

Solemn High Mass

THE 1ST SUNDAY IN LENT
February 22, 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 "Mass for Three Voices" by William Byrd (1540–1623)

THE VOLUNTARY

Fugue in C minor

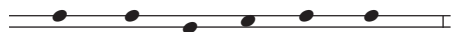
J. S. Bach (1685–1750)

THE ENTRANCE RITE

When the bell rings, please stand, as able.

THE GREAT LITANY

O God the Father, Creator of heaven and earth,



Have mer - cy up - on us.

O God the Son, Redeemer of the world,

Have mercy upon us.

O God the Holy Spirit, Sanctifier of the faithful,

Have mercy upon us.

O holy, blessed, and glorious Trinity, one God,

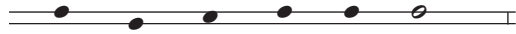
Have mercy upon us.

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us, for ever.



Spare us, good Lord.

From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,



Good Lord, de - liv - er us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,

Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

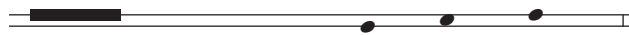
By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,



We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,

We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

We beseech thee to hear us, good Lord.

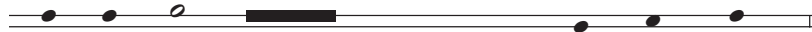
That it may please thee to grant to all the faithful departed eternal life and peace,

We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of Gregory the Great, and all the saints, we may attain to thy heavenly kingdom,

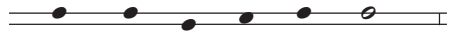
We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.



Son of God, we beseech thee to hear us, good Lord.

O Lamb of God, that takest away the sins of the world,



Have mer - cy up - on 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.

O Christ, hear us.



O Christ, hear us.

THE KYRIE

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Lord, have mercy
Christ, have mercy
Lord, have mercy

THE COLLECT OF THE DAY

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

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, 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

Genesis 2:15–17; 3:1–7

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent

said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

The Word of the Lord.
Thanks be to God.

The Choir sings

THE PSALM • 32

Beati quorum

Setting: John Jones (1728–1796)

Blessed is he whose unrighteousness is forgiven, and whose sin is covered. Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile. For whilst I held my tongue, my bones consumed away through my daily complaining. For thy hand was heavy upon me day and night, and my moisture was like the drought in summer. I acknowledged my sin unto thee; and mine unrighteousness have I not hid. I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin. For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; surely¹ the great water-floods shall not come nigh him. Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye. Be ye not like to horse and mule, which have no understanding; whose mouths must be held with bit and bridle, else they will not obey thee. Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side. Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

THE SECOND READING

Romans 5:12–19

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

The Word of the Lord.
Thanks be to God.

Please stand, as able.

THE TRACT

Qui habitat

Whoso dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope and my stronghold: my God, in him will I trust. For he shall deliver thee from the snare of the hunter: and from the noisome pestilence. He shall defend thee under his wings: and thou shalt be safe under his feathers. His faithfulness and truth shall be thy shield and buckler: thou shalt not be afraid for any terror by night. Nor for the arrow that flieth by day; for the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noonday. A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee: For he shall give his Angels charge over thee: to keep thee in all thy ways. They shall bear thee in their hands: that thou hurt not thy foot a- gainst a stone. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet. Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name. He shall call upon me, and I will hear him: yea, I am with him in trouble. I will deliver him, and bring him to ho- nour: with long life will I satisfy him, and show him my salvation.

THE HOLY GOSPEL

Matthew 4:1-11

The Lord be with you.

And also with you.

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



Glo - ry to you, Lord Christ.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, ‘One does not live by bread alone, but by every word that comes from the mouth of God.’”

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will command his angels concerning you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’” Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’”

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, “All these I will give you, if you will fall down and worship me.” Jesus said to him, “Away with you, Satan! for it is written, ‘Worship the Lord your God, and serve only him.’” Then the devil left him, and suddenly angels came and waited on him.

The Gospel of the Lord.



Praise to you, Lord Christ.

THE SERMON

The Rev'd Anne Wridler
Priest Associate

Please stand, as able.

THE NICENE CREED

Setting: Dr. Leo Sowerby (1895–1968)

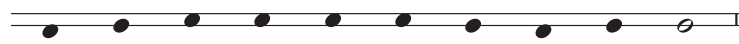
We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

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 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 Celebrant says an Offertory sentence.

THE OFFERTORY PROPER

Scápulis suis

He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

THE OFFERTORY ANTHEM

I will lift up mine eyes unto the hills

Caleb Burhans (b.1980)

I will lift up mine eyes unto the hills,
from whence cometh my help.
My help cometh from the Lord,
which made heaven and earth.
He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.
Behold, he that keepeth Israel
shall neither slumber nor sleep.
The Lord is thy keeper:
the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
nor the moon by night.
The Lord shall preserve thee from all evil:
he shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in
from this time forth, and even for evermore.

Please stand, as able, and sing

THE OFFERTORY HYMN • 142

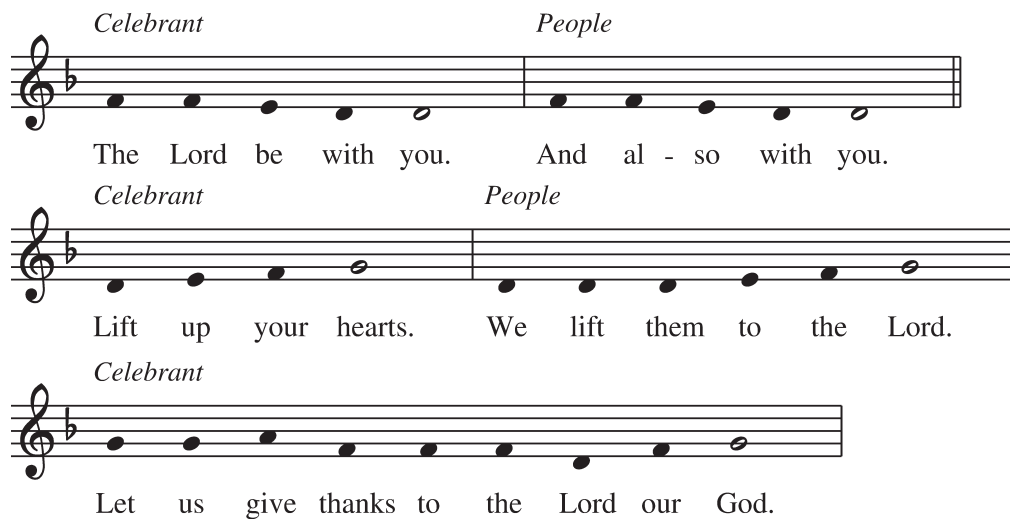
Lord, who throughout these forty days

St Flavian

THE GREAT THANKSGIVING

Eucharistic Prayer C

Celebrant *People*



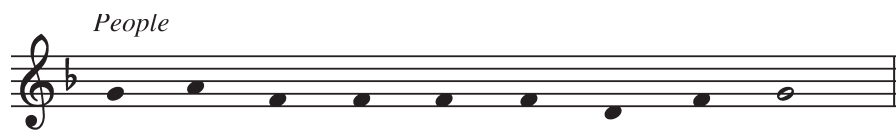
The Lord be with you. And al - so with you.

Celebrant *People*

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

Celebrant

Let us give thanks to the Lord our God.



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

*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.

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.

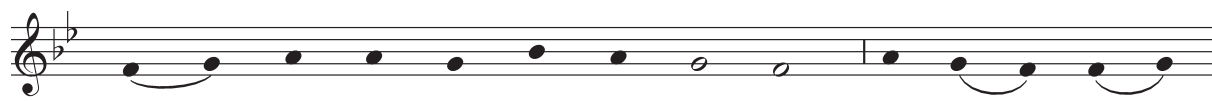
Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.




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

*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 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

Mirabantur omnes

All wondered at the gracious words: which proceeded out of his mouth.

THE COMMUNION ANTHEM

Angelis suis mandavit de te

Manuel Cardoso (1566–1650)

*Angelis suis Deus mandavit de te: ut
custodiant te in omnibus viis tuis.
In manibus portabunt[tollent] te, ne forte
unquam offendas ad lapidem pedem tuum.*

God shall give his angels charge over thee: to keep thee in all thy ways. They shall bear thee in their hands: that thou hurt not thy foot against a stone.

THE COMMUNION HYMN • 341

For the bread which you have broken

Omni die

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 • 143

The glory of these forty days

Erhalt uns, Herr

THE VOLUNTARY

Prelude in C 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 Anne Wrider; *Deacon:* The Rev'd Charles Farrell; *Subdeacon:* Elizabeth Swanson; *Assisting:* The Rev'd Kate Guistolise; *Organist:* Charlie Sega; *Choirmaster:* Dr Christopher Windle; *Lectors:* Elizabeth Swanson, Daniel Burke

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

Outreach Guild to meets today. Please join us for the Outreach Guild's first meeting of 2026, today at 1 p.m. in the Elizabethan Room. We will be discussing how best to use our resources in the coming year, as well as taking a look back at the guild's work in 2025. We hope you can join us in sharing your voice, time and talent in this Spirit filled work that is important not only to our local community, but the worldwide body of Christ.

Next Week's Parish Forum: Suffering in the Book of Job (Mar. 1). The theme of suffering runs through the Bible, but nowhere is it more in the forefront than in the Book of Job, which lends itself to more than one interpretation. God makes a bet with Satan at Job's expense, allowing him to torture a righteous man in order to prove that he is capable of serving God in a disinterested way. But Job (who is not at all "patient"!) ferociously challenges God's justice as defended by his so-called friends. After they have argued to a standstill, God answers Job out of the whirlwind—with a speech that would forever change the shape of biblical theology.

Witness Wednesday returns Feb. 25. 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.

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. Rooted in Christ's ministry of reconciliation entrusted to the Church, this rite offers a confidential and deeply personal opportunity to name sins that trouble the conscience and to receive God's grace in a tangible way. While it may be sought at any time, it is especially fitting during Lent, a season devoted to self-examination, repentance, and renewal of life. Engaging this sacrament during Lent can deepen one's spiritual preparation for the joy of Easter and strengthen one's walk with Christ.

Private confession will be offered during Lent at the following times:

- Fridays during Lent beginning Fri., Feb. 20, 6–6:45 p.m. preceding Stations of the Cross and Benediction, Mtr. Kate Guistolise
- Wednesdays during Lent beginning Wed., Feb. 25, 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.

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.

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

