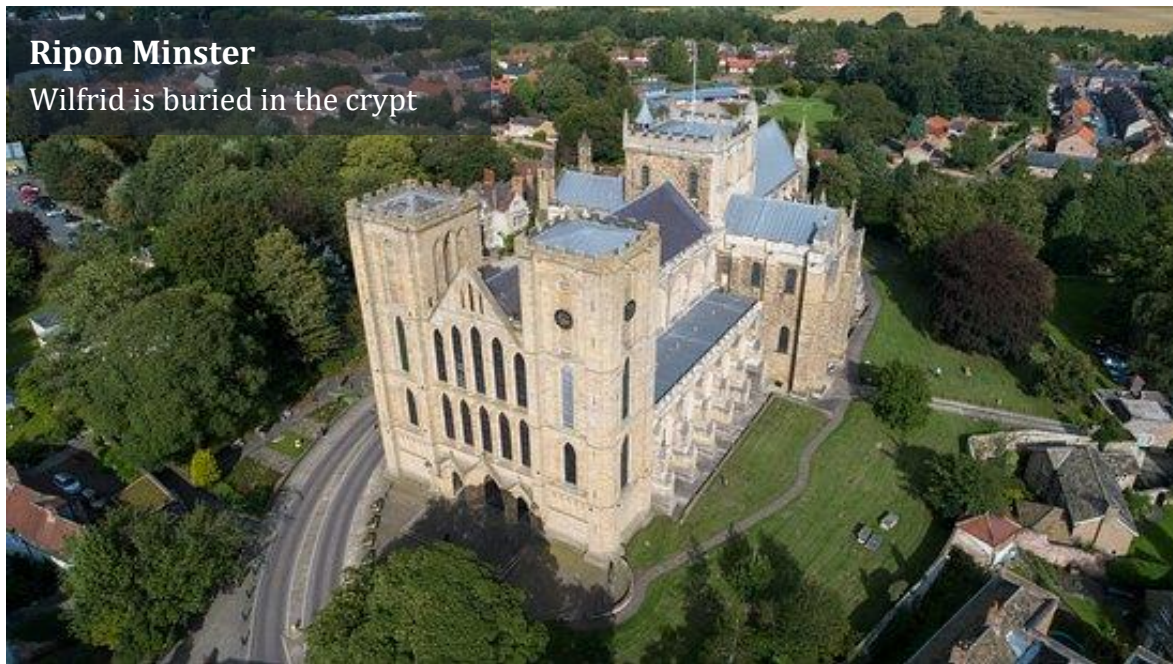


Tuesday 12 October 2021

St Wilfrid of Ripon



Ripon Minster

Wilfrid is buried in the crypt

Wilfrid (or 'Wilfrith') was born of a noble family in Northumbria in about the year 633. He was educated at Lindisfarne monastery but disliked their Celtic 'insularity'. He went to Canterbury then Rome. He spent three years at Lyons where he became a monk.

He was appointed Abbot of Ripon and took with him the Roman monastic system and Benedictine Rule, which he immediately introduced.

At the Synod of Whitby, his dominance was largely responsible for the victory of the Roman party over the Celts and, on being elected Bishop of York, went to Compiègne to be consecrated by twelve Frankish bishops rather than risk any doubt of schism by being ordained by Celtic bishops. His tenure was characterised by narrow-minded disputes. He resigned the see of York after further arguments. He became Bishop of Hexham and spent his remaining years in the monastery at Ripon.

He was more responsible than almost anyone for the Church in England joining the Roman Catholic Church though his manner and methods did not help him draw people close to him at a personal level. He died on this day at Ripon in the year 709.

Sermon © Jo Monk.

Liturgy © 2000 The Archbishops' Council.

Bible readings © the publishers of the NRSV translation.

Prayers of intercession © *My Redeemer Lives* 1 2.

The liturgy assumes the service is Eucharistic. The prayers of consecration appear at the end.

The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.

To see service transcripts from previous weeks, please visit the page,
<http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 God forgave my sin

(please click on this link to hear the hymn)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

Christ calls us to share the heavenly banquet of his love with all the saints in earth and heaven. Therefore, knowing our unworthiness and sin, let us confess our sins in penitence and faith, firmly resolved to keep God’s commandments and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All Amen.

The Gloria

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,
You have brought us peace within.
Lord, have mercy, Christ have mercy,

**Now your glorious reign begin:
Now your glorious reign begin.**

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for St Wilfrid

Almighty God,
who called our forebears to the light of the gospel
by the preaching of your servant Wilfrid:
help us, who keep his life and labour in remembrance,
to glorify your name by following the example
of his zeal and perseverance;
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.

All Amen.

First reading

A reading from the book of the Prophet Isaiah

How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, 'Your God reigns.' Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the Lord to Zion. Break forth together into singing, you ruins of Jerusalem; for the Lord has comforted his people, he has redeemed Jerusalem. The Lord has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. *Isaiah 52: 7-10*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from St Paul's First Letter to the Corinthians

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. *1 Corinthians 1:18-25*

This is the Word of the Lord

All Thanks be to God.

HYMN 2 The servant King

[\(click on this link to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Luke

All Glory to you O Lord.

In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. But they had no children, because Elizabeth was barren, and both were getting on in years. Once when he was serving as priest before God and his section was on duty, he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. Now at the time of the incense offering, the whole assembly of the people was praying outside. Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. *Luke 1:5-11*

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

Meditation on the reading from 1 Corinthians 1.

Love isn't logical. We don't love people because they deserve it or because they are objectively better, kinder, more beautiful or more intelligent than everyone else.

We just love them. They may behave badly, annoy us or pester us to death, but if the love we feel for them is real, it persists in spite of that.

I think this is what St Paul means by ‘the foolishness of the cross’. Let me explain. Jesus had great power. He was able to heal the sick, raise the dead, feed the five thousand and calm a storm at sea. But when he was offered earthly power by the devil in the wilderness, and when he was tempted to run away in the Garden of Gethsemane, he chose to suffer for the sake of love rather than use his power and save himself. When he was dying on the cross, those who didn’t understand taunted him, ‘He saved others, why doesn’t he save himself?’ His death on the cross seemed foolish, irrational. Why would a god let himself be tortured and killed like that? Especially for people who weren’t particularly good or kind or holy or important in a worldly sense.

The message of the cross is a paradox. Real power is about renouncing earthly power for the sake of love. The cross shows us what that costs in this life; but the resurrection shows us its true value in the spiritual realm.

The Old Testament often portrays a God who has no empathy for the weakness of his creation. Think of the story of Uzzah, who was struck dead simply for touching the Ark of the Covenant (2 Samuel 6:1–17). Think of the ethnic cleansing in the book of Joshua, where the original inhabitants of Canaan are destroyed down to the last woman, child, and animal because they’re not ‘the chosen people’ and have been brought up to worship different gods. It’s horrible and I don’t believe it was ever what God wanted.

Jesus came to earth as a human being to show that, on the contrary, God *can* empathise with us. As St Paul says in his letter to the Hebrews: ‘we do not have a high priest who is unable to empathise with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin’. (Hebrews 4:15 NIV). Jesus didn’t come to show us how to live with great power and authority. He didn’t come just to lord it over us like an earthly king. He came to show us how we, as ordinary people in ordinary walks of life, can live in harmony with the Holy Spirit and participate in the loving, healing nature of God.

Living like that isn’t easy: like Jesus, we will take a lot of flak for acting with integrity, for standing up for those who are less fortunate, and for insisting on the ways of peace and love when the mob is calling for aggression and exclusion. We’ve seen how those who take the knee for Black Lives Matter have been trolled. We’ve seen how even the Lifeboat Service has been attacked for rescuing refugees at sea. We’ve seen how young people protesting about the policies causing climate change have been told to shut up and get back in their classrooms. I’m sure you can think of countless other examples.

The Way of the Cross is hard. Do you remember the hymn, 'I have decided to follow Jesus'? It includes the telling line, 'Though none go with me, still I will follow'. 'No turning back, no turning back'.

To many people this seems like foolishness. 'Why go to all that trouble? Why put yourself through it?' The answer: because 'love is as strong as death ... It burns like a mighty flame ... If one were to give all the wealth of his house for love, it would be utterly scorned' (Song of Songs 8:6-7 NIV).

Do we live as if we believe that? Do we understand the real power that is 'the foolishness of the cross'? Will we choose to live in love even when it costs us dearly? I pray that we will. Amen.

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit. Amen.**

Prayers of intercession

O God,
we trust in Your power,
even as it is often found in weakness;
in Your wisdom,
even as it is expressed in seeming foolishness;
in Your wholeness,
even as it comes to us amid brokenness.

We do not ask this day for dazzling displays of strength,
electric exercises of intellectual prowess,
or marvellous manifestations of miracles.
our body, Your children, Your church.
For this Temple of Your Spirit
is built not upon our own abilities, knowledge, or restorative skill,
but upon You, in Jesus Christ. Amen.

Merciful Father,

All accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.

The peace

Unto us a child is born, unto us a son is given, and his name shall be called the Prince of Peace.

The peace of the Lord be always with you,

All And also with you.

HYMN 3 I have decided to follow Jesus ([click on this link to hear the hymn](#))

The liturgy of the Communion Service appears below

The Dismissal

May Christ who makes saints of sinners,
who has transformed those we remember today,
raise and strengthen you that you may transform the world;
and the blessing of God the Almighty:
Father, Son, and Holy Spirit,
be with you now and remain with you always.

All Amen.

HYMN 4 When I needed a neighbour ([click on this link to hear the hymn](#))

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God, through Jesus Christ our Lord.
And now we give thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
We, your holy Church, acclaim you.
In communion with angels and archangels,
and with all who served you on earth and worship you now in heaven,
we raise our voice to proclaim your glory,
for ever praising you and saying:

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with Wilfrid and all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.

For the kingdom, the power,
and the glory are yours
now and for ever. Amen.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

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

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

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us.
Amen.

Communion is distributed.

Prayer after Communion

Holy Father,
who gathered us here around the table of your Son
to share this meal with the whole household of God:
in that new world where you reveal
the fullness of your peace,
gather people of every race and language
to share with your servant Wilfrid and all your saints
in the eternal banquet of Jesus Christ our Lord.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work
to your praise and glory.
Amen.