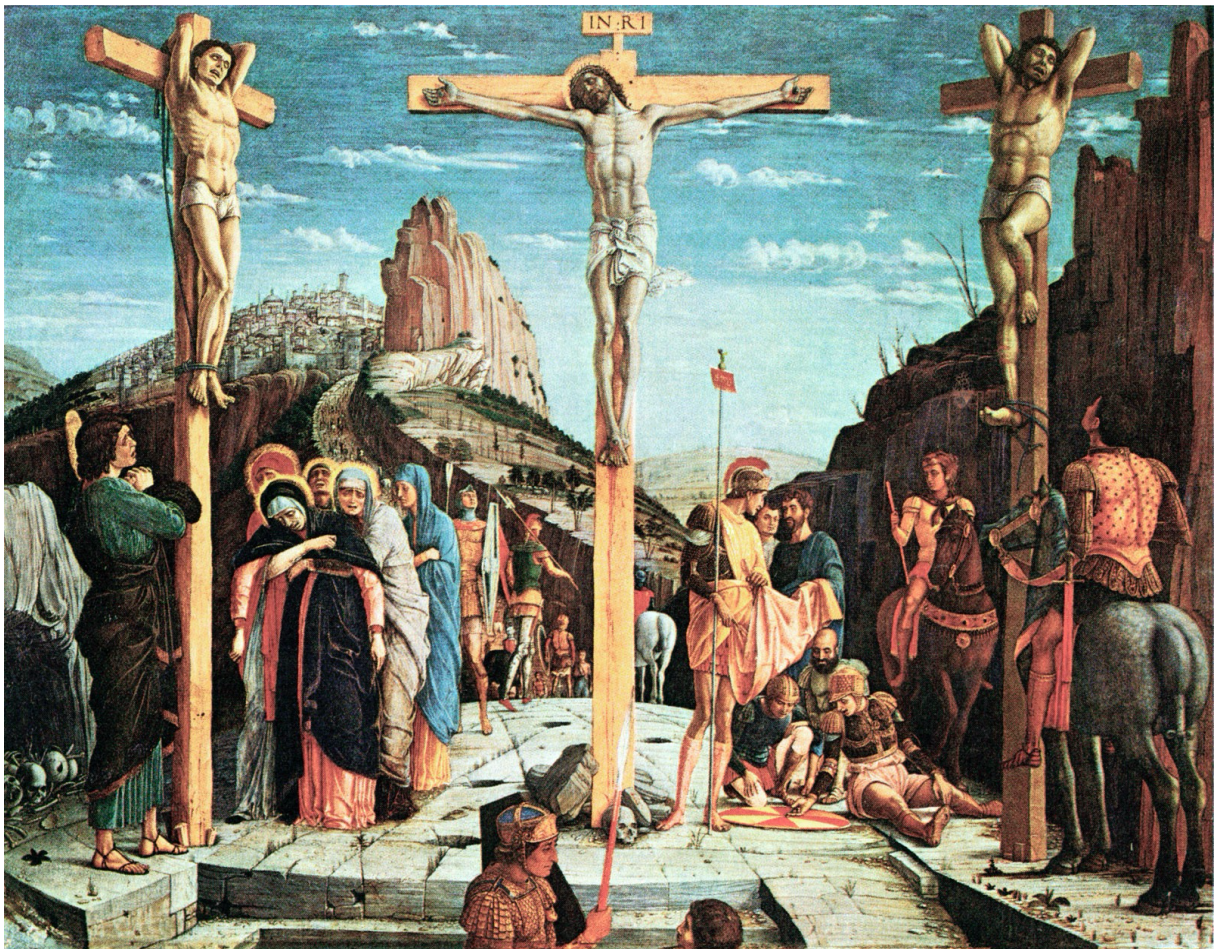




THE PARISH OF  
**ST WILFRID**  
H A R R O G A T E

Good Friday



The Solemn Liturgy of the Passion

Friday 29<sup>th</sup> March 2024  
2pm

*Celebrant and Preacher: Fr David Povall, Assistant Curate*

## Welcome

We warmly welcome all who join us on this most holy day.

We keep silence before and after the solemn liturgy.

Communion is administered in one kind only, from the sacrament reserved at the altar of repose.



There is a **loop system** please turn your hearing devices to “T”.



Mobile phones and tablets should be turned to ‘Airplane’ or silent modes.



Before mass begins, please keep **silence**, remembering that you have come into the presence of God, whom we worship in this place.

## Music today:

Psalm:	Ps 22	<i>Anthony Gray</i>
Antiphon:	Ecce Lignum Crucis	<i>Plainsong</i>
Veneration of the Cross:	Popule Meus	<i>Tomas Luis de Victoria</i>
	Vinea Mea Electa	<i>Giovanni Pierluigi da Palestrina</i>
Motet:	Crux Fidelis	<i>King John of Portugal</i>

*Silence is kept before the Liturgy begins.*

*We stand as the celebrant enters and kneel as he prostrates before the altar.*

*As he rises, all stand:*

## The Collect

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.  
**Amen.**

## The Liturgy of the Word

Sit

### Old Testament Reading

*Isaiah 52:13 – 53:12*

*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.

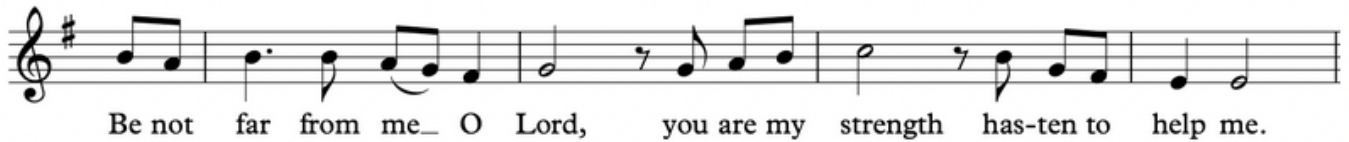
Yet it was the will of the Lord to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the Lord shall prosper.  
Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
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.

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



## Psalm

*Psalm 22: 1-11*



My God, my God, why have you forsaken me,  
and are so far from my salvation, from the words of my distress?  
O my God, I cry in the daytime, but you do not answer;  
and by night also, but I find no rest.

*R./*

Yet you are the Holy One, enthroned upon the praises of Israel.  
Our forebears trusted in you; they trusted, and you delivered them.  
They cried out to you and were delivered;  
they put their trust in you and were not confounded.

*R./*

But as for me, I am a worm and no man,  
scorned by all and despised by the people.  
All who see me laugh me to scorn; they curl their lips and wag their heads, saying,  
'He trusted in the Lord; let him deliver him; let him deliver him, if he delights in him.' *R./*

## New Testament Reading

*Hebrews 4.14-16*

*A reading from the letter to the Hebrews.*

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.

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

## The Passion

*John 18, 19*

**N** The Passion of our Lord Jesus Christ according to John.

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

✠ 'For whom are you looking?'

**N** They answered, 'Jesus of Nazareth.' Jesus replied,

✠ 'I am he.'

**N** Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them,

✠ 'For whom are you looking?'

N And they said, 'Jesus of Nazareth.' Jesus answered,

✠ 'I told you that I am he. So if you are looking for me, let these men go.'

N This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

✠ 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

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

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

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.'

N When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered,

✠ 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?'

N Then Annas sent him bound to Caiaphas the high priest.

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

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

P 'What accusation do you bring against this man?'

N They answered, 'If this man were not a criminal, we would not have handed him over to you.'  
Pilate said to them,

P 'Take him yourselves and judge him according to your law.'

N The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)  
Then Pilate entered the headquarters again, summoned Jesus, and asked him,

P 'Are you the King of the Jews?'

N Jesus answered,

✘ 'Do you ask this on your own, or did others tell you about me?'

N Pilate replied,

P 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?'

N Jesus answered,

✘ 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.'

N Pilate asked him,

P 'So you are a king?'

N Jesus answered,

✘ 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.'

N Pilate asked him,

P 'What is truth?'

N After he had said this, he went out to the Jews again and told them,

P 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?'

N They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them,

P 'Look, I am bringing him out to you to let you know that I find no case against him.'

N So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

P 'Here is the man!'

N When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them,

- P 'Take him yourselves and crucify him; I find no case against him.'
- N The Jews 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,
- P 'Where are you from?'
- N But Jesus gave him no answer. Pilate therefore said to him,
- P 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?'
- N 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.'
- N From then on Pilate tried to release him, but the Jews 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 Jews,
- P 'Here is your King!'
- N They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them,
- P 'Shall I crucify your King?'
- N The chief priests answered, 'We have no king but the emperor.'
- Then he handed him over to them to be crucified.
- 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 Jews 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,
- P 'What I have written I have written.'
- N 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.'

N Then he said to the disciple,

✠ 'Here is your mother.'

N 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.'

N 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.'

N Then he bowed his head and gave up his spirit.

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 Jews, 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.

This is the Passion of the Lord.

**The Homily**

## The Solemn Intercession of Good Friday

*The Solemn prayers of Good Friday are one of the oldest forms of intercessory prayer known to the Church. After bidding us to pray, there is silence before the collect is said.*

### For Holy Church

Let us pray, dearly beloved, for the holy Church of God,  
that our God and Lord be pleased to give her peace,  
to guard her and to unite her throughout the whole world  
and grant that, leading our life in tranquillity and quiet,  
we may glorify God the Father almighty.

*Silence is kept*

Almighty ever-living God,  
who in Christ revealed your glory to all the nations,  
watch over the works of your mercy,  
that your Church, spread throughout all the world,  
may persevere with steadfast faith in confessing your name.  
Through Christ our Lord.  
**Amen.**

### For all orders and degrees of the faithful

Let us pray also for our Bishop N.,  
for all Bishops, Priests, and Deacons of the Church  
and for the whole of the faithful people.

*Silence is kept*

Almighty ever-living God,  
by whose Spirit the whole body of the Church  
is sanctified and governed,  
hear our humble prayer for your ministers,  
that, by the gift of your grace,  
all may serve you faithfully.  
Through Christ our Lord.  
**Amen.**

### For the Unity of Christians

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

*Silence is kept*

Almighty ever-living God,  
who gather what is scattered  
and keep together what you have gathered,  
look kindly on the flock of your Son,  
that those whom one Baptism has consecrated  
may be joined together by integrity of faith  
and united in the bond of charity.  
Through Christ our Lord.  
**Amen.**

### For the Jewish people

Let us pray also for the Jewish people,  
to whom the Lord our God spoke first,  
that he may grant them to advance in love of his name  
and in faithfulness to his covenant.

*Silence is kept*

Almighty ever-living God,  
who bestowed your promises on Abraham and his descendants,  
graciously hear the prayers of your Church,  
that the people you first made your own  
may attain the fullness of redemption.  
Through Christ our Lord.  
**Amen.**

### For those who do not believe in Christ

Let us pray also for those who do not believe in Christ,  
that, enlightened by the Holy Spirit,  
they, too, may enter on the way of salvation.

*Silence is kept*

Almighty ever-living God,  
grant to those who do not confess Christ  
that, by walking before you with a sincere heart,  
they may find the truth  
and that we ourselves, being constant in mutual love  
and striving to understand more fully the mystery of your life,  
may be made more perfect witnesses to your love in the world.  
Through Christ our Lord.  
**Amen.**

### For those who do not believe in God

Let us pray also for those who do not acknowledge God,  
that, following what is right in sincerity of heart,  
they may find the way to God himself.

#### *Silence is kept*

Almighty ever-living God,  
who created all people  
to seek you always by desiring you  
and, by finding you, come to rest,  
grant, we pray,  
that, despite every harmful obstacle,  
all may recognize the signs of your fatherly love  
and the witness of the good works  
done by those who believe in you,  
and so in gladness confess you,  
the one true God and Father of our human race.  
Through Christ our Lord.  
**Amen.**

### For those in public office

Let us pray also for those in public office,  
that our God and Lord  
may direct their minds and hearts according to his will  
for the true peace and freedom of all.

#### *Silence is kept*

Almighty ever-living God,  
in whose hand lies every human heart  
and the rights of peoples,  
look with favour, we pray,  
on those who govern with authority over us,  
that throughout the whole world,  
the prosperity of peoples,  
the assurance of peace,  
and freedom of religion  
may through your gift be made secure.  
Through Christ our Lord.  
**Amen.**

## For those in tribulation

Let us pray, dearly beloved,  
to God the Father almighty,  
that he may cleanse the world of all errors,  
banish disease, drive out hunger,  
unlock prisons, loosen fetters,  
granting to travellers safety, to pilgrims return,  
health to the sick, and salvation to the dying.

### *Silence is kept*

Almighty ever-living God,  
comfort of mourners, strength of all who toil,  
may the prayers of those who cry out in any tribulation  
come before you,  
that all may rejoice,  
because in their hour of need  
your mercy was at hand.  
**Amen.**

### *As the priests go to prepare for the proclamation of the Cross, a cantor sings the antiphon:*

*Ecce lignum crucis, in quo salus mundi pependit. Venite adoremus!*  
*Behold the wood of the cross on which hung the saviour of the world. Come and adore.*

## The Proclamation of the Cross

*The priest enters in silence, holding the Cross. At each station, all genuflect, as the priest stops and sings:*

This is the wood of the cross,  
on which hung the Saviour of the world.  
**Come, let us worship.**

## The Veneration

*Those who wish to venerate the cross come forward, and either kneel at the cross and kiss it, or remain standing and bow profoundly to the cross before returning to your place.*

*In addition to the music the choir sing during the veneration, (some of) these verses may also be sung:*

Faithful Cross, above all other,  
one and only noble Tree,  
none in foliage, none in blossom,  
none in fruit thy peer may be;  
sweet the wood, and sweet the iron,  
sweetest weight is hung on thee.



Bend, thy boughs, O Tree of Glory,  
thy too rigid sinews bend;  
for awhile the ancient rigour,  
that thy birth bestowed, suspend;  
and the King of heavenly beauty  
on thy bosom gently tend.

Thou alone wast counted worthy  
this world's Ransom to sustain,  
that a shipwrecked race might ever  
thus a port of refuge gain,  
with the sacred Blood anointed  
from the Lamb for sinners slain.

## The Liturgy of the Sacrament

*The Blessed Sacrament is brought from the place of reservation, in silence.*

We pray as our Saviour has taught us:

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.

## The Invitation

✠ Behold the Lamb of God, who takes away the sins of the world.  
Blessed are those who are invited to share in the banquet of the Lamb.  
Lord, I am not worthy to receive you,  
but only say the word and I shall be healed.

*Communion is given in one kind only.*

## The Conclusion

Most merciful God,  
who by the death and resurrection of your Son Jesus Christ  
delivered and saved the world:  
grant that by faith in him who suffered on the cross  
we may triumph in the power of his victory;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you, in the unity of the Holy Spirit,  
one God, now and for ever.  
**Amen.**

## The Prayer over the people

May abundant blessing, O Lord, we pray,  
descend upon your people,  
who have honoured the Death of your Son  
in the hope of their resurrection:  
may pardon come,  
comfort be given,  
holy faith increase,  
and everlasting redemption be made secure.  
Through Christ our Lord.  
**Amen.**

*Once the priests have returned to the sacristy, all depart in silence.*

[www.stwilfrid.org](http://www.stwilfrid.org)

The Parish Church of St Wilfrid's  
is part of the Harrogate St Wilfrid Team Ministry  
and a parish church of the Church of England  
in the Diocese of Leeds



Bible readings are copyright © 1989 National Council of the Churches of Christ,  
USA and © The Crown/Cambridge University Press:

*The Book of Common Prayer (1662)*

*Common Worship: Services and Prayers for the Church of England* material from  
which is used in this service is copyright

© The Archbishop's Council of the Church of England (2000)

Music in this service is reproduced and streamed under copyright license:  
CCL License no 608906

