

Solemn High Mass

THE 4TH SUNDAY IN LENT (LAETARE SUNDAY)
March 15, 2026 11 a.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 setting is "Canterbury Mass" by Anthony Piccolo (b.1946)

THE VOLUNTARY

I call to thee, Lord Jesus Christ

J. S. Bach (1685–1750)

THE ENTRANCE RITE

When the bell rings, please stand, as able.

THE OPENING HYMN • 390

Praise to the Lord, the Almighty, the King of creation

Lobe den Herren

THE OPENING ACCLAMATION

Celebrant

Bless the Lord who forgives all our sins.

People

His mercy en - dures for ev - er.

A PENITENTIAL ORDER

The Celebrant says

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

THE CONFESSION

Let us confess our sins against God and our neighbor.

The People kneel, as able.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

THE ABSOLUTION

Almighty God, have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

The People stand, as able, and the Choir sings

THE KYRIE

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

THE COLLECT OF THE DAY

The Lord be with you.
And also with you.
Let us pray.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE WORD OF GOD

The People sit for the readings from scripture.

THE FIRST READING

1 Samuel 16:1–13

The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.” Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.” But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the Lord chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The Lord has not chosen any of these.” Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send

and bring him; for we will not sit down until he comes here.” He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.” Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The Word of the Lord.

Thanks be to God.

The Choir sings

THE PSALM • 23

Dominus regit me

Setting: C. Hylton Stewart (1884–1932)

The Lord is my shepherd; therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort. He shall convert my soul, and bring me forth in the paths of righteousness for his Name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me. Thou shalt prepare a table before me in the presence of them that trouble me; thou hast anointed my head with oil, and my cup shall be full. Surely¹ thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

THE SECOND READING

Ephesians 5:8–14

Once you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, “Sleeper, awake! Rise from the dead, and Christ will shine on you.”

The Word of the Lord.

Thanks be to God.

Please stand, as able.

THE TRACT

Qui confidunt

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever. The hills stand about Jerusalem; even so standeth the Lord round about his people; from this time forth for evermore.

THE HOLY GOSPEL

John 9:1–41

The Lord be with you.

And also with you.

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

Glory to you, Lord Christ.

As Jesus walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him

before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.”

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, “He is of age; ask him.”

So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshiped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

The Gospel of the Lord.
Praise to you, Lord Christ.

THE SERMON

The Rev'd Charles Everson
Rector

Please stand, as able.

THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

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

THE PRAYERS OF THE PEOPLE

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 HOLY COMMUNION

THE OFFERTORY SENTENCE

The People sit.

THE OFFERTORY PROPER

Laudáte Dóminum

O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely: whatsoever the Lord pleased, that did he in heaven and in earth.

THE OFFERTORY ANTHEM

My Shepherd will supply my need

Virgil Thomson (1896–1989)

My Shepherd, you supply my need,
most holy is your name;
in pastures fresh you make me feed,
beside the living stream.
You bring my wand'ring spirit back
when I forsake your ways;
you lead me, for your mercy's sake,
in paths of truth and grace.
When through the shades of death I walk,
your presence is my stay;
one word of your supporting breath
drives all my fears away.
Your hand in sight of all my foes,
does still my table spread;
my cup with Blessings overflows,
your oil anoints my head.
Your sure provisions gracious God
attend me all my days;
oh, may your house be my abode,
and all my work be praise.
Here would I find a settled rest,
while others go and come;
no more a stranger, nor a guest,
but like a child at home.

Please stand, as able, and sing

THE OFFERTORY HYMN • 674

“Forgive our sins as we forgive”

Detroit

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glo - ry to you for ev - er and ev - er.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were cre - a - ted and have their be - ing.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mer - cy, Lord, for we are sin - ners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he re - con - ciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

The Choir sings the Sanctus and Benedictus.

THE SANCTUS & BENEDICTUS

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

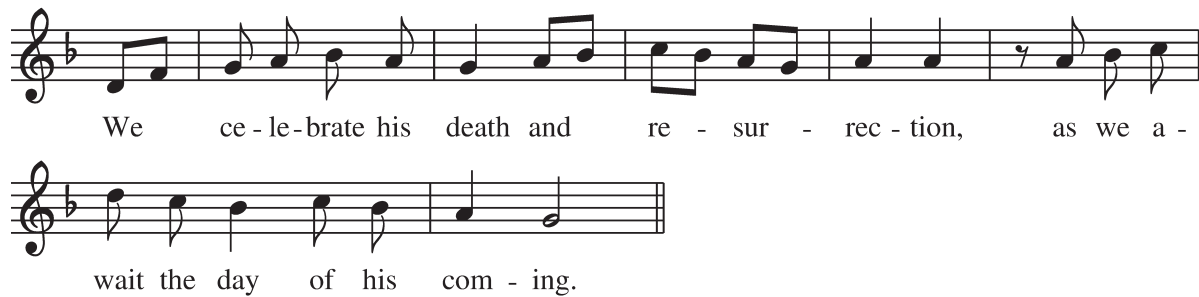
Please kneel or stand, as able, as the Celebrant continues the prayer.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,



We ce - le - brate his death and re - sur - rec - tion, as we a -
wait the day of his com - ing.

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.



Ri - sen Lord, be known to us in the break - ing of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.



A - men. A - men. 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.

Music: Plainsong, adapt. Charles Winfred Douglas (1867–1944). Setting: © Church Publishing Inc.

The Celebrant breaks the consecrated Bread.

The People remain kneeling as the Choir sings.

THE AGNUS DEI

Lamb of God, you take away
the sins of the world, have mercy upon us.
Lamb of God, you take away
the sins of the world, have mercy upon us.
Lamb of God, you take away
the sins of the world, grant us peace.

THE PRAYER OF HUMBLE ACCESS

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

THE INVITATION TO COMMUNION

The Gifts of God for the People of God.

Everyone is welcome to come forward at this time. 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

Ierúsalem quæ ædificátur

Jerusalem is built as a city, that is at unity in itself: for thither the tribes go up, even the tribes of the Lord; to testify unto thy name, O Lord.

THE COMMUNION ANTHEM

Verily, Verily

Thomas Tallis (1505–1585)

Verily, verily I say unto you,
except ye eat the flesh of the Son of Man
and drink his blood, ye have not life in you.
Whoso eateth my flesh and drinketh my blood
hath eternal life,
and I will raise him up at the last day.
For my flesh is meat indeed, and my blood is
drink indeed.
He that eateth my flesh and drinketh my blood
dwelleth in me, and I in him.

THE COMMUNION HYMN

Jesus, my Lord, my God, my all

S
A

1. Je - sus, my Lord, my God, my all, How can I love thee
 2. Had I but Mar - y's sin - less heart, To love Thee with, my
 3. O, see, with - in a crea - ture's hand, The vast cre - a - tor
 4. Thy bod - y, soul, and God - head, all O mys - ter - y of
 5. Sound, sound His prais - es high - er still, And come ye An - gels

T
B

as I ought? And how re - vere this won - drous gift, So far sur -
 dear - est King; O! with what bursts of fer - vent praise, Thy good - ness
 deigns to be, Re - pos - ing in - fant like, as though, On Jo - seph's
 love di - vine! I con - not com - pass all I have, For all thou
 to our aid; 'Tis God, 'tis God, the ver - y God, Whose power both

14 **Chorus**

pass - ing hope or thought?
 Je - sus would I sing. Sweet Sac - ra - ment, we Thee a - dore.
 arm, on Mar - y's knee.
 hast and art are mine.
 man and an - gels made.

21

O make us love Thee more and more! O make us love Thee more and more!

Words: Frederick W. Faber (1814–1863). Music: *Sweet Sacrament*, with refrain *Romishkatholishes Gesangbuchlein*, 1826.

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.

Please stand, as able, for

THE DISMISSAL

The Deacon dismisses the congregation, to which the People respond
Thanks be to God.

THE CLOSING HYMN • 149

Eternal Lord of love, behold your Church

Old 124th

THE VOLUNTARY

Præludium in E minor

Nicholas Bruhns (1665–1697)

✂ ✂ ✂

*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 Kate Guistolise; *Subdeacon:* Elizabeth Swanson; *Organist:* Charlie Segal; *Choirmaster:* Dr Christopher Windle; *Lectors:* Barbara Newman, Daniel Polley; *Intercessor:* Mike Trumbold

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

Today's Parish Forum: Blake's *Songs of Innocence and Experience*. Join us at 10 a.m. Sunday in the Elizabethan Room for a special parish forum that explores the poetry of William Blake. This discussion, led by Aron Dunlap, will follow up on the previous night's fundraiser featuring Blake's *Songs of Innocence and Experience* which examines the two contrasts of the human being.

Next Week's Forum: A group discussion. Everyone is confronted with the problem of suffering, their own or that of family and friends. What do we as Christians say to someone who is suffering? What is distinctively Christian about our response to pain and loss? Does our reading of the Bible prove helpful? Are theological writings useful resources? Is the example of the saints relevant? If so, which saints in particular? What do faith, hope, and charity look like in the context of suffering?

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), beginning on Feb. 25, 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.

Walk in the footsteps of Jesus' final hours. Each Friday during Lent, Atonement will commemorate the Stations of the Cross, an ancient tradition whereby Christians retrace the final steps of Jesus' walk through Jerusalem to the site of his Crucifixion. The service will include a short Lenten reflection and Benediction of the Blessed Sacrament. You're invited to join us for a simple soup supper at 6 p.m. in Montgomery Hall prior to our service of Stations of the Cross. Members of the parish will provide vegetarian soup and bread.

Private confession during Lent. Private Confession, formally called the Reconciliation of a Penitent, is a sacramental rite in The Episcopal Church in which a person confesses sins to God in the presence of a priest and receives counsel, assurance of forgiveness, and absolution. Private confession will be offered during Lent at the following times:

- Fridays, 6–6:45 p.m. preceding Stations of the Cross, Mtr. Kate Guistolise
- Wednesdays, 6–6:45 p.m. Fr. Charles Everson

Fr. Charles is also available to hear confessions by appointment. If you would prefer to make your confession to someone other than Fr. Charles or Mtr. Kate, that is perfectly fine. Please email Fr. Charles at rector@atonementchicago.org to make arrangements.

Calling all Francophones! You are warmly invited to a Votive Mass in French in honor of Sainte Geneviève, patroness of Paris, on Thu., Mar. 26, at 7 p.m. Whether you have deep roots in French-speaking culture or simply a fondness for it, come celebrate this beloved saint whose faithfulness and prayer sustained a city through some of its darkest hours. Following the Mass, join us in the rector's apartment in the rectory for a simple reception featuring French pastries, French wine, and equally attractive non-alcoholic options. All are welcome — even if your French is a little rusty.

Support Chiapas scholarships through our Lenten Appeal. The Outreach Guild has launched a Lenten Appeal for the Chiapas Project to help fund second semester scholarships: "The Chiapas Project is appealing for \$1,350 of funding for its second semester scholarship donations. The recipients are 29 children and young adults from primary up to university levels in our sister parish of St. Benito's in Chiapas. These funds will cover students' school fees, books and supplies, uniforms, and transport. In order to receive his/her scholarship, each student is required to maintain a B average and participate in the community's ecology project. To donate, go online at tinyurl.com/atonement-give and use the "Chiapas Scholarship" field. You can also give via check with the same memo line. For more information contact Alex Wyman at lwyman33@yahoo.com

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



Sun., Mar. 29: Palm Sunday / The Feast of the Passion

We invite you to join us this Sunday for worship at our 8 a.m. Spoken Mass, 9 a.m. Sung Mass, or 11 a.m. Solemn High Mass including the Procession of Palms around the neighborhood. At 10 a.m., we offer Sunday school for our youth.

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, Charlene 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
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