

THE SOLEMN LITURGY OF GOOD FRIDAY

ST. PAUL'S ON THE GREEN

APRIL 3, 2026 - 7:30PM

THE ENTRANCE *standing*

On this day the ministers enter in silence and prostrate themselves before the altar.

The People kneel as able, or sit, for silent prayer.

All stand for the Collect of the Day.

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;
who now lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

THE LESSON

seated

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.

Hear what the Spirit is saying to the People.

Thanks be to God.

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.

All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,

“You trusted in God for deliverance; *
let God rescue you, if God delights in you.”

Yet you, O God, are the one who took me out of the womb *
and kept me safe upon my mother’s breast.

I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.

Be not far from me, for trouble is near, *
and there is none to help.

Many young bulls encircle me; *
strong bulls of Bashan surround me.

They open wide their jaws at me, *
like a ravening and a roaring lion.

I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.

My mouth is dried out like a pot-herd; my tongue sticks to the roof of my mouth, *
and you have laid me in the dust of the grave.

Packs of dogs close me in, and gangs of evildoers circle around me; *
they pierce my hands and my feet; I can count all my bones.

They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.

Be not far away, O God; *
you are my strength; hasten to help me.

Anglican Chant: S.S. Wesley (1810 – 1876)

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Hear what the Spirit is saying to the People.

Thanks be to God.

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Words: Paul Gerhardt (1607-1676); tr. Robert Seymour Bridges (1844-1930);

Music: Herzlich tut mich verlangen [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

The People are seated for the first part of the Passion.

When the Cantor sings

... which in Hebrew is called **Golgotha**” *all stand.*

The Passion of our Lord Jesus Christ according to John.

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, Anointed King!” and they struck 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 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 crowd answered him, “We have a law, and according to that law he ought to die because he claimed to be the Son of God.”

Now when Pilate heard this, he was more afraid. 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 crucify you and have power to release 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 people cried out saying, “If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar.”

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 Gabatha. Now it was the day of preparation for the Passover; and it was about noon. He said to the crowd, “Here is your King!” But they cried out, “Take him! Take him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no other king, none but Caesar.” Then he handed him over to them to be crucified. So they took Jesus and led him away. And carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

There they crucified him and two others with him, one on either side, with Jesus between them. And Pilate also had an inscription written and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” And many of them read this inscription, since 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 Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man has said, I am 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 whose it will be.” 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.” Now 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.

At the conclusion of the reading, the People remain standing while silence is kept and the bell tolls.

ANTHEM

Stabat mater dolorosa

Giovanni Battista Pergolesi (1710 – 1736)

*Stabat Mater dolorosa iuxta crucem lacrimosa
dum pendebat Filius*

At the Cross her station keeping, stood the
mournful Mother weeping, close to her Son to
the last.

THE SOLEMN COLLECTS *standing*

This form of the Solemn Collects is prayed regularly along the Way of the Cross in Jerusalem by Anglican pilgrims.

We pray:

*For the Nations,
For the Suffering,
For those who have lost Faith,
For the Departed,
For the Church.*

The response to each prayer is

Deacon Lord, have mercy.

*People **Christ, have mercy.***

Deacon Lord, have mercy.

For the Nations

Let us pray:

For politicians, statespersons, government officials, leaders, especially those in our own country, that they may seek the common good – peace, equity and justice;

For judges and magistrates, that they may administer true justice impartially and with mercy;

For those who have power of life and death over others;

For every occasion when human beings use their skill to hurt and kill;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For those condemned to death for whatever reason;

For those imprisoned, lawfully and unlawfully, justly and unjustly;

For those serving very long or indeterminate sentences;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For ourselves; when we judge others, and for those we condemn;

when we stand judged or condemned, rightly or wrongly;

that we may know the witness and humility of Christ.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

silence

Gracious God, your Wisdom spans the world, ordering all things for good. Blow your Spirit freely among the nations, sweeping away whatever divides us. Guide all who govern to serve justice and peace, until your will is done on earth and in heaven, and your reign is fully come; through Jesus Christ our Lord. **Amen.**

For the Suffering

Let us pray:

For those who are weak and in pain, especially those living with incurable diseases;
For those who experience physical exhaustion;
For those who are weak and sick with hunger;
For those suffering the weakness of advanced age;
For those facing failure;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For those who care for the physically weak, the sick the elderly;
For doctors and nurses, social workers, counselors, hospital workers and families;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For ourselves; when we face sickness, physical weakness, tiredness, and exhaustion;
When we experience failure; that we may know the power of Christ's experience on the Cross;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

silence

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; strengthen our hearts in loving service, and make Christ's love fruitful in our works of compassion, through Jesus Christ our Lord. **Amen.**

For Those who have lost faith

Let us pray:

For those who experience moral weakness and failure;

For those who know what it is to lose their faith;

For those who have lost hope in this world or the next;

For those who are at the very limits of their mental, physical, spiritual, or moral strength;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For those who counsel the despairing or suicidal;

For chaplains and those who minister in prisons;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For ourselves; when we know moral failure;

When everything and everyone seems to be against us and hope flees;

That we may remember Jesus waiting for crucifixion and know his patience, presence, and resolve;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

silence

Save, O merciful God, all who do not know your Presence, or wander on the path to destruction. As your Son sought the lost and poured out his life for sinners, reform and purify your Church. Make us like Christ, a beacon of hope, a path of reconciliation, a doorway to new life, and a sign of welcome, through Jesus Christ our Lord. **Amen.**

For the Departed

Let us pray:

For the dying;

for ourselves, in our last days, in our last hour;

In gratitude that because of the loneliness of Jesus on the cross no one need ever die alone or without hope;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For those who care for the dying: their families, friends, nurses, doctors, counselors, and the communion of saints;

For all hospices for the dying;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For all persons who have died, whoever they may be; that they may know Christ and share his risen and eternal life;

You may name aloud or in silence those close to your heart who have died.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

silence

O Jesus Christ, by your death you took away the sting of death. We pray for those we love but see no longer: grant them your peace. And grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake. **Amen.**

For the Church

Let us pray.

In awe and gratitude, we stand before the mystery of the Cross;
Here we know that God loved the world so much that God gave his Son to this kind of suffering and this kind of death; that Jesus accepted this suffering and death out of love for us so that we may share his risen life; we acclaim Jesus as the Christ, fountain of our salvation and healing;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For our local churches: For St. Paul's on the Green, and for Christ Church, Episcopal, Norwalk. For First Congregational on the Green. For all churches, temples, synagogues, and mosques in this city. For the Episcopal Church in Connecticut and for our bishops, Jeff and Laura. For the fruitfulness of all our ministries; For those communities of faith who are oppressed and endangered by war, injustice and enmity; and for all places where the gospel is silenced;
For those who are persecuted or oppressed for any reason;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray:

For ourselves; whenever we are called to account for our faith; that we may understand and incorporate into our lives the way of the cross, allowing sin, suffering and death to be broken on the rock of love, and refusing to retaliate against evil with evil;

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

silence

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 the one through whom all things were made, your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Supporting the Ministry of St. Paul's

St. Paul's is fully supported by the contributions of its members and friends.

Visit the address below or click on the QR code to learn more about the opportunities to give. Please consider making a one-time or ongoing sustaining gift to ensure the enduring and vibrant ministry of this place.

Thank you for your participation and support!



2026

stpaulsnorwalk.org/support

MUSIC AT THE OFFERTORY *sung by the Choir*

Insanae et vanae curae

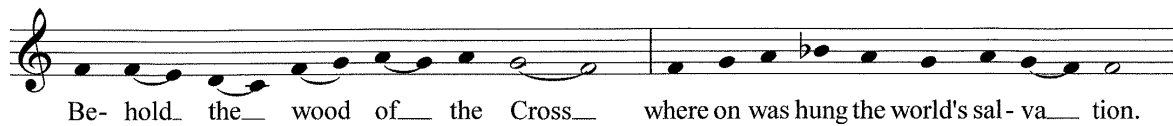
Franz Joseph Haydn (1732 – 1809)

Insanae et vanae curae invadunt mentes
nostras, saepe furore replent corda, privata spe.
Quid prodest, O mortalis, conari pro mundanis,
si coelos negligas? Sunt fausta tibi cuncta, si
Deus est pro te.

Cares frantic and futile invade our minds; They
often replenish our hearts with madness,
depriving us of hope. Oh mortal being, what
comes of striving for worldly things if you
should neglect the Heavens? All is fortunate for
you, if God is for you.

THE PROCESSION OF THE CROSS *standing*

The crucifix is carried through the center of the church, stopping three times; all join in the response.



All:



After the third response, the People sit.

THE VENERATION OF THE CROSS *seated*

All who wish, please come forward to venerate the cross with a touch, a bow, or a kiss, or some other gesture of devotion.

THE REPROACHES

seated, sung by the Choir

O My people, what have I done to Thee? or wherein have I wearied thee? Answer Me.

Because I brought thee out of the land of Egypt, thou has prepared a Cross for thy Saviour.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Because I led thee through the wilderness forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy Saviour.

What could I have done for thee that I have not done? I planted thee indeed My fairest vine, and thou hast become exceeding bitter unto Me; for when I was thirsty thou gavest Me vinegar to drink, and piercedst with a spear the side of thy Saviour.

For thy sake, I scourged Egypt with her first-born, and thou didst deliver Me to be scourged.

I led thee out of Egypt, drowning Pharaoh in the Red Sea; and thou didst deliver Me to the Chief Priests.

I opened the sea before thee; and thou openedst My side with a spear.

I went before thee in a pillar of cloud; and thou leddest Me to the judgement hall of Pilate.

I fed thee with manna in the desert; and thou hast beaten me with buffetings and scourgings.

I gave thee to drink the Water of Salvation from the Rock; and thou gav'st Me gall and vinegar.

I gave thee a Royal Sceptre; and thou gav'st My Head a crown of thorns.

I exalted thee with great power; and thou didst lift Me up upon the Cross.

Thou art worthy, O Lord, to receive glory, thou wast slain, and hast redeemed us to God by Thy Blood; for Thou becamest obedient unto death, even the death of the Cross.

Words: traditional Reproaches for the Adoration of the Cross
Music: Healey Willan (1880 – 1968)

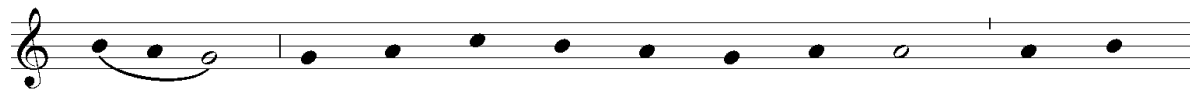
TRANSFER OF THE RESERVED SACRAMENT

The Reserved Sacrament, which was consecrated on Maundy Thursday, is now brought from the Lady Chapel to the Altar.

HYMN IN PROCESSION *standing*



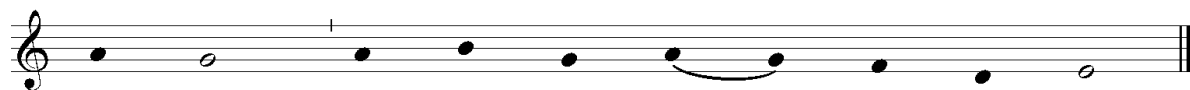
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (540?-600?); ver. Hymnal 1982, after John Mason Neale (1818-1866)
 Music: Pange lingua, plainsong, Mode 3, Zisterzienser Hymnar, 14th cent. words

CONFESSION OF SIN *standing*

The Celebrant says

Let us confess our sins against God and our neighbor.

All kneel, or bow, as able.

**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 stands and pronounces absolution.

Almighty God have mercy on you, forgive you all your sins through the grace of our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

THE LORD'S PRAYER

As our Savior Christ has taught us, we now pray,
**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and for ever. Amen.**

THE COMMUNION

The Celebrant bids the People to Communion.

The Gifts of God for the People of God.

Everyone, without exception, is welcome to receive the bread of Communion. Please follow the direction of the ushers. Gluten-free bread is available upon request.

ANTHEM AT THE COMMUNION

seated, sung by the Choir

Ave verum corpus

William Byrd (1540 – 1623)

Ave verum corpus,
Natum de Maria virgine;
Vere passum immolatum
In crucis pro homine.
Cuius latus perforatum
Unda fluxit sanguine.
Esto nobis praegustatum
In mortis examine.
O dulcis, o pie,
O Jesu Fili Mariae.

Hail, true body,
Born of the virgin Mary;
Who has truly suffered, slaughtered
On the Cross for humanity.
Whose side was pierced,
Pouring out water and blood.
Be a foretaste for us
During our ordeal of death.
O sweet, O holy,
O Jesus Son of Mary.

THE GOOD FRIDAY COLLECT

standing

O God, Creator of heaven and earth, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, sanctifying the grave to be a bed of hope for your people, grant that we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE RETIRING PROCESSION

After the retiring procession has left the church, and as the bell tolls, the People depart quietly.

UPCOMING HOLY WEEK LITURGIES

THE GREAT VIGIL OF EASTER – SATURDAY, APRIL 4 – 7:30 PM

Celebrate the principal liturgy of the church year. This service is an extended reflection on the salvation story, culminating in Holy Baptism and the joyous first Eucharist of Easter Day.

EASTER DAY – SUNDAY, APRIL 5 – 9:00 AND 11:00 AM

Alleluia! Christ is risen! Celebrate Easter at St. Paul's on the Green with Holy Eucharist with festive music led by the Adults and Choristers.

EASTER EGG HUNT – SUNDAY, APRIL 5 – 10AM

Kids of all ages are invited to gather on the labyrinth after church for an Easter Egg Hunt.

ST PAUL'S ON THE GREEN – 60 EAST AVE. NORWALK, CT 06851

203-847-2806 | info@stpaulsnorwalk.org

The Rev. Daniel Simons, *Rector*

The Rev. Paul Carling, *Priest Associate*

The Rev. Edrice Viechweg, *Deacon*

Joshua Ehlebracht, *Director of Music*

Marsha Dunn, *Parish Administrator*

Savannah Curro, *Seminarian*