



Church of the Ascension

December 1, 2024

*First Sunday of Advent
with Jesse Tree Liturgy*

10:30am

Welcome to the Church of the Ascension

We are pleased to have you worship with us.

By entering Church of the Ascension and by your presence here (indoors and outdoors), you consent to be photographed, filmed, livestreamed, and/or otherwise recorded. Your entry constitutes your consent to such photography, filming, livestreaming, and/or recording and to any use, in any and all media for Church of the Ascension and the Episcopal Diocese of Ohio. If you do not agree to the foregoing, please request to be seated in the no camera area.

The references on the right side of the bulletin are as follows:

BCP indicates the Book of Common Prayer.

EOW indicates Enriching our Worship, a supplemental liturgical material.

Hymn and "S" numbers indicate the Hymnal 1982

"S" indicates service music found at the front of the hymnal

Finding Your Way

Elevator: Across from the church office, exiting at the East Entrance. Handicapped parking spaces are near the entrance and in the parking lot.

Restrooms: *Upper Level* – Through the door to the left of the altar (NW), past the chapel, past the library, and to the right of the church office.

If visiting or new please fill in, tear out,
and drop in collection plate

Name

email address

Phone number

Mailing address



Church of the Ascension

December 1, 2024

First Sunday of Advent

Jesse Tree & Holy Eucharist, 10:30am

Rite II, Expansive language

Please note that in our liturgy when we refer to God we cannot adequately verbalize the magnitude and comprehensiveness of God's diversity and are always limited by our use of language. We acknowledge that although Jesus was born into history as a man, neither God the Father nor God the Holy Spirit were embodied with human sex. Although our language is often not all inclusive we believe God always is. God made human beings in God's own image with complexity and diversity. Thank you for sharing your diversity and complexity with us as we worship God together.

When the Voluntary begins, please maintain prayerful silence.

Voluntary: Voluntary on Stuttgart

Charles Callahan

Opening Hymn: Come, Thou Long Expected Jesus

H66

Tune: Stuttgart

*1 Come, thou long expected Jesus
born to set Thy people free;
from our fears and sins release us,
let us find our rest in Thee.*

*2 Israel's strength and consolation,
hope of all the earth thou art;
dear desire of every nation,
joy of every longing heart.*

*3 Born thy people to deliver,
born a child, and yet a king,
born to reign in us forever,
now thy gracious kingdom bring.*

*4 By thine own eternal Spirit
rule in all our hearts alone;
by thine all sufficient merit
raise us to thy glorious throne.*

The Officiant says a Bidding Prayer

Beloved in Christ, in this season of Advent, let it be our care and delight to prepare ourselves to hear again the message of salvation.

Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by his holy Child; and let us look forward to the yearly remembrance of his birth with hymns and songs of praise.

But first, let us pray for the needs of this city, this country, and the whole world; for peace and goodwill over all the earth; and for the mission and unity of the Church.

Let us at this time pray in his name for the poor and the helpless; the hungry and the oppressed; the sick and those who mourn; the lonely and the unloved; the aged and the little children; and all those who know not of God's love and mercy.

Lastly, let us remember before God his pure and lowly Mother, and all those who rejoice with us in heaven, that great multitude which no one can number, whose hope was in the Word made flesh, our Lord Jesus, in whom we are forever one.

These prayers and praises we humbly offer up to the throne of heaven, in the name of Jesus Christ, Our Lord.

The Advent candle is lighted with the following blessing, said by all:

Blessed are you, O Lord our God, king of the universe.

***You sent your Son to be the Light of the world
and to spread his light of love to all.***

***Bless us and accept this wreath of light
made from our hands.***

***Grant that we, who await Christ's coming in glory may be
enlightened by this candle, and, reflecting its light, may bring hope
to those who do not know your son, our Savior Jesus Christ, who
with you and the Holy Spirit lives and reigns, now and forever.***

Amen

Let us stand in silence to prepare our hearts and minds for the coming of our Lord and Savior Jesus Christ. We use this Jesse Tree to trace the path of his coming and the story of salvation.

The Lord be with you.

And also with you.

Let us pray.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

Silence.

A single voice sings Hymn 56, verse 1; "O come, O come, Emmanuel".

O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear.

***Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!***

Please be seated.

Jesse Tree Liturgy

The Advent symbol called the Jesse Tree is partly like a Christmas tree, because we hang things on it. It takes its name from Jesse, a shepherd from Bethlehem, who lived a thousand years before Jesus. It all started when God's prophet Samuel went to Bethlehem to choose and bless one of Jesse's sons and tell him he would establish a royal family. Jesse was surprised at Samuel's request, but admitted that his youngest son, David, was out in the pasture taking care of the sheep. When David came in from the pasture God told Samuel, "This is the one." A thousand years later Jesus was born into this royal line in Bethlehem, the ancient city of David.

The Jesse Tree is a kind of family tree, which was suggested by Isaiah's prophecy "There shall come forth a shoot from the stump of Jesse." Each of our Jesse Tree decorations was prepared by one of our children. The decorations symbolize either a prophecy of the coming Messiah or an ancestor of Jesus Christ. But it is also about us, because when we were baptized, we all became Jesus' sisters and brothers by adoption so that we, too, now belong on Jesse's family tree. But Jesse and David are the middle of the story. It goes much farther back than that

In the beginning, everything God had made was in place, and it all was very good. We begin the Jesse Tree with these symbols.

The **SUN** to light the day;
the **MOON AND STARS** to light the night,

and the whole beautiful and fragile

EARTH.

Let us sing Hymn 412, verses 1 & 2; "Earth and all Stars."

*Earth and all stars,
loud rushing planets,
sing to the Lord a new song!
O victory,
loud shouting army,
sing to the Lord a new song!
He hath done marvelous things.
I, too, will praise him with a new song!*

*Hail, wind, and rain,
loud blowing snowstorms,
sing to the Lord a new song!
Flowers and trees,
loud rustling dry leaves,
sing to the Lord a new song!
He hath done marvelous things.
I, too, will praise him with a new song!*

It was as though the whole world were a beautiful garden in which our first parents (whom we call Adam, which was a word for human being; and Eve, which is a word for life) were able to live peacefully with God and with each other. God gave them the freedom of the garden, but told them that they couldn't eat one piece of fruit because it was dangerous. But it looked so good, and someone (called the serpent) told them that it really wasn't dangerous, so they both ate it. They learned to blame each other and to argue. They made little differences get big, and they grew apart. God knew that they were no longer to be trusted so they were put out of the garden and had to struggle along the best way that they could.

We use an **APPLE**
as a symbol of that disobedience, and of being away from God.

Let us sing Hymn 56, verse 2; “O come, O come, Emmanuel.”

*O come, thou Wisdom from on high,
who orderest all things mightily;
to us the path of knowledge show,
and teach us in her ways to go.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!*

The other symbols on the Jesse tree tell us about the many ways the God has sought to rescue us from the dangers we are in – from the anger, violence and greed that have come from our human disobedience.

Once, God decided to destroy everything but the best and build from there. So God chose Noah and his family who took two each of all the animals with them on a boat called an

ARK,

and waited while God destroyed everything else on earth by a vast flood.

When the flood had passed, and the animals could go out on to the earth and multiply; God put the

RAINBOW

in the sky as a sign of the promise that never again would a flood destroy everything. St. Peter says that the ark was symbol of our baptism in which we are made safe and free through water.

Many years later the first of three very important families became God’s helpers. They belong on the tree because they were Jesse’s ancestors. The first was Abraham who was promised that his descendants would have a land that God would give them. Abraham believed, even though he had no children, and left home and went where God sent him. When Abraham’s son Isaac came and was growing up, God asked Abraham to offer his only child by sacrificing him. A bundle of wood was used in the sacrifice. However, God sent a ram to replace Isaac as the sacrifice.

We put a

BUNDLE OF WOOD

on the tree as a reminder both of Abraham’s trust in God and that God’s son Jesus was sacrificed for you and me.

Let us sing Hymn 56, verse 3; “O come, O come, Emmanuel.”

***O come, O come, thou Lord of might,
who to thy tribes on Sinai's height
in ancient times didst give the law,
in cloud, and majesty, and awe.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!***

When it came time for Isaac to marry, Abraham sent a servant to his homeland for a bride. God directed the servant to ask the maiden at the well for water. If she offers you water, she is the person who I have chosen. She did, and so the servant knew that God had led him. Her name was Rebekah. We put a

PITCHER

on the tree to remind us that God also leads us, and has chosen us to help Him.

Isaac had two sons, Esau and Jacob. It was Jacob whom God chose to carry on the family's task of moving humanity toward freedom. After an argument with his brother, Jacob had to go away for a while. While he was traveling, he became lonely and frightened. God came to him in a dream, and showed him a ladder going from God to earth with angels on it. Jacob knew that God was with him and was able to go on to do his task. So, we put a

LADDER

on the tree and know that God is with us.

Let us sing Hymn 453, verses 1; "As Jacob with travel was weary."

***As Jacob with travel was weary one day,
at night on a stone for a pillow he lay;
he saw in a vision a ladder so high,
that its foot was on earth and its top in the sky:
Alleluia to Jesus, who died on the tree
and has raised up a ladder of mercy for me,
and has raised up a ladder of mercy for me.***

One of Jacob's twelve sons, Joseph, was his father's favorite. Joseph's brothers were jealous of him, especially when he was given a very beautiful coat of many colors. They sold him as a slave into Egypt, and took the coat, torn and dipped in sheep's blood, home to their father to convince him that Joseph had been killed by a wild animal. But God

used Joseph's troubles as a means of fulfilling the divine purpose. He helped Joseph become second in importance in all the kingdom. When his brothers came to Egypt for food, Joseph recognized them, forgave them and brought them back to Egypt to live. We put a

COAT OF MANY COLORS

on the tree to remind us that God is with us, even in danger.

One voice sings Hymn 56, verse 4: "O come, O come, Emmanuel."

O come, thou Branch of Jesse's tree,
free them from Satan's tyranny
that trust thy mighty power to save,
and give them victory o'er the grave.

***Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!***

Many generations later, when all that Joseph had done for Egypt was forgotten, the new king, or Pharaoh, decided to enslave Jacob's descendants. They suffered greatly and called to God for help. God's response is the most important story in the Old Testament. It will take many symbols on our tree. Pharaoh had decided to kill all the boy babies of the Israelites so that they could not grow up and fight him. One was born, however, who was put in a basket and placed in the reeds at the edge of the Nile River for safety. Pharaoh's own daughter came and found and adopted him, so he was safe. His name was Moses.

We put a

BABY IN A BASKET

on the tree to remind us of Moses who became the great leader for God's people.

When Moses grew up, God called him to go to Pharaoh to demand freedom for the people. When Pharaoh refused, God sent a series of disasters on the Egyptians. Each time, Pharaoh would promise to let the people go, but then when times got better he would go back on his word.

Please stand.

Let us sing Hymn 648, "Go Down, Moses."

***When Israel was in Egypt's land,
let my people go;
oppressed so hard they could not stand,
let my people go.***

Refrain:

***Go down, Moses, way down in
Egypt's land;
tell old Pharaoh to let my
people go.***

***They journeyed on at his command,
let my people go;
and came at length to Canaan's land,
let my people go.***

Refrain:

Please be seated.

Finally, God said that the first born of all the Egyptians would be killed if the Israelites were not freed. To be sure the Israelites were not killed, they were to sacrifice a lamb and put some of the blood on the doorpost of their houses so that the angel of death would pass over their houses. They ate the lamb in thanksgiving for their deliverance in a feast called Passover, which they celebrate to this day. Christians believe that Jesus acted as our Passover lamb so we call Jesus the Lamb of God.

We put a

LAMB

on the tree to remember both the Passover and Jesus' crucifixion.

When God let the people out of Egypt, Pharaoh and his troops followed them to bring them back. God parted the waters and led the Israelites through the Red Sea. When Pharaoh's troops followed into the seabed, the waters closed and destroyed them. With a cloud by day and a column of fire by night, God continued to lead the people until they finally came to the land promised to Abraham many years before.

We use a

CLOUD AND PILLAR OF FIRE

to remind us that God leads us to the Kingdom we have been promised.

In the wilderness where they were wandering, there was a mountain called Sinai. God led the people there, and called Moses up on the mountain to give him the Ten Commandments. They were given on

TWO TABLETS OF STONE.

They remind us that God has given us laws to govern human behavior. They are God's law for everyone.

God made a contract, or Covenant, with the people. If they would obey the Commandments, God would give them the Land of Promise. The people agreed, and God led them through the wilderness. God spoke at Sinai through the ram's horn trumpet called a

SHOFAR,

and it remains one of the great symbols of the Jewish people. Every year, on Rosh Hashanah, the Jewish New Year, it is blown in synagogues to announce the new year. Whenever we read about a trumpet in the Old Testament, it is the Shofar. And so, we put one on the Jesse Tree.

While the people were traveling, they grumbled and became disobedient. Once, God let snakes go through the camp and their biting did great damage. When the people repented, God told Moses to make a bronze snake, put it on a pole, and let the people look at it to be healed. Jesus compared Himself to that snake, offering hope and healing in his being lifted up on a cross.

The

SNAKE

on the tree reminds us of both.

After a forty-year journey, the people came to the Land of Promise which God gave them.

Let us sing Hymn 56, verse 5; "O come, O come, Emmanuel."

***O come, thou Key of David, come,
and open wide our heavenly home;
make safe the way that leads on high,
and close the path to misery.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!***

When the people had been in the land for many years, God was ready to begin the next stage of our rescue from danger. The story starts with Ruth, Jesse's grandmother. Ruth was a stranger. She had been married in her home country of Moab to an Israelite who died. When Naomi, her mother-in-law, decided to return home, she told her daughters-in-law to return to their own homelands but Ruth insisted that wherever Naomi went, she would go, too, saying "Wherever you go, I will go; and wherever you stay, I will stay. Your people will be my people, and your God will be my God." She accompanied the older woman home to Bethlehem. They were very poor. To support them, she picked up wheat

at the edge of the field belonging to a man called Boaz. He was so taken with her devotion to Naomi that he decided to marry her. Their son Obed, was Jesse's father.

We put a

BUNDLE OF WHEAT

on the tree to remind us of Ruth's care for Naomi. It also reminds us of the bread of the Holy Eucharist, by which God cares for us.

Central to our story is David, Jesse's youngest son. God called him to be the great king of his people. We have three symbols for David. We have six-pointed star which to this day is a symbol of Israel. It is called the

STAR OF DAVID

and reminds us that David was a great king.

We have a

HARP

because David played the harp and wrote hymns and songs to sing at worship and started a choir to help in the worship of God.

We have a

SLING

because when David was very young he went to battle with a giant called Goliath. God gave David the help he needed, and with one stone thrown from the sling, David slew Goliath and freed his own people.

David became Israel's greatest king. Later, when things went badly, people would say "Some day, God will send us another king as great as David to free us and keep us safe."

And we also have a

SAW.

When David was king, he wanted to build a temple for God's worship...the greatest temple in all the world. But God told David that it was to be his son Solomon, who was to build the temple. It took seven years to build this stone and cedar wood structure. Each piece of wood was trimmed with a saw. When the temple was opened, the people sang one of King David's songs "Give thanks to the LORD because he is good. God's faithful love lasts forever!" And of course, when one of King David's family came to save the world, he used a saw, too because he was a carpenter (if you go up in the balcony, you can see this depicted in one of the windows).

People continued to trust God and God helped them. Daniel was one of God's greatest prophets. King Darius was one of the many kings who

ruled in Jerusalem and did not worship our God. He made a decree which Daniel could not obey because he obeyed God rather than the king and was thrown into a den of lions. God sent an angel to shut the lions' mouths and Daniel remained safe. Darius then made a decree that all in his realm should fear the God of Israel.

We have a

LION

to remind us that God protects those who trust God.

Let us sing Hymn 56, verse 6; "O come, O come, Emmanuel."

***O come, thou Dayspring from on high,
and cheer us by thy drawing nigh;
disperse the gloomy clouds of night,
and death's dark shadow put to flight.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!***

When people disobeyed and then repented, God, through people like Hosea the prophet, assured them of God's forgiveness. We remember that forgiveness with a

LILY

because God speaking through Hosea said that when Israel repents, "I will be like the dew to Israel; he will blossom like the lily; he will cast out his roots like the forests of Lebanon. His branches will spread out; his beauty will be like the olive tree, and his fragrance like that of Lebanon."

The people who spoke on God's behalf are called prophets. They made the people ready for the coming of someone who would, like Moses, bring a covenant with its promise; who would, like David, free those who obeyed; and who would bring forgiveness. They wrote their promises on scrolls.

This

SCROLL

reminds us of the promise of God, in which we still trust. The one to come is the final addition to our tree, a descendant of Jesse and David. A great prophet, Isaiah, Said on God's behalf, "Comfort ye, comfort ye my people" and promised a loving king and shepherd to come.

Let us sing Hymn 67, "Comfort, Comfort Ye My People."

*Comfort, comfort ye my people,
speak ye peace, thus saith our God;
comfort those who sit in darkness
mourning 'neath their sorrows' load.
Speak ye to Jerusalem
of the peace that waits for them;
tell her that her sins I cover,
and her warfare now is over.
Hark, the voice of one that crieth
in the desert far and near,
calling us to new repentance
since the kingdom now is here.
Oh, that warning cry obey!
Now prepare for God a way;
let the valleys rise to meet him
and the hills bow down to greet him.*

The answer to all of the promises and hopes in the Old Testament, the fulfillment of all the symbols on the Jesse Tree, is Jesus: descendant of David, born in a manger, killed on a cross, and raised on the third day. We remember Jesus' coming with this tree and with its symbols, and we add some symbols for Jesus as well.

The

CHI AND RHO,

which look like a capital X and capital P, are the first two letters in the Greek word for Christ, *χριστοζ*, *Christos*. They are an abbreviation for the whole word. It is perhaps the oldest of the symbols for Christ, and has been in continuous use for at least 1600 years.

Jesus says in the Book of Revelation, "I am the Alpha and the Omega." Alpha is the first letter in the Greek alphabet and Omega is the last letter in the Greek alphabet, the first and the last. Although Jesus came quietly as an infant in a manger, He is also part of God, and always was in heaven. We say in the Creed that "through him all things were made." So, Jesus is the beginning. He will also judge everyone and everything at the end. So Jesus is the Omega, the end. The entwined

ALPHA AND OMEGA

remind us that Jesus is all around us, leading us.

One of the basic symbols of Jesus is the cross. The cross used on the tree is a tau cross. It resembles the Greek letter T, written like our capital T.

Sometimes crosses like this were used for crucifixions. Some say it resembles the staff that Moses used to lead the people in the wilderness.

The **TAU CROSS**
is an ancient symbol of Jesus.

One voice sings Hymn 56, verse 7; "O come, O come, Emmanuel."

O come, Desire of nations, bind
in one the hearts of all mankind;
bid thou our sad divisions cease,
and be thyself our King of Peace.

***Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!***

The Jesse Tree leads us from the beginning of things to David the King, and from David the King to Jesus, who is our King, our Christ, the anointed one. Jesus has freed us from sin and has promised us a place in the Father's Kingdom.

The **CROWN**

reminds us that we await not a baby in a manger, but the King of Glory who will come to judge and save. The crown reminds us that Jesus is the Prince of Peace, the King of Hope, the Lord of Love.

We rejoice in what God has done, as we await its fulfillment in the time to come.

Let us sing Hymn 460, "Alleluia, Sing to Jesus."

***Alleluia! sing to Jesus!
his the scepter, his the throne;
Alleluia! his the triumph,
his the victory alone;
Hark! the songs of peaceful Zion
thunder like a mighty flood;
Jesus out of every nation
hath redeemed us by his blood.***

Blessing of the Jesse Tree

Let us pray.

Almighty and most gracious God, who sent your son Jesus to be planted

like a tree of life in your church and to be born of the Blessed Mother Mary, we pray for your blessing on this Jesse Tree, we beseech you, that it may bring peace and hope to all who behold it, through the same Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, world without end. *Amen.*

Let us sing Hymn 56, verse 8; "O come, O come, Emmanuel."

*O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!*

The Apostles' Creed

BCP 96

Officiant and People together, all standing

*I believe in God, the Father almighty,
creator of heaven and earth.*

*I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.*

*I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.*

The Peace

All stand

Presider The peace of Christ be always with you.

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

Then the Ministers and People greet one another with a wave, bow, or appropriate gesture but keep social distance.

For those celebrating birthdays

O God, our times are in your hand: Look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their life; through Jesus Christ our Lord. Amen.

The Announcements

The presider asks visitors to fill out the information at the bottom of page 2, then highlights the announcements.

The Holy Communion

The Offertory Sentence

Offertory: Jesus Christ the Apple Tree

Simon Andrew

The tree of life my soul hath seen,
Laden with fruit and always green:
The trees of nature fruitless be
Compared with Christ the apple tree.

His beauty doth all things excel:
By faith I know, but ne'er can tell
The glory which I now can see
In Jesus Christ the apple tree.

For happiness I long have sought,
And pleasure dearly I have bought:
I missed of all; but now I see
Tis found in Christ the apple tree.

This fruit doth make my soul to thrive,
It keeps my dying faith alive;
Which makes my soul in haste to be
With Jesus Christ the apple tree.

All stand

The Presentation of God's Tithes and Offerings

*The gifts of the people are presented at this time
as the congregation sings.*

Presentation Hymn: The Doxology **Tune: Herr Jesu Christ (H310)**

*Praise God, from whom all blessings flow;
Praise Him, all creatures here below,
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.*

The people remain standing

The Great Thanksgiving: Eucharistic Prayer A

BCP 361

Presider May God be with you.

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

Presider Lift up your hearts.

People ***We lift them to the Lord.***

Presider Let us give thanks to the Lord our God.

People ***It is right to give our thanks and praise.***

The Presider proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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

St. James Sanctus

Tune: Jesus, Our Brother, Kind and Good

Presider and People

***Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.***

***Blessed is he, is he who comes in the name of the Lord,
Hosanna in the highest. Hosanna in the highest.***

The people stand or kneel and the Presider continues

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all.

Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior 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 Jesus 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."

Therefore we proclaim the mystery of faith:

Presider and People (spoken)

Christ has died.

Christ is risen.

Christ will come again.

The Presider continues

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with

Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

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

The Lord's Prayer (*spoken*)

BCP 364

People and Presider

*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. Amen.*

The Breaking of the Bread

A period of silence is kept

Fraction Anthem

**St. James Agnus Dei
Tune: What Child Is This?**

*O lamb of God, O Holy Child,
Who takes the sin of the world away;
Have mercy on us, lamb so mild,
The babe, the son of Mary.
This, this is your body given,
Your precious blood, the gift of heaven
Take, eat, for we are one
In the babe, the son of Mary.*

The Invitation to Communion

BCP 364

Presider says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All people are welcome to receive Holy Communion. Children of all ages are included in this invitation.

The presider invites those not receiving the sacrament to make a spiritual communion, led by the reader.

Prayer for Spiritual Communion

from the Prayer Book for the Armed Services

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, Lord Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of your Body and Blood, I beseech you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Communion Music: Dona Nobis Pacem

Barbara Wallace

Dona nobis pacem, pacem,
dona nobis pacem...
Amen, amen.

Postcommunion Music:

St. James Kyrie

*Lord, have mercy. Lord, have mercy.
Lord, have mercy upon us.
Christ, have mercy. Christ, have mercy.
Christ, have mercy upon us.
God the Lord the Savior gave us,
Jesus Christ is born to save us.*

*Lord have mercy upon us.
Lord have mercy upon us.*

After Communion, the Presider says

Let us pray.

Postcommunion Prayer (*said by all, standing*)

BCP 366

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 Christ, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Blessing

Closing Hymn: Lo! He Comes with Clouds Descending

H58

Tune: St. Thomas

*1 Lo! he comes with clouds descending,
once for our salvation slain;
thousand, thousand saints attending
swell the triumph of his train:
Alleluia! Alleluia!
Christ the Lord returns to reign.*

*2 Every eye shall now behold him,
robed in dreadful majesty;
those who set at nought and sold him,
pierced, and nailed him to the tree,
deeply wailing, deeply wailing,
shall the true Messiah see.*

*3 Those dear tokens of his passion
still his dazzling body bears,
cause of endless exultation
to his ransomed worshipers;*

*with what rapture, with what rapture,
gaze we on those glorious scars!*

*4 Yea, amen! let all adore thee,
high on thine eternal throne;
Savior, take the power and glory;
claim the kingdom for thine own:
Alleluia! Alleluia!
Thou shalt reign, and thou alone.*

Presider Let us pray.

*Good and gracious God,
we pray for all who have yet to know of your love and mercy.
May the Church of the Ascension
be so inspired by your Holy Spirit
that it may serve as a beacon of hope
and a witness to the gospel for all people.
Grant that we may continually grow
in our own knowledge and love of you
as we strive to use all that we have, and all that we are
to follow and imitate your beloved son, Jesus Christ our Lord.
Amen.*

The Dismissal

Presider Go in peace to love and serve the Lord.
People *Thanks be to God.*

Voluntary: Benedictus on *St. Thomas*

Richard White

† † †

We hope you will join us in Ascension Hall for some refreshments and conversation. Ascension Hall is located on this level through the chapel and at the end of the hallway.

**Please keep these people in your prayers
today and all week long:**

Our Spiritual Leaders:

+ Sean -our Presiding Bishop; +Anne -our Bishop;
Vincent+ -our Rector; Clarke -our seminarian

Those for whom prayers have been requested:

Mickey Black	Joyce Knapp
Teddi Black	June Madden
Shirley Campion	Gil Newlands
Ella Jane Fowerbaugh	Kaliegh Roe
Martha Hartman	Corky Thacker

Those We Know in the Military

Trey Brower	Sydney Kline
Wiley Goins	Burton McCarthy
Lauren Hober	Jason Strater

The Departed

Eric Christiansen	Sue Parsley
Tim Kirkbride	Bill Wofford

The Weekly Prayer List

The weekly prayer list is used for those who need extra prayers due to illness or a particular challenge or hardship. For those wanting to add or remove people from the prayer list, please call the office.

All names are removed from the prayer list at the end of the liturgical year. We start with a new prayer list today, the first Sunday of Advent. For those wanting to add or remove people from the prayer list please call the office.

Pledges and offerings to the Church.

Please mail in your pledges/financial offerings so we can continue with the ministries of the church as well as meet our financial obligations.

or



Use your smart phone to scan the code above or visit ascension-lakewood.org where you can make a one-time donation or set up continuing donations.

Please join us in helping to keep
The Church of the Ascension strong
and able to meet the needs of an ever-changing world.

Remembering Past Parishioners

Celebrating 150 years of ministry
1875 - 2025

Pauline Brassington Thompson (1877-1971)



Rev. William Ashton Thompson
with sons John and William Paul



Pauline Brassington Thompson
with children James and Dorothy

Pauline was born May 6, 1877, the daughter of Frank A. Brassington and Emma J. Georger Brassington. As a young woman, Pauline Louise Brassington attended Lake Erie Seminary for Women, which was then a preparation for teaching and missionary work. On March 16, 1901, she left for several months on a Grand Tour of Europe not only to see the sights but also to practice her German. (Her maternal ancestry was from Alsace-Lorraine and founded the German Bank in Buffalo, NY). While Pauline was in Europe, a new minister at her family parish, St. Paul's, heard of her remarkable dedication to church. Pauline headed the Girl Guides and took on many other parish duties. Rev. Thompson heard so many fine things about Pauline that he cultivated a relationship with her family in order to one day meet and court her. Pauline and William Ashton Thompson were married September 3, 1902. Society pages of the time describe in great detail how the church was beautifully decorated and that seven hundred invitations were issued. The wedding itself was performed by Archdeacon Abbott. After their wedding they moved to Woonsocket, Rhode Island, where her husband accepted the

position as rector at St. James Church. While rector in Rhode Island, Pauline and William Thompson were blessed with their first two children: John Ashton and William Paul. They then moved to Sandusky, where Rev. Thompson became rector of Grace Episcopal Church. It is in Sandusky that they had another child: Dorothy.

The Thompson family moved to Lakewood, Ohio where Rev. William Ashton Thompson became the rector of the Church of the Ascension on December 1, 1911. Pauline and her children enjoyed the country life of Lakewood and she immediately became very involved with the groups of the parish. She was known for her work in every activity at the church: altar guild, Christian Education, fundraising, etc. On March 27, 1913, the birth of their fourth child, James Georger Thompson, occurred in the rectory of Church of the Ascension. He was baptized at Church of the Ascension on September 7, 1913. Less than a year later, while the family was vacationing in Maine, Rev. William Ashton Thompson died on July 12, 1914. Pauline was now a widow with four small children. She moved with her family to Clarence Avenue within a short walk from Church of the Ascension and continued her work as a parishioner. All four of her children remained active at Ascension, where all four were confirmed and presented by the new minister, Rev. Wallace M. Gordon. Pauline helped with zeal on multiple guilds to raise money for a new church building. Despite being a widow, who was given only \$300 a year from the widow's pension of the diocese, Pauline made a huge sacrifice and donated the funds for the main altar in the newly built Church of the Ascension, which was completed in 1918. Pauline was often found in articles about bazaars and other fundraising where she did beautiful needlework making quilts, aprons, knitting bags, potholders all by hand. Around 1938, Pauline and her children moved to Cleveland Heights. She lived to see her sons William Paul, who became an Episcopal minister like his father, and James G. both marry. She was a grandmother and great-grandmother, known for her loving and giving nature. Pauline was a life-long Episcopalian. She passed away on May 8, 1971, and is buried at Lake View Cemetery with her husband.

Submitted by Gregory Sent, Archivist

Pictures donated by Claudia Thompson Boone, granddaughter of Rev. Wm. Ashton Thompson and Pauline Brassington Thompson



The Ministers of the Liturgy

Presider: Rev. Vincent Black

Music Director and Organist: Jon Peterson

Choir Director: Margie Hildebrandt

Acolytes: Derek Lewallen, Terrie Schade, and Maizie Gillies

Wreath: Vanah-Sent Family

Reader 1: Jan Bednarski

Reader 2: John Carlson

Reader 3: Keira Dodd

Reader 4: Joe Sgambellone

Spiritual Communion Reader: Jan Bednarski

Chalice Bearers: Derek Lewallen and Terrie Schade

Ushers: Bob Hankey and Ray Pratt

Videographer: Dave Campion



The flowers on the chapel altar are given to the glory of God
in memory of Pauline Brassington Thompson.

Bible readings from the Common English Bible (CEB)

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H412 Words: Herbert Brokering, Music: David Johnson ©1968 Augsburg Publishing House.

H453 Music: arr. Jack Noble White ©1971 Walton Music

H648 Music: harm. Horace Clarence Boyer ©1984 Church Music Publishing.

Stuttgart from the Art of Hymn Playing Music: Charles Callahan

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Jesus Christ the Apple Tree Music: arr. Simon Andrews © 2010 St. James Music Press

Dona Nobis Pacem Music: arr. Barbara Wallace © 2010 St. James Music Press

St. James Christmas Service Music: Mark Schweizer © 2004 St. James Music Press

Voluntary on *St. Thomas* Music: Richard White © 2003 St. James Music Press

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Centering Prayer

We meet every Thursday from noon to 12:45 in Ascension Hall.
For more information ask Father Vincent or call Jim in the office.

Bible Study in November and December

Keira will lead Bible Study on the Book of Revelation
between services **November 10th - December 15th**.

There will be no bible study on
December 22nd and December 29th.

Advent Church Cleanup Saturday, December 7th, 9am to 11am

We are preparing the nave/church for the holiday season. We need to vacuum, mop floors, and wipe down pews. Please sign-up and help us prepare the church for the beauty of Advent and Christmas.

Altar Flowers for Christmas

We create a temporary pool of funds from which to buy the plants which adorn the altars and the chancel for Christmas in memory or in honor of loved ones. Place your contributions in the envelopes provided (checks made out to the church, with “Christmas flowers” in the memo line or cash) and list those you want to remember on the form provided next to the box for the contributions. Or send your donation online and an email to secretary@ascension-lakewood.org. The amount of each gift is determined by the donor.

The deadline for making gifts to the fund and placing names on the remembrance list is December 18th.

Following the 10:30 service on Christmas Day the plants are distributed to parishioners who due to ill health or disability are unable to attend worship.

Cookie Walk

Would you like to bake in a group? Do you need more countertop to make all the fabulous cookies and your kitchen is too small?

We will be at Church of the Ascension on Sunday **December 8th from 1pm – 3pm** to bake in our industrial kitchen! Let Jenny or Christina know if you would like to come in to bake.

The cookie walk will be on **Saturday, December 14th, 2024, from 9am – 2pm** or until sold out.

We will have tables set up in Strom Hall on Friday night with table clothes and plates. We will need set up volunteers for the morning of the cookie walk – should arrive at 8:30am. Volunteers will also be needed to help customers get their cookies. We will have gloves for those people giving out cookies to use. We will have bags or boxes for the customers to use. Scales will be available to check quantity and to weigh out at the end of their purchase in two locations.

We will also have wonderful centerpieces made by our very own parishioners.

We will accept payment with cash or credit card.

Please consider baking – the more cookies we have to sell the more we will raise for the Church of the Ascension.

Not a baker? We need help on the actual day of the sale – setting up, helping customers choose their cookies, check out/collect payment and clean up.

We will be setting up on Friday evening (12/9 at 6pm) and Saturday morning (12/10 at 7:30am or potentially later). The more we get done on Friday the less we need to get done Saturday.

We will need help cleaning up after the event around 2pm.

Carols and Cocoa

On **Sunday, December 15th at 5pm**, we will have outdoor caroling and cocoa on the front lawn.

Please invite family and friends!

Ascension Event Schedule for 2024

Sat	December 14 th	Cookie Walk	9:00 am – 2:00 pm
Sun	December 15 th	Carols and Cocoa	5:00 pm
Sun	December 22 nd	Fourth Sunday of Advent	10:30 am
Sun	December 22 nd	Lessons and Carols with Holy Communion	4:00 pm
Sun	December 22 nd	Christmas Dinner	6:00 pm
Wed	December 25 th	Holy Eucharist	10:30 am
Sun	December 29 th	Favorite Carol Sing	10:30 am

Ascension Night Out

There will be no Ascension Night Out in December.
We will resume our monthly night out in the new year.

Carols and Cocoa

On **Sunday, December 15th at 5pm**, we will have
outdoor caroling and cocoa on the front lawn.
Please invite family and friends!

There will be no 8am service on **December 22nd & 29th**.

Christmas Lessons and Carols

On **Sunday, December 22nd at 4pm**, we will have our
service of Christmas Lessons and Carols, followed by a
Christmas feast. Please sign up in the office.

Christmas Day Service

10:30 am **Wednesday, December 25th**.

**Favorite Carol Sing after Communion
on December 29th at 10:30.**

Collecting Clothes for St. Luke's Episcopal Church

Box is outside the office.

Please only clean and lightly worn clothing.
Highly needed are seasonal men's and children's items.

Noonday prayer Tuesdays at 12:12pm via conference call

We will start prayer promptly at 12:12, and end just before 1pm.

Please do not call in before 12:05pm.

You can call in for all or part of the time.

Dial-in number: (425) 436-6300

Access code: 593523#

Use *6 to mute and un-mute yourself when trying to talk.

We will use the Book of Common Prayer pp. 103-107.

Information for live streamed worship.

The service is streamed live each Sunday at 10:30am
on The Church of the Ascension website:

<https://ascension-lakewood.org/>

and on YouTube: <https://tinyurl.com/4rs872e2>.

Previous services and featured choir videos on YouTube
at: <https://tinyurl.com/3c336j6n>.

Office Hours

Office Hours are: 9am – 1:30pm, Tuesday - Thursday

Church of the Ascension

13216 Detroit Avenue

Lakewood, Ohio 44107

216.521.8727

www.ascension-lakewood.org

secretary@ascension-lakewood.org