

ALL SOULS'

— EPISCOPAL CHURCH —

Welcome Home. Peace Awaits.



The THIRD SUNDAY *in* LENT

08 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 Playground** 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 Tuesday and Saturday, 4:00 PM MORNING PRAYER (via Zoom)
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 foreverness—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.

All children and youth are welcome, unconditionally. They are welcome to gather at our PrayGround at the front-left of the Nave. Materials for art and play are waiting there. During the sermon, children pre-K through fifth grade move to the Chapel, where we explore the gospel reading for the day. (We return in time for Communion.)

HOLY EUCHARIST

The VOLUNTARY *Élévation*

Marcel Dupré (1886 – 1971)

All stand, as they are able, at the ringing of the bell as the Procession enters

HYMN 686 *Come, thou fount of every blessing*

NETTLETON

A PENITENTIAL ORDER

All remain standing



Bless the Lord who forgives all our sins.



God's mercy en - dures for - ev - er.

The SENTENCE of SCRIPTURE

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9.*

The CONFESSION *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)

A harmonized version appears at S-96

arr Richard Proulx (1937 - 2010)

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

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

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

All may be seated

THE LITURGY OF THE WORD

The FIRST READING

Exodus 17:1-7

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the Lord?” But the people thirsted there for water, and the people complained against Moses and said, “Why did you bring us

out of Egypt, to kill us and our children and livestock with thirst?” So Moses cried out to the Lord, “What shall I do for this people? They are almost ready to stone me.” The Lord said to Moses, “Go on ahead of the people and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah,¹ because the Israelites quarreled and tested the Lord, saying, “Is the Lord among us or not?”

Lector The Word of the Lord. *People*

Thanks be to God.

The PSALTER

Psalm 95

Sung by all



1
 Come, let us sing to the / LORD; * let us shout
 for joy to the Rock of our / salvation. 2
 Let us come before his presence with thanks/giving *
 and raise a loud shout / to him with psalms. 3
 For the LORD is a / great God, *
 and a great King / above all gods. 4
 In his hand are the caverns of the / earth, *
 and the heights of the hills are / his also. 5
 The sea is his, for he / made it, * and his
 hands have molded / the dry land. 6

¹ These two words mean TEST and QUARREL, respectively.

Come, let us bow down, and / bend the knee, *
and kneel before the LORD / our Maker.

7

For he is our God, and we are the people of his pasture
and the sheep of his / hand. *

Oh, that today you would hear/ken to his voice! 8

Harden not your hearts, as your forebears did in the / wilderness, *|
at Meribah, and on that day at Massah, when / they tempted me. 9

They put me to the / test, *
though they / had seen my works. 10

Forty years long I detested that generation and / said, *
“This people are wayward in their
hearts; they do / not know my ways.” 11

So I swore in my / wrath, *
“They shall not enter / into my rest.”

The SECOND READING

Romans 5:1-11

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely, therefore, since we have now been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we

even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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

All stand, as they are able

HYMN 679 *Surely, it is God who saves me*

THOMAS MERTON

The HOLY GOSPEL

John 4:5-42

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

People *Glory to you, Lord Christ.*

So Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband,' for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you² say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming and is now here when the true worshipers will worship the Father in spirit and

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

truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar

and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest?’ But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. And many more believed because of his word. They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

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.

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 ❧ *Second Sunday Celebrations*

All who are celebrating this week—perhaps a birthday, an anniversary, a new job, a birth, a recovery, etc— are invited to come forward to share their good news with the parish

After those who come forward have shared, all join in singing the **first stanza** of this hymn



1. Let all things now liv - ing A song of thanks - giv - ing
2. His law he en - forc - es, The stars in their cours - es,



To God our Cre - a - tor tri - um - phant - ly raise;
The sun in its or - bit o - be - dient - ly shine,



Who fash-ioned and made us, Pro - tect - ed and stayed us,
The hills and the moun-tains, The riv - ers and foun-tains,



By guid - ing us on to the end of our days.
The depths of the o - cean pro - claim God di - vine.



God's ban - ners are o'er us, Pure light goes be - fore us,
We, too, should be voic - ing Our love and re - joic - ing



A pil - lar of fire shin - ing forth in the night:
With glad ad - o - ra - tion, a song let us raise:



Till shad - ows have van - ished And dark - ness is ban - ished,
Till all things now liv - ing U - nite in thanks - giv - ing,



As for - ward we trav - el from light in - to Light.
To God in the high - est, ho - san - na and praise.

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 HOLY COMMUNION

The OFFERTORY

If you wish to make an online donation to All Souls', you may use this code



At the Offertory *Sicut cervus*

Giovanni Pierluigi da Palestrina (c 1525 – 1594)

*Sicut cervus desiderat ad fontes aquarum:
ita desiderat anima mea ad te Deus.
Psalm 42:1)*

As the stag yearns for springs of water:
so yearns my soul for you God. (*Text:*

All stand, as they are able, when the alms of the People are brought forward to the Altar, at which the following blessing is said

Celebrant All things come of thee, O Lord.

People *And of thine own have we given thee.* 1 Chronicles 29:14

The GREAT THANKSGIVING *Eucharistic Prayer A*

All remain standing, as they are able

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is for the Celebrant, with the lyrics "The Lord be with you." The second staff is for the People, with the lyrics "And al - so with you." The third staff is for the Celebrant, with the lyrics "Lift up your hearts. We lift them to the Lord." The fourth staff is for the People, with the lyrics "It is right to give our thanks and praise." The notation includes various note values, rests, and dynamic markings such as accents and hairpins.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth,

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

A harmonized version appears at S-130

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and
might. Ho - ly, ho - ly, ho - ly Lord,
God of pow'r and might. Heav - en 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

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,

The musical score is written in G major (one flat) and 4/4 time. It begins with a key signature change from C major to G major. The *Celebrant* part is on a single staff with a treble clef and a flat key signature. The *People* part is on a single staff with a treble clef and a flat key signature. The lyrics are: "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;

There - fore let us keep the feast.

People

The Agnus Dei From *Deutsche Messe*

Schubert, arr Proulx

A harmonized version appears at S-164

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 *Lord, for thy tender mercy's sake*

Richard Farrant (c. 1525 – 1580)

Lord, for thy tender mercy's sake, lay not
our sins to our charge, but forgive that is
past, and give us grace to amend our sinful
lives: to decline from sin and incline to
virtue, that we may walk in a perfect heart
before thee now and evermore. Amen.

(Text: Christian Prayers and Holy Meditations (1568))

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 sorrow that heav'n can not heal.
 2. "Earth has no sorrow that heav'n can not cure."
 3. Earth has no sorrow but heav'n can remove.

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

Look mercifully on this your family, Almighty God, that by your great
goodness they may be governed and preserved evermore; through Christ our
Lord. *Amen.*

HYMN 690 *Guide me, O thou great Jehovah*

CWM RHONDDA

The DISMISSAL

Celebrant Let us bless the Lord.

People *Thanks be to God.*

The VOLUNTARY *Fugue sur le Kyrie*

François Couperin (1668 – 1733)

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Today, in our Diocese's cycle of prayer, we pray for the clergy and
people of St Hugh's, Idyllwild; and for Camp Stevens; and in our
military cycle of prayer, we pray for
Marine Medium Tiltrotor Squadron 163, MCAS Miramar.
In the Anglican Communion cycle of prayer, we pray for
The Episcopal Church in Jerusalem and the Middle East.

CELEBRANT
The Rev Douglas Worthington

VERGER
XXX

CRUCIFER
XXX

CHALICISTS & TORCHBEARERS
XXX and XXX

LECTORS
XXX and XXX

INTERCESSOR
XXX

USHERS
XXX and XXX

ALTAR GUILD AND FLOWER GUILD
XXX and XXX

TELLERS
XXX and XXX

WEEKLY ATTENDANCE: XXX services. In-person attendance: XXX people. Online participation: XXX views



ALL SOULS'
— EPISCOPAL CHURCH —

Welcome Home. Peace Awaits.

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