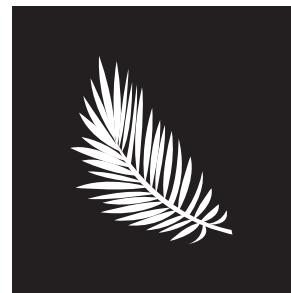


Solemn High Mass

PALM SUNDAY : THE SUNDAY OF THE PASSION
March 29, 2026 11 a.m.

The Procession of the Palms and Singing of the Passion



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 "Messe Solenelle" by Jean Langlais (1907–1991)

THE VOLUNTARY

Benedictus

Alec Rowley (1892–1958)

When the bell rings, please stand, as able.

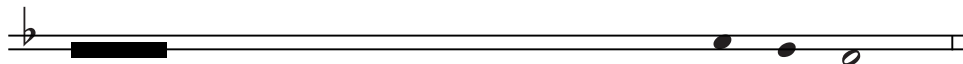
THE INTROIT

Hosanna to the Son of David

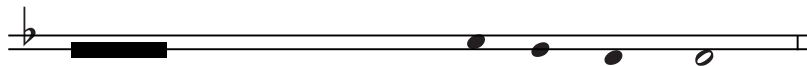
Orlando Gibbons (1583–1625)

Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Blessed be the King of Israel. Peace in heaven, and glory in the highest places. Hosanna in the highest heavens.

THE OPENING ACCLAMATION



Blessed is the King who comes in the name of the Lord;

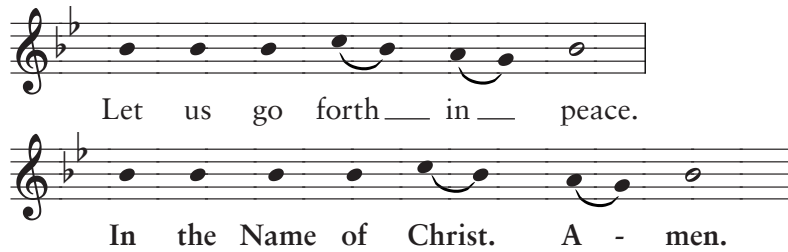


Peace in heaven and glory in the high - est.

Let us pray: Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

THE PROCESSION

The People are invited to process while commemorating Jesus' triumphant entrance into Jerusalem.



Let us go forth in peace.
In the Name of Christ. Amen.

Those who wish to join in Procession should leave their pews by the side aisle, gather a palm from the table, and follow the second cross. Weather permitting, the Procession moves outside around the block, otherwise it will process about the church aisles. The People return to their seats after the Procession.

THE HYMN • 154

All glory, laud, and honor

Valet will ich dir geben

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

Words: Theodulph of Orleans (d.821); tr. John Mason Neale (1818-1866, alt. Music: Valet will ich dir geben, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889), alt.

The Celebrant knocks on the front doors of the church with the processional cross symbolically opening the gates of the Heavenly Jerusalem.

THE HYMN

Ride on! ride on in majesty

Westminster New

1 Ride on! ride on in ma - jes - ty! Hark!
 2 Ride on! ride on in ma - jes - ty! In
 3 Ride on! ride on in ma - jes - ty! The
 4 Ride on! ride on in ma - jes - ty! Thy
 5 Ride on! ride on in ma - jes - ty! In

1 all the tribes ho - san - na cry; thy hum - ble beast pur -
 2 low - ly pomp ride on to die; O Christ, thy tri - umphs
 3 an - gel arm - ies of the sky look down with sad and
 4 last and fierc - est strife is nigh; the Fa - ther on his
 5 low - ly pomp ride on to die; bow thy meek head to

1 sues his road with palms and scat - tered gar - ments strowed.
 2 now be - gin o'er cap - tive death and con - quered sin.
 3 won - dering eyes to see the ap - proach - ing sac - ri - fice.
 4 sap - phire throne ex - pects his own a - noint - ed Son.
 5 mor - tal pain, then take, O God, thy power, and reign

Words: Charles Coffin (1676–1749); tr. Charles Winfred Douglas (1867–1944), after John Chandler (1806–1876); alt. Music: *Winchester New*, melody from *Musicalishes Hand-Buch*, 1690; harm. William Henry Monk (1823–1889), alt.

Please remain standing.

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; 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

Isaiah 50:4–9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

The Word of the Lord.
Thanks be to God.

The Choir sings

THE PSALM • 31:9–16

In te, Domine, speravi

Setting: Henry Smart (1813–1879)

Thou hast not shut me up into the hand of the enemy; but hast set my feet in a large room. Have mercy upon me, O Lord, for I am in trouble, and mine eye is consumed for very heaviness; yea, my soul and my body. For my life is waxen old with heaviness, and my years with mourning. My strength faileth me, because of mine iniquity, and my bones are consumed. I became a reproach among all mine enemies, but especially among my neighbours; and they of mine acquaintance were afraid of me; and they that did see me without, conveyed themselves from me. I am clean forgotten as a dead man out of mind; I am become like a broken vessel. For I have heard the blasphemy of the multitude, and fear is on every side; while they conspire together against me, and take their counsel to take away my life. But my hope hath been in thee, O Lord; I have said, Thou art my God.

THE SECOND READING

Philippians 2:5–11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.
Thanks be to God.

Please remain seated.

THE PASSION OF OUR LORD JESUS CHRIST

St Matthew Passion

Orlande de Lassus (1532–1594)

Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, “Do you not hear how many accusations they make against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” Then the people as a whole answered, “His blood be on us and on our children!” So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, “Hail, King of the Jews!” They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

The People stand, as able.

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’” The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice, “*Eli, Eli, lema sabachthani?*” that is, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “This man is calling for Elijah.” At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” Then Jesus cried again with a loud voice and breathed his last.

The People kneel, as able.

Silence is kept.

When the Passion continues, the People stand, as able.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

THE SERMON

The Rev'd Charles Everson
Rector


THE PRAYERS OF THE PEOPLE

After each petition, the People respond

Hear our prayer.

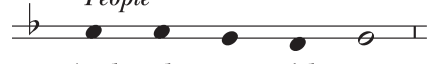
THE PEACE

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). ©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 Choir sings the Sanctus and Benedictus.

*Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.
Benedictus qui venit in nomine Domini.
Hosanna in excelsis.*

Holy, Holy, Holy,
Lord God of Hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
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

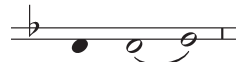


Christ has died. Christ is ris - en. Christ will come a - gain.

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

*Agnus Dei, qui tollis peccata mundi,
 miserere nobis.
 Agnus Dei, qui tollis peccata mundi,
 miserere nobis.
 Agnus Dei, qui tollis peccata mundi,
 dona nobis pacem.*

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

Pater, si non potest

O my Father, if this cup may not pass away from me, except I drink it: thy will be done.

THE COMMUNION ANTHEM

Christus factus est

Anton Bruckner (1824–1896)

*Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum
et dedit illi nomen, quod est super omne nomen.*

Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted Him and gave Him a
name which is above all names.

THE COMMUNION HYMN • 158

Ah, holy Jesus, how hast thou offended

Herzliebster Jesu

THE COMMISSION OF EUCHARISTIC VISITORS

From time to time, a Eucharistic Visitor is sent forth with the Body of Christ to those unable to be present with us on Sundays.

N., in the name of Christ, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body.

We, who are many are one body, because we all share in one 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.

THE DISMISSAL

The Deacon dismisses the congregation, to which the People respond

Thanks be to God.

THE CLOSING HYMN • 168

O sacred head, sore wounded

Herzlich tut mich verlangen (Passion Chorale)

THE VOLUNTARY

Fantasia in G minor

J. S. Bach (1685–1750)

✂ ✂ ✂

*Please join us for coffee and refreshments after the service in Montgomery Hall,
through the double doors on the right side of the church.*

✂ ✂ ✂

TODAY'S MINISTERS *Celebrant & Preacher:* The Rev'd Charles Everson; *Deacon:* The Rev'd Charles Farrell; *Subdeacon:* Br. Will White, CMJ; *Assisting Priest:* The Rev'd Kate Guistolise; *Organist:* Charlie Segal; *Choirmaster:* Dr Christopher Windle; *Lectors:* Tim Fox, Margaret Wejksnora; *Intercessor:* Henry Cooper

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 A-73906.

ANNOUNCEMENTS

Support our flower ministry with an Easter lily. Your gift in honor or memory of a loved one helps offset the cost of decorating with chancel with beautiful lilies for our Easter services. You can donate online to support our flower ministry during Easter. Enter your gift in the line for Easter Flowers, then enter the person(s) you want to honor or remember. Donations must be received by 12 p.m. on Thursday to be included in the Easter bulletins. Reserve yours at tinyurl.com/atonement-give

Witness Wednesday. Gather weekly as a public sign of Christ's love in a time of great hardship. Episcopalians and friends will meet each Wednesday at noon in Federal Plaza on Dearborn, between Jackson and Adams (near the big red Calder sculpture) to pray for justice, mercy, and the dignity of all people. Being communal prayer, no signs or other materials are necessary, just a willingness to stand in solidarity with those who are hurting. All are welcome.

Chamber music house concert: Mozart & Dvořák. Please join us Sat., Apr. 18 at 7 p.m. for an evening of chamber music at the home of Albert and Amanda Kim. The program features Mozart's Piano Trio No. 4 (the only multi-movement composition by Mozart in the key of E major), and Dvořák's Piano Quartet No. 2 (Dvořák's second, and also his last, work for this instrumental ensemble). Your \$50 ticket includes a variety of appetizers, as well as several selections of wine, beer, and soft drinks. Seating for this event is *extremely limited*. A limited number of complimentary tickets are available. Purchase your ticket today at tinyurl.com/atonement-give

Newcomers Class begins next month. All recent newcomers to Atonement are invited and encouraged to sign up for this spring's Newcomers' Class. The class will meet each Tuesday evening, Apr. 21 through May 26 from 6:15 to 8 p.m. in the Elizabethan Room. We will build a supportive, learning community as we explore the foundational faith practices of The Episcopal Church as lived out in this faithful, worshiping community of Atonement. To indicate your interest, please sign up online: tinyurl.com/atonement-newcomer. Feel free to reach out to Will Harpest (wharpest@yahoo.com) or Jeremy McElroy (jeremy.mcelroy@gmail.com) if you have any questions about the class.

Request a Mass intention. To request a Mass intention, visit atonementchicago.org/mass-intentions. We ask that intentions be submitted at least one week in advance. There is no charge or fee, but if you wish to leave a donation, feel free to donate to the Rector's Discretionary Fund.

HOLY WEEK AT ATONEMENT



Thu., Apr. 2: Maundy Thursday

Join us at 7 p.m. on Maundy Thursday as we remember the institution of the Holy Eucharist, and Jesus' washing of the disciples' feet. You're invited to stay and pray with Jesus at the Altar of Repose after the service until midnight.

Fri., Apr. 3: Good Friday

There will not be a daily Mass on Friday morning.

We invite you to join us at our Good Friday service at 7 p.m. for this service that recalls the Passion of our Lord—his trial before Pilate, death on the cross and burial in a borrowed tomb.

Sat., Apr. 4: Holy Saturday / The Great Vigil

There will be no Healing Mass on Saturday morning.

A special Holy Saturday service recalling the descent of Jesus into Hell will be offered at a 10 a.m.

During the Easter Vigil at our 8 p.m. Solemn High Mass, we witness the transition from darkness to light—death to resurrection—and read of God's deliverance. This Mass will be celebrated at the high altar. If you can join us in person, the Vigil will be live-streamed.

Sun., Apr. 5: Easter Day / The Feast of the Resurrection

Please join us for our 8 a.m. Spoken Mass, 9 a.m. Sung Mass, or 11 a.m. Solemn High Mass as we give thanks that those who die in Christ shall be, like him, raised in glory. We will also host an Easter egg hunt for the children on the north lawn at 10 a.m. (weather permitting).

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.

To find out more about our ministries, visit 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; *Deacon:* The Rev'd Charles Farrell; *Seminarian Intern:* Jerad Mosbey; *Director of Music:* Charlie Segal; *Associate Director of Music and Choirmaster:* Dr Christopher Windle; *Director of Operations & Communications:* Matt Rodgers; *Ministries & Pastoral Care Coordinator:* Kate Mayer; *Liturgical Coordinator:* Br Ron Fox BSG; *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 Wridler

VESTRY

Wardens: Charles Bonilla, Pam Ferguson; *Treasurer:* Tim Coe; *Clerk:* Michael Waltz
Ann Cassidy, Evie Aadland Coe, Tim Fox, Sena Leikvold, Amanda Patrick, Charlaire Reynolds, Pauline Sachar, 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
5749 N. Kenmore Avenue • Chicago, Illinois 60660
(773) 271-2727 • atonementchicago.org

