

ALL SOULS'

— EPISCOPAL CHURCH —

Welcome Home. Peace Awaits.



The WEDNESDAY *of* HOLY WEEK

::

A SERVICE *of* TENEBRÆ

01 APRIL 2026

7:00 PM

A Very Warm Welcome to You!

Thank you for spending this evening 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. **Everything you need to participate in today's liturgy is enclosed in this service booklet.**

On Sundays, 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. On Sundays at the 10:15 Eucharist, children leave the service for Children's Chapel after the Gospel lesson, and they return for Holy Communion. A rocking chair and changing table are available in the Narthex for families with little ones who may need them.

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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CONCERNING *TENEBRÆ*

Tenebræ, which is Latin for “shadows” or “darkness,” is an ancient monastic office for Holy Week. Although it began as two pre-dawn and daybreak services (known as Matins and Lauds, respectively) held on Maundy Thursday, Good Friday and Holy Saturday, it soon became the tradition to sing *Tenebræ* on the evenings preceding these days. Now that proper liturgies are appointed for these days, *Tenebræ* is usually said only on the Wednesday evening of Holy Week.

The theme of *Tenebræ*, as its name conveys, is darkening: the darkening of Jesus’ earthly life as he proceeded, inexorably and yet obediently, toward death; the darkening of our spirits as we prepare to remember those events once again, on Good Friday; and the darkening that can mark our Lenten repentance as we contemplate the human sinfulness that made Jesus’ suffering and death necessary.

Because it is an office (akin to Morning or Evening Prayer) and not a Eucharist, the key elements of *Tenebræ* are the reading of Scripture and the singing of psalms. The service is still structured according to the ancient offices of Matins, which is divided into nocturns, and Lauds. Each nocturn of Matins begins with a psalm(s) (called an “antiphon”) and then features a series of three readings. Lauds, which more directly anticipates the Crucifixion, is a series of antiphons, followed by an anthem, a psalm, a collect and a short ceremony: first, the hiding of the last light remaining in the room; the *strepitus*—the making of a loud noise, which may call to mind the earthquake that occurred at the moment of Jesus’ death (Matthew 28:2); and then, because we are—always—people of the Resurrection, the return of the Christ candle’s light among us. All then depart in silence.

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

The Ministers enter, in silence

MATINS

THE FIRST NOCTURN

All may be seated

The PSALTER Psalm 69:1-22 *Salvum fac me*

Tone VIII.2

The Cantor sings the antiphon

Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.

The *People* join the Cantor in singing the *even* numbered



- 1 Save me, O God,
for the waters have risen up to / my neck. *
I am sinking in deep mire,
and there is no / firm ground / for my feet.
- 2 **I have come into deep / waters, ***
and the torrent / washes / over me.
- 3 I have grown weary with my crying; my throat is in/flamed; *
my eyes have failed from / looking / for my God.
- 4 **Those who hate me without a cause are more than the hairs of my head;**
my lying foes who would destroy me are / mighty. *
Must I then give back / what I / never stole?
- 5 O God, you know my / foolishness, *
and my faults are not / hidden from you.
- 6 **Let not those who hope in you be put to shame through me, Lord / GOD of hosts; ***
let not those who seek you be disgraced because of me, O / God of / Israel.
- 7 Surely, for your sake have I suffered re/proach, *
and shame has / covered / my face.
- 8 **I have become a stranger to my own / kindred, ***
an alien to my / mother's / children.
- 9 Zeal for your house has eaten me / up; *
the scorn of those who scorn you has fal/len up/on me.
- 10 **I humbled myself with / fasting, ***
but that was / turned to / my reproach.

- 11 I put on sack-cloth / also, *
and became a by/word a/mong them.
- 12 **Those who sit at the gate murmur a/gainst me, ***
and the drunkards make / songs a/bout me.
- 13 But as for me, this is my / prayer to you, *
at the time / you have / set, O LORD:
- 14 **“In your great mercy, O / God, ***
answer me with / your un/failing help.
- 15 Save me from the mire; do not / let me sink; *
let me be rescued from those who hate me
and out of / the deep / waters.
- 16 **Let not the torrent of waters wash over me,**
neither let the deep swallow me / up; *
do not let the Pit shut its / mouth up/on me.
- 17 Answer me, O LORD, for your / love is kind; *
in your great com/passion, / turn to me.”
- 18 **“Hide not your face from your / servant; ***
be swift and answer me, for / I am / in distress.
- 19 Draw near to me and re/deem me; *
because of my ene/mies de/liver me.
- 20 **You know my reproach, my shame, and my dis/honor; ***
my adversaries are / all in / your sight.”
- 21 Reproach has broken my heart, and it cannot be / healed; *
I looked for sympathy, but there was none,
for comforters, but I / could find / no one.
- 22 **They gave me / gall to eat, ***
and when I was thirsty, they gave me / vine/gar to drink.

The Cantor sings the antiphon a second time

All stand, as they are able, for silent prayer

When the Officiant is seated, all may be seated

The First Lesson

Lamentations 1:1-5

Lector A reading from the Lamentations of Jeremiah the Prophet.

*Aleph.** How lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She that was a princess among the provinces has become subject to forced labor.

* Consecutive letters of the Hebrew alphabet begin each verse of this reading, and they are intended to be read (or sung) aloud. From a theological perspective, having one letter correspond to each verse of this extended lamentation underscores the totality or enormity of the destruction that has befallen Judah (and, by extension, us): in effect, all the way from *A* to *Z*.

Beth. She weeps bitterly in the night, with tears on her cheeks; among all her lovers, she has no one to comfort her; all her friends have dealt treacherously with her; they have become her enemies.

Gimel. Judah has gone into exile with suffering and hard servitude; she lives now among the nations; she finds no resting place; her pursuers have all overtaken her in the midst of her distress.

Daleth. The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate; her priests groan; her young girls grieve, and her lot is bitter.

He. Her foes have become the masters; her enemies prosper because the Lord has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe.

Jerusalem, Jerusalem, return to the Lord your God!

The Officiant says

On the Mount of Olives,
People *Jesus prayed to the Father:*
Father, if it be possible, let this cup pass from me.
The spirit indeed is willing, but the flesh is weak.

The Acolyte extinguishes the first candle

The Second Lesson

Lamentations 1:6-9

Waw. From daughter Zion has departed all her majesty. Her princes have become like stags that find no pasture; they fled without strength before the pursuer.

Zayin. Jerusalem remembers all the precious things that were hers in days of old. When her people fell into the hand of the enemy and there was no one to help her, the enemy looked on; they mocked over her downfall.

Heth. Jerusalem sinned grievously, so she has become a filthy thing; all who honored her despise her, for they have seen her nakedness; she herself groans and turns her face away.

Teth. Her uncleanness was in her skirts; she took no thought of her future; her downfall was appalling, with none to comfort her. Look, O LORD, at my affliction, for the enemy has triumphed!

Jerusalem, Jerusalem, return to the Lord your God!

The Officiant says

My soul is very sorrowful, even to the point of death;
People *Remain here, and watch with me.*
Now you shall see the crowd who will surround me;
you will flee, and I will go to be offered up for you.

The Acolyte extinguishes the second candle

The Third Lesson

Lamentations 1:10-14

Yodh. Enemies have stretched out their hands over all her precious things; she has even seen the nations invade her sanctuary, those whom you forbade to enter your congregation.

5 They were like men coming up with axes / to a / grove of trees; *
they broke down all your carved work with hat/chets and / hammers.

6 **They set / fire to your / holy place; ***
they defiled the dwelling-place of your Name and / razed it / to the ground.

7 They said to themselves, “Let us destroy them / alto/gether.” *
They burned down all the meeting-places of / God in / the land.

8 **There are no signs for us to see; / there is no / prophet left; ***
there is not one among / us who / knows how long.

9 How long, O God, will the / adver/sary scoff? *
will the enemy blaspheme your / Name for / ever?

10 **Why do / you draw / back your hand? ***
why is your right hand hidden / in your / bosom?

11 Yet God is my / King from / ancient times, *
victorious in the / midst of / the earth.

12 **You divided the / sea by your / might ***
and shattered the heads of the dragons up/on the / waters;

13 You crushed the / heads of Le/viathan *
and gave him to the people of the / desert / for food.

14 **You split open / spring and / torrent; ***
you dried up ever-/flowing / rivers.

15 Yours is the day, yours / also / the night; *
you established the / moon and / the sun.

16 **You fixed all the / bound’ries / of the earth; ***
you made both sum/mer and / winter.

17 Remember, O LORD, how the / ene/my scoffed, *
how a foolish peo/ple de/spised your Name.

18 **Do not hand over the life of your / dove to / wild beasts; ***
never forget the / lives of / your poor.

19 Look up/on your / covenant; *
the dark places of the earth are / haunts of / violence.

20 **Let not the oppressed / turn aw/ay ashamed; ***
let the poor and / needy / praise your Name.

21 Arise, O / God, main/tain your cause; *
remember how fools re/vile you / all day long.

22 **Forget not the clamor of your / adver/saries, ***
the unending tumult of those who rise / up a/gainst you.

The Cantor sings the antiphon a second time

All stand, as they are able, for silent prayer

When the Officiant is seated, all may be seated

The First Lesson

Hebrews 4:15 – 5:3

Lector A reading from the Letter to the Hebrews.

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness, and because of this he must offer sacrifice for his own sins as well as for those of the people.

The Officiant says

I was like a trusting lamb led to slaughter.

People *I did not know it was against me they devised schemes, saying,
Let us destroy the tree with its fruit;
let us cut him off from the land of the living.*

The Acolyte extinguishes the fourth candle

The Second Lesson

Hebrews 5:4-7

And one does not presume to take this honor but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest but was appointed by the one who said to him,

“You are my Son;
today I have begotten you”;

as he says also in another place,

“You are a priest forever,
according to the order of Melchizedek.”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered, and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

The Officiant says

People *The veil of the temple was torn in two,
and the earth shook, and the thief from the cross cried out,
“Lord, remember me
when you come into your kingdom.”*

The Acolyte extinguishes the fifth candle

The Third Lesson

Hebrews 9:11-15a

But when Christ came as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the holy place, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of the ashes of a heifer sanctifies those who have been defiled so that their flesh is

purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

The Officiant says

People When the Lord was buried,
they sealed the tomb,
 rolling a great stone to the door of the tomb;
and they stationed soldiers to guard him.

The Acolyte extinguishes the sixth candle

Silence is kept

LAUDS

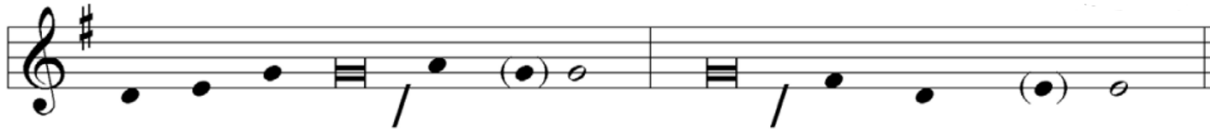
The PSALTER Psalm 63:1-8 *Deus, Deus meus*

Tone II.1

The Cantor sings the antiphon

God did not spare God's own son,
but delivered him up for us all.

The People join the Cantor in singing the even numbered



- 1 O God, you are my God; eagerly I / seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is / no water.
- 2 **Therefore I have gazed upon you in your / holy place, ***
that I might behold your power and / your glory.
- 3 For your loving-kindness is better than / life itself; *
my lips / shall give you praise.
- 4 **So will I bless you as long as I / live ***
and lift up my hands / in your Name.
- 5 My soul is content, as with marrow and / fatness, *
and my mouth praises you / with joyful lips,
- 6 **When I remember you up/on my bed, ***
and meditate on you in the / night watches.
- 7 For you have been my / helper, *
and under the shadow of your wings / I will rejoice.

8 **My soul / clings to you; *
your right / hand holds me fast.**

The Cantor sings the antiphon a second time

The SONG of HEZEKIAH

Sung by the Cantor

Isaiah 38:10-20

Antiphon

From the gates of hell, O Lord,
deliver my soul.

In my despair I said, "In the noonday of my life I must depart;
my unspent years are summoned to the portals of death."

And I said, "No more shall I see the LORD in the land of the living,
never more look on my kind among dwellers on earth.

My house is pulled down and I am uncovered,
as when a shepherd strikes his tent.

My life is rolled up like a bolt of cloth,
the threads cut off from the loom.

Between sunrise and sunset my life is brought to an end;
I cower and hope for the dawn.

Like a lion he has crushed all my bones;
like a swallow or thrush I utter plaintive cries; I mourn like a dove.

My weary eyes look up to you;
Lord, be my refuge in my affliction."

But what can I say? for he has spoken;
it is he who has done this.

Slow and halting are my steps all my days,
because of the bitterness of my spirit.

O Lord, I recounted all these things to you and you rescued me;
when entreated, you restored my life.

I know now that my bitterness was for my good,
for you held me back from the pit of destruction,
you cast all my sins behind you.

The grave does not thank you nor death give you praise;
nor do those at the brink of the grave hang on your promises.

It is the living, O Lord, the living who give you thanks as I do this day;
And parents speak of your faithfulness to their children.

You, LORD, are my Savior;
I will praise you with stringed instruments all the days of my life,
in the house of the LORD.

Antiphon

From the gates of hell, O Lord,
deliver my soul.

The Acolyte extinguishes the seventh candle

The PSALTER Psalm 150 *Laudate Dominum*

Tone VIII.2

The Cantor sings the antiphon

All you who pass by, behold and see
if there is any sorrow like my sorrow.

The People join the Cantor in singing the even numbered



- 1 Praise God in his holy / temple; *
praise him in the firmament / of his / power.
- 2 **Praise him for his / mighty acts; ***
praise him for his ex/cellent / greatness.
- 3 Praise him with the blast of the / ram's-horn; *
praise / him with / lyre and harp.
- 4 **Praise him with timbrel and / dance; ***
praise / him with / strings and pipe.
- 5 Praise him with resounding / cymbals; *
praise him with loud-/clanging / cymbals.
- 6 **Let everything / that has breath ***
— / praise / the LORD.

The Cantor sings the antiphon a second time

The Officiant says

My flesh also shall rest in hope:

People *You will not let your holy One see corruption.*

All stand, as they are able

During the singing of the following Canticle, the Acolyte extinguishes the candles at the Altar, and all other lights in the church (save one)

The SONG of ZECHARIAH Canticle 16 *Benedictus Dominus Deus Israel*

Luke 1:68-79

The Cantor sings the antiphon

Now the women, sitting at the tomb, made lamentation, weeping for the Lord.

The Cantor sings the odd-numbered verses of the canticle, and the People sing the *even* numbered

1. Bless - ed be the Lord God of Is - ra - el, for he hath visited and redeemed
his peo - ple; 2. And hath raised up a mighty sal - va - tion for us
in the house of his ser - vant Da - vid, 3. As he spake by the mouth of
his ho - ly pro - phets, which have been since the world be - gan: 4. That we should be
saved from our en - e - mies, and from the hand of all that hate us;
5. To perform the mercy prom - ised to our fore - fa - thers,
and to remember his ho - ly cov - e - nant; 6. To perform the oath which he
sware to our fore - fa - ther A - bra - ham, that he would give us,
7. That we being delivered out of the hand of our en - e - mies
might serve him with - out fear, 8. In holiness and right - eous - ness be -

fore him, all the days of our life. 9. And thou, child, shalt be called the prophet of the High-est, for thou shalt go before the face of the Lord to pre- pare his ways; 10. To give knowledge of salvation un- to his peo- ple for the remis- sion of their sins, 11. Through the tend- er mer- cy of our God, whereby the dayspring from on high hath vis- it- ed us; 12. To give light to them that sit in darkness and in the shad- ow of death, and to guide our feet into the way of peace. [Ant.]

The Cantor sings the antiphon a second time

The remaining lighted candle is taken away and hidden

All kneel, as they are able, and then the Officiant says

Christ became obedient for us unto death, even to the death, death on the cross.
Therefore God exalted Him and gave Him a name which is above all names.

Silence is kept

The CONCLUDING PSALTER Psalm 51:1-18 *Miserere mei*

*Spoken quietly **by all**, in unison*

- 1 Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned, *
and done what is evil in your sight.

- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

The Officiant prays the Collect, omitting the customary conclusion

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross.

All remain kneeling

*Nothing further is said, but a **VERY LOUD NOISE** is made*

The sole remaining lighted candle is brought from its hiding place and replaced

By its light the Ministers and People depart, in silence

OFFICIANT

The Reverend Douglas Worthington

ACOLYTE

Jim Hall

CANTOR

Kelsey Young

LECTORS

Daivid Ostrander, Maria Piña *and* Laura Mitchell

HOLY WEEK & EASTER DAY SCHEDULE

MAUNDY THURSDAY

April 02

Parish Agapé Meal at 6:00 PM

Sung Liturgy of the Day at 7:00 PM

Foot-washing, Communion and the Stripping of the Altar

GOOD FRIDAY

April 03

Spoken Liturgy of the Day at 12:00 NOON

Veneration of the Cross, Solemn Collects and Communion from the Reserved Sacrament

Sung Liturgy of the Day at 7:00 PM

Veneration of the Cross, Solemn Collects and Communion from the Reserved Sacrament

HOLY SATURDAY

April 04 at 9:45 AM

Office of the Day in the Chapel

The EVE of EASTER

Saturday, April 04 at 7:00 PM

The Great Vigil of Easter and First Eucharist of Easter

ALLELUIA! Potluck Supper follows: Bring a festive dish to share!

EASTER DAY

Sunday, April 05

Spoken Eucharist at 7:45 AM

Sung Eucharist at 9:00 AM

Egg Hunt, Flowering of the Cross and Festive Coffee Hour follow

Choral Eucharist at 11:15 AM

Festive Coffee Hour follows

Bishop

The Rt Rev Dr Susan Brown Snook
The Episcopal Diocese of San Diego
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Our Staff

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The Rev Paul Carmona (Organ)
Stephen Salts (Parish Choir)
Anne Whattoff (Choristers)
Interim Musicians

Officers

Diane Holnback-Sooy
Senior Warden

Eric Spore
Junior Warden

Lisa Nokes
Interim Treasurer

Krista Spore
Clerk of Vestry

Vestry Members

Class of 2027
Rhonda Muir
David Ostrander
Kevin Page
Hannah Roberts

Class of 2028
Hilliard Harper
Diane Holnback-Sooy
Kevin Leichner
Eric Spore

Class of 2029
Rosie Barnes
Jeff Lee
Lisa Striebing
Wendy van Diver

Leslie Klein, *Finance Chair* Eric Spore, *Properties Chair*



ALL SOULS'
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Welcome Home. Peace Awaits.

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