

The Mass of the Presanctified

GOOD FRIDAY

April 3, 2026 7 p.m.

*The Veneration of the Cross, Solemn Collects,
and Singing of the Passion*



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

The Altar Party enters in silence.

All kneel, as able, in silent prayer, then stand together.

THE OPENING ACCLAMATION

Bless - ed be our God.
For ev - er and ev - er. A - men.

THE COLLECT OF THE DAY

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

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

The People sit for the readings from scripture.

THE FIRST READING

Isaiah 52:13–53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord.

Thanks be to God.

The Choir sings

THE PSALM • 22:1-11

Deus, Deus meus

Plainsong

My God, my God, look upon me; why hast thou forsaken me? and art so far from my health, and from the words of my complaint? O my God, I cry in the day-time, but thou hearest not; and in the night season also I take no rest. And thou continuest holy, O thou Worship of Israel. Our fathers hoped in thee; they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen; they put their trust in thee, and were not confounded. But as for me, I am a worm, and no man; a very scorn of men, and the outcast of the people. All they that see me laugh me to scorn; they shoot out their lips, and shake their heads, saying, He trusted in the Lord, that he would deliver him; let him deliver him, if he will have him. But thou art he that took me out of my mother's womb; thou wast my hope, when I hanged yet upon my mother's breasts. I have been left unto thee ever since I was born; thou art my God even from my mother's womb. O go not from me; for trouble is hard at hand, and there is none to help me.

THE SECOND READING

Hebrews 10:16-25

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of

faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord.

Thanks be to God.

Please remain seated.

THE PASSION OF OUR LORD JESUS CHRIST

John 19:1–37

St John Passion

Lodovico Grossi da Viadana (1560–1627)

The Passion of Our Lord Jesus Christ according to John.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew *Gabbatha*. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called *Golgotha*.

The People stand, as able.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And this is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved

standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

The People kneel, as able.

Silence is kept.

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

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw it has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

THE SERMON

Jerad Mosbey
Seminarian Intern

THE SOLEMN COLLECTS AND BIDDINGS

All standing, the Deacon bids the prayers of the people. Following each bidding, all kneel for a time of silent prayer, after which the Celebrant prays a collect.

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers and the people whom they serve

For Paula, our Bishop, and all the people of this diocese

For the patriarchs of the five ancient episcopal sees: Leo, Bartholomew, Theodore, John, and Theophilus

For all Christians in this community

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Let us bend the knee.

Silence.

Let us rise.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations
For all who serve the common good
That by God's help they may seek justice and truth, and live in peace and concord.
Let us bend the knee.

Silence.

Let us rise.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

Amen.

Let us pray for all who suffer and are afflicted in body or in mind;
For the hungry and the homeless, the destitute and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger
That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Let us bend the knee.

Silence.

Let us rise.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the Gospel of Christ;
For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others
That God will open their hearts to the truth, and lead them to faith and obedience.

Let us bend the knee.

Silence.

Let us rise.

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God

alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Let us bend the knee.

Silence.

Let us rise.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The People sit.

THE MOTET

A Litany

William Walton (1902–1983)

Drop, drop, slow tears,
And bathe those beautiful feet,
Which brought from Heav'n
The news and Prince of Peace.

In your deep floods
Drown all my faults and fears;
Nor let His eye see
Sin, but through my tears.


Cease not, wet tears,
His mercies to entreat;
To cry for vengeance:
Sin doth never cease.

The People stand, as able. The Altar Party moves to the rear of the church to retrieve the Cross.

THE VENERATION OF THE CROSS


The following versicle and response are sung three times on successively higher pitches as the Cross is carried toward the crossing of the church.

Celebrant




Be - hold the wood _____ of _____ the _____ Cross, _____

Celebrant and Choir




where - on _____ was hung _____ the _____



world's _____ Sal - va - - - - tion. _____

All



O _____ come, _____ let us wor - ship. _____

All kneel for a moment of silent reverence after singing the response each time. Those who wish may come forward during the Reproaches to reverence the cross, either by kneeling or with a profound bow.

THE REPROACHES

Popule meus

John Sanders (1933–2003)

O my people, what have I done to you? How have I offended you? Answer me!

I led you out of Egypt, from slavery to freedom, but you led your Saviour to the cross.

O my people, what have I done to you? How have I offended you? Answer me!

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Saviour to the cross.

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Saviour's side with a lance.

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

I opened the sea before you, but you opened my side with a spear.

I led you on your way in a pillar of cloud, but you led me to Pilate's court.

O my people, what have I done to you? How have I offended you? Answer me!

I bore you up with manna in the desert, but you struck me down and scourged me.

I gave you saving water from the rock, but you gave me gall and vinegar to drink.

O my people, what have I done to you? How have I offended you? Answer me!

I gave you a royal sceptre, but you gave me a crown of thorns.

I raised you to the height of majesty, but you have raised me high on a cross.

O my people, what have I done to you? How have I offended you? Answer me!

THE HOLY COMMUNION

The Blessed Sacrament is brought to the High Altar from the Altar of Repose in silence.

The People kneel, as able.

THE CONFESSION

Let us confess our sins against God and our neighbor.

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.

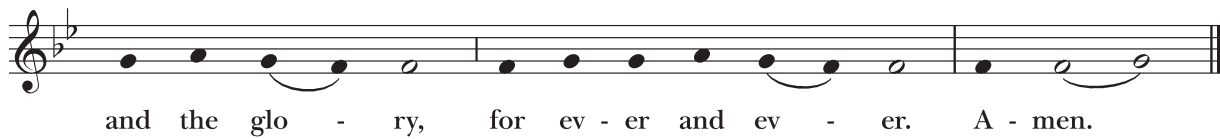
THE ABSOLUTION

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 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,



THE INVITATION TO COMMUNION

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

Everyone is welcome to come forward for communion. 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 MOTET

Crucifixus

Antonio Lotti (1667–1740)

*Crucifixus etiam pro nobis
 sub Pontio Pilato:
 Passus, et sepultus est
 Et resurrexit tertia die, secundum Scripturas
 Et ascendit in coelum: sedet ad dexteram Patris
 Et iterum venturus est cum gloria iudicare
 vivos et mortuos;
 Cujus regni non erit finis.*

He was crucified also for us
 under Pontius Pilate:
 He suffered and was buried.
 And on the third day he rose again,
 according to the scriptures.
 And ascended into heaven:
 and sitteth on the right hand of the Father.
 And he shall come again in glory to judge
 both the quick and the dead;
 Whose kingdom shall have no end.

THE COMMUNION HYMN • 172

Were you there

Were You There

The People kneel, as able, and pray

THE CLOSING PRAYER

Lord Jesus Christ, son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

THE ANTHEM

Herzlich tut mich verlangen (Passion Chorale)

J. S. Bach (1685–1750)

O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendor
the hosts of heaven adore!

In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
Ah, keep my heart thus moved
to stand thy cross beneath,
to mourn thee, well-beloved,
yet thank thee for thy death.

*Wenn ich einmal soll scheiden,
So scheide nicht von mir!
Wenn ich den Tod soll leiden,
So tritt du denn herfür.
Wenn mir am allerbüngsten
Wird um das Herze sein,
So reiss mich aus den Ängsten
Kraft deiner Angst und Pein!*

When once I must depart,
Do not depart from me;
When I must suffer death,
Then stand thou by me!
When I most full of fear
At heart shall be,
Then snatch me from the terrors
Of fear and pain by thy strength!

All leave in silence.

✂ ✂ ✂

TODAY'S MINISTERS *Celebrant:* The Rev'd Charles Everson; *Deacon:* The Rev'd Charles Farrell; *Subdeacon:* Elizabeth Swanson; *Preacher:* Jerad Mosbey; *Assisting Priest:* The Rev'd Kate Guistolise; *Organist:* Charlie Segal; *Lectors:* Richard Benson, Emma Engelbrecht

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.

✂ ✂ ✂

HOLY WEEK AT ATONEMENT



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
5749 N. Kenmore Avenue • Chicago, Illinois 60660
(773) 271-2727 • atonementchicago.org

