



*Christ in the storm on the Sea of Galilee, Rembrandt*

## The Fifth Sunday after Pentecost

Solemn High Mass + June 23, 2024 + 11 a.m.

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 Jun 23 The Fifth Sunday after Pentecost**

9 a.m. Sung Mass

10 a.m. Confession available

11 a.m. Solemn Mass

**Sun Jun 30 The Sixth Sunday after Pentecost**

9 a.m. Sung Mass

10 a.m. Confession available

11 a.m. Solemn Mass

**Thu Jul 4 Independence Day**

Parish Offices closed

8 a.m. Low Mass

**Sat. Jul 6 Food Pantry**

**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.

**Ascension at the Orchestra**

**Friday, July 12 at 6:30 p.m., Jay Pritzker Pavilion**

After a long hiatus, we are happy to announce a parish outing to the Grant Park Music Festival on Friday, July 12. The evening concert begins at 6:30 p.m. and will feature Beethoven's Piano Concerto No. 5 and Duruflé's Requiem. Parishioners are encouraged to bring personal lawn chairs — a few picnic blankets will be available. Light snacks and refreshments will be provided by the Rector.

A designated lawn area will be reserved by a member of the parish to ensure we sit together. For those interested in arriving as a group, please promptly meet at Ascension at 5:30 p.m. Whether you plan to get there on your own or wish to travel in a group, please RSVP for our outing by contacting Adam Bronson at [adambronson14@gmail.com](mailto:adambronson14@gmail.com) or 214-738-2131.

## ORGAN

Première Fantaisie pour Orgue JA 72

Jehan Alain (1911-1940)

### 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 535

PADERBORN

**Introit** “Dominus fortitudo” (Ps. 28) Mode II

Dominus fortitudo plebis suae, et protector salutarium Christi sui est: salvum fac populum tuum, Domine, et benedic hereditati tuae, et rege eos usque in saeculum. Ps. Ad te Domine clamabo, Deus meus ne sileas a me: nequando taceas a me, et assimilabor descendentibus in lacum. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Dominus ...

*The Lord is the strength of his people, and he is the wholesome defence of his Anointed: O Lord, save thy people, and give thy blessing unto thine inheritance: feed them and set them up for ever. Ps. Unto thee will I cry, O Lord, my God, think no scorn of me: lest, if thou make as though thou hearest not, I become like unto them that go down into the pit. 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. The Lord ...*

### The Opening Acclamation

The musical notation is presented on two staves. The top staff is for the Celebrant and the bottom for the People. Both parts begin with a treble clef and a key signature of one flat (B-flat). The Celebrant's part has a melody with notes corresponding to the lyrics: Bless - ed be God: Father, Son, and Ho - ly Spi - rit. The People's part has a simpler melody with notes corresponding to the lyrics: And blessed be his kingdom, now and for ev - er. A - men. There are rests in both parts after "God:" and "and".

*Celebrant*

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

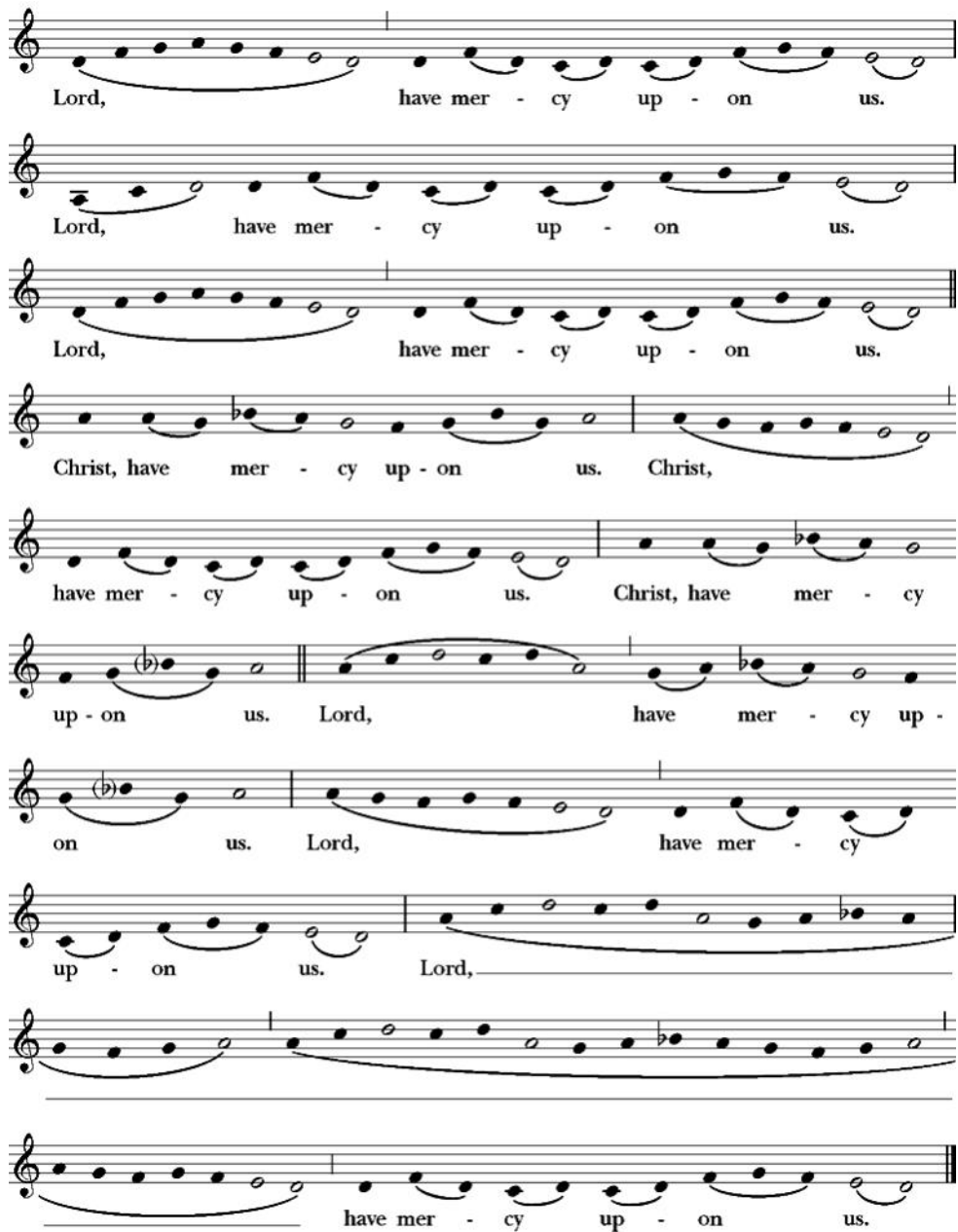
*People*

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

### The 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



This musical score is for the Kyrie eleison, featuring ten staves of music. The melody is written in a single line on a treble clef staff. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music is in a simple, homophonic style, typical of a liturgical chant. The key signature has one flat (B-flat), and the time signature is not explicitly shown but appears to be common time (C). The score begins with a repeat sign at the end of the first staff. The lyrics are: Lord, have mer - cy up - on us. Christ, have mer - cy up - on us. Christ, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

Lord, have mer - cy up - on us.

Lord, have mer - cy up - on us.

Lord, have mer - cy up - on us.

Christ, have mer - cy up - on us. Christ,

have mer - cy up - on us. Christ, have mer - cy

up - on us. Lord, have mer - cy up -

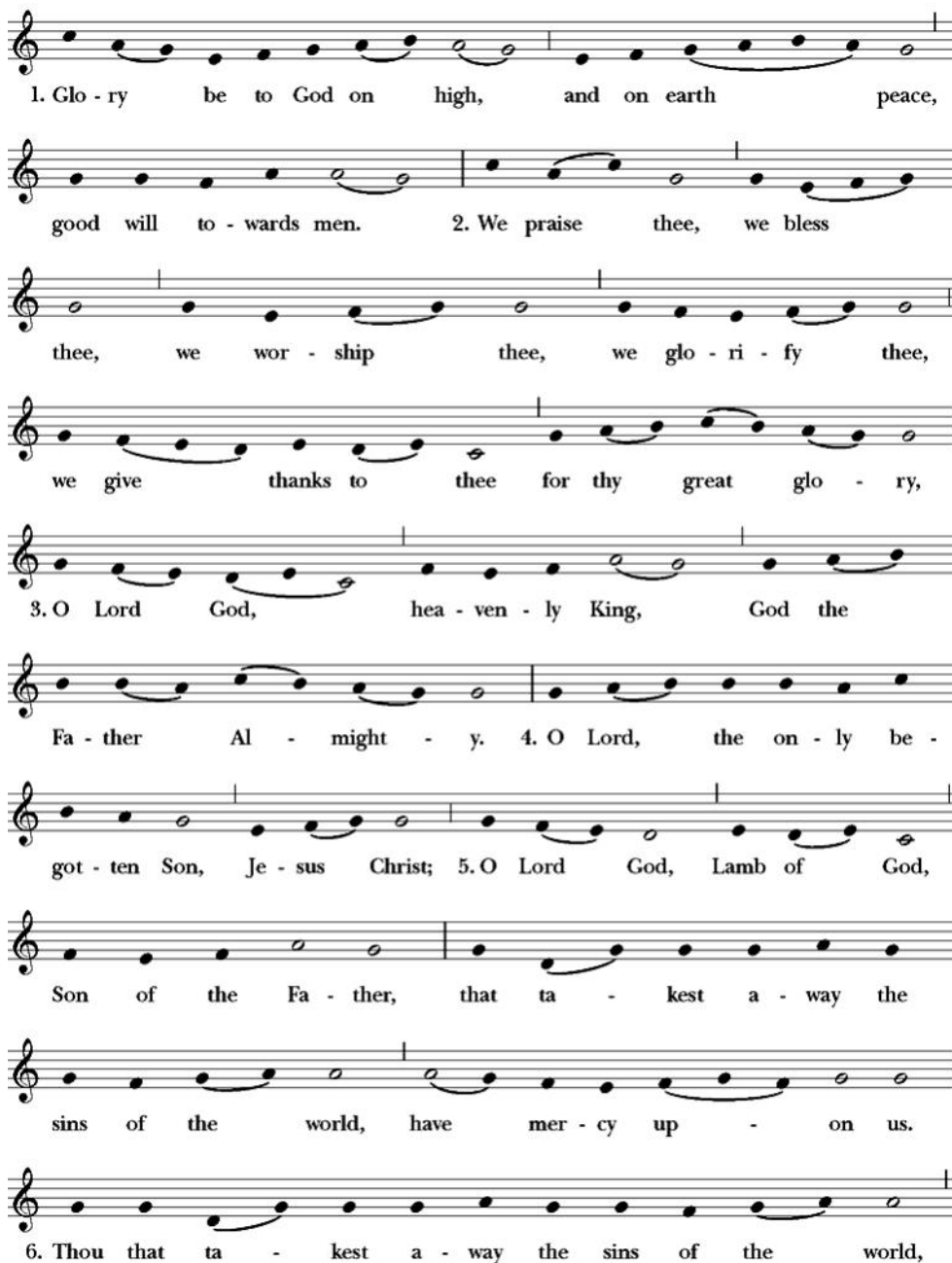
on us. Lord, have mer - cy

up - on us. Lord,

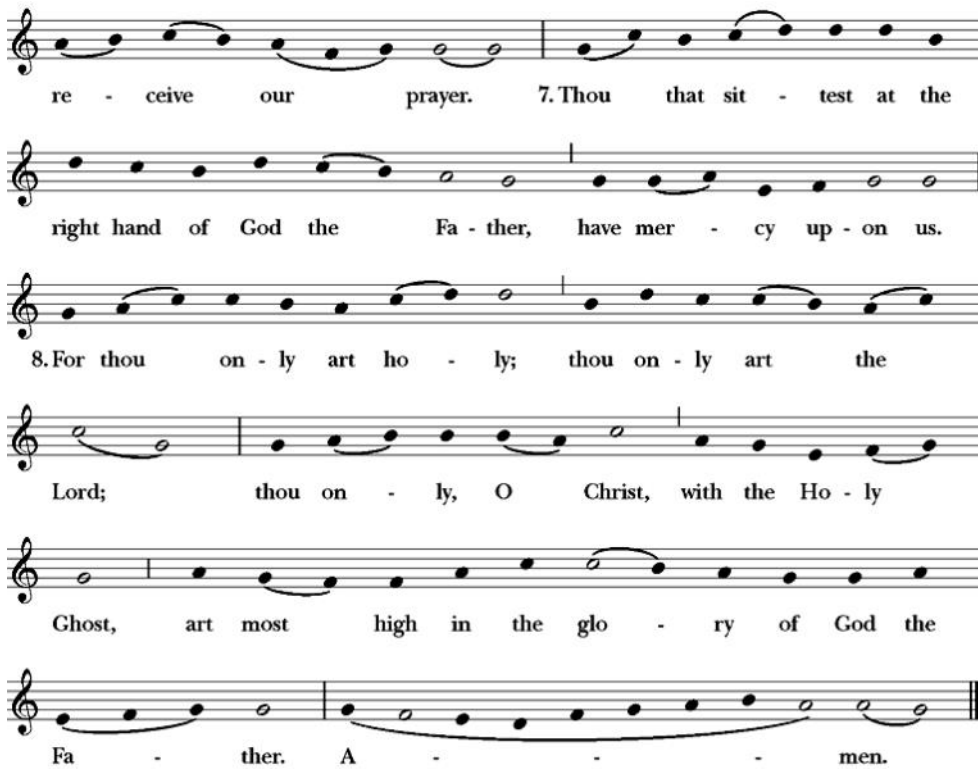
have mer - cy up - on us.

have mer - cy up - on us.

## Gloria in excelsis Deo



1. Glo - ry be to God on high, and on earth peace,  
good will to - wards 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, hea - ven - ly King, God the  
Fa - ther Al - mighty - 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,



### The Salutation and The Collect of the Day

*Celebrant* The Lord be with you.

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

*Celebrant* Let us pray.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The People sit.*

## THE LITURGY OF THE WORD

### The First Reading

Job 38:1-11,16-18

“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’?

“Have you entered into the springs of the sea,

or walked in the recesses of the deep?

Have the gates of death been revealed to you,

or have you seen the gates of deep darkness?

Have you comprehended the expanse of the earth?

Declare, if you know all this.”

*Lector* The Word of the Lord.

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

**Gradual** “*Convertere Domine*” (Ps. 90) Mode V

*Convertere Domine aliquantulum, et deprecare super servos tuos.*

*Turn thee again, O Lord, at the last: and be gracious unto thy servants.*

## The Epistle

2 Corinthians 5:14-21

The love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

*Lector* The Word of the Lord.

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

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

**Alleluia** “In te Domine speravi” (Ps. 31) Mode III

Alleluia, alleluia. V. In te Domine speravi, non confundar in aeternum: in tua iustitia libera me, et eripe me: inclina ad me aurem tuam, accelera ut eripias me. Alleluia.

*Alleluia, alleluia. V. In thee, O Lord, have I put my trust, let me never be put to confusion: deliver me in thy righteousness: bow down thine ear to me, make haste to deliver me. Alleluia.*

## The Holy Gospel

Mark 4:35-41; 5:1-20

*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.**

When evening had come, Jesus said to his disciples, “Let us go across to the other side.” And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not

care that we are perishing?” He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. He said to them, “Why are you afraid? Have you still no faith?” And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?” They came to the other side of the sea, to the country of the Gerasenes. And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him. He lived among the tombs; and no one could restrain him any more, even with a chain; for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. Night and day among the tombs and on the mountains he was always howling and bruising himself with stones. When he saw Jesus from a distance, he ran and bowed down before him; and he shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.” For he had said to him, “Come out of the man, you unclean spirit!” Then Jesus asked him, “What is your name?” He replied, “My name is Legion; for we are many.” He begged him earnestly not to send them out of the country. Now there on the hillside a great herd of swine was feeding; and the unclean spirits begged him, “Send us into the swine; let us enter them.” So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea. The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened. They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid. Those who had seen what had happened to the demoniac and to the swine reported it. Then they began to beg Jesus to leave their neighborhood. As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. But Jesus refused, and said to him, “Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you.” And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.

*Deacon* The Gospel of the Lord.

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

*The People are seated.*

**The Sermon**

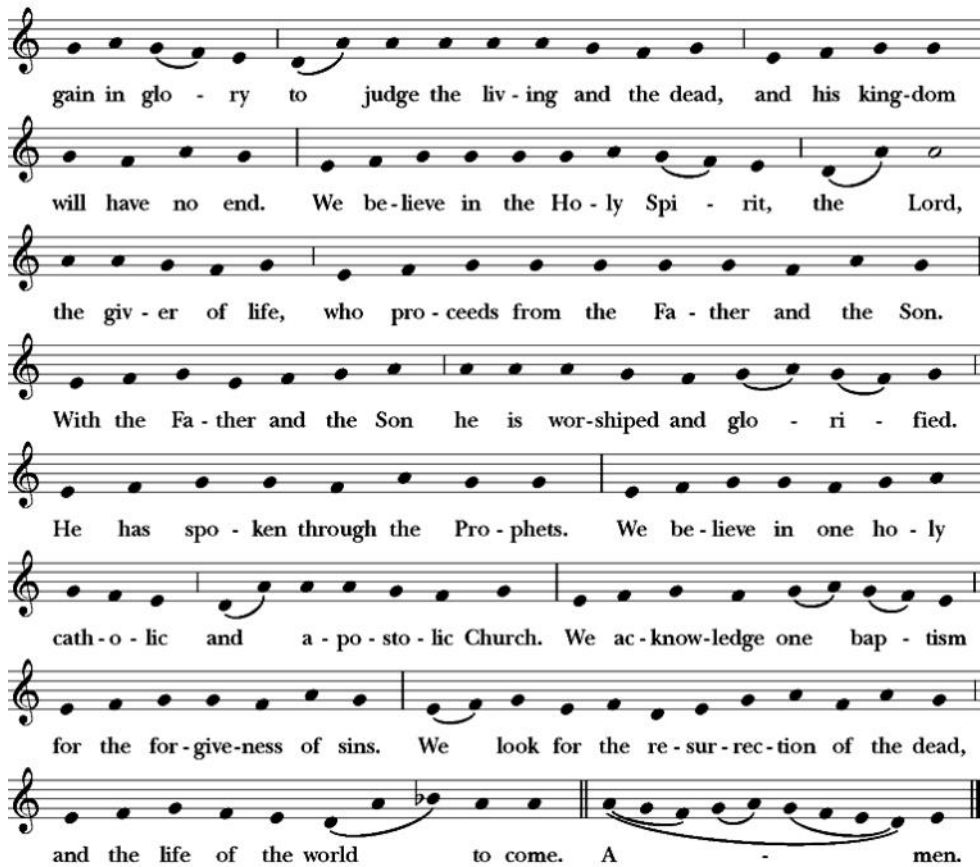
The Rev. Meghan Murphy-Gill

*The People stand as able.*

## The Nicene Creed (Contemporary)

The image displays a musical score for the Nicene Creed, written in a contemporary style. It consists of ten staves of music, each with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and eighth notes, with some measures containing rests. The lyrics are written below the notes, aligned with the music. The text is in a simple, sans-serif font. The score is divided into two systems of five staves each. The first system covers the first six lines of the creed, and the second system covers the remaining four lines. The music is written in a single melodic line, with no accompaniment shown.

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 -



## The Prayers of the People

Form III (BCP p. 387)

*The Leader and People pray responsively*

Father, we pray for your holy Catholic Church;  
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;  
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;  
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;  
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;  
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;  
**That they may be delivered from their distress.**

Give to the departed eternal rest.  
**Let light perpetual shine upon them.**

We praise you for your saints who have entered into joy;  
**May we also come to share in your heavenly kingdom.**

Let us pray for our own needs and those of others.  
*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** “Perfice gressus meos” (Ps. 17) Mode IV

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

*O hold thou up my goings in thy paths, that my footsteps slip not: incline thine ear to me, and hearken unto my words: shew thy marvellous loving-kindness, O Lord, thou that art the Saviour of them which put their trust in thee.*

*The People are seated.*

**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

*The People stand as able.*

**Offertory Hymn 493**

AZMON

## THE GREAT THANKSGIVING

*Eucharistic Prayer B (BCP p. 367)*

**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

*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 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

Ho - ly, ho - ly, ho - ly, Lord

God of Hosts: Hea - ven and earth are full

of thy glo - ry. Glo-ry be to thee, O Lord Most High.

Bless - ed is he that com - eth 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."

The musical notation consists of three staves. The first staff is labeled "Celebrant" and contains the lyrics "There - fore, ac - cord - ing to his com - mand, O Fa - ther,". The second and third staves are labeled "Celebrant and People" and contain the lyrics "We re - mem - ber his death, We pro - claim his re - sur -" and "rec - tion, We a - wait his com - ing in glo - ry." respectively. The music is written in a simple, melodic style with a treble clef and a key signature of one flat.

*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.

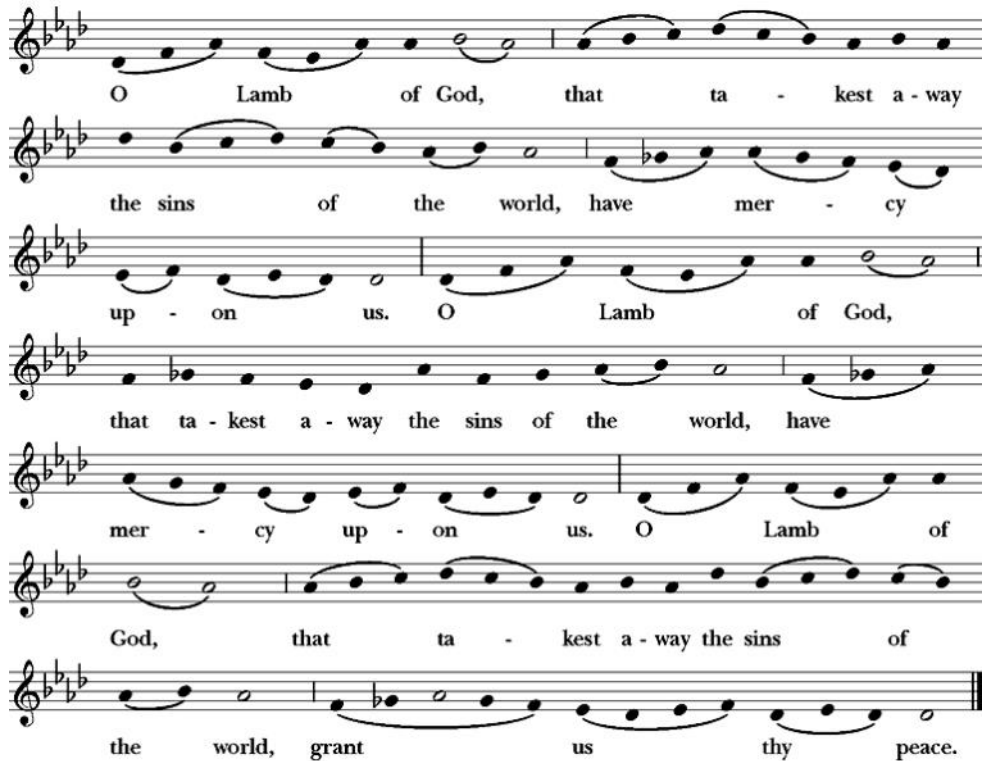
## Invitation to Communion

*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.

## Agnus Dei



† 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.

## THE COMMUNION

**Communion** “Circuibo et immolabo” (Ps. 27) Mode VI

Circuibo, et immolabo in tabernaculo eius hostiam iubilationis: cantabo, et psalmum dicam Domino. PS. Dominus illuminatio mea et salus mea; quem timebo? V. Dominus protector vitae meae; a quo trepidabo? V. Dum adpropiant super me nocentes ut edant carnes meas, ipsi infirmati sunt et ceciderunt. V. Si consistant adversus me castra, non timebit cor meum. V. Gloria Patri.

*I will offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord. PS. The Lord is my light and my salvation; whom then shall I fear? V. The Lord is the strength of my life; of whom then shall I be afraid? V. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. V. Though an host of men were laid against me, yet shall not my heart be afraid. V. Glory be.*

### Communion Motet

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

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

Setting: Giulio Bentivoglio (1864-1939) O salutaris hostia II

### Communion Hymn 608

MELITA

*The People kneel as able. 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

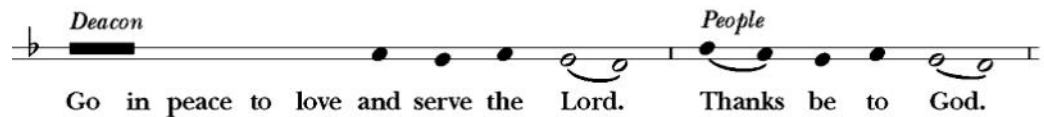
The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the + Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

*The People stand as able.*

## The Dismissal

*Celebrant*        The Lord be with you.

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



Closing Hymn 347

LITTON

ORGAN

*Litanies* JA 119

Jehan Alain

## Ascension Prayer List

**For our prayers:** Julie Jones, Kathryn Rowland, Patricia & Jack Callahan, Malcolm Wood, Bram Bassford, Randy Thomas, Carolyn Wiggins, David Schrader, Marlea Edinger, Ken McPhillips, Elizabeth McLaughlin, Lee Gould, Florence Jones Clanton, MB Hwang, Juanita Malone, David S. Jones, Richard Francis Tracz, Victor Fernandez, Claire Green, Beth Hall, Sue Lenz, Brenda Martins

**Birthdays:** David Allen, 6/25; David DeWitt Jones, 6/28; Michael Malone, 6/29 **Anniversaries:** Ian Barillas-McEntee & Guido Moret, *Marriage*, 6/24/2022; **Requiescat in pace:** Despina Karpouza, 6/9/2024; Charlie Geyer, 6/11/2024; Daniel F. Thomas 6/23/2002; Juanita Warfield, 6/23/2008; Weldon Reeves, 6/25/2003; Frederick Farrell, 6/25/2022; Joseph R. DuciBella, 6/29/2007

**FLOWERS** on the High Altar are given by David Reeves to the glory of God and in memory of his father, Weldon Reeves.

**Thanks to those who serve:** The Rev. Meghan Murphy-Gill, *Celebrant & Preacher*; The Rev. Christopher Poore, *Deacon*; Gary Alexander, Patrick Johnston, Jay Jacot, MB Hwang, Andrew Smith, Adam Bronson, Nancy Pardee, Christopher Raymond, *Acolytes*; Ian Barilla McEntee, *Lector*; Eric Canales, George Panice, *Technology*; Cheryl Peterson, Jim Wilson, Roberta Dawson, *Ushers*; Ken Cozette, Ruby Woods, *Coffee Hour*; Jay & Cheryl Peterson, *Flowers*



*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.*

## The Schola of the Ascension

Carolyne DalMonte, Amy Johnson, Cassidy Smith

## Music Acknowledgements

Kyrie S-92, Gloria in excelsis S-203, Sanctus S-115. Agnus dei S-159 Missa Marialis, Plainsong adapt. Charles Winfred Douglas. 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.

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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](http://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.
- **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.

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