

HOLY EUCHARIST – RITE II

March 1, 2026 • The Second Sunday in Lent • 8:00 & 10:00 AM

Abbreviations found in this bulletin refer to: BCP—Book of Common Prayer (red book),
 HYMN—The Hymnal 1982 (blue book), WLP—Wonder, Love & Praise (green book),

THE ENTRANCE RITE

VOLUNTARY	"Complainte"	Louis Vierne (1870-1937)
SOUNDING OF THE SHOFAR		
*HYMN 147	"Now let us all with one accord"	<i>Bourbon</i>
PENITENTIAL ORDER		BCP 351
THE DECALOGUE		BCP 350
TRISAGION	"Holy God"	BCP 356 / *Pew Insert
COLLECT OF THE DAY		BCP 218

THE LITURGY OF THE WORD

FIRST LESSON 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.

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

PSALM 121 *Levavi oculos* Tone VIII.1



I WILL lift up mine eyes unto the hills; *
 from whence / cometh 'my help.
 My help cometh even from the LÓRD, *
 who hath made / heaven ánd earth.
 He will not suffer thy foot to be móved; *
 and he that keep/eth thee wíll not sleep.
 Behold, he that keepeth Ísrael *
 shall neither / slumber nór sleep.
 The LORD himself is thy kéeper; *
 the LORD is thy defence up/on thy ríght hand;

EXPLANATORY NOTES & RUBRICS

Please stand as you are able.

From its first hearing on Mt. Sinai until the hoped-for Day when the final blast will be sounded as Christ comes for those that are alive in Him, the Shofar has and will represent God's call to battle against evil. In the Jewish tradition the Shofar is particularly associated with the high holy days of Rosh Hashanah and Yom Kippur, and the themes of repentance encompassed by those sacred times. Hearing the shofar's call is a reminder for us to look inward and repent for the sins of the past year.

The Collect of the Day is a traditional prayer, following a particular formula, that is part of the Propers for the day (assigned set of texts, including the readings).

We are in the forty-day season of Lent, a time set aside by the church to prepare for Holy Week and Easter. It is characterized by self-examination and repentance, prayer, fasting, and self-denial. The service begins with the Penitential Order, including the recitation of the Ten Commandments. The Confessions is moved to this initial point in the service. The liturgical is violet, the traditional color of repentance. If you would like to schedule a private time for the Reconciliation of a Penitent (confession) with a priest, please contact Fr. Ryan.

In the Episcopal Church, we read a full complement of lessons from Scripture each Sunday. We follow the Revised Common Lectionary used by many denominations. The Old Testament Lesson and the Gospel are usually chosen to complement each other.

The Psalm highlights a theme in one or both of those lessons.

So that the sun shall not búrnn thee by day, *
nei/ther the móon by night.
The LORD shall preserve thee from all évil; *
yea, it is even he /that shall kéepp thy soul.
The LORD shall preserve thy going out, and thy cóming in, *
from this time /forth for évermore.

SECOND LESSON

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 without works 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. 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 violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he 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.

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

*HYMN 294

"Baptized in water"

Point Loma

GOSPEL

John 3: 1-17

The Holy Gospel of our Lord Jesus Christ according to John.
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 apart from the presence of God." 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, 'You 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 everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things? Very truly,

At 8 AM we recite the Psalm together. At 10 AM, the Choir sings the psalm according to one of several varieties of traditional chant.

In Lent, we sing the psalm using a chant style called Plainsong, reflecting the simplicity and "paring back" of the season.

The New Testament lesson is read in a semi-contiguous pattern and does not normally interact thematically with the other lessons.

Please stand as you are able.

The Gospel is the most important reading of all the lessons, and is accompanied by more ceremony. It, like all the Lessons, is Proper to the Day.

I tell you, we speak of what we know and testify to what we have seen; yet you 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."

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

SERMON

The Rev. Ryan R. Whitley

NICENE CREED

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

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE



We pray to the Lord for courage to give up other things and to give ourselves to him this Lent.

Please stand as you are able.

The Gospel is the most important reading of all the lessons, and is accompanied by more ceremony. It, like all the Lessons, is Proper to the Day.

Please be seated when the Preacher so indicates.

Please stand as you are able.

The Nicene Creed is the official and ecumenical (meaning agreed upon by most of the churches) statement of the faith and of the Universal Church accepted by the Councils of Nicaea and Constantinople in the Fourth century. Many people choose to bow their heads in reverence at the portion of the creed that mentions the Incarnation.

Please stand or kneel. The Leader and People pray responsively.

Give your Church the courage to give up her preoccupation with herself and to give more time to your mission in the world. We pray especially for the work and witness of Benison Farm. May the blood and water flowing from the side of Jesus bring forgiveness to your people and help us to face the cost of proclaiming salvation. Lord, meet us in the silence, **give us strength and hear our prayer.**

Give your world the courage to give up war, bitterness and hatred, and to seek peace. We pray for those around the world affected by war and brutality. May the shoulders of the risen Jesus, once scourged by soldiers, bear the burden of political and military conflict in our world. Lord, meet us in the silence, **give us strength and hear our prayer.**

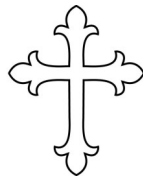
Give us the courage to give up quarrels, strife and jealousy in our families, neighborhoods and communities. May the presence of the risen Jesus, his body once broken and now made whole, bring peace and direction as we live with one another. Lord, meet us in the silence, **give us strength and hear our prayer.**

Give us the courage to give up our selfishness as we live for others, and to give time, care and comfort to the sick. We pray for those on our parish prayer list and those we now name aloud or in silence: _____. May the wounded hands of Jesus bring his healing touch, and the light of his presence fill their rooms. Lord, meet us in the silence, **give us strength and hear our prayer.**

Give us the courage to give up our fear of death and to rejoice with those who have died in faith remembering those we now name aloud or in silence: _____. May the feet of the risen Lord Jesus, once nailed to the cross, walk alongside the dying and bereaved in their agony, and walk with us and all your Church through death to the gate of glory. Lord, meet us in the silence, **give us strength and hear our prayer, here and in eternity. Amen.**

Celebrant God our Father, in your love and goodness you have taught us to come close to you in penitence with prayer, fasting and generosity; accept our Lenten discipline, and when we fall by our weakness, raise us up by your unfailing mercy; through Jesus Christ our Lord.

People **Amen.**



CONFESSION OF SIN

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

At St. Thomas' we take our Lenten Prayers from the Church of England. What these prayers do well is challenge us to pray for people, events, and things that we might not always think about. You are encouraged to add your own prayers to the petitions printed either silently or aloud.

All join the Deacon in the Confession., kneeling as able.

Celebrant God of all power, Ruler of the Universe, you are worthy of glory and praise.

People **Glory to you for ever and ever.**

Celebrant At our command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

People **By your will they were created and have their being.**

Celebrant From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

People **Have mercy, Lord, for we are sinners in your sight.**

Celebrant Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

People **By his blood, he reconciled us.
By his wounds, we are healed.**

Celebrant And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and will all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS & BENEDICTUS **BCP 371** / *See Pew Service Music Leaflet

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Please kneel at the conclusion of the Sanctus, or remain standing.

...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.**

...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 know to us in the braking 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.

The Great Amen is the people's assent to the prayer of the priest. It is a great moment of unity and should be said or sung boldly.



An intentional period of silence is kept as the priest breaks the bread. An appropriate devotion is to say quietly or silently the confession of St. Thomas, "My Lord and my God."

LORD'S PRAYER

BCP 364

THE BREAKING OF THE BREAD

BCP 364

THE FRACTION "Lamb of God" *See Pew Service Music Leaflet

Lamb of God, you take away the sins of the world: **have mercy on us.**

Lamb of God, you take away the sins of the world: **have mercy on us.**

Lamb of God, you take away the sins of the world: **grant us peace.**

In Lent, we do not say "Alleluia," here, or at any time, reflecting the penitential, rather than celebratory, tone of the season.

All Christians baptized in the name of the Father, and the Son, and the Holy Spirit, regardless of denomination, are welcome to receive Holy Communion. Come forward and kneel or stand at the Altar rail. If you do not wish to receive wine from the chalice for any reason, indicate by crossing your arms over your chest. Communion in one kind is as communion in both.

*COMMUNION ANTHEM "Bread of the world" Alan Bullard (b. 1947)

*Bread of the world, in mercy broken,
Wine of the soul, in mercy shed,
By Whom the words of life were spoken,
And in Whose death our sins are dead.
Look on the heart by sorrow broken,
Look on the tears by sinners shed;
And be Thy feast to us the token,
That by Thy grace our souls are fed.*

Text: Reginald Heber (1783-1826)

*HYMN 309 "O Food to pilgrims given" O Welt, ich muss dich lassen

POST-COMMUNION PRAYER

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.

Please stand. During the final verse of the hymn, the clergy and altar party will form the closing procession.

*HYMN 489 "The great Creator of the worlds" Tallis' Ordinal

SOLEMN BLESSING

Celebrant Bow down before the Lord.
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.
People **Amen.**

Please stand or kneel as you are able.

DISMISSAL

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

THE PROCESSION

VOLUNTARY "Postlude on O Welt, ich muss dich lassen"
G. Winston Cassler (1906-1990)

The service is now concluded. The Acolytes will lead the Choir and the Altar Party out of the Nave. Once they have left, the Congregation may depart, though we strongly encourage you to remain for the entirety of the closing Voluntary, for which you may be seated.

Each week, we continue to remember those in need of prayer: Geoff B., Carol W., Chris C., Larry S., Connie W., Laura V., Nancy D., Rene C., Suzette C., Susan H., Louise C., Marilyn L., James G., Ricardo R., Pat M., Nick T.

Thanks to those who are serving today (denotes 8am):*

Acolytes: Charlie von Alt, Dominic Nicolas, Daniel Nicolas.

Audio Visual: Blake Biafora, Taylor Biafora.

Greeters: *Jacob and Evy Rodrigues, Diane Robinson, Russ Martin. **Healing:** Liz Stiles.

Lay Eucharistic Ministers: Ann Leavine, Yamilet Roman.

Lectors: *Mike Bice, Michael Mahoney, George Burkhart. **Oblations:** Vickie Ryan.

Prayers of the People: *Mike Bice, Mary Mellstrom. **Ushers:** George Burkhart, Bill Thomas.

Altar Guild: Laura Labbee, Diane Robinson. **Beverage Hosts:** Liz Stiles, Peggy Lewis.

Counter: Diane Robinson. **Flower Guild:** Pam Holley, Laura Vrooman.



*Thank you, Jonathan Mitchell for being our **Baal Tekiyah** (Hebrew for Master of the Blast), the one who sounds the shofar.*

Upcoming Events at St. Thomas'

Mar. 4 – Chorus Angeloum Concert, 7pm | **Mar. 5** – Men's Club | **Mar. 7** – Isaiah's Place Hot Meal Prep, Kitchen, 11:30am | **Mar. 14** – Sarah Lang funeral, 3pm | **Mar. 15** – Giving Plate Sunday: Pack a Snack; Women's Social Club, 12 noon.



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Rector's Cell Phone: (727) 685-9224

The Right Rev. Douglas F. Scharf, *VI Episcopal Bishop of Southwest Florida*

Clergy and Staff

The Rev. Ryan R. Whitley, *Rector* • The Rev. David B. L. Gould, *Assistant*

The Rev. Martha E. Goodwill, *Deacon* • Yamilet Roman, *Seminarian*

Jordan R. Markham, *Organist and Choirmaster* • Russ Martin, *Parish Administrator*

Jon Ward, *Sexton*

Joan Groendal-Patterson, *Nursery Attendant* • Haliegh McGrath, *Nursery Attendant*

Vestry

(Class of 2026) Colin Burkhart • Michael Labbee, *Senior Warden* • Tom Shevlin

(Class of 2027) Ted Badger, *Junior Warden* • Ed Lanctot • Kanika Tomalin

(Class of 2028) Cathy Ball • Jay Hill, *Treasurer* • Greg Prescott, *Secretary*

Our Mission: Making a difference for others, because God is making a difference for us.

Our Vision: To create a safe, loving, and accepting place for all people to grow in their faith and spread love out into the beloved community.

