



RIPON

CATHEDRAL

Good Friday

The Liturgy of Good Friday

Friday 2nd April 2021
1.30pm



THE CHURCH
OF ENGLAND

Diocese of Leeds

Welcome to the Cathedral

Welcome to Ripon Cathedral for this act of worship. Christian worship has taken place on this site since St Wilfrid founded the Cathedral in 672 AD. The Cathedral Crypt, is the oldest part of any English Cathedral and regular prayer has taken place there for almost 1350 years.

Built on the firm foundation of that heritage, the Cathedral today continues to proclaim the Christian faith, with daily prayer and active service in Jesus' name.

If you would like to find out more about how the Cathedral community is seeking to grow God's Kingdom in this 21st century, please visit our website. Regular updates of all that we are involved in and our worship are posted on our Facebook page and we tweet regularly using "@riponcathedral".

Sitting, kneeling, standing

As human beings, we worship with our bodies as well as through our music and prayers. This Order of service invites you to sit, kneel or stand as appropriate. Please see these as merely invitations and adopt the posture you find most comfortable.

Singing at Ripon Cathedral

We are delighted that the Lay Clerks will sing on our behalf. However, sadly congregational singing is not permitted.

Coronavirus

Ripon Cathedral continues to follow the guidance issued by the national church, which is regularly updated to take account of the most recent government advice. Consequently, it has been decided to continue to suspend the common cup (the chalice) at the administration of communion.

Following the Government's advice, the wearing of masks is compulsory unless you fall into an exempt category.

Large print versions of the Order of Service are available. Please ask those who welcomed you if you would like one.

An induction loop system is also in operation for hearing aid users.

Please switch off your mobile phone before the service begins.



Photography and video/audio recording by members of the congregation is not permitted during the service.

Welcome to this service

Today we come to the cross of Jesus, the tree of life which brings healing and salvation. We see the full extent of God's deep love for the human race.

On this most sacred day we need to find time to be still and realise that Jesus opens wide his arms on the cross to embrace the whole human race.

The President is Canon Barry Pyke, Canon for Education & Rural Engagement.

The preacher is the Rev'd Canon Dr. Flora Winfield,

the Archbishop of Canterbury's Advisor for Reconciliation.

The service is sung by lay clerks

Giving to support the work of the Cathedral

Giving has now been made easier with our new text to give. You can donate from as little as £1 up to £20 direct from your mobile phone. Your donation will be added to your phone bill or deducted from your credit. Each text costs one standard rate message on top of your donation.

To donate, text RIPONGIVE followed by your amount to 70470, eg RIPONGIVE 10 to donate £10.

If you would prefer to give online, you can still donate through our website at <https://cafdonate.cafonline.org/139#!/DonationDetails> to donate to Ripon Cathedral.

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Please stand as the lay clerks and clergy enter in silence.

The Collect

President Almighty Father,
 look with mercy on this your family
 for which our Lord Jesus Christ was content to be betrayed
 and given up into the hands of sinners
 and to suffer death upon the cross;
 who is alive and glorified with you and the Holy Spirit,
 one God, now and for ever.

All **Amen.**

Please sit.

The Liturgy of the Word

Old Testament Reading

A reading from the book of the prophet Isaiah.

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.

Isaiah 52.13-53.12

Reader This is the word of the Lord.

All Thanks be to God.

Psalm

Please remain seated while the Choir sings Psalm 22.

MY GOD, my God, look upon me; why hast thou forsaken me :
and art so far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not :
and in the night-season also I take no rest.

And thou continuest holy : O thou worship of Israel.

Our fathers hoped in thee :
they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen :
they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man :
a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn :
they shoot our their lips, and shake their heads, saying,

He trusted in God, that he would deliver him :
let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb :
thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born :
thou art my God, even from my mother's womb.

O go not from me, for trouble is hard at hand :
and there is none to help me.

Many oxen are come about me :
fat bulls of Basan close me in on every side.

They gape upon me with their mouths :
as it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of joint :
my heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd,
and my tongue cleaveth to my gums :
and thou shalt bring me into the dust of death.

For many dogs are come about me :
and the council of the wicked layeth siege against me.

They pierced my hands and my feet; I may tell all my bones :
they stand staring and looking upon me.

They part my garments among them :
and casts lots upon my vesture.

But be not thou far from me, O Lord :
thou art my succour, haste thee to help me.

Deliver my soul from the sword :
my darling from the power of the dog.

Save me from the lion's mouth :
thou hast heard me also from among the horns of the unicorns.

I will declare thy Name unto my brethren :
in the midst of the congregation will I praise thee.

O praise the Lord, ye that fear him :
magnify him, all ye of the seed of Jacob, and fear him,
all ye seed of Israel.

For he hath not despised, nor abhorred, the low estate of the poor :
he hath not hid his face from him,
but when he called unto him he heard him.

My praise is of thee in the great congregation :
my vows will I perform in the sight of them that fear him.

The poor shall eat and be satisfied :
they that seek after the Lord shall praise him; your heart shall live for ever.

All the ends of the world shall remember themselves,
and be turned unto the Lord :
and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's :
and he is the Governor among the people.

All such as be fat upon earth :
have eaten and worshipped.

All they that go down into the dust shall kneel before him :
and no man hath quickened his own soul.

My seed shall serve him :
they shall be counted unto the Lord for a generation.

They shall come, and the heavens shall declare his righteousness:
unto a people that shall be born, whom the Lord hath made.

New Testament Reading

A reading from the Letter to the Hebrews.

Since 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.

Hebrews 4.14-16, 5.7-9

Reader This is the word of the Lord.
All **Thanks be to God.**

Please stand.

Gradual Hymn

Lay clerks

*When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*Forbid it, Lord, that I should boast
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.*

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life my all.*

NEH 95

Words: Isaac Watts (1674-1748)

Music: ROCKINGHAM, adapted by Edward Miller (1731-1807)

Please sit for the singing of the Passion standing where indicated.

The Passion

Narrator Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

Jesus Who are you looking for?

Narrator They answered,

Soldiers Jesus the Nazarene.

Narrator He said,

Jesus I am he.

Narrator Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

Jesus Who are you looking for?

Narrator They said,

Soldiers Jesus, the Nazarene.

Narrator Jesus replied,

Jesus I have told you that I am he. If I am the one you are looking for, let these others go.

Narrator This was to fulfill the words he had spoken: 'Not one of those you gave me have I lost'.
Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus.
Jesus said to Peter,

Jesus Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

Narrator The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people'.
Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter, 'Aren't you another of that man's disciples?' He answered,

Peter I am not.

Narrator Now it was cold, and the other servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.
The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

Jesus I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught - they know what I said.

Narrator At these words, one of the guards standing by gave Jesus a slap in the face saying,

Guard Is that the way to answer the high priest?

Narrator Jesus replied,

Jesus If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

Narrator Then Annas sent him, still bound, to Caiaphas, the high priest.
As Simon Peter stood there warming himself, someone said to him,

Bystander Aren't you another of his disciples?

Narrator He denied it saying,

Peter I am not.

Narrator One of the high priests servants, a relation of the man whose ear Peter had cut off, said,

Servant Did I not see you in the garden with him?

Narrator Again Peter denied it; and at once a cock crew.
They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the Passover. So Pilate came outside to them and said,

Pilate What charge do you bring against this man?

Narrator They replied,

Priests If he were not an evil doer, we should not be handing him over to you.

Narrator Pilate said,

Pilate Take him yourselves, and try him by your own Law.

Narrator The Jews answered,

Priests It is not lawful for us to put any man to death.

Narrator This was to fulfill the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,

Pilate Are you the king of the Jews?

Narrator Jesus replied,

Jesus Do you ask this of your own accord, or have others spoken to you of me?

Narrator Pilate answered,

Pilate Am I a Jew? It is your own people and the chief priests who have handed you over to me. What have you done?

Narrator Jesus replied,

Jesus Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind,

Pilate So you are a king then?

Narrator said Pilate. Jesus answered,

Jesus It is you who say it. Yes, I am a king. I was born for this, I came into the world for this; to bear witness to my truth, and all who are on the side of truth, listen to my voice.

Narrator Pilate said,

Pilate Truth? What is that?

Narrator And with that he went out again to the Jews and said,

Pilate I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

Narrator At this they shouted:

Priests Not this man, but Barabbas.

Narrator Barabbas was a brigand.
Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

Soldiers Hail, king of the Jews!

Narrator and they slapped him in the face.
Pilate came outside again and said to them,

Pilate Look, I am going to bring him out to you to let you see that I find no case.

Narrator Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

Pilate Here is the man.

Narrator When they saw him, the chief priests and the guards shouted,

Priests & Guards Crucify him! Crucify him!

Narrator Pilate said,

Pilate Take him yourselves and crucify him: I can find no case against him.

Narrator The Jews replied,

Priests We have a Law, and by that Law he ought to die, because he claimed to be the Son of God.

Narrator When Pilate heard them say this, his fears increased. Re-entering the Praetorium, he said to Jesus,

Pilate Where do you come from?

Narrator But Jesus made no answer. Pilate then said to him,

Pilate Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

Narrator Jesus replied,

Jesus You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

Narrator From that moment Pilate was anxious to set him free, but the Jews shouted,

Priests If you set him free you are not Caesar's friend; anyone who makes himself king is defying Caesar.

Narrator Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgment at a place called the Pavement, in Hebrew 'Gabbatha'. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

Pilate Here is your king.

Narrator Said Pilate to the Jews.

Priests Away with him! Away with him! Crucify him!

Narrator Pilate said,

Pilate Do you want me to crucify your king?

Narrator The chief priests answered,

Priests We have no king except Caesar.

Please stand.

Narrator So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull, or as it was called in Hebrew, 'Golgotha', where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

Priests Write not 'the King of the Jews', but 'This man said: I am King of the Jews'.

Narrator Pilate answered,

Pilate What I have written, I have written.

Narrator When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

Soldiers Let us not tear it, but cast lots for it, whose it shall be.

Narrator In this way the words of scripture were fulfilled: 'They shared out my clothing among them. They cast lots for my clothes'. This is exactly what the soldiers did.
Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

Jesus Woman, this is your son.

Narrator Then to the disciple he said,

Jesus This is your mother.

Narrator And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

Jesus I am thirsty.

Narrator A jar full of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

Jesus It is accomplished;

Narrator And bowing his head he gave up the spirit.

All sit and pause a moment.

It was Preparation Day, and to prevent the bodies remaining on the cross during the Sabbath – since that Sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away.

Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found that he was already dead and so instead of breaking his legs one of the soldiers pierced his side with a lance: and immediately there came out blood and water. This is the evidence of one who saw it - trustworthy evidence, and he knows he speaks the truth - and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: 'Not one bone of his will be broken,' and again, in another place scripture says: 'They will look on the one whom they have pierced.'

John 18-19

Please sit.

Sermon

After the sermon please kneel or sit.

Intercessor Let us commend ourselves and all God's children to his unfailing love,
and pray for the grace of a holy life,
that, with all who have died in the peace of Christ,
we may come to the fullness of eternal life
and the joy of the resurrection.
Pity us, Lord.

Cantor Father, into thy hands
All **I commend my spirit.**

President Merciful Father
All **Accept these prayers
for the sake of your Son
our Saviour Jesus Christ.
Amen.**

Please stand.

The Proclamation of the Cross

The Cross is brought to the people, the following is sung three times:



This is the wood_ of the Cross on which hung_ the Sa-viour of the world.



All
Come let us wor - ship.

All kneel or bow deeply in silence for a moment each time.

You are invited to remain in your place and make your own personal act of commitment in prayer as the choir sing the Reproaches.

The Reproaches

O my people, what have I done to you?
How have I offended you? Answer me!
Holy is God!
Holy and strong!
Holy immortal One, have mercy on us.

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.

For forty years I led you safely through the desert.
I fed you with manna from heaven,
and brought you to a land of plenty:
but you led your Saviour to the cross.

What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness:

when I was thirsty you gave me vinegar to drink,
and you pierced your Saviour's side with a lance.

I opened the sea before you,
but you opened my side with a spear.
I led you on your way in a pillar of cloud,
but you led me to Pilate's court.
I bore you up with manna in the desert,
but you struck me down and scourged me.
I gave you saving water from the rock,
but you gave me gall and vinegar to drink.
I gave you a royal sceptre,
but you gave me a crown of thorns.
I raised you to the height of majesty,
but you have raised me high on a cross.

*Words : Anon (9th century)
Music: Thomas Coxhead (b. 1993)*

At the end of the Proclamation, the altar is prepared and the Blessed Sacrament, reserved on Maundy Thursday, is brought from the altar of repose by the president.

The Liturgy of the Sacrament

The Lord's Prayer

President Standing at the foot of the cross,
let us pray with confidence as our Saviour has taught us.

All 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,
the power and the glory,
for ever and ever. Amen.

Giving of Communion

We welcome communicants of all denominations to receive Holy Communion. If you are not a communicant and would like to receive a Blessing, please come up with this service sheet in your hand. Please move as directed by sidespeople. If you require a gluten free wafer, please indicate this to the minister when receiving communion.

During Communion the Lat clerks sing:

Agnus Dei

*Agnus Dei, qui tollis peccata mundi.
Miserere nobis.*

Lamb of God, you take away the sin
of the world, have mercy upon us.

*Agnus Dei, qui tollis peccata mundi.
Dona nobis pacem.*

Lamb of God, you take away the sin
of the world, grant us peace.

Motet

*O vos omnes qui transitis per viam,
attendite, et videte, si est dolor sicut
dolor meus.*

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

*Words: Lamentations 1. 12
Music: Giannateo Asola (c. 1532-1609)*

Prayer after Communion

President Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved humankind:
grant that by faith in him who suffered on the cross,
we may triumph in the power of his victory;
through Jesus Christ our Lord.

All **Amen.**

As the following hymn is sung by the choir, the cross is processed to the chapel of the Holy Spirit.

*My song is love unknown,
My Saviour's love to me,
Love to the loveless shown,
That they might lovely be.
O, who am I,
That for my sake
My Lord should take
Frail flesh, and die?*

*He came from his blest throne,
Salvation to bestow:
But men made strange, an none
The longed-for Christ would know.
But O my Friend,
My friend in deed
Who at my need
His life did spend!*

*Sometimes they strew his way,
And his sweet praises sing;
Resounding all the day
Hosannas to their King.
Then 'Crucify!'
Is all their breath,
And for his death
They thirst and cry.*

*In life no house, no home,
My Lord on earth might have;
In death no friendly tomb,
But what a stranger gave.
What may I say?
Heav'n was his home;
But mine the tomb
Wherein he lay.*

*Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like thine!
This is my Friend,
In whose sweet praise
I all my days
Could gladly spend.*

NEH 86

Words: Samuel Crossman (1624-1683)

Music: LOVE UNKNOWN, John Ireland (1879-1962)

The congregation departs in silence.