

Solemn High Mass

THE 5TH SUNDAY IN LENT
March 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 "Missa Dona nobis pacem" by Jean Langlais (1907–1991)

THE VOLUNTARY

O Mensch, beweine dein' Sünde groß

J. S. Bach (1685–1750)

THE ENTRANCE RITE

When the bell rings, please stand, as able.

THE OPENING HYMN • 474

When I survey the wondrous cross

Rockingham

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

*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, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ 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

Ezekiel 37:1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act,” says the Lord.

The Word of the Lord.
Thanks be to God.

The Choir sings

THE PSALM • 130

De profundis

Setting: C. Hylton Stewart (1884–1932)

Out of the deep have I called unto thee, O Lord; Lord, hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with thee; therefore shalt thou be feared. I look for the Lord; my soul doth wait for him; in his word is my trust. My soul fleeth unto the Lord before the morning watch; I say, before the morning watch. O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins.

THE SECOND READING

Romans 8:6–11

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The Word of the Lord.
Thanks be to God.

Please stand, as able.

THE TRACT

Sæpe expugnaverunt me

Many a time have they fought against me: from my youth up. May Israel now say: yea many a time have they vexèd me from my youth up. But they have not prevailèd against me: the plowers ploughèd up- on my back. And made long furrows: but the righteous Lord hath hewn the snares of the ungodly in pieces.

THE HOLY GOSPEL

John 11:1–45

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.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was

ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

The Gospel of the Lord.

Praise to you, Lord Christ.

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.

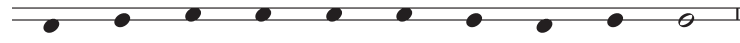
THE PRAYERS OF THE PEOPLE

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

Confitebor tibi

I will give thanks unto the Lord with my whole heart; O do well unto thy servant, that I may live, and keep thy word: quicken thou me, according to thy word, O Lord.

THE OFFERTORY ANTHEM

Sicut Moses serpentium

Heinrich Schütz (1585–1672)

*Sicut Moses serpentium in deserto exaltavit
Ita filium hominis oportet exaltari,
Ut omnis, qui credit in eum,
Non pereat sed habeat vitam æternam*

Just as Moses lifted up the serpent in the desert,
So must the son of man be lifted up
So that everyone who believes in him
May not die but have eternal life.

Please stand, as able, and sing

THE OFFERTORY HYMN • 479

Glory be to Jesus

Wem in Leidenstagen

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.

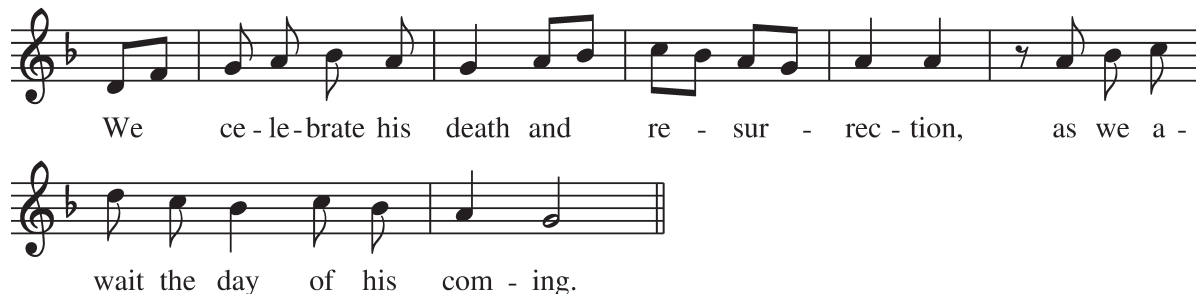
Please kneel or stand, as able, as the Celebrant continues the prayer.

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.

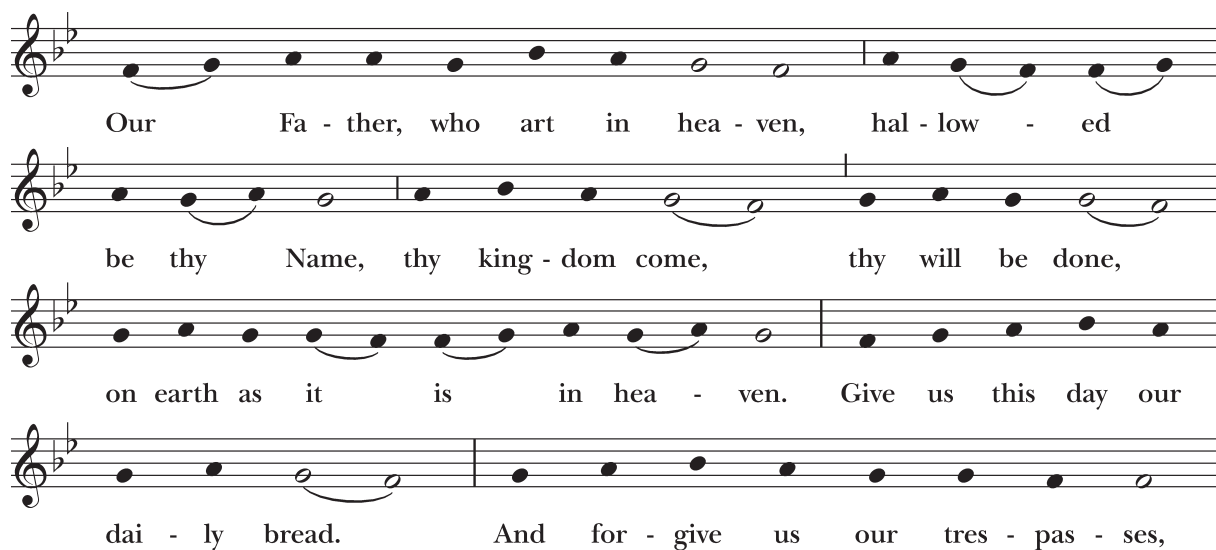
Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.



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

Videns Dóminus

When the Lord saw the sister of Lazarus weeping at the tomb, and the Jews also weeping, he cried with a loud voice, Lazarus come forth: and he that was dead came forth bound hand and foot with graveclothes.

THE COMMUNION ANTHEM

Haste Thee, O God

Adrian Batten (c.1591–c.1637)

Haste thee, O God, to deliver me,
Make haste to help me.
Let them be ashamed and confounded
That seek after my soul.
Let them for their reward
Be soon brought to shame
That cry over me “There, there.”
But let all those that seek thee
Be joyful and glad in thee,
And let all such as delight in thy salvation
Say always “The Lord be praised.” Amen.

THE COMMUNION HYMN • 508

Breathe on me, Breath of God

Nova Vita

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 • 441

In the cross of Christ I glory

Rathburn

THE VOLUNTARY

Aus tiefer Not

Max Drischner (1891–1971)

✠ ✠ ✠

*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: The Rev'd Charles Everson; *Deacon:* The Rev'd Kate Guistolise; *Subdeacon:* Br. Will White, CMJ;
Preacher: Jerad Mosbey; *Organist:* Charlie Sega; *Choirmaster:* Dr Christopher Windle; *Lectors:* Evie Aadland Coe,
Richard Benson; *Intercessor:* Camden Frank

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 parish forum that explores suffering. How do we respond to suffering? Group discussion led by Mtr. Anne Wridler. This is the last of three forums on religious responses to suffering. Everyone is confronted with the problem of suffering, their own or that of family and friends.

Questions to think about include these: 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? Is it helpful for people to know that God also suffers and suffers along with us? Is it important for people to know their suffering is not punishment for their sin? How do we know what a particular person needs to hear from us? Is simply being present to a suffering person more important than anything in particular we say to them—and does that take some of the pressure off of us?

Help provide eggs and candy for our Easter egg hunt. Anyone who would like to donate eggs and candy for the Annual Easter Egg Hunt can drop off at the office weekdays between 10 a.m. and 3 p.m. Please make sure that candies are individually wrapped and will fit inside a regular Easter egg.

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

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.

Friendly Seniors meet to discuss current events. Join us for our Friendly Seniors lunch on Fri., Mar. 27, at 11:30 a.m. in Montgomery Hall. Bring a dish to share for the potluck. The world seems chaotic. How do we make sense of it all? Come discuss events with your fellow seniors. Call or text Dennis Pattey-Warner at (847) 890-8110 and tell him what you will bring: appetizer/salad, side dish, main course, or dessert. Coffee will be provided.

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

out to Will Harpest (wharpest@yahoo.com) or Jeremy McElroy (jeremy.mcelroy@gmail.com) if you have any questions about the class.

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, 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

