

# Solemn High Mass

THE 2ND SUNDAY IN LENT  
March 1, 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 "Missa Aedis Christi" by Herbert Howells (1892–1983)*

## THE VOLUNTARY

*Andante tranquillo*

Felix Mendelssohn (1809–1847)

## THE ENTRANCE RITE

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

### THE OPENING HYMN • 458

*My song is love unknown*

*Love unknown*

### 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 & ABSOLUTION

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.**

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

*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.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

## THE WORD OF GOD

*The People sit for the readings from scripture.*

#### THE FIRST READING

*Genesis 12:1–4a*

The Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

So Abram went, as the Lord had told him; and Lot went with him.

The Word of the Lord.  
**Thanks be to God.**

*The Choir sings*

#### THE PSALM • 121

*Levavi oculos*

Setting: Sir Walford Davies (1869–1941)

I will lift up mine eyes unto the hills; from whence cometh my help? My help cometh even from the Lord, who hath made heaven and earth. He will not suffer thy foot to be moved; and he that keepeth thee will not sleep. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord himself is thy keeper; the Lord is thy defence upon thy right hand; So that the sun shall not burn thee by day,

neither the moon by night. The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

THE SECOND READING

*Romans 4:1–5, 13–17*

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

The Word of the Lord.  
Thanks be to God.

*Please stand, as able.*

THE TRACT

*Commovisti*

Thou hast moved the land, O Lord: and divided it. Heal the sores thereof: for it shaketh. That they may triumph because of the truth: that thy beloved may be delivered.

THE HOLY GOSPEL

*John 3:1–17*

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.**

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?

“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

“Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

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.

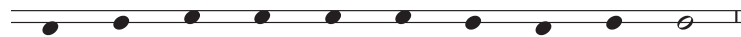
THE PRAYERS OF THE PEOPLE

*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

*Meditábor*

My delight shall be in thy commandments, which I have loved: my hands also will I lift up unto thy commandments, which I have loved.

## THE OFFERTORY ANTHEM

*Remember not, O Lord our offences*

Henry Purcell (c.1659–1695)

Remember not, Lord, our offences,  
Nor th' offences of our forefathers;  
Neither take thou vengeance of our sins,  
But spare us, good Lord.  
Spare thy people, whom thou hast redeem'd  
With thy most precious blood,  
And be not angry with us for ever.  
Spare us, good Lord.

*Please stand, as able, and sing*

## THE OFFERTORY HYMN • 147

*Now let us all with one accord*

*Bourbon*

## 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.

*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

*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.

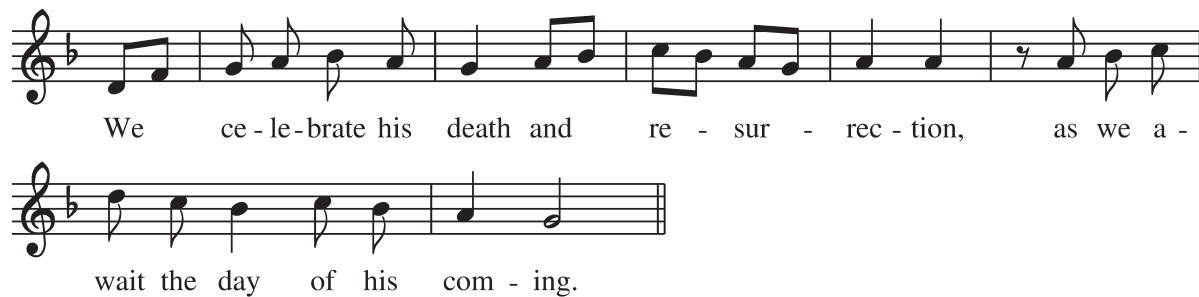
*Please kneel or stand, as able, as the Celebrant continues the prayer.*

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.

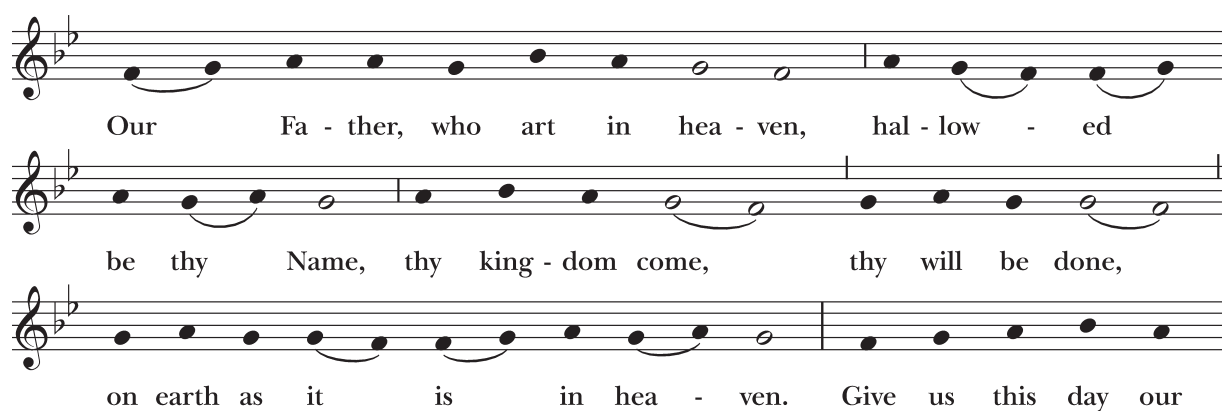
Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.



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

*Visionem*

Tell the vision to no man, until the Son of Man be risen again from the dead.

THE COMMUNION ANTHEM

*God so loved the world* from “*The Crucifixion*”

Sir John Stainer (1840–1901)

God so loved the world, that He gave His only-begotten Son, that whoso believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. Amen.

THE COMMUNION HYMN • 469

*There's a wideness in God's mercy*

*St. Helena*

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 • 448

*O love, how deep, how broad, how high*

*Deus tuorum*

THE VOLUNTARY

*Sontata No. 3 in A major*

Felix Mendelssohn (1809–1847)



*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:* Br. Will White, CMJ; *Organist:* Charlie Segal; *Choirmaster:* Dr Christopher Windle; *Lectors:* Will Harpest, Emma Engelbrecht; *Intercessor:* Brock Baer

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: Suffering in the Book of Job.** 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.

**Next Week's Forum: Modern theological approaches to suffering.** Writers of the later twentieth century, following the lead of Elie Wiesel, devoted much reflection to the implications of the Shoah. Many of them were inspired by—or reacted against—the work of Jürgen Moltmann and his emphasis on the suffering of God on the cross. The suffering of the marginalized has been a theme in Liberation Theology. This forum will look at a small selection of modern approaches to 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. 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. Private confession will be offered during Lent at the following times:

- Fridays during Lent, 6–6:45 p.m. preceding Stations of the Cross and Benediction, Mtr. Kate Guistolise
- Wednesdays during Lent, 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](mailto:rector@atonementchicago.org) to make arrangements.

**Blake's Songs of Innocence and Experience fundraiser.** Please join us on Sat., Mar. 14 at 6 p.m. at the home of Albert & Amanda Kim for a live reading of William Blake's renowned Songs of Innocence and Experience. These poems, first published together in 1794, explore the "two contrary states of the human soul." This poetry experience, guided by Barbara Newman and Richard Kieckhefer, will include songs and music by Pauline Sachar and Aron Dunlap. The reading will be followed by a light reception. Tickets are \$25 and seating for this event is extremely limited. Please purchase or request a complimentary ticket early to ensure your spot.

**Outreach Guild update.** The first Outreach Guild meeting of 2026 was a success. In the guild's first distribution of financial support, we have decided to give \$5,000 to each Care for Friends and Care for Real. Additionally, \$3,150 will be given for food pantry support in Chiapas, Mexico.

The guild has also decided to begin 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. 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](https://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](mailto:lwyman33@yahoo.com)

The next Outreach Guild meeting is tentatively set for May 3, at which we will continue to look at organizations that might benefit from our resources. Additionally, we will continue to discern the Guild's identity as not only a source of financial support, but also that of physical presence, helping to do God's work in our community and city.

**Request a Mass intention.** To request a Mass intention, visit [atonementchicago.org/mass-intentions](https://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](http://atonementchicago.org) or contact any of the staff listed below.

## Clergy, Staff & Leadership

### CLERGY AND STAFF

*Bishop of Chicago:* The Rt Rev'd Paula E. Clark; *Rector:* The Rev'd Charles Everson; *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**  
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