



**St. Michael & All Angels**  
Episcopal Church

**Good Friday**  
**April 18, 2025**



**7:00PM**

## WELCOME!

We are glad you are worshipping with us today.

If you worship here regularly: welcome.

If you haven't been in church for a while: welcome.

If you have never been in church before: welcome.

ALL are welcome in this place!

**Preparing for Worship** – Upon arrival, we keep silence in the church that we all may pray quietly in preparation for worship. Please remember to silence your cell phones.

### **Children of all ages are always welcome in worship!**

A **Family Space** with children's books, coloring sheets and quiet toys is located on the east (entrance) side of the church as well as rocking chairs for parents of young children in the narthex (entry area). In addition, **Nursery Care is provided during the 9:00 Service in the Day School and Children's Chapel meets in the Youth Building at 9:00 am.**

**Donations:** We welcome donations to support the work of St. Michael's whether a payment on a pledge or simply an offering. You can leave cash or a check in the plates, or give any time on our website [stmichaelsabq.org](http://stmichaelsabq.org)



**Hearing Assistance:** Hearing assistance devices are available from the ushers. Please ask for help if you need one. Our church also has a loop system: to activate, turn on your T-Coil.

**Get Involved:** If you begin by filling out a "Welcome Card" in your pew, or at the Welcome Table, we'd be glad to keep you up to date with all that goes on here. You can also use the cards to update your information, request prayers, or to ask a question. Turn them in to an usher, a clergy person, or in the offering plate when it passes.

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*Scripture Translation: New Revised Standard Version. The Passion is the emended text of the Gospel of John from the Evangelical Lutheran Church in America. The words in italics are substitutions for "the Jews." This translations is used as part of the alternative liturgy authorized for Good Friday by this past summer's General Convention of the Episcopal Church.*

**Contributions received on Good Friday will go to support the ministry of the Anglican Communion Province of Jerusalem and the Middle East. You can give by leaving an offering in the basket on the table just inside the back of the sanctuary, or you can scan the QR code to the right with your cell phone camera, and selecting "Good Friday Offering" in the menu to make your contribution online.**



## LITURGY OF THE WORD

*On Good Friday we remember the crucifixion. Good Friday is a stark service. The usual decorations in the church were stripped the night before. We wait and watch with Jesus. We meditate on the death of Jesus. The tone is somber. We hear the Passion story, the story of the betrayal of Jesus, his friend Peter's denial of their relationship, the sentence of death from the Roman governor, the journey through the city carrying the cross, and finally the crucifixion. The story is hard to hear.*

*Good Friday is a day when Christian anti-Semitism reached historic peaks, Jewish communities were often terrorized. In response, the General Convention of the Episcopal Church offered an alternative liturgy with mindful engagement around the translation of the Gospel of John and additional prayers for the Jewish people.*

*Please rise in body or in spirit as the ministers enter.*

*A period of silence is then kept before the reserved sacrament, the people either standing or kneeling as they are able.*

*Presider* Blessed be our God,  
**People** **For ever and ever. Amen.**  
*Presider* Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Savior Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

### **A READING FROM THE PROPHET ISAIAH** Isaiah 52:13-53:12

“See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals— so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper.

Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.”

*Reader* Hear what the Spirit is saying to God’s people.  
**People** **Thanks be to God!**

**PSALM 22:1-11** *Recited in unison.*

**My God, my God, why have you forsaken me?\***  
**and are so far from my cry**  
**and from the words of my distress?**  
**O my God, I cry in the daytime, but you do not answer;**  
**by night as well, but I find no rest.**  
**Yet you are the Holy One,**  
**enthroned upon the praises of Israel.**  
**Our forefathers put their trust in you;**  
**they trusted, and you delivered them.**  
**They cried out to you and were delivered;**  
**they trusted in you and were not put to shame.**  
**But as for me, I am a worm and no man,**  
**scorned by all and despised by the people.**  
**All who see me laugh me to scorn;**  
**they curl their lips and wag their heads, saying,**  
**“He trusted in the LORD; let him deliver him;**  
**let him rescue him, if he delights in him.”**

## **A READING FROM THE LETTER TO THE HEBREWS**

Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. 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.

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,

**Reader** Hear what the Spirit is saying to God's people.

**People** **Thanks be to God!**

## THE PASSION OF OUR SAVIOR JESUS CHRIST ACCORDING TO JOHN

*The people remain seated for the Gospel reading. The words in bold are said out loud together.*

*The congregation is invited to join in singing the hymn verses interspersed throughout the text*

The Passion of our Lord Jesus Christ, according to Saint John.

Ah, ho - ly Je - sus, how hast thou of - fend - ed, that we to  
judge thee have in hate pre - tend - ed? By foes de - rid - ed,  
by thine own re - ject - ed, O most af - flict - ed!

TEXT: Johann Heermann, 1630; trans. Robert Seymour Bridges, 1899, alt.  
MUSIC (HERZLIEBSTER JESU 11.11.11.5): Johann Crüger, 1640

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “**Jesus of Nazareth.**” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “For whom are you looking?” And they said, “**Jesus of Nazareth.**” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.”

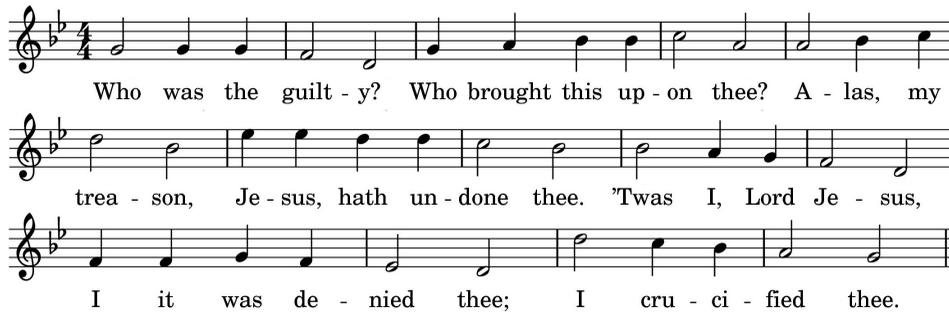
This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

So the soldiers, their officer, and the *temple* police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the guards had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the *Jewish people* come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the guards standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, “**You are not also one of his disciples, are you?**” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed.



Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered, “**If this man were not a criminal, we would not have handed him over to you.**” Pilate said to them, “Take him yourselves and judge him according to your law.” The *Jewish Authorities* replied, “We are not permitted to put anyone to death.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the *Jewish Authorities*. But as it is, my kingdom is not from here.”

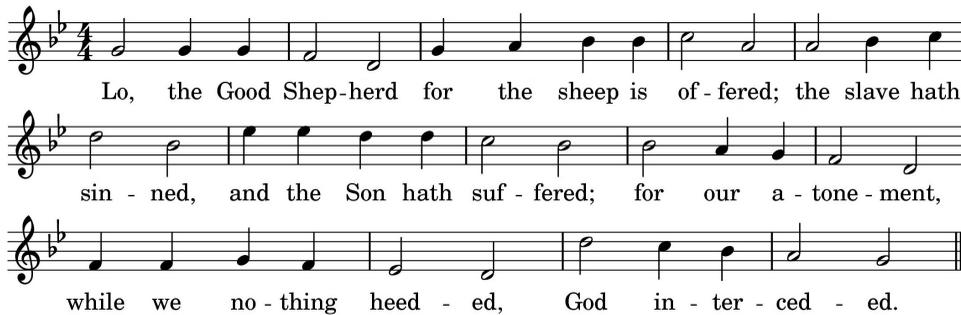
Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate asked him, “What is truth?”

After he had said this, he went out to the *crowd* again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” They shouted in reply, “**Not this man, but Barabbas!**” Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, **“Hail, King of the Jews!”** and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the *temple* police saw him, they shouted, **“Crucify him! Crucify him!”** Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The people answered him, **“We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”**

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the *crowd* cried out, **“If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”**

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the *crowd*, “Here is your King!” They cried out, **“Away with him! Away with him! Crucify him!”** Pilate asked them, “Shall I crucify your King?” The chief priests answered, **“We have no king but the emperor.”** Then he handed him over to them to be crucified.



Lo, the Good Shep-herd for the sheep is of-fered; the slave hath  
sin-ned, and the Son hath suf-fered; for our a-tone-ment,  
while we no-thing heed-ed, God in-ter-ced-ed.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

*All are invited to rise in body or in spirit.*

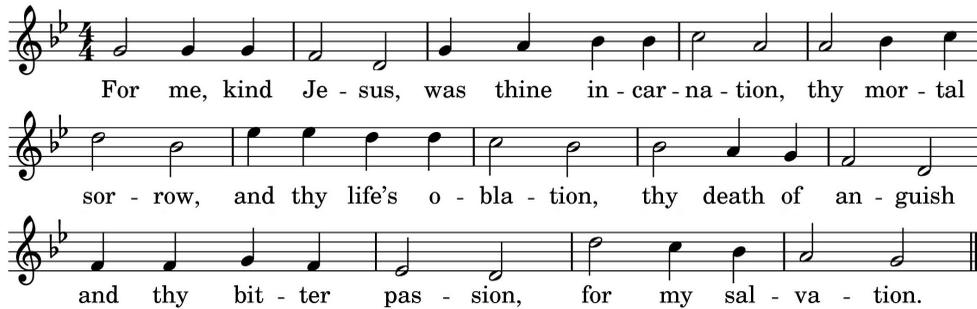
There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the *Judeans* read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the *temple* said to Pilate, **“Do not write, ‘The King of the Jews,’ but, ‘This man said, ‘I am the King of the Jews.’”** Pilate answered, “What I have written, I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, **“Let us not tear it, but cast lots for it to see who will get it.”** This was to fulfill what the scripture says,

“They divided my clothes among themselves,  
and for my clothing they cast lots.”

And that is what the soldiers did.

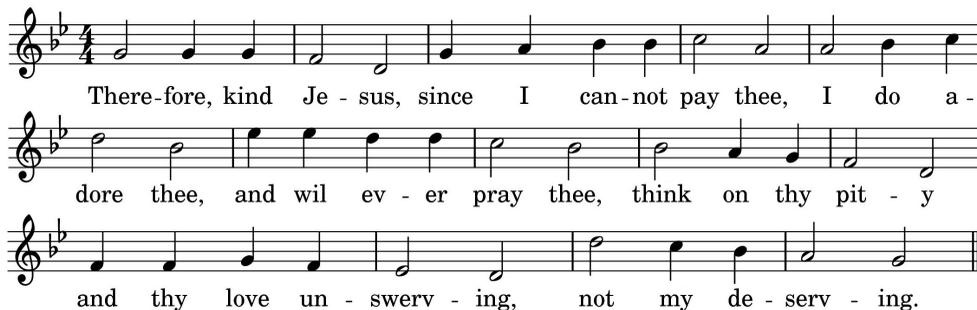
Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.



For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal  
sor - row, and thy life's o - bla - tion, thy death of an - guish  
and thy bit - ter pas - sion, for my sal - va - tion.

Since it was the day of Preparation, the *Jewish Authorities* did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”



There-fore, kind Je - sus, since I can-not pay thee, I do a -  
dore thee, and wil ev - er pray thee, think on thy pit - y  
and thy love un - swerv - ing, not my de - serv - ing.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the *temple authorities*, asked Pilate to let him take away the body of Jesus. Pilate gave him

permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*A period of silence is kept.*

## HOMILY

The Rev. Dr. Paul Hanneman

*Please be seated at the invitation of the Preacher.*

## SOLEMN COLLECTS

*Presider:* Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

*Silence*

*Intercessor:* Let us pray for the one holy catholic Church of Christ throughout the world: for unity in witness and service, for all bishops and other ministers and the people with whom they serve, for Michael our bishop, and all the people of this diocese, for all Christians in this community, for those about to be baptized, that God will confirm the Church in faith, increase it in love, and preserve it in peace.

*Silence*

*Presider:* Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

*Silence*

*Intercessor:* Let us pray for all nations and peoples of the earth, and for those in authority among them especially for all elected officials and representatives, for activists, organizers, first responders, and government officials, for all who serve the common good, that by God's help they may seek justice and truth, that all might live in peace and harmony.

*Silence*

*Presider:* Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that justice, peace, and freedom may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Savior. **Amen.**

*Intercessor:* Let us pray for the Jewish people who by the grace of their eternal covenant with God were delivered from bondage into freedom; For their continued faithfulness; For their flourishing in peace as witnesses to God's sustaining love; For their safety from all malice and harm; For their liberation

*These alternative solemn collects introduce a new collect for the Jewish people. Historically, the church prayed on Good Friday that Jews, who had been blamed for the death of Jesus, would convert to Christianity.*

*While such a prayer has never been in the Episcopal Church's Book of Common Prayer, it is a legacy to which we are accountable, given that Good Friday at times inspired violence against Jews.*

*In our own time, Christian churches have begun to repair their relationship with the Jewish people, including offering prayers on Good Friday that affirm God's relationship with the Jewish people.*

*This solemn collect states that God's covenant with the Jewish people has never been broken and prays for their continued flourishing and safety as witnesses to God.*

from all forms of antisemitism and hatred; For the fullness of redemption for the sake of God's Name. That unity and concord may exist between Jews, Christians and Muslims in the land of the Holy One and across our world, in obedience to God's will.

*Silence*

*Presider:* O God of Abraham and Sarah and Hagar, you planted your people Israel as the root and grafted all peoples as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world. **Amen.**

*Intercessor:* Let us pray for all who suffer and are afflicted in body or in mind: for those who are hungry and homeless destitute and oppressed, those who are ill or disabled in body, mind or spirit, for those who face loneliness, fear, or anguish; for those who face temptation, doubt, and despair, for those who are sorrowful and bereaved, for those who are persecuted for the sake of Christ, for those who are imprisoned, for refugees and those who are displaced, for victims of war, genocide, and trafficking and all those in mortal danger, that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

*Presider:* Gracious God, the comfort of all who sorrow, the strength of all who suffer, Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

*Intercessor:* Let us pray for those who have not embraced God's redemptive love: for those who have never heard the word of salvation, for those who have lost their faith, for those hardened by sin and indifference, for those who actively oppose Christ by word or deed and persecute Christ's disciples, for those who in the name of Christ have persecuted others, that God will open their hearts to truth, and lead them to faith and obedience.

*Silence*

*Presider:* Nothing God, creator of all the peoples of the earth and lover of souls: in Christ Jesus you longed to gather your children to you, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name.

**Amen.**

*Intercessor:* Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

*Silence*

*Presider:* O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

## THE MEDITATION ON THE CROSS OF JESUS

*During the hymn, a wooden cross is brought into the church to the altar.*

*The people may then come forward to the cross to offer their personal acts of devotion.*

### HYMN

*O Sacred Head, Sore Wounded*

1982 Hymnal, #168, v. 1-3

O sacred head, sore wounded, defiled and put to scorn; O kingly head, surrounded with mocking crown of thorn: what sorrow mars thy grandeur? Can death thy bloom deflower? O countenance whose splendor the hosts of heaven adore!

Thy beauty, long-desiréd, hath vanished from our sight; thy power is all expiréd, and quenched the light of light. Ah me! for whom thou diest, hide not so far thy grace: show me, O Love most highest, the brightness of thy face.

In thy most bitter passion my heart to share doth cry, with thee for my salvation upon the cross to die. Ah, keep my heart thus movéd to stand thy cross beneath, to mourn thee, well-belovéd, yet thank thee for thy death.

*Text: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Public Domain. Music: HERZLICH TUT MICH VERLANGEN [Passion Chorale], Hans Leo Hassler (1563-1612); adapt. J. S. Bach (1685-1750). Public Domain.*

### ANTHEM

*Adoramus Te*

Orlando de Lassus

Adoramus te, Christe,  
et benedicimus tibi:  
quia per sanctam crucem  
tuam redemisti mundum.

We adore you, O Christ,  
and we bless you:  
because by your holy cross  
you have redeemed the world.

Je - sus, re - mem - ber me when you come in - to your King - dom.

Je - sus, re - mem - ber me when you come in - to your King - dom.

## CONCLUDING ANTHEM

*The Meditation concludes with this anthem:*

*Presider* We adore you, O Christ, and we bless you,  
**People** **Because by your holy cross you have redeemed the world.**

*Presider* If we have died with him, we shall also live with him;  
**People** **If we endure, we shall also reign with him.**

*Presider* We adore you, O Christ, and we bless you,  
**People** **Because by your holy cross you have redeemed the world.**



## COMMUNION FROM THE RESERVED SACRAMENT

*Silence is kept as the elements are prepared, the people kneeling in body or in spirit.*

## CONFESSION

**Most merciful God,**

**we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.**

*The Presider offers words of assurance and God's forgiveness.*

*You are invited to pray in the language of your heart.*

**Our Father who art in heaven, hallowed be thy  
Name, thy kingdom come, thy will be done,  
on earth as it is in heaven. Give us this day our  
daily bread. And forgive us our trespasses as we  
forgive those who trespass against us. And lead  
us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and  
the glory, for ever and ever. Amen.**

**Padre nuestro que estás en el cielo, santificado  
sea tu Nombre, venga tu reino, hágase tu  
voluntad, en la tierra como en el cielo. Danos  
hoy nuestro pan de cada día. Perdona nuestras  
ofensas, como también nosotros perdonamos  
a los que nos ofenden. No nos dejes caer en  
tentación y líbranos del mal. Porque tuyo es el  
reino, tuyo es el poder, y tuya es la gloria, ahora  
y por siempre. Amén**

*The presider breaks the consecrated bread. A period of silence is kept.*

## COMMUNION

*Any remaining bread is then distributed among the people to be consumed. Any extra wine is removed and poured directly to the ground.*

## COMMUNION ANTHEM

*He Was Wounded*

Craig Courtney  
Checky Okun, Soprano

He was wounded for our transgressions, He was crushed for our iniquities.  
The punishment that brought us peace was upon Him.  
And with His wounds we are healed.  
He was despised, He was rejected, one from whom men hide their faces.

Man of sorrows, with grief acquainted, we esteemed Him not.  
All we like sheep have gone astray, each of us turned to his own way,  
And the Lord has laid on Him all of our sin.  
Surely, He took up all of our suffering.  
Surely, He carried our sorrows.  
Yet we considered Him afflicted, smitten, stricken by God.

**CONCLUDING PRAYER** *The people rise in body or in spirit.*

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever.  
**Amen.**

*Please depart in silence.*

**Holy Saturday, April 19**  
9:00 am Liturgy of the Day  
Followed by the preparation of the church

**Easter Day, April 20**  
\*\*6:00am Easter Vigil followed by brunch potluck  
\*9:00 am Festival Service with Brass  
10:15 am Easter Egg Hunt and Hospitality  
\* \*\*11:15 am Festival Service with Brass

Services with a single asterisk (\*) will be broadcast online  
Services with a double asterisk (\*\*) will feature the use of incense

## ANNOUNCEMENTS

*More information on upcoming events can be found at [stmichaelsabq.org/info](http://stmichaelsabq.org/info)*

**4/19: CLEANING DAY** Please join us for Easter Sunday cleaning following the 9:00am service on Holy Saturday, April 19. Contact John Teel at 385-3425 or email [teelaccounting@Icloud.com](mailto:teelaccounting@Icloud.com).

**4/27: NEWCOMERS CLASS** that began April 6 continues on Sunday April 27. We will still accept sign ups until that Sunday. This is a great class for folks new to St. Michael's, those considering confirmation, reception, or reaffirmation, and those who wonder why we do what we do! Sign up online or in the Narthex.

**SOLAR PANEL PROJECT** The Vestry has approved a plan to install solar energy, helping St. Michael's to go green and eliminating our expensive annual electricity bill. We're now raising money to offset the cost of the plan. Please consider sponsoring one solar panel for \$900, two for \$1800, or half a panel for \$450! Use the QR code or donate by check in the offering plate (write "solar" in the memo). Questions? Contact Cheri Bertram in our office.



**4/27 REALM PRIZE DRAWING** Next Sunday we will hold our drawing for those who have updated their information in Realm. To enter simply login to Realm, update your and your household's information, upload a photo, and select your skills and interests. If you need help accessing Realm please contact Codey Morales at [codeym@stmichaelsabq.org](mailto:codeym@stmichaelsabq.org) or call 505-345-8147 during office hours (Monday through Thursday 9am-3pm, *except for Tuesdays 10-11:30am.*)

**5/17 BOSQUE REDONDO PILGRIMAGE** Join us for an informational meeting on Sunday May 4 in the pavilion between the 9 and 1115 services about a pilgrimage trip to Bosque Redondo on May 17 with the Episcopal Church in Navajoland ministry and the Rev. Simone Drinkwater. Come with your questions about this touchstone to a difficult chapter of our history with the Diné.

**4/21-22: CHURCH OFFICE CLOSED** The church office will be closed the Monday and Tuesday following Easter Sunday (April 21 and 22).

# ST. MICHAEL AND ALL ANGELS EPISCOPAL CHURCH

505-345-8147 • [www.stmichaelsabq.org](http://www.stmichaelsabq.org) • [@stmichaelsabq](mailto:@stmichaelsabq)

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## CLERGY AND STAFF

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**The Rev. Simone Drinkwater**

*Associate Rector*

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### **Affiliated Clergy**

Susan Allison-Hatch, Carolyn Metzler, Annette Mayer, and Leslie Nipps, *Priests*

Jan Bales and Judith Jenkins, *Deacons*

The Rev. Dr. Paul Hanneman, *Preacher in Residence*

### **Vestry Members**

Patrick Reilly, *Rector's Warden*; Barbara Koenig, *Vestry Warden*

Judy Fifield, *Clerk*; Evelyn Hanneman, *Treasurer*

*Class of 2026*: Chris Alvarez, Jack Knight, Sherry Kircher

*Class of 2027*: Michiel Bourdrez, Jennifer Hanson, Bruce Roach, Riley Huston

*Class of 2028*: Daniel Ferguson, Sue Redfern-Campbell, Katie Rooney, Diane Taylor

### **Diocesan Delegates**

2025: Jennifer Kepesh, Luri Owens 2026: Michele McKenzie, Teresa Neudecker

### **Pastoral Care**

Please contact the clergy for Baptisms, Weddings, Funerals, and other pastoral care

For prayer requests, contact the Parish Office.

*Emergency Pastoral Care: Call the parish office. After hours, dial 8.*