

ALL SOULS'

— EPISCOPAL CHURCH —

Welcome Home. Peace Awaits.



The SECOND SUNDAY
in LENT

01 March 2026
10:15 AM

A Very Warm Welcome to You!

Thank you for spending Sunday morning with us. **WHOEVER you are and WHEREVER you may be on your journey of faith, you are welcome here.** We're blessed by your presence, and we look forward to connecting with you. Except for the hymns, **everything you need to participate in today's liturgy is enclosed in this service booklet;** the hymns are in the **blue hymnal.**

Please join us for **coffee** and **fellowship** in the Community Building, across the plaza, or on the patio (weather permitting) after the service.

All ages are welcome; infants and children (and their accompanying noises!) enliven this service. All **children are invited to the Prayground** at the front of the church. Children leave the service for Children's Chapel after the Gospel lesson, and they return for Holy Communion.

If you are visiting, please fill out a "connect" card so we can let you know of upcoming events; prayer request cards are also available. Cards may be placed in the offering plate or given to an usher. To learn more about being a member of All Souls', please speak with **Father Douglas, our rector.**

Restrooms are located in the hallway adjacent to Catalina Boulevard; an usher can direct you to one.

Please silence your phone to maintain a worshipful environment and as a courtesy to others.

Father Douglas is happy to talk with you about joining or participating in the life of All Souls'; questions you may have or difficulties you may be experiencing; others who may need pastoral care; or anything else on your mind. You may reach him at 619-223-6394 x 12 (office), 619-335-8168 (cell) or dworthington@allsoulspointloma.org.

Worship & Devotions at All Souls'

Sunday, 8:00 AM (without music) *and* **10:15 AM** (with music)
HOLY EUCHARIST

Tuesday, 9:30 AM
MORNING PRAYER (via Zoom)

Tuesday and Saturday, 4:00 PM
CENTERING PRAYER

Saturday, 5:00 PM
CELTIC HOLY EUCHARIST

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A note about our worship during Lent

The season of Lent is the Church's time of extended, steadfast preparation for the gracious works of Jesus that took place on the three Great Days (the TRIDUUM, in Latin): the intimate, abundant blessings—and the new commandment: “love one another”—of Maundy Thursday ... the agony—and all-forgiveness—of Good Friday ... and the joy—and forever-ness—of Easter. To ready ourselves not only to hear of these things, intellectually, but also to experience and reflect upon them, spiritually, we observe Lent as a time of both *repentance* and *renewal*: a conscious admission of our human sinfulness ... an intentional turning of our hearts, again, to Christ ... and a fresh commitment to delight in his will and walk in his ways (*BCP*, p 360).

To help foster our focus on repentance and renewal, during Lent we begin our Sunday worship with the **Penitential Order**: We come to God first with the confession of our sins and a prayer for mercy, rather than (as is customary) praise and a prayer for pure worship, so we may recollect our continual need for God's forgiveness, in Christ; and open our hearts to Jesus' call to follow him—to take up *our* cross—in the living of our daily lives.

To mark the more somber, reflective tone of this season, we do not adorn the Altar's beauty with **flowers**, and we refrain from saying or singing **ALLELUIA** (or its Hebrew counterpart **HALLELUJAH**), which is a word of joyful praise of God.

It is also our custom, during Lent, to pray the **Prayer of Humble Access** just before we receive the Bread and Wine. It reminds us that despite our own sinfulness (“we are not worthy”), we nevertheless, in God's mercy, continue to dwell in Christ's grace.

The CONFESSIO*N of* SIN

Celebrant Let us confess our sins against God and our neighbor.

All kneel or remain standing, as they prefer and are able

A significant silence is kept, for personal confession

All God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
 in ourselves,
 and in the world you have created.
We repent of the evil that enslaves us,
 the evil we have done,
 and the evil done on our behalf.
Forgive, restore and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

The Celebrant alone 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.*

All stand, as they are able

The KYRIE ELEISON From *Deutsche Messe*

Franz Peter Schubert (1797 – 1828)
arr Richard Proulx (1937 - 2010)

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Detailed description: This system contains the first two staves of music. The top staff is in treble clef with a key signature of two sharps (F# and C#). The bottom staff is in bass clef with the same key signature. The lyrics are written below each staff. The first staff has two lines of lyrics: 'Lord, have mer - cy. Lord, have mer - cy.' The second staff has two lines: 'Lord, have mer - cy. Lord, have mer - cy.'

Christ, have mer - cy. Christ, have mer - cy. Lord, -

Christ, have mer - cy. Christ, have mer - cy.

Detailed description: This system contains the next two staves of music. The top staff has two lines of lyrics: 'Christ, have mer - cy. Christ, have mer - cy. Lord, -'. The bottom staff has two lines: 'Christ, have mer - cy. Christ, have mer - cy.'

Lord, have mer - cy. Lord, have mer - cy. Lord, -

Lord, have mer - cy. Lord, have mer - cy.

Detailed description: This system contains the final two staves of music. The top staff has two lines of lyrics: 'Lord, have mer - cy. Lord, have mer - cy. Lord, -'. The bottom staff has two lines: 'Lord, have mer - cy. Lord, have mer - cy.'

Lord, have mer - cy, have mer - cy.

Lord, have mer - cy, have mer - cy.

The COLLECT of the DAY

Celebrant The Lord be with you.
People *And also with you.*
 Let us pray.

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

All may be seated

THE LITURGY OF THE WORD

The FIRST READING

Genesis 12:1-4a

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

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

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

The PSALTER

Psalm 121

Sung by all



- 1 I lift up my eyes to the / hills; *
from where is / my help to come?
- 2 My help comes from the / LORD, *
the maker of hea/ven and earth.
- 3 He will not let your / foot be moved, *
and he who watches over you will / not fall asleep.
- 4 Behold, he who keeps watch over / Israel *
shall neither slum/ber nor sleep;
- 5 The LORD himself watches / over you; *
the LORD is your shade at / your right hand.
- 6 So that the sun shall not strike you by / day, *
nor / the moon by night.
- 7 The LORD shall preserve you from all / evil; *
it is he who shall / keep you safe.
- 8 The LORD shall watch over your going out and your / coming in, *
from this time forth / for evermore.

The SECOND READING

Romans 4:1-5,13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, wages are not reckoned as a gift but as something

due. But to one who does not work but trusts him who justifies the ungodly, such faith is reckoned as righteousness.

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

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

Lector *The Word of the Lord.*

People *Thanks be to God.*

All stand, as they are able

HYMN 147 *Now let us all with one accord, in company with ages past*

BOURBON

The HOLY GOSPEL

John 3:1-17

Celebrant *The Holy Gospel of our Lord Jesus Christ according to John.*

People *Glory to you, Lord Christ.*

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you do unless God is with that person.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You¹ must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with

¹ The verb here is plural.

everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you the teacher of Israel, and yet you do not understand these things?”

“Very truly, I tell you, we speak of what we know and testify to what we have seen, yet you² do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

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

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

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

***The* SERMON**

The Rev Douglas Worthington, *Rector*

Following the Sermon, a brief silence is kept

All stand, as they are able

***The* NICENE CREED**

All We believe in one God,
 the Father, the Almighty,
 maker of heaven and earth,
 of all that is, seen and unseen.

² The second-person verbs in this sentence and the next are plural.

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 COMMISSIONING of WARDENS, VESTRY MEMBERS and OFFICERS

The PRAYERS of the PEOPLE *For Lent*

Celebrant Hear us, O Lord, as we, your sinful yet faithful people, turn our hearts to you, in personal prayer.

Intercessor

Merciful Christ, we pray that your Church may be both hope and healing.

Silence is kept for personal prayer

Merciful Christ, we pray that this world may embrace your love, do your justice and make your peace.

Silence is kept for personal prayer

Merciful Christ, we pray that this nation may unite in the love-of-neighbor you have taught us.

Silence is kept for personal prayer

Merciful Christ, we pray that this parish may be a beacon of Good News to all who are drawn to this place.

Silence is kept for personal prayer

Merciful Christ, visit all in need of your touch, we pray, with your care, your cure and your comfort, including *NN*; those on our parish prayer list; and those whom we name, either aloud or in the silence of our hearts.

Silence is kept for personal prayer

Merciful Christ, hold in your eternal love and joy, we pray, all who have died, including *NN*; those on our parish prayer list; and those whom we name, either aloud or in the silence of our hearts.

Silence is kept for personal prayer

Celebrant

O Christ of Cross and Christ of Glory, turn us. Turn us that we may turn our neighbors ... that they may turn their neighbors ... that they may turn peoples ... that they may turn this world: to your power, your promise and your peace. All this we pray in your gracious Name, together with the Father and the Holy Spirit, One God, now and for ever. *Amen.*

The PEACE

Celebrant

The peace of the Lord be always with you.

People

And also with you.

The Ministers and the People may greet one another in the name of the Lord

WELCOME *and* ANNOUNCEMENTS *of the* PARISH

The Celebrant adds a proper preface and then continues

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus and Benedictus qui venit From *Deutsche Messe*

Schubert, arr Proulx

Ho - ly, ho - ly, ho - ly Lord, God of power and

The first system of musical notation consists of a treble and bass staff in B-flat major. The treble staff contains a vocal line with lyrics: "Ho - ly, ho - ly, ho - ly Lord, God of power and". The bass staff contains a piano accompaniment with chords and single notes.

might, Ho - ly, ho - ly, ho - ly Lord,

The second system of musical notation continues the vocal line and piano accompaniment. The treble staff has a long note for "might," followed by "Ho - ly, ho - ly, ho - ly Lord,". The bass staff continues with accompaniment.

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

The third system of musical notation concludes the vocal line and piano accompaniment. The treble staff has "God of power and might, hea - ven and earth are". The bass staff continues with accompaniment.

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



All may stand or kneel, as they prefer and are able

Celebrant Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature; to live and die as one of us; to reconcile us to you, the God and maker of all.

Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

All *Christ has died.*
 Christ is risen.
 Christ will come again.

Celebrant We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory are yours, Almighty God, now and for ever.



The LORD'S PRAYER

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

Musical notation for the Lord's Prayer, consisting of five staves of music in a treble clef with a key signature of one flat (B-flat). The lyrics are written below the notes.

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.

The FRACTION

A period of silence is kept; the customary ALLELUIA is omitted during Lent

Celebrant

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

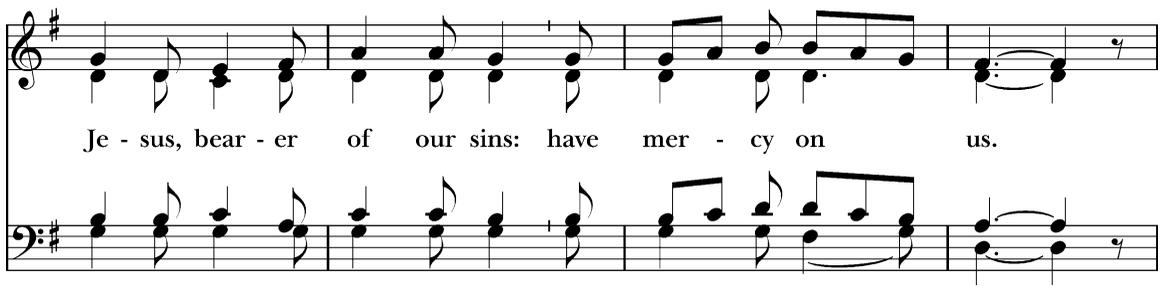
People

There-fore let us keep the feast.

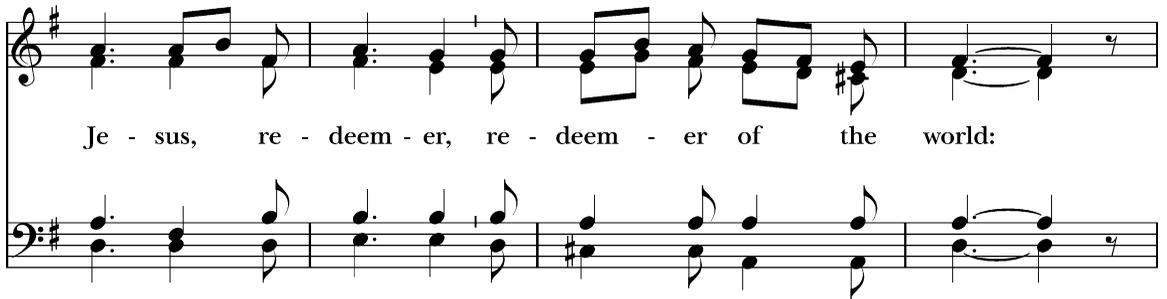
The Agnus Dei From *Deutsche Messe*

Schubert, arr Proulx

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.

The PRAYER of HUMBLE ACCESS

All We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your manifold 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 property 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 we may evermore dwell in him, and he in us. Amen.

The MINISTRATION of COMMUNION

Celebrant The Gifts of God for the People of God.

All baptized Christians are welcome to receive the blessed Bread and Wine of Holy Communion at the Lord's Table. Hold out your hands for the Bread. Gluten-free Bread is available; simply inform the priest you desire it. If you wish to drink the Wine, consume the Bread when you receive it and drink from the chalice when it is presented to you. If you wish to have Bread dipped in the Wine, let the Bread remain in your hands; the chalice bearer will intinct it for you. If you wish to come forward to receive a blessing rather than the Bread and Wine, indicate that desire by crossing your arms over your chest. If it is difficult for you to come forward, inform an usher, and the Bread and Wine will be brought to you.

A Prayer Before Communion

The Book of Common Prayer

All are invited to pray this, silently, as they prepare to receive the Sacrament

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. Amen.

At the Communion *Richard de Castre's Prayer to Jesus* *Richard Runciman Terry (1865 – 1938)*

Jhesu, Lord, that madest me
And with Thy blessyd blood hast bought,
Forgive that I have grievéd Thee
With word, and wil, and eek with thought.

Jhesu, in whom is all my trust,
That died upon the roodé tree [cross],
Withdrawe myn herte [heart] from fleshli lust,
And from all worldly vanyté.

Jhesu, for thy woundés smerte [suffered, inflicted]
On feet and on thyn handés two,
O make me meeke and low of herte,
And Thee to love as I schulde do.

Jhesu, keepe them that are good,
Amende them that han [have] grievéd Thee,
And send them fruites of earthli food
As each man needeth in his degree.

(Text: 15th century carol)

HYMN *Come, ye disconsolate*

Samuel Webbe (1740 – 1816)

1. Come, ye dis - con - so - late, wher - e'er ye lan - guish,
2. Joy of the des - o - late, light of the stray - ing,
3. Here see the bread of life; see wa - ters flow - ing

1. Come to the mer - cy seat, fer - vent - ly kneel:
2. Hope of the pen - i - tent, fade - less and pure!
3. Forth from the throne of God, pure from a - bove:

1. Here bring your wound - ed hearts, here tell your an - guish;
2. Here speaks the com - fort - er, ten - der - ly say - ing,
3. Come to the feast of love; come, ev - er know - ing

1. Earth has no sor - row that heav'n can - not heal.
 2. "Earth has no sor - row that heav'n can - not cure."
 3. Earth has no sor - row but heav'n can re - move.

The POST-COMMUNION PRAYER

Celebrant Let us pray.

All stand, as they are able

All Eternal God, heavenly Father,
 you have graciously accepted us as living members
 of your Son our Savior Jesus Christ,
 and you have fed us with spiritual food
 in the Sacrament of his Body and Blood.
 Send us now into the world in peace,
 and grant us strength and courage
 to love and serve you
 with gladness and singleness of heart;
 through Christ our Lord. Amen.

THE SENDING FORTH

All kneel or stand, as they are able and prefer

The PRAYER ATTRIBUTED to ST FRANCIS of ASSISI

All Lord, make us instruments of your peace.
 Where there is hatred, let us sow love;
 where there is injury, pardon;

where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

Grant that we may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen.

The SOLEMN PRAYER OVER *the* PEOPLE

During Lent, this prayer replaces the traditional Blessing

Celebrant Bow down before the Lord.

The People kneel, as they are able

Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord. *Amen.*

HYMN 635 *If thou but trust in God to guide thee*

WER NUR DEN LIEBEN GOTT

The DISMISSAL

Celebrant Let us bless the Lord.

People *Thanks be to God.*

The VOLUNTARY *Grand plein jeu*
(from Suite du premier ton)

Louis-Nicolas Clérambault (1676 – 1749)

Today, in our Diocese's cycle of prayer, we pray for
the clergy and people of St Andrew the Apostle, Encinitas;
and in our military cycle of prayer, we pray for
the U.S. Navy Reserves on its 111th birthday.
In the Anglican Communion cycle of prayer, we pray for
The Japanese Holy Catholic Church / Anglican Episcopal Church in Japan.

CELEBRANT

The Rev Douglas Worthington

VERGER

Jack Northam

CRUCIFER

Todd McCracken

CHALICISTS & TORCHBEARERS

Rosemary Barnes
and Hilliard Harper

LECTORS

Michelle Leff *and* Mary Brown

INTERCESSOR

Jane Andrews

USHERS

Linda Cobb *and* Betsy Northam

ALTAR GUILD

Betsy Northam

TELLERS

Diane Holnback-Soy
and Hilliard Harper

WEEKLY ATTENDANCE: Eight services. In-person attendance: 235 people.
Online participation: 96 views



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office@allsoulspointloma.org | www.allsoulspointloma.org
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