

Welcome

We're blessed by your presence.



The Holy Triduum: Good Friday

On this most solemn of days, we fix our gaze on the cross at Golgotha.

The Good Friday liturgy marks the day of Christ's suffering, crucifixion, and death and is a continuation of the Maundy Thursday rite. We begin in silence as we ended last night. We offer prayer for the world for which Jesus gave his life. We fix our heart on the cross. We receive solace from the Communion gifts consecrated on Monday Thursday. At the conclusion of the liturgy we leave in silence or remain in quiet devotion.



***The People's responses
are printed in boldface.***



Please silence electronic devices



**The Great Vigil of Easter
Saturday, April 4, 8:00 pm
The Easter Festal Eucharist
Sunday, April 5, 10:00 a.m.**

**St. Peter's Cathedral
Helena, Montana**

**The Rt. Rev. Marty Stebbins, Bishop
The Very Rev. Kendra Wilde, Dean**

The Proper Liturgy for Good Friday with Holy Communion

April 3, 2026

6:00pm and live-streamed



Crucifixion

Charlie Mackesy, 2016
Charcoal on paper

**The Ministers of the Liturgy
are the people assembled, including:**

Presider / Preacher

The Very Rev. Kendra Wilde

Lectors

Jean O'Connor and Ann Dooling

Chalice Bearer

Meredith Bouchere

Ushers and Oblation Bearers

Chris and Maggie Stockwell

The Liturgy for Good Friday

On this day the Ministers enter in silence. All then kneel for silent prayer, after which the Presider stands and begins the liturgy

Blessed be our God.

For ever and ever. Amen.

Let us pray.

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 people sit.

The Reading from the Old Testament

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 Church.

Thanks be to God.

The Response *(The Priest leads the people in the Psalm, said together)*

Psalm 22

¹My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?

²O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.

- ³ Yet you are the Holy One, *
enthroned upon the praises of Israel.**
- ⁴ Our forefathers put their trust in you; *
they trusted, and you delivered them.**
- ⁵ They cried out to you and were delivered; *
they trusted in you and were not put to shame.**
- ⁶ But as for me, I am a worm and no man, *
scorned by all and despised by the people.**
- ⁷ All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,**
- ⁸ “He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”**
- ⁹ Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.**
- ¹⁰ I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.**
- ¹¹ Be not far from me, for trouble is near, *
and there is none to help.**
- ¹² Many young bulls encircle me; *
strong bulls of Bashan surround me.**
- ¹³ They open wide their jaws at me, *
like a ravening and a roaring lion.**
- ¹⁴ I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.**
- ¹⁵ My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.**
- ¹⁶ 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.**
- ¹⁷ They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.**
- ¹⁸ Be not far away, O LORD; *
you are my strength; hasten to help me.**

- 19 Save me from the sword, *
my life from the power of the dog.**
- 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.**
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.**
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.**
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.**
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.**
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"**
- 26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.**
- 27 For kingship belongs to the LORD; *
he rules over the nations.**
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.**
- 29 My soul shall live for him; my descendants shall serve him; *
they shall be known as the LORD's for ever.**
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.**

The Reading from the New Testament

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.

Hear what the Spirit is saying to the Church
Thanks be to God.

Silence

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, 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 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 Judeans 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 Judeans 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 Judeans, "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.

The people stand as able

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. 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 Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man 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 who will get it." This was to fulfil 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 fulfil 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.

Silence is kept and the people may bow or kneel, as able, as the Passion continues.

Since it was the day of Preparation, the Jews 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."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judeans, 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.

The Sermon

The Very Reverend Kendra Wilde

The Solemn Collects

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.

The people stand or kneel.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For Sarah, the Archbishop of Canterbury

For Sean, the Presiding Bishop of The Episcopal Church, for all bishops and other ministers and the people whom they serve

For Marty, our Bishop, and all the people of this diocese

For all the member churches of the Anglican Communion

For all Christians in this community

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

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.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For our Governor, local Mayors, and leaders in civic life

For the President, Congress, and Supreme Court of the United States

For those who live in places of conflict, crisis and disaster

For peace among the nations

For the Members and Representatives of the United Nations

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

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 in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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 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 and Christians, in obedience to God's will.

Silence

O God of Abraham, Sarah, and Hagar, you planted your people Israel as the root and grafted all people 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 was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world. **Amen.**

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

For those who are ill or disabled, in body, mind, or spirit

For those who are lonely, fearful or anguished

For those who face temptation, doubt, and despair

For those who are sorrowful and bereaved

For those who are prisoners, refugees, and captives

For those who are victims of war, genocide, and trafficking;

and all those in mortal danger

For those who are persecuted for the sake of Christ

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

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.**

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 or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have misled and persecuted others
That God will open their hearts to truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let the Good News of your salvation be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

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

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 Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

A wooden cross is brought into the church in the sight of the people.

As the following anthem is said, and during the silence that follows, the people may venerate the cross from the pew, kneeling or seated, or may move forward to touch the cross or kneel at the foot of the cross.

Anthem

We glory in your cross, O Lord,
**and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.**

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.
**Let your ways be known upon earth,
your saving health among all nations.**

Let the peoples praise you, O God;
let all the peoples praise you.

**We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.**

Silence

The Sacrament is brought from the Altar of Repose in the Chapel of St. Michael and All Angels.

A Confession

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

An Absolution

The Lord's Prayer

The Communion

The people will be directed to the altar by the Ushers.

The people may sit before and after receiving communion.

■ *Christ welcomes all to the table for communion or a blessing.* ■ *If you prefer a blessing, cross your hands over your chest.* ■ *Tell the minister if you require gluten-free elements or alcohol-free wine.* ■ *Receive the bread in open and outstretched hands and sip the wine, helping the minister guide the chalice to your lips.* ■ *If you do not want to sip the wine, it is also perfectly appropriate to receive the bread only* ■ *In the Episcopal Church Baptism generally precedes communion and is offered several times a year; please speak to a member of the clergy to learn more.* ■

The service concludes with the following prayer. No blessing or dismissal is added.

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.**

The Priest and people leave quietly.

The Good Friday Offering in The Episcopal Church

As you leave, you may place a gift in the offering baskets at the Ushers stations.

Our Good Friday offering will be contributed to the work of the Episcopal Church in the Diocese of Jerusalem and the Middle East. Begun by Resolution at General Convention in 1973, our offering joins with offerings collected in Episcopal congregations throughout the world today symbolizing unity with and concern for those who witness to Christ and serve “the least of those” throughout that region.

Please make checks to: The Domestic and Foreign Missionary Society with “Good Friday Offering” in the memo line. Or give securely online at episcopalchurch.org/good-friday-offering.

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