



ST. MARK'S  
EPISCOPAL CHURCH

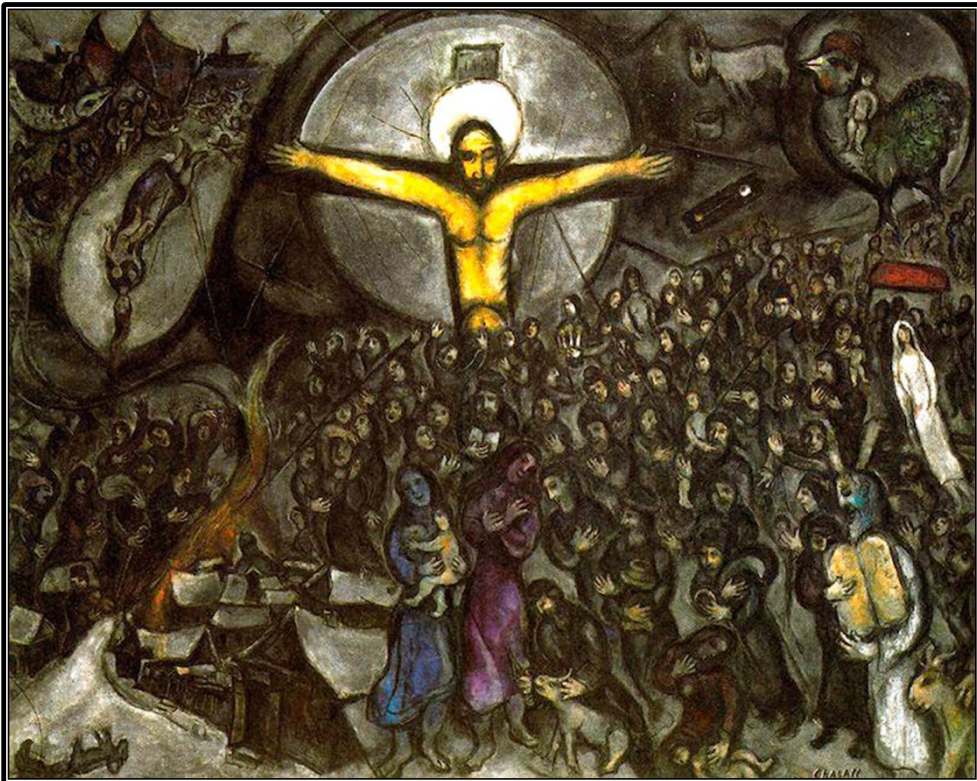
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FOURTH SUNDAY IN LENT

The Holy Eucharist, Rite Two

March 27th, 2022

11:15 a.m.



Exodus  
Marc Chagall  
1952-1966

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2128 Barton Hills Drive | Austin, TX 78704  
512.444.1449 | stmarksaustin.org

# Welcome to St. Mark's!

**Welcome to St. Mark's!** We're so glad you're here. Our worship follows a similar pattern each week—it always includes readings from Scripture, lots of prayer, songs of praise, and most centrally, a meal we eat together called Eucharist. We invite you to participate to the extent you feel comfortable. If you're new to this kind of worship and flipping through the bulletin feels overwhelming, feel free to just set it down, relax, and join in worship by letting us say the words on your behalf.

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**New to St. Mark's?** Use this QR code for a direct link to our Newcomer's page. Just open the photo app on your phone and hover over the image, which will take you to a link to complete an online visitor card!



**Covid Protocols:** We ask that everyone ages two and older wear a mask over their nose and mouth **during worship** regardless of vaccination status. (Masks are optional at all other times.) All St. Mark's staff and lay volunteers, including members of the choir, children's ministry volunteers, and adult leaders in the liturgy, have been fully vaccinated. By attending this service, you agree to the following: I have not tested positive or experienced any symptoms of COVID-19 in the previous 5 days. I also agree to inform the church office if I test positive for COVID-19 in the week that follows my attendance.

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**Children in Worship:** We happily welcome your children to join us in worship today. We offer nursery care for crawling infants through age three. Older children are invited to stay and participate in the service with a children's bulletin or head to the Kids' Corner in the narthex for reading and quiet play (parental supervision required).

# GATHERING

## Prelude: *Three Chorale Preludes*

J. S. Bach

*A chorale prelude is historically a setting of a German Protestant hymn tune. They were originally used to introduce the congregational singing of the hymn (chorale). Bach (1685-1750) built upon a rich 17th-century tradition, taking the genre far beyond its practical role as an introduction. Typical examples feature the hymn tune as a cantus firmus (fixed tune), which is broken down into its constituent phrases and preceded, accompanied, and followed by music based upon motives from the hymn tune.*

## Processional Hymn: *Guide Me, O Thou Great Jehovah*

Hymn 690

*Few Welsh hymns are as well-known or loved as this stirring hymn of pilgrimage filled with vivid imagery from the Old Testament. The tune name “Cwm Rhondda” refers to the “low valley” area surrounding the urban district of Rhondda in southern Wales.*

## Opening Acclamation

*Celebrant*      Bless the Lord who forgives all our sins.  
*People*          His mercy endures for ever.

## Confession of Sin *(the people kneel as they are able)*

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.”

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.**

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.**

# Trisagion

Hymnal S-102

*This setting is intended to be sung three times.*

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

## The Collect of the Day

*Celebrant*                      *People*                      *Celebrant*

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

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

A - men.

## THE WORD OF GOD

### The Old Testament *(the people sit)*

**Joshua 5:9-12**

The LORD said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day.

While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

*Lector*  
*People*

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



© 1979, Robert Knox Kennedy.

- 1 Happy are they whose transgressions are for-given, \*  
and whose sin is put a-way!
- 2 Happy are they to whom the Lord imputes no guilt, \*  
and in whose spirit there is no guile!
- 3 While I held my tongue, my bones withered a-way, \*  
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; \*  
my moisture was dried up as in the heat of summer.
- 5 Then I acknowledged my sin to you, \*  
and did not conceal my guilt.
- 6 I said, "I will confess my transgressions to the Lord." \*  
Then you forgave me the guilt of my sin.
- 7 Therefore all the faithful will make their prayers to you in time of trouble; \*  
when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place; you preserve me from trouble; \*  
you surround me with shouts of de-liverance.
- 9 "I will instruct you and teach you in the way that you should go; \*  
I will guide you with my eye.
- 10 Do not be like horse or mule, which have no under-standing; \*  
who must be fitted with bit and bridle, or else they will not stay near you."
- 11 Great are the tribulations of the wicked; \*  
but mercy embraces those who trust in the Lord.
- 12 Be glad, you righteous, and rejoice in the Lord; \*  
shout for joy, all who are true of heart.

## The New Testament

## 2 Corinthians 5:16-21

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us

the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

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

## Sequence Hymn: *There's a Wideness in God's Mercy*

Hymn 470

*Frederick Faber (1814–1863) was an English theologian and hymn writer who converted from Anglicanism to Roman Catholicism in 1845. He was subsequently ordained to the Catholic priesthood. His text reminds us that the model for our dealings with others should be God's generosity rather than limited human tolerance.*

## The Gospel

Luke 15:1-3, 11b-32

*Priest*            The Holy Gospel of our Lord Jesus Christ according to Luke.  
*People*            **Glory to you, Lord Christ.**

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

So Jesus told them this parable:

“There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe – the best one – and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

*Priest*  
*People*

The Gospel of the Lord.  
Praise to you, Lord Christ.

The Sermon

The Rev. Zac Koons

Music for Reflection

## RESPONDING TO THE WORD

The Nicene Creed *(leader and people, all standing)*

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

Form I

*Leader*

With all our heart and with all our mind, let us pray to the Lord, saying “Lord, have mercy.”

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.

**Lord, have mercy.**

For our Bishop, and for all the clergy and people, let us pray to the Lord.

**Lord, have mercy.**

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

**Lord, have mercy.**

For this city, for every city and community, and for those who live in them, let us pray to the Lord.

**Lord, have mercy.**

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

**Lord, have mercy.**

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

**Lord, have mercy.**

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

**Lord, have mercy.**

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

**Lord, have mercy.**

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

**Lord, have mercy.**

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

**Lord, have mercy.**



In the communion of the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

*The Celebrant adds a concluding collect.*

## The Peace

*Celebrant*  
*People*

The peace of the Lord be always with you.  
**And also with you.**

## The Announcements

# EATING TOGETHER

## Offertory Anthem: *Christ Has Broken Down the Wall*

Mark Miller

Christ has broken down the wall. Let us join our hearts as one. We're accepted as we are. Through God's love all is reconciled. Cast aside your doubts and fears. Peace and love, freely offered here. We will tear down the walls! We will tear down every wall! God has called us, one and all. Christ has broken down the wall.

Reed Shaw, drums

*Composer Mark Miller (b. 1967) is a Lecturer in Sacred Music at Yale's Institute of Sacred Music and Divinity School. He is also Professor of Church Music, Director of Chapel, and Composer In Residence at Drew University, and is Minister of Music of Christ Church (UCC & Am. Baptist) in Summit, New Jersey. Mark is a graduate of Julliard (M.Mus. in Organ Performance) and Yale University (B.A. Music). He lives in New Jersey with his husband, their two teenage children, and a beloved cat named Oscar.*

## The Doxology *(all standing)*

Praise God, from whom all blessings flow; praise him, all creatures  
here be - low; praise him a - bove, ye heaven - ly host;



God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. 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. Ho - san - na in the high - est.

*The people stand or kneel.*

*The Celebrant continues*

... Therefore we proclaim the mystery of faith:

**Christ has died.**

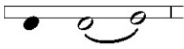
**Christ is risen.**

**Christ will come again.**

*The Celebrant continues*

... By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

*People*



A - MEN.

## The Lord's Prayer

And now, as our Savior Christ has taught us, we are bold to say,

**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,**

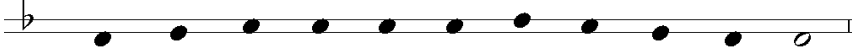
**and the power, and the glory,**

**for ever and ever. Amen.**

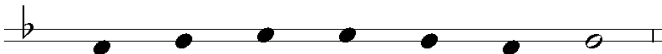
## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*



Christ our Pass - o - ver is sac - ri - ficed for us;



There - fore let us keep the feast.

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

give us your peace, give us your peace.

give us your peace, give us your peace.

give us your peace, give us your peace.

give us your peace, give us your peace.

*The Celebrant says the following Invitation*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

- *Communion is distributed at the rail in both kinds (bread and wine).*
- *If you would like to receive in both kinds, for the time being we ask that you intinct (dip) the bread into the wine rather than drinking directly from the chalice.*
- *It is perfectly fine to decide to receive in one kind only.*

## Communion Music:

Solo: *Poor Wayfaring Stranger*

arr. Steven Mark Kohn

I am a poor wayfaring stranger, a-traveling through this world of woe, and there's no sickness, toil, or danger in that bright land to which I go. I'm going there to meet my

mother/father. I'm going there no more to roam. I'm just a-going over Jordan, I'm just a-going over home.

Sam Shipps, bass

*Steven Mark Kohn (b. 1957) has worn several different creative hats. As a composer, he has written music for films, commercials, industrial shows, and many art songs. He has written lyrics (with composer Craig Bohmler) for four musicals and two operas. For 21 years he served on the composition faculty of the Cleveland Institute of Music as director of the electronic music studio.*

## ***Lord, Dismiss Us with Thy Blessing***

**Hymn 344**

*This hymn of corporate benediction was written by John Fawcett (1739/40-1817), a Baptist pastor who dedicated his entire ministry to a small church in rural Yorkshire. The tune was first transcribed in the late 18th century, from a melody sung by Sicilian sailors.*

## **The Post Communion Prayer**

*After Communion, the Celebrant says*

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.**

## **BEING SENT**

### **The Blessing**

### **Recessional Hymn: *When Christ Was Lifted from the Earth***

**Hymn 603**

*British poet Brian Wren (b. 1936) was a major figure in the revival of hymn writing in the second half of the 20th century. He says that this hymn paints an image of our Lord as the loving Savior who holds all people in his embrace. "This is a Savior who accepts and loves us as we are—people often living in separation from others who are different."*

### **The Dismissal**

*Priest  
People*

**Go in peace to love and serve the Lord.  
Thanks be to God.**

*While serving in the court at Weimar, Bach (1685–1750) transcribed several of Antonio Vivaldi's (1678–1741) string concertos for performance by solo organ. They reflect his interest in the contemporaneous music of Italy, and his prowess at the organ. He assimilated many aspects of Vivaldi's concerto style into his own compositional practices.*

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## Announcements

**The Sacraments:** The Rev. Dr. Nathan Jennings, Father Zac, and Mother Mary are leading a multi-session class on the Sacraments on Sundays at 10:00 am in Grace Chapel. Come learn about this central aspect of Episcopal life and worship. See Enews for details.

**Wednesday Evenings:** Wednesday evening programming has returned! Each Wednesday evening, we will have a Eucharist, a simple meal, and programming for adults and youth. See Enews for details.

**Lenten Soup sign-up:** Sign up in the Parish Hall or at [www.stmarksaustin.org/wednesday-evenings](http://www.stmarksaustin.org/wednesday-evenings) to bring soup for one of the Lenten Soup Suppers.

**Reconciliation of a Penitent:** Throughout Lent, the Sacrament of Reconciliation (confession) is available by appointment with Father Zac ([zac@stmarksaustin.org](mailto:zac@stmarksaustin.org)) and Mother Mary ([mary@stmarksaustin.org](mailto:mary@stmarksaustin.org)).

**Parish Work Day:** Join us on Saturday, April 9, from 9:00 am to 1:00 pm, for a parish work day as we spruce up the Meditation Trail in preparation for Holy Week. Lunch will be provided.

**African American Youth Harvest Foundation** is our focus this month. Volunteer to help support their education programs, their new men's health clinic, and a variety of family support services! Also, this summer AAYHF will run a summer youth program; you can help by talking to them about your career or be a mentor as kids explore career pathways. For more info contact Ron Bolek at [ron.bolek@sbcglobal.net](mailto:ron.bolek@sbcglobal.net). Sign up here: <https://aayhf.org/participate/>.

**Mission Giving** On behalf of the congregation, our Mission Advisory Board has made the following donations:

- \$2,500 to Episcopal Relief and Development, Humanitarian Aid for Ukraine
- \$2,000 in rent support for Afghan refugee family
- You can donate for Ukraine humanitarian relief here: [episcopalrelief.org/ukraine-crisis](http://episcopalrelief.org/ukraine-crisis)

**St. Mark's at Camp Allen, July 24-30:** Attention, rising 3rd through 10th graders: St. Mark's invites you to join several of our families in attending summer camp at Camp Allen, July 24-30. Registration info can be found online at [www.campallen.org](http://www.campallen.org). Be sure to reserve your spot soon! Contact Casey if you're interested in participating in fundraisers for camp.

**Bishop Doyle Town Hall:** Join Bishop Doyle when he visits Austin on his tour of the diocese – “Sharing our vision and the work we need to accomplish in the next five years through fellowship and information.” He'll be holding a Town Hall at St. James' Episcopal Church (1941 Webberville Road), on Sunday, April 3, at 3:00 pm, followed by coffee and snacks. RSVP here: [https://edotformation.formstack.com/forms/town\\_hall\\_tour](https://edotformation.formstack.com/forms/town_hall_tour).

## Ministers of the Service

**Lectors:** Amelia Sondgeroth, Elizabeth Davis

**LEMs:** Dru Cabler, Jennifer Shaw

**Ushers:** Bo Overstreet, Phil Aboussie,  
Ryan Marquess, Jay Brown

**Altar Guild:** Dee Ann Thomasson, Laurel Kelly,  
Liz Davis, Robin Bridgewater

**Livestream Operator:** Vitaly Jennings

**Vestry-in-Charge:** Anna Bryan-Borja

**Depositor:** Bo Overstreet

## Clergy and Staff

The Rev. Zac Koons, *Rector*

The Rev. Mary Keenan, *Assistant Rector*

The Rev. Dr. Nathan Jennings, *Theologian in Residence*

Casey Bushman, *Director of Christian Formation*

Mark Reed, *Organist/Director of Music & Bookkeeper*

Jennifer Joslyn-Siemiatkoski, *Director of Operations*

Karon Hammond, *Head of St. Mark's Day School*

Irma Glover, *Sexton*

Brandon Haynes, *Seminarian*



**ST. MARK'S**  
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