

ST. MATTHEW'S EPISCOPAL CHURCH



The Raising of Lazarus (cir. 1310) - Duccio di Buoninsegna (1255-1319)

THE FIFTH SUNDAY OF LENT

Holy Eucharist: Rite II

March 22, 2026 – 10:30am

WELCOME!

Whether it's your first visit to St. Matthew's, you've come several times now, or you're a long-time member, we are grateful for your presence, and pray that your time with us will be enriching. Our clergy would love the chance to welcome you, introduce you to the life of our community, and answer any questions you may have. To start that conversation, please fill out the printed Connection Card located in the seatbacks, and place it in the offering plate during the Offertory. Alternatively, you may complete the same Connection Card online by scanning this QR code with your phone's camera.



OUR WORSHIP TODAY

This bulletin is a guide for our worship service. Service music not included in this bulletin will likely be found in the blue "Hymnal 1982" located between the seats. Items marked in the bulletin as BCP, followed by a page number, refer to the Book of Common Prayer (black or red), which can also be found in a bookholder nearby.

FAMILIES WITH CHILDREN

We extend a warm welcome to families with children as we worship together. We want everyone to feel at home at St. Matt's, and encourage you to have everyone in your family stay in place during the service as you wish, even if your little one starts to get fussy. To assist with this, in the lobby there are "busy bags" full of fun activities for kids to enjoy at their seats. We have a large table downstairs with snacks and water, at the foot of the East stairwell. During the service, we also encourage your child (and you, if you wish) to visit Children's Chapel for a kid-friendly, interactive Liturgy of the Word; we come back together in time for Communion. Need some extra wiggle room? The lobby can be a great place to move around or grab a snack during the service. You can also visit the Baby's Nest, a sound-proof room in the balcony with gliders and infant toys where you can still see and hear the service. An unstaffed nursery is available on the lower level, in room B-16.

ASSISTED LISTENING DEVICES

We have 8 Assisted Listening Devices (wireless audio packs with headphones) available in the lobby near the Welcome Desk for anyone wishing to experience the spoken word sections of today's service with more clarity or at a higher volume. Please feel free to take a wireless pack with headphones from the charging station back to your seat. The power button is on the top of the pack, near the headphone jack. Once the pack is on, we recommend using the arrow buttons to adjust the volume to 15-20 as a starting point. After the service, please return the pack to the charging station.

ABOUT COMMUNION

All who seek Christ are invited to come forward during the distribution of Holy Communion. If you have never been baptized, please contact us to explore the possibility! The ushers will guide you forward by row. After you have kneeled (or stood) at the altar, as the first server approaches, please cup your hands in front of you and the host will be placed in your palm. When the second server approaches, you may consume the host and then guide the chalice to your lips to receive the wine, or you may choose to dip the host into the wine before consuming it. To receive gluten-free elements, please go to the East side of the sanctuary, nearest the windows. People of all faiths (and none) are invited to receive a blessing. To indicate your desire to receive a blessing, fold your arms over your chest as you approach the first server. For those who do not wish to consume alcohol, please be assured that to receive the elements in one kind (bread alone) is to receive the full grace of the Sacrament. If walking to the front is a challenge for you, just notify an usher and we would be happy to bring the elements to your seat. All of that said, should you choose to stay seated during communion, you will not be judged for doing so. This part of the service is God's time to feed you, however you need to be fed. Just know that whoever you are, and wherever you are on life's journey, you are welcome here.

WEEKLY WORD & PRAYER LIST

All Weekly Word submissions and prayer requests must be received by Wednesday at noon in order to appear in the upcoming Sunday's edition. Please send Weekly Word announcements to word@stmattsaustin.org, and prayer requests to Susan at office@stmattsaustin.org.

FORMATION & FELLOWSHIP BETWEEN SERVICES

Every Sunday at 8:45am, please join us in the Sanctuary lobby for a time of fellowship with coffee and donuts. You may choose to either stay in the lobby, or at 9:15am, participate in one of our formation offerings. Our Sunday Adult Gospel Class meets downstairs in Room B-14, and an adult Topical Class meets in B-18/19. Children's offerings include Godly Play (ages 3-5th grade), and Grades 6-12.

Need help getting somewhere? Please don't hesitate to ask!

For more information about St. Matthew's please visit www.stmattsaustin.org, by scanning this QR code. While there, please click the "Subscribe to Parish News & Events Emails" button to be in the know!



THE LITURGY OF THE WORD¹

PRELUDE

Meditation: *Selah* #159

Marc Witmer

PROCESSIONAL HYMN

Forty Days and Forty Nights

Hymnal 150

THE SALUTATION & CONFESSION OF SIN²

Celebrant: Bless the Lord who forgives all our sins.

People: **God's Mercy endures for ever.**

Deacon: Let us confess our sins against God and our neighbor. *Silence*

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 Celebrant stands and says:

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.**

KYRIE

WLP 837

Ky - ri - e e - lei - son.

Chris - te e - lei - son. Ky - ri - e e - lei - son.

¹ The first portion of the service is the **Liturgy of the Word**. Based on ancient Jewish worship, we hear and learn about God's work in the world.

² Lent is a season of penitence and self-reflection. Throughout the season of Lent, we will begin each Eucharist with the Penitential Order, which begins with confession.

COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: 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.**

PROCESSION TO CHILDREN'S CHAPEL

At the discretion of their parents, children are invited to follow the chapel leader downstairs to room B-21 for Children's chapel. Parents are welcome to join. They will return to the Sanctuary around the time for The Peace.

A READING FROM EZEKIEL 37:1-14³

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.

Reader: The Word of the Lord.

People: **Thanks be to God.**

³ We follow a three-year cycle of readings called a **Lectionary**. These are the lessons being heard in congregations of all types throughout the world on this day.

- 1 Out of the depths have I called to you, O Lord;
Lord, hear my voice;
let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to note what is done amiss,
O Lord, who could stand?
- 3 For there is forgiveness with you;
therefore you shall be feared.
- 4 I wait for the Lord; my soul waits for him;
in his word is my hope.
- 5 My soul waits for the Lord,
more than watchmen for the morning,
more than watchmen for the morning.
- 6 O Israel, wait for the Lord,
for with the Lord there is mercy;
- 7 With him there is plenteous redemption,
and he shall redeem Israel from all their sins.

A READING FROM 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.


Reader: The Word of the Lord.

People: **Thanks be to God.**

SEQUENCE HYMN

Breathe on Me, Breath of God

Hymnal 508**THE GOSPEL⁴**

 *Please stand for the reading of the Gospel.*

JOHN 11:1-45

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

People: **Glory to you, Lord Christ.**

⁴ **The Gospel** - We stand and face the Gospel book to indicate the importance placed on Jesus's words and actions.

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.

Clergy: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**

THE NICENE CREED⁵ 🕯️ *Please stand.*

EOW 53

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:
 was incarnate of the Holy Spirit and the Virgin Mary
 and became truly human.
 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,
 who with the Father and the Son is worshiped and glorified,
 who 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.

⁵ **The Creed** - The Episcopal Church affirms the ancient Creeds, including the Nicene Creed, as foundational statements of Christian faith. In this liturgy, we use the English Language Liturgical Consultation (ELLC) text, approved for use in 1994. The wording “We believe” reflects the Creed’s communal character, expressing the faith of the whole Church across all times and places. The Nicene Creed itself originated in A.D. 325 at the first ecumenical council, a gathering of bishops convened in Nicaea, to articulate the Church’s faith in response to theological controversy.

THE PRAYERS OF THE PEOPLE

 *Please stand or kneel.*

Siblings, the Spirit of God dwells in you. Let us appeal to our God, saying,
“We call to you, O Lord; **Lord, hear our voice.**”

Breathe new life into your Church, O Lord. Where our bones are dried up, where our hope is lost, cause your life-giving breath to enter. Give us confidence in the truth that the same Spirit that raised Jesus from the dead dwells in us. *The congregation may add their thanksgivings, followed by silence.*

We call to you, O Lord; **Lord, hear our voice.**

Many are they who wait for you, O Lord. Speak into the souls of those suffering throughout the world, a word of hope. *Silence*

We call to you, O Lord; **Lord, hear our voice.**

Creating God, it is the wind of your Spirit that sweeps across this planet. Renew and refresh your creation; bring forth newness in dead places. *Silence*

We call to you, O Lord; **Lord, hear our voice.**

With you, O Lord, there is plenteous redemption. Restore the hope of this city and all places. Renew our trust that you have a life-giving future in mind for us. *Silence*

We call to you, O Lord; **Lord, hear our voice.**

With you, O Lord, there is mercy. Consider well the voice of those who call out from their depths. As they wait for you in their pain and sorrow, give life to their mortal bodies by your healing Spirit. *The congregation may add their own petitions, followed by silence.*

We call to you, O Lord; **Lord, hear our voice.**

God, we trust your Son Jesus Christ to be for us resurrection and life. Give to the dead your life, and assure the living with the promise of resurrection. *Silence.*

We call to you, O Lord; **Lord, hear our voice.**

The Celebrant concludes with a collect

THE PEACE⁶

BCP 360

Children will return from Children's Chapel around this time.

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

⁶ **The Peace** - We affirm our reconciliation with one another as preparation for receiving communion (Matthew 5:23-24). In ancient times, Christians would greet each other with “the kiss of peace.” Today, we shake hands or hug. There are no predetermined words; “Peace,” “God’s Peace,” “Peace be with you,” and “the Peace of the Lord be with you,” are all commonly said.

Printed copies of the announcements, and more, are available on the credenza in the Sanctuary lobby, as part of the Weekly Word. The Weekly Word can also be accessed online by scanning the QR code provided.



THE LITURGY OF THE TABLE⁷

THE OFFERTORY

One-Time Donation (Via Stripe)

How Long wilt thou forget me, O Lord? - Benjamin Rogers (1614-1698)



How long wilt thou forget me, O Lord, for ever:
 How long wilt thou hide thy face from me?
 How long shall I seek counsel in my soul, and be so vexéd in my heart:
 How long shall my enemies triumph over me?
 Consider, and hear me, O Lord my God:
 Lighten mine eyes, that I sleep not in death.
 Lest mine enemies say, 'I have prevailed against him':
 For if I be cast down they that trouble me will rejoice at it.

I will sing unto the Lord, because he hath dealt so lovingly with me:
 I will praise the Name of the Lord most High,
 Yea, I will praise the name of the Lord most High.
 - Psalm 13, v.1-4,6

THE DOXOLOGY

ERHALT UNS, HERR

O — Fa-ther, Son, and Spi-rit blest, to thee be e-v'ry prayer a-dressed, who
 art in — three - fold Name a - dored, from age to age, the on - ly Lord.

⁷ The **Liturgy of the Table** is the second act in the drama of the service. It is based on Jewish fellowship meals, particularly the Passover observance. We begin with the **Offertory**. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back in thanksgiving for all that we have and all that we are. **If you wish to make a one-time donation or annual gift online**, scan our Virtual Offering Plate QR code with your phone's camera. A notification will appear which will take you to our Realm giving site, www.onrealm.org/stmattsaustin/give/now.

Ho - ly, ho - ly,
 ho - ly Lord, God of power and might,
 heaven and earth are full of your glo - ry. Ho-san-na in the
 high - est. Bless - ed is he who
 comes in the name of the Lord. Ho-san-na in the high-est.

The Celebrant continues:

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...“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 celebrate his death and resurrection as we await the day of his coming.

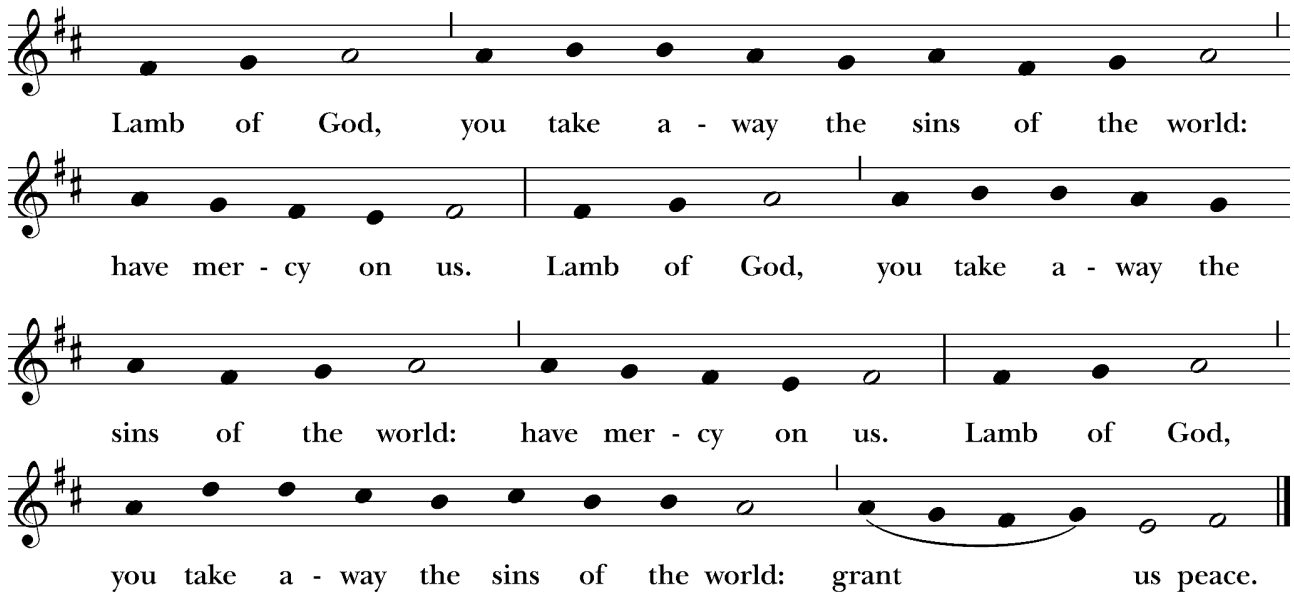
Lord God of our ancestors: God of Abraham, Isaac, and Jacob; God of Sarah and Hagar, Rebekah, Leah and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; 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.

Risen Lord, be known to us in the breaking 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. **AMEN.**

Our Father, who art in heaven,
 hallowed be thy Name.
 Thy Kingdom come, thy will be done,
 on Earth as it is in heaven.
 Give us this day our daily bread,
 and forgive us our trespasses,
 as we forgive those who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom, and the power, and the glory,
 forever and ever. Amen.

THE BREAKING OF THE BREAD  *Silence may be held, after the fraction.*



Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

THE DISTRIBUTION OF COMMUNION

You need not be Episcopalian to receive Holy Communion. When the ushers come to your aisle please move forward to gather around the chancel to receive communion; the eucharistic ministers will come to you. If you prefer to receive a blessing only, simply fold your arms across your chest. Gluten-free elements are available at the station closest to the windows on the east side of the Sanctuary; come up and tell the ministers, "gluten-free". For those in need, we will bring the communion elements to your seat; just tell an usher. If you are in need of prayer or someone with whom to pray, Prayer Partners are available in the Gallery on the west side of the sanctuary.

1. Soft - ly and ten - der - ly Je - sus is call - ing,
 2. Why should we tar - ry when Je - sus is plead - ing,
 3. Time is now fleet - ing, the mo - ments are pass - ing,
 4. Oh! For the won - der - ful love He has prom - ised,

1. Call - ing for you and for me; — See, on the por - tals He's
 2. Plead - ing for you and for me? — Why should we lin - ger and
 3. Pass - ing for you and for me; — Shad - ows are gath - er - ing,
 4. Prom - ised for you and for me; — Though we have sinned, He has

1. wait - ing and watch - ing, Watch - ing for you and for me. —
 2. heed not His mer - cies, Mer - cies for you and for me? —
 3. death beds are com - ing, Com - ing for you and for me. —
 4. mer - cy and par - don, Par - don for you and for me. —

Come home, Come home, come home, come home,

Ye who are wea-ry, come home!_____ Ear - nest-ly, ten - der - ly,
 Je - sus is call-ing, Call-ing, O sin - ner, come home!_____

The image shows a musical score for the hymn 'O Food to Pilgrims Given'. It consists of four staves of music. The first two staves are the vocal line, with lyrics 'Ye who are wea-ry, come home!_____ Ear - nest-ly, ten - der - ly,'. The last two staves are the bass line, with lyrics 'Je - sus is call-ing, Call-ing, O sin - ner, come home!_____'. The music is in a 4/4 time signature and a key signature of three flats (B-flat, E-flat, A-flat). The vocal line features a melodic line with some grace notes and a bass line with chords. The bass line has a steady accompaniment of chords.

O Food to Pilgrims Given

Hymnal 309

POST-COMMUNION PRAYER

 Please stand or kneel.

BCP 365

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 SENDING FORTH OF EUCHARISTIC VISITORS

In the name of God and this Congregation, 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 and Blood. We who are many are one body, because we all share one bread, one cup.

THE BLESSING



1. My soul cries out with a joy - ful shout that the
2. Though I am small, my God, my all, you
3. From the halls of pow'r to the for - tress tower, not a
4. Though the na - tions rage from age to age, we re -

God of my heart is great, and - my spi - rit sings of the
work great things in me, and your mer - cy will last from the
stone will be left on stone. Let the king be - ware for your
mem - ber who holds us fast: God's mer - cy must de -

won - drous things that you bring to the ones who wait. You fixed your sight on your
depths of the past to the end of the age to be. Your ve - ry name puts the
ju - stice tears e - v'ry ty - rant from his throne. This hun - gry poor shall
li - ver us from the con - qu'ror's cru - shing grasp. This sa - ving word that our

ser - vant's plight, and my weak - ness you did not spurn, so from
proud to shame, and to those who would for you yearn, you will
weep no more for the food they can ne - ver earn; there are
fore - bears heard is the pro - mise which holds us bound, 'til the

east to west shall my name be blest. Could the world be a - bout to
show your might, put the strong to flight, for the world is a - bout to
ta - bles spread, e - v'ry mouth be fed, for the world is a - bout to
spear and rod can be crushed by God, who is tur - ning the world a -

Refrain
turn?
turn. My heart shall sing of the day you bring. Let the fires of your ju - stice burn. Wipe a -
round.
way all tears, for the dawn draws near, and the world is a - bout to turn!

THE DISMISSAL

The Deacon or Priest dismisses the congregation.

The People: **Thanks be to God.**

POSTLUDE

Jazz Meditation on "Canticle of the Turning"

Marc Witmer

Cover Art: *The Raising of Lazarus (cir. 1310)* - Ducciodi Buoninsegna (1255-1319)

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OUR CLERGY, STAFF & VESTRY

Rector: The Rev. Katie Leuba

Associate Priest: The Rev. Dr. Andrew Benko

Assisting Deacon: The Rev. Bill Holder

Assisting Priest: The Rev. Jerry Chapman

Assisting Priest: The Rev. Seth Deleery

Assistant to the Rector: Lena Carson

Director of Music: Dr. Jeff Vanderlee

Organist: Yung Sil Chun

8am Pianist: Lucy Zhu

Children & Families Musician: Mary Smith

Finance Manager: Pat Brajnikoff

Office Manager: Susan Kerr

Parish Administrator: Lisa Kay Pfannenstiel

Communications Assistant: April Beaty

Sextons: Carly & Gabriel

Chef: Robert Mayberry

Head of Day School: Page Race

Wardens: Doug Webster & Pat Naeve

Vestry of the Month: Larry Simon & Jeff Hobbs

Contact information can be found on our website, www.stmattsaustrin.org, or by calling the church office.

Remember to check the Weekly Word for all parish events!

2026 HOLY WEEK SCHEDULE

	8:00 AM Palm Sunday Eucharist - Rite I
<u>Palm Sunday</u> 3/29/2026	9:00 AM Liturgy of the Palms Begins in St. Matthew's Courtyard
	10:30 AM Palm Sunday Eucharist with Parish Choir - Rite II
<u>Maundy Thursday</u> 4/2/2026	7:00 PM Footwashing and Stripping of the Altar - Rite II
	9:00 AM Wilderness Stations of the Cross - Inga VanNynatten Hiking Trail
<u>Good Friday</u> 4/3/2026	12:00 PM Good Friday Liturgy
	5:00 PM Traditional Stations of the Cross - Sanctuary
	7:00 PM Good Friday Liturgy with Parish Choir
<u>Holy Saturday</u> (Easter Vigil) 4/4/2026	8:00 PM Holy Eucharist with Schola Cantorum, Bells & Incense - Rite I Begins in Memorial Garden
	9:00 AM Holy Eucharist with Parish Choir - Rite II *Easter Egg Hunt to follow each service
<u>Easter Sunday</u> 4/5/2026	11:00 AM Holy Eucharist with Parish Choir - Rite II

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ST. MATTHEW'S
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