

# Solemn High Mass

ASH WEDNESDAY  
March 5, 2025 7 p.m.



*Welcome to Atonement. We hope you will participate fully in today's service, as you feel comfortable. Customary times to stand, kneel, and sit are indicated by italic type. Words spoken by the people are indicated by bold type. Hymns can be found by number in the blue hymnal in the pewbacks.*

*The Mass Ordinary is "Communion Service on Russian Themes"  
by Arthur Hutchings (1906–1989)*

## THE VOLUNTARY

*O Mensch beweine dein' Sünde groß*

J.S. Bach (1685–1750)

*When the bell rings, please stand, as able.*

## THE COLLECT OF THE DAY

The Lord be with you.

**And also with you.**

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE WORD OF GOD

*The People sit for the readings from scripture.*

## THE FIRST READING

*Joel 2:1-2,12-17*

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near—a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the Lord, your God?

Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the Lord, weep. Let them say, "Spare your people, O Lord, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

The Word of the Lord.  
Thanks be to God.

*The Choir sings*

THE PSALM • 103:8–14

*Benedic, anima mea*

Plainsong

Bless the Lord, O my soul, and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits. He forgives all your sins and heals all your infirmities; He redeems your life from the grave and crowns you with mercy and loving-kindness; He satisfies you with good things, and your youth is renewed like an eagle's. The Lord executes righteousness and judgment for all who are oppressed. He made his ways known to Moses and his works to the children of Israel. The Lord is full of compassion and mercy, slow to anger and of great kindness. He will not always accuse us, nor will he keep his anger for ever. He has not dealt with us according to our sins, nor rewarded us according to our wickedness. For as the heavens are high above the earth, so is his mercy great upon those who fear him. As far as the east is from the west, so far has he removed our sins from us. As a father cares for his children, so does the Lord care for those who fear him. For he himself knows whereof we are made; he remembers that we are but dust.

THE SECOND READING

*2 Corinthians 5:20b–6:10*

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. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you."

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The Word of the Lord.  
Thanks be to God.

*Please stand, as able, for*

THE TRACT

O Lord, deal not with us after our sins: nor reward us according to our wickednesses. O Lord, remember not our old sins, but have mercy upon us, and that soon: For we are come to great misery. Help us, O God of our salvation, for the glory of thy Name, O Lord: O deliver us and be merciful unto our sins, for thy Name's sake.

The Lord be with you.

**And also with you.**

The Holy Gospel of our Lord Jesus Christ according to Matthew.

**Glory to you, Lord Christ.**

Jesus said, “Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

“So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

“And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

“And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

“Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

## THE SERMON

The Rev'd Charles Everson  
*Rector*

*The People stand, as able.*

## THE INVITATION TO A HOLY LENT

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church.

Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's Holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now come before the Lord, our maker and redeemer.

*The People kneel, as able.*

Let us pray: Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

## THE IMPOSITION OF ASHES

*As the Choir chants Psalm 51, the People are invited to come to the altar rail for the receiving of ashes.*

### THE PSALM • 51

*Miserere mei, Deus*

Setting: Gregorio Allegri

Have mercy on me, O God, according to your loving-kindness; in your great compassion blot out my offenses. Wash me through and through from my wickedness and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against you only have I sinned and done what is evil in your sight. And so you are justified when you speak and upright in your judgment. Indeed, I have been wicked from my birth, a sinner from my mother's womb. For behold, you look for truth deep within me, and will make me understand wisdom secretly Purge me from my sin, and I shall be pure; wash me, and I shall be clean indeed. Make me hear of joy and gladness, that the body you have broken may rejoice. Hide your face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence and take not your holy Spirit from me. Give me the joy of your saving help again and sustain me with your bountiful Spirit. I shall teach your ways to the wicked, and sinners shall return to you. Deliver me from death, O God, and my tongue shall sing of your righteousness, O God of my salvation. Open my lips, O Lord, and my mouth shall proclaim your praise. Had you desired it, I would have offered sacrifice, but you take no delight in burnt-offerings. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, you will not despise. Be favorable and gracious to Zion, and rebuild the walls of Jerusalem. Then you will be pleased with the appointed sacrifices, with burnt-offerings and oblations; then shall they offer young bullocks upon your altar.

*The People kneel, as able.*

### THE LITANY OF PENITENCE

Most holy and merciful God;

**We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault 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, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

**Have mercy on us, Lord.**

We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

**Have mercy on us, Lord.**

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,  
**We confess to you, Lord.**

Our self-indulgent appetites and ways, and our exploitation of other people,  
**We confess to you, Lord.**

Our anger at our own frustration, and our envy of those more fortunate than ourselves,  
**We confess to you, Lord.**

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,  
**We confess to you, Lord.**

Our negligence in prayer and worship, and our failure to commend the faith that is in us.  
**We confess to you, Lord.**

Accept our repentance, Lord, for the wrongs we have done; for our blindness to human need and suffering, and our indifference to injustice and cruelty,  
**Accept our repentance, Lord.**

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,  
**Accept our repentance, Lord.**

For our waste and pollution of your creation, and our lack of concern for those who come after us,  
**Accept our repentance, Lord.**

Restore us, good Lord, and let your anger depart from us;  
**Favorably hear us, for your mercy is great.**

Accomplish in us the work of your salvation,  
**That we may show forth your glory in the world.**

By the cross and passion of your Son our Lord,  
**Bring us with all your saints to the joy of his resurrection.**

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel. Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

#### THE PEACE

*Celebrant*

The peace of the Lord be al - ways with you.

*People*

And al - so with you.

Music: Ambrosian chant; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

#### WELCOME & ANNOUNCEMENTS

*If this is your first time here, we would love to get to know you. Please fill out a Welcome Card, which can be found in the pewbacks, and place it in the offering basket or hand it to the priest or an usher after the service.*

**Online Giving.** *The Church of the Atonement makes it easy to give online. Just scan the code to the right to either make a general contribution or pay your pledge online. Thank you for your support of our ongoing ministries.*



# THE HOLY COMMUNION

*The Celebrant says an Offertory sentence.*

## THE OFFERTORY PROPER

*Exaltábo te*

I will magnify thee, O Lord, for thou hast set me up, and not made my foes to triumph over me: O Lord my God, I cried unto thee, and thou hast healed me.

## THE OFFERTORY ANTHEM

*Solus ad victimam*

Kenneth Leighton (1929–1988)

Alone to sacrifice thou goest, Lord Giving thyself to Death whom thou hast slain For us thy wretched folk is any word? Who knew that for our sins this is thy pain? For they are ours, O Lord, our deeds Why must thou suffer torture for our sins? Let our hearts suffer in thy Passion, Lord That very suffering may thy mercy win This is the night of tears, the three days' space Sorrow abiding in the eventide Until the daybreak with the risen Christ And hearts that sorrowed shall be satisfied So may our hearts share in thine anguish, Lord That they may sharers of thy glory be; Heavy with weeping may the three days pass To win the laughter of thine Easter Day

*Please stand, as able, and sing*

## THE OFFERTORY HYMN • 150

*Forty days and forty nights*

*Aus der Tiefe rufe ich*

## THE GREAT THANKSGIVING

*Eucharistic Prayer A*

*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 our thanks and praise.

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

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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:

*The Choir sings the Sanctus and Benedictus.*

Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy Glory. Glory be to thee, O Lord Most High. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

*Please kneel or stand, as able, as the Celebrant continues the prayer.*

Holy and gracious Father: 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 Father of all.

He 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 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 we pro - claim the mys - ter - y of faith:

*Celebrant and People*

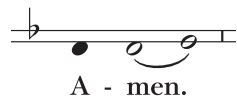


Christ has died. Christ is ris - en. Christ will come a - gain.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. 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 your Son Jesus Christ: 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.



A - men.

## THE LORD'S PRAYER

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 Celebrant breaks the consecrated Bread.*

*The Choir sings*  
**THE AGNUS DEI**

O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

**THE INVITATION TO COMMUNION**

Behold the Lamb of God; behold him who takes away the sins of the world.  
Blessed are those who are called to the supper of the Lamb.  
**Lord, I am not worthy that you should come under my roof,  
but speak the word only and my soul shall be healed.**

*Everyone is welcome to come forward at the sound of the bell. All baptized Christians are invited to receive Communion in both bread and wine. Please do not dip your bread in the wine. Gluten-free bread is available; please notify the priest as they come to you.*

*If you are not baptized, or if you prefer, you may receive a blessing from the priest instead: cross your arms over your chest to indicate this. If you do not wish to receive wine, cross your arms over your chest after receiving the bread. Please remain in place until the person next to you has received Communion.*



THE COMMUNION PROPER

*Qui meditabitur*

He who doth meditate on the law of the Lord day and night: will bring forth his fruit in due season.

THE COMMUNION ANTHEM

*Ave verum corpus*

William Byrd (1540–1623)

*Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine cuius latus perforatum fluxit aqua et sanguine: esto nobis praegustatum in mortis examine. O Iesu dulcis, O Iesu pie, O Iesu, fili Mariæ. Miserere mei. Amen.*

Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a sweet foretaste in the trial of death! O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have mercy on me. Amen.

THE COMMUNION HYMN • 325

*Let us break bread together on our knees*

*Let Us Break Bread*

*Please kneel or stand, as able, for*

THE POSTCOMMUNION PRAYER

Let us pray.

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 Lord be with you.

And also with you.

*The Celebrant offers God's blessing on the congregation, to which the People respond*

**Amen.**

*Please stand, as able, for*

THE DISMISSAL

*The Deacon dismisses the congregation, to which the People respond*

**Thanks be to God.**

THE CLOSING HYMN • 143

*The glory of these forty days*

*Erhalt uns, Herr*

THE VOLUNTARY

*Wer nur den lieben Gott läßt walten*

J. S. Bach (1685–1750)

✠ ✠ ✠

TODAY'S MINISTERS *Celebrant & Preacher:* The Rev'd Charles Everson; *Deacon:* The Rev'd Scott Elliott; *Subdeacon:* Br Will White CMJ; *Assisting Priest:* The Rev'd Kate Guistolise; *Organist:* Charlie Sega; *Choirmaster:* Dr Christopher Windle; *Choral Scholar:* Annamarie Collins; *Choir:* St Cecilia Choir; *Lectors:* Elizabeth Swanson, Richard Benson

A reminder that this public service may be photographed and/or videotaped and your image or the image of any children or vulnerable adults in your care may appear on the video. By your entry and presence in this service, you agree on behalf of yourself and any children or vulnerable adults attending with you to be photographed, filmed, and/or otherwise recorded, and also agree to our use of such images in any and all media. Music usage licensing and agreements through Church Hymnal Corporation, New York, and OneLicense.net

## LENT AT ATONEMENT

Ash Wednesday marks the beginning of Lent during which we are invited to a time of examination and repentance, to prayer, fasting and self-denial, and the reading and meditating on God's Holy Word. During these last days leading up to Lent, I invite you to take stock of your spiritual life and formulate a holy Lenten discipline.

What spiritual practice will you take on? From what food or drink or behavior will you abstain? In what way will you provide for those in need?

Lent is a deeply rewarding time of spiritual renewal that makes the joyful celebration of Our Lord's resurrection at Easter all the more meaningful. It is my prayer that each of us will prayerfully consider these three pillars of Lent and intentionally engage each of them in some way. I've provided a list of ideas, suggestions, and resources for your consideration at [atonementchicago.org/lent](http://atonementchicago.org/lent)

**Fasting.** Why do we fast? For fasting to make any sense, it must have a constructive purpose and be defined in positive, not negative terms. Put most simply, fasting is about freedom. Fasting frees us from slavery. Fasting is not about "giving something up," fasting is about freeing ourselves from the control of outside forces and temptations. Fasting can even be about saying no to ourselves when we have surrendered control of our lives to bad habits and dependencies. Fasting is about taking control of those things that threaten to control us. Some people suffer from addictions that rob them of their freedom. But for many who are not clinically addicted, life still has many distractions that take control of our lives in subtle ways.

Ash Wednesday and Good Friday are designated days of fasting. (*Book of Common Prayer*, pg. 17) Historically, fasting means intentionally not eating food. Fasting can also be practiced at other times during Lent, of course.

The other weekdays of Lent and Holy Week (as well as every Friday during the year!) are to be observed by "special acts of discipline and self-denial." (BCP, pg. 17) Historically, the primary "special act" on Ash Wednesday and the Fridays in Lent was abstinence (not sexual abstinence, abstinence from eating meat).

Each Christian may also choose to abstain from some eating some other item of food or abstain from engaging in some other behavior or practice, as part of their Lenten devotion.

**Prayer.** Consider participating in Stations of the Cross and Benediction at 7 p.m. on the Fridays in Lent beginning Mar. 14. A simple soup supper will be served starting at 6 p.m.

In addition to Sunday, attend one or more of our daily Masses. Mass is offered in the morning, noon, and evening on varying days during the week so that everyone has an opportunity to participate.

Consider praying the Litany for Refugees ([tinyurl.com/refugee-litany](http://tinyurl.com/refugee-litany)) daily (approx. 5 minutes).

Pray Morning Prayer or Evening Prayer or both using the Daily Office ([dailyoffice.app](http://dailyoffice.app)). You can also join virtual Morning Prayer at Atonement each day at 8:30 a.m., and Evening Prayer at 5:30 p.m. on Tuesdays only.

Join us at 9:30 on Saturdays to pray the Holy Rosary together, immediately followed by a Healing Mass at 10 a.m..

Consider joining us virtually for an Online Bible Study led by Father Charles on Tuesdays at 5:30 p.m. Join online at [meet.google.com/gos-kapr-owe](http://meet.google.com/gos-kapr-owe)

**Almsgiving.** Prayer helps us re-frame our vision to see the world as God see it. Self-denial frees us from being enslaved to our own desires. All of this gives us time and energy to spend serving the needy.

Consider volunteering for, donating items, or donating funds to Care for Real at [careforreal.org](http://careforreal.org)

Consider volunteering for, donating items, or donating funds to Care for Friends at [careforfriends.org](http://careforfriends.org). CFF serves a hot meal at Atonement on Mondays, Thursdays, and Saturdays. If you wish to donate to the clothing pantry, please contact Kate ([office@atonementchicago.org](mailto:office@atonementchicago.org)) in the church office before bringing your items to church.

ONLINE GIVING The Church of the Atonement makes it easy to give online. Just scan the code to the right to either make a general contribution or pay your pledge online. Thank you for your support of our ongoing ministries.



RESTROOMS are located in the Parish House, through the double doors on the right side of the church. There is a changing table in each restroom.

SUPERVISED NURSERY CARE is available on the second floor of the Parish House, through the double doors on the right side of the church.

To find out more about our ministries, visit [atonementchicago.org](http://atonementchicago.org) or contact any of the staff listed below.

## Clergy, Staff & Leadership

### CLERGY AND STAFF

*Bishop of Chicago:* The Rt Rev'd Paula E. Clark; *Rector:* The Rev'd Charles Everson; *Deacons:* The Rev'd Charles Farrell, The Rev'd Scott Elliott; *Seminarian:* Peg Taylor; *Director of Music:* Charlie Segal; *Associate Director of Music and Choirmaster:* Dr Christopher Windle; *Choral Scholar:* Annamarie Collins; *Director of Operations & Communications:* Matt Rodgers; *Ministries & Pastoral Care Coordinator:* Kate Mayer; *Liturgical Coordinator:* Br Ron Fox BSG; *Nursery Attendants:* Megan Flanagan, Tori Rupert, Sofia Tollefson; *Sexton:* Gerardo Guzman

### PRIEST ASSOCIATES

The Rev'd Dr Maurice Charles, The Rev'd Robert S. Cristobal, The Rev'd Kate Guistolise, The Rev'd John Moulder, The Very Rev'd Joy Rogers, The Rev'd Thomas C. H. Scott, The Rev'd Norma Sutton, The Rev'd Anne Wrider

### VESTRY

*Wardens:* Dave Beil, Charles Bonilla; *Treasurer:* Tim Coe; *Clerk:* Michael Waltz  
Jennifer Ash, Evie Aadland Coe, Glen Gabert, Aaron Johnson, Sena Leikvold, Amanda Patrick, Charlene Reynolds, Br Will White CMJ, Alex Wyman

## Worship Schedule

SUNDAYS Low Mass 8 a.m., Family Mass 9 a.m., Solemn High Mass 11 a.m.

WEEKDAYS Monday and Friday 7:30 a.m., Tuesday and Thursday 12 noon, Wednesday 7 p.m.

SATURDAYS The Holy Rosary 9:30 a.m., Healing Mass 10 a.m.

MORNING PRAYER Daily 8:30 a.m. *on Google Meet*

EVENING PRAYER Tuesday 5:30 p.m. *on Google Meet*

### CHURCH OF THE ATONEMENT

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