1985 Church Publishing Inc. **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); **Alleluia, Christ our Passover** (S 152) **Dismissal** (S 174); © 1985 Church Publishing Inc.

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About the Cover Art: The Orthodox Icon, Saints following in the wake of the Cross, offers a different visual as saints take up their crosses and follow Jesus. Like all icons, space is not dealt with realistically. Human figures do get smaller as they recede back in space, but there are only half-figures—no legs extend below any of the cross bars. But the intent is clear in the text in the top right quadrant of Christ's cross: ἀπαρνησάσθω ἑαυτὸν ἁράτω καὶ σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι (let them deny themselves and take up their cross and follow me.) From *Art&Faith Matters*

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George Pineda, **Joshua Simpson**,
Sam Sommers, **Enrique Vilaseco**, *Vestry*

George Panice, *Facilities Manager*
(gpanice@gmail.com)
Nathanael Deward Rahm BSG, *Parish Office*
(office@ascensionchicago.org)



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.

Church of the Ascension

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(312) 664-1271 - www.ascensionchicago.org



Instagram