



RIPON CATHEDRAL

Good Friday Liturgy



Friday 3rd April 2026

1.30pm

Welcome to Ripon Cathedral

Welcome to Ripon Cathedral for this act of worship. Christian worship has taken place on this site since Wilfrid built the first church here in 672AD. The crypt of that original church still survives and is the oldest part of any English cathedral and regular prayer has taken place there for over 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 or stand as appropriate. Please see these as merely invitations and adopt the posture you find most comfortable.

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



giftaid it



Giving to support the work of the Cathedral

Stewardship of all the gifts that God has given is a part of Christian discipleship. Giving is a part of that, and the support of charities and the church is an important part of that in terms of time, talent and money. We would encourage you in your stewardship, offering the following easy ways to support the work of the Cathedral:

- use the collection bags or plates;
- use the card terminals;
- for bank transfers Account Name: The Chapter of Ripon Cathedral Sort Code: 40 38 23
Account Number: 91067737.
- To support the Development Trust use this QR code.



Welcome to this Service

We welcome you to this act of worship. Whatever has brought you here today, we trust that you will find yourself more aware of God through the words, prayers and music.

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 and in this service we find time to be still and realise that Jesus opens wide his arms on the cross to embrace the whole human race.

In this service we are all invited to venerate the cross as a sign of our adoration and deep thanks, then receive the Holy Sacrament consecrated last night, as a sign of our commitment to him and one another.

The President is the Canon Precentor, The Revd Canon Michael Gisbourne.

The service is sung by the Cathedral Choir and the passion setting is the *St John Passion* by *David Price* (b. 1969).

The Gathering

Please stand as the choir and clergy enter. The clergy reverence the altar.

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 as the choir sings.

Choir 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 out 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.

Psalm 22. 1-21

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.

Hymn

**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.**

**See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?**

**His dying crimson like a robe,
Spreads o'er his body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.**

**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)

The Passion of St John

Please sit for the singing of the Passion, changing posture where indicated.

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 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! 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?
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 Clophas, 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.

Please kneel, pause a moment, and then sit again.

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

Prayers of Intercession

President God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray to our heavenly Father for people everywhere according to their needs.

Intercessor Let us pray for the Church of God throughout the world: for unity in faith, in witness and in service, for bishops and other ministers, and those whom they serve, for Toby, our bishop, and the people of this diocese, for all Christians in this place, for those to be baptised, for those who are mocked and persecuted for their faith, that God will confirm his Church in faith, increase it in love, and preserve it in peace. Pity us, Lord.

All Father, into thy hands
I commend my spirit.

Intercessor Let us pray for the nations of the world and their leaders:
for Charles our King and the Parliaments of this land,
for those who administer the law
and all who serve in public office,
for all who strive for justice and reconciliation,
that by God's help the world may live in peace and freedom.
Pity us, Lord.

All Father, into thy hands
I commend my spirit.

Intercessor Let us pray for all those who suffer:
for those who are deprived and oppressed,
for all who are sick,
for those in darkness, in doubt and in despair,
in loneliness and in fear,
for prisoners, captives and refugees,
for the victims of false accusations and violence,
for all at the point of death and those who watch with them
that God in his mercy will sustain them with the knowledge
of his love.
Pity us, Lord.

All Father, into thy hands
I commend my spirit.

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.

All Father, into thy hands
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 and shown 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.

You are invited to approach the Cross and make your own personal act of commitment in whatever way is appropriate for you. For example, you might wish to kneel for a moment, genuflect, touch and/or kiss the Cross.

Please free to sit or stand as the Proclamation of the cross takes place as feels most appropriate for you.

During the Proclamation, the choir sings:

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: Prudentius (846-861)
Music: John Sanders (1933-2003)*

The following motet may also be sung.

Motet

Christus factus est pro nobis
obediens usque ad mortem, mortem
autem crucis.

Propter quod et Deus exaltavit illum,
et dedit illi nomen, quod est super
omne nomen.

*Christ became obedient for us to
death, even death on a cross.*

*Therefore God also highly exalted
him and gave him the name that is
above every name.*

Words: Philipians 2. 8-9

Music: Anton Bruckner (1824–1896)

At the end of the Proclamation please sit.

The Cross remains standing as the focus of the remainder of the service.

*A fair linen cloth is placed at the North end of the altar. The Reserved
Sacrament, reserved after the Eucharist on Maundy Thursday, is brought
from St Peter's chapel by the president, deacon and sub-deacon in silence.*

Please stand as the Reserved sacrament is placed on the Altar.

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 communion. If you require a gluten-free wafer, please indicate this to the minister. Please move as directed. If you are not a communicant and would like to receive God's blessing, please come with this service sheet in your hand.

During Communion the choir sings:

Motet

Ave verum corpus
natum de Maria Virgine.
Vere passum immolatum
in cruce pro homine
cuius latus perforatum
unda fluxit et sanguine,
esto nobis praegustatum
in mortis examine.
O dulcis, O pie,
O Jesus fili Mariae;
miserere mei. Amen.

*Hail, true body,
born of the Virgin Mary.
You who truly suffered and were
sacrificed on the cross for the sake
of humankind,
whose pierced side
flowed with water and blood,
be a foretaste for us
in the trial of death.
O sweet, O merciful,
O Jesus, son of Mary,
have mercy on me. Amen.*

*Words: 14th century hymn attributed to Pope Innocent VI
Music: William Byrd (1540–1623)*

Silence is kept.

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.**

The cross is now carried in procession to the crypt as the Recessional hymn is sung. The congregation is invited to join the procession as soon as it passes.

Recessional Hymn

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, and 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.

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!
Yet they at these
themselves displease,
and 'gainst him rise.

They rise, and needs will have
My dear Lord made away;
A murderer they save,
The Prince of life they slay.
Yet Cheerful he
To suffering goes,
That he his foes
From thence might free.

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.