



The Cathedral & Metropolitan Church of St Peter in York

# THE LITURGY OF GOOD FRIDAY

with singing of the Passion Gospel,  
Veneration of the Cross,  
Intercession, and  
Distribution of the Sacrament

with Sermon by  
The Very Reverend Cynthia Briggs Kittredge,  
Dean Emerita, Seminary of the Southwest,  
Austin, Texas, USA  
as part of a Holy Week Sermon Series  
*"The Long Goodbye"*

**Friday 3<sup>rd</sup> April 2026**  
**at 1.30 pm**

## The Liturgy of Good Friday

Welcome to York Minster, and to the Liturgy of Good Friday. Today is the day on which we enter into the dereliction of the one who cried out, 'My God, my God, why have you forsaken me?'

The Cross stands at the heart of this Good Friday Liturgy. The Liturgy of the Word culminates in the singing of the Passion according to St John: the gospel account which presents Jesus' being 'lifted up' on the cross not as failure, but as his glorification.

After the singing of the Passion, the service moves into the Proclamation of the Cross. A wooden cross is carried into the Nave, not in imitation of Christ on the road to Golgotha but as a sign of victory, thus continuing the emphasis of St John's crucifixion narrative. We are asked to look upon the cross as if looking at the very wood of the cross on which Christ was hung. There is then an opportunity for anyone who wishes to move to the Nave Crossing to venerate the cross, by kneeling, gazing at it in adoration, or making a sign of devotion and discipleship.

During the Veneration, the choir sings a setting of the Reproaches, an ancient text based on Scripture in which God's love for us is set in stark contrast with the hatred that the human race has shown towards his Son.

There then follows a pattern of intercessory prayer 'at the foot of the cross' during which we lay before God the needs of the world and individuals at the feet of our crucified Saviour.

We then receive Holy Communion from the elements consecrated and reserved during the Liturgy of Maundy Thursday.

The Service begins and ends in silence. Silence forms a significant part of the simple and austere liturgy of Good Friday. It is both an identification with Christ in his suffering and an appropriate response to the mystery of our salvation.

*Please join in singing the congregational responses, as well as in saying together the words printed in **bold** type. This service is being live-streamed, but care is taken to focus on the clergy and choir and not the congregation. Please follow the directions of the stewards. Where "Sit" or "Stand" are indicated, these are given simply as a guide. Throughout the service please feel free to adopt the posture that is most comfortable for you.*

# The Gathering

*Kneel or sit as the choir and ministers enter in silence. As an indication of the solemn nature of this day, as the ministers approach the altar they may prostrate themselves or stand reverently for a short period of silent prayer before going to their places. Remain kneeling for the Collect.*

## The Collect

*The President says:*

Let us pray.

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.**

*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.

*Stand.*

## Hymn



- |  |  |
|--|--|
| 1. There is a green hill far away,<br>without a city wall,<br>where the dear Lord was crucified,<br>who died to save us all.     | 3. He died that we might be forgiven,<br>he died to make us good,<br>that we might go at last to heaven,<br>saved by his precious blood. |
| 2. We may not know, we cannot tell,<br>what pains he had to bear,<br>but we believe it was for us<br>he hung and suffered there. | 4. There was no other good enough<br>to pay the price of sin;<br>he only could unlock the gate<br>of heaven, and let us in.              |
| 5. O dearly, dearly has he loved,<br>and we must love him too,<br>and trust in his redeeming blood,<br>and try his works to do.  |  |

*Words* NEH 92, Cecil Frances Alexander (1818–1895)

*Tune* HORSLEY, NEH 92, William Horsley (1774–1858)

*Sit.*

## The Passion of our Lord according to St John

- Narrator* The Passion of our Lord Jesus Christ according to John.  
At that time: Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head: and they put on him a purple robe, and said:
- Choir* Hail, King of the Jews.
- Narrator* And they smote him with their hands. Pilate therefore went forth again, and saith unto them:
- Pilate* Behold. I bring him forth to you, that ye may know that I find no fault in him.
- Narrator* Then came Jesus forth, wearing a crown of thorns, and the purple robe. And Pilate saith unto them:
- Pilate* Behold the man.
- Narrator* When the chief priests therefore and officers saw him, they cried out, saying:
- Choir* Crucify him, crucify him.
- Narrator* Pilate saith unto them:
- Pilate* Take ye him, and crucify him: for I find no fault in him.
- Narrator* The Jews answered him:
- Choir* We have a law, and by our law he ought to die, because he made himself the Son of God.
- Narrator* When Pilate therefore heard that saying, he was the more afraid. And went again into the judgement hall: and saith unto Jesus:
- Pilate* Whence art thou?
- Narrator* But Jesus gave him no answer. Then saith Pilate unto him:
- Pilate* Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?
- Narrator* Jesus answered:
- Christ* Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin.
- Narrator* And from thenceforth Pilate sought to release him. But the Jews cried out saying:
- Choir* If thou let this man go, thou are not Caesar's friend. Whosoever maketh himself a King speaketh against Caesar.

*Narrator* When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat, in a place that is called the pavement, but in the Hebrew Gabbatha. And it was the Preparation of the Passover, and about the sixth hour, and he saith unto the Jews:

*Pilate* Behold your King.

*Narrator* But they cried out:

*Choir* Away with him, crucify him.

*Narrator* Pilate saith unto them:

*Pilate* Shall I crucify your King?

*Narrator* The chief priests answered:

*Choir* We have no king but Caesar.

*Narrator* Then delivered he him therefore unto them to be crucified.

*Stand.*

And they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title: and put it on the cross. And the writing was: Jesus of Nazareth the King of the Jews. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek and Latin. Then said the chief priests of the Jews to Pilate:

*Choir* Write not, The King of the Jews, but that he said: I am the King of the Jews.

*Narrator* Pilate answered:

*Pilate* What I have written, I have written.

*Narrator* Then the soldiers, when they had crucified Jesus, took his garments, and made four parts: to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves:

*Choir* Let us not rend it, but cast lots for it, whose it shall be.

*Narrator* That the Scripture might be fulfilled, which saith: They parted my raiment among them: and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife

of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother:

*Christ* Woman, behold thy son.

*Narrator* Then saith he to the disciple:

*Christ* Behold thy mother.

*Narrator* And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith:

*Christ* I thirst.

*Narrator* Now there was set a vessel full of vinegar. And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said:

*Christ* It is finished.

*Narrator* And he bowed his head, and gave up the ghost.

*Silence is kept.*

*Narrator* The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they break not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled: A bone of him shall not be broken. And again another Scripture saith: They shall look on him whom they pierced.

*Music* Tomás Luis de Victoria (1548–1611)

JOHN 18 and 19

*Silence is kept. Sit for the sermon.*

## Sermon

### **The Long Goodbye: Born at the Cross**

The Very Reverend Cynthia Briggs Kittredge,  
Dean Emerita, Seminary of the Southwest, Austin, Texas, USA

*Stand.*

## The Proclamation of the Cross

### Hymn

*during which the Sacred Ministers move to the west end of the Minster to prepare for the Procession of the Cross.*



1. 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.
2. 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.
3. 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?
4. 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.
5. 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.

*Words* NEH 95, Isaac Watts (1674–1748)

*Tune* ROCKINGHAM, NEH 95, adapted by Edward Miller (1731–1807)



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.

*Holy is God! Holy and strong! Holy immortal One, have mercy on us.*

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.

*Holy is God! Holy and strong! Holy immortal One, have mercy on us.*

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.

*O my people, what have I done to you? How have I offended you? Answer me.*

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.

*O my people, what have I done to you? How have I offended you? Answer me.*

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.

*O my people, what have I done to you? How have I offended you? Answer me.*

*Words* The Reproaches ♦ *Music* John Sanders (1933–2003)

*Kneel.*

# The Prayers of Intercession

*The President introduces the intercessions.*

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.

*The Deacon says:*

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 Stephen our Archbishop, and the people of this diocese;  
for all Christians in this place; for those to be baptized and confirmed;  
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.

Lord, hear us.

**Lord, graciously hear us.**

*The President says:*

Almighty and everlasting God,  
by whose Spirit the whole body of the Church is governed and sanctified:  
hear our prayer which we offer for all your faithful people;  
that in their vocation and ministry  
they may serve you in holiness and truth  
to the glory of your Name;  
through our Lord and Saviour Jesus Christ. **Amen.**

*The Deacon says:*

Let us pray for the nations of the world and their leaders:  
for Charles our King and the Parliament 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.

Lord, hear us.

**Lord, graciously hear us.**

*The President says:*

Most gracious God and Father,  
in whose will is our peace:  
turn our hearts and the hearts of all to yourself,  
that by the power of your Spirit  
the peace which is founded on justice  
may be established throughout the world;  
through Jesus Christ our Lord. **Amen.**

*The Deacon says:*

Let us pray for God's ancient people, the Jews,  
the first to hear his word:  
for greater understanding between Christian and Jew;  
for the removal of our blindness and bitterness of heart;  
that God will grant us grace to be faithful to his covenant  
and to grow in the love of his name.

Lord, hear us.

**Lord, graciously hear us.**

*The President says:*

Lord God of Abraham,  
bless the children of your covenant, both Jew and Christian;  
take from us all blindness and bitterness of heart,  
and hasten the coming of your kingdom,  
when Israel shall be saved, the Gentiles gathered in,  
and we shall dwell together in mutual love and peace  
under the one God and Father of our Lord Jesus Christ. **Amen.**

*The Deacon says:*

Let us pray for those who do not believe the Gospel of Christ:  
for those who follow other faiths and creeds;  
for those who have not heard the message of salvation;  
for all who have lost faith; for the contemptuous and scornful;  
for those who are enemies of Christ and persecute those who follow him;  
for all who deny the faith of Christ crucified;  
that God will open their hearts to the truth  
and lead them to faith and obedience.

Lord, hear us.

**Lord, graciously hear us.**

*The President says:*

Merciful God, creator of all the people of the earth,  
have compassion on all who do not know you,  
and by the preaching of your Gospel with grace and power,  
gather them into the one fold of the one Shepherd; Christ our Lord. **Amen.**

*The Deacon says:*

Let us pray for all those who suffer:  
for those who are deprived and oppressed;  
for all who are sick and frail;  
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 beside them;  
that God in his mercy will sustain them with the knowledge of his love.

Lord, hear us.

**Lord, graciously hear us.**

*The President says:*

Almighty and everlasting God,  
the comfort of the sad,  
the strength of those who suffer;  
hear the prayers of your children who cry out of any trouble:  
and to every distressed soul grant mercy, relief, and refreshment,  
through Jesus Christ our Lord. **Amen.**

*The Deacon says:*

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.

Lord, hear us.

**Lord, graciously hear us.**

*The President says:*

O God of unchangeable power and eternal light,  
look favourably on your whole Church,  
that wonderful and sacred mystery,  
and by the tranquil operation of your perpetual providence  
carry out the work of our salvation:  
and let the whole world feel and see  
that things which were cast down are being raised up  
and things which had grown old are being made new  
and that all things are returning to perfection  
through him from whom they took their origin,  
even Jesus Christ our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Amen.**

*Remain kneeling.*

## Hymn

*during which the Deacon brings the Blessed Sacrament from the Altar of Repose to the Nave Altar.*



- |   |   |
|---|---|
| 1. O dearest Lord, thy sacred head<br>with thorns was pierced for me;<br>O pour thy blessing on my head<br>that I may think for thee.     | 3. O dearest Lord, thy sacred feet<br>with nails were pierced for me;<br>O pour thy blessing on my feet<br>that they may follow thee. |
| 2. O dearest Lord, thy sacred hands<br>with nails were pierced for me;<br>O shed thy blessing on my hands<br>that they may work for thee. | 4. O dearest Lord, thy sacred heart<br>with spear was pierced for me;<br>O pour thy Spirit in my heart<br>that I may live for thee.   |

*Words* NEH 89, Father Andrew of the Society of Divine Compassion (1869–1946)  
*Tune* BELMONT, NEH 89, adapted from William Gardiner's *Sacred Melodies* (1812)

# The Liturgy of the Sacrament

## The Lord's Prayer

*The President says:*

Gathered at the foot of the cross,  
let us pray with confidence 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.**

## Giving of Communion

*The President says this invitation to receive Holy Communion:*

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.  
**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*The President and People receive communion.*

*During the distribution of Communion the choir sings:*

## **The Lamentation**

How doth the city sit solitary, that was full of people:  
how is she become as a widow.

She that was great among the nations, and princess among the provinces:  
how is she become tributary!

She weepeth sore in the night, and her tears are on her cheeks:  
among all her lovers she hath none to comfort her.

The ways of Zion do mourn, because none come to the solemn assembly:  
all her gates are desolate, and she herself is in bitterness.

The Lord hath afflicted her for the multitude of her transgressions:  
her children are gone into captivity before the enemy.

All they that go by clap their hands at her:  
they hiss and wag their head at the daughter of Jerusalem, saying,

Is this the city that men called The perfection of beauty:  
the joy of the whole earth?

Jerusalem, Jerusalem,  
return unto the Lord thy God.

For these things I weep:  
mine eye runneth down with water.

From on high hath the Lord sent fire into my bones, and it prevaieth against  
them: he hath made me desolate and faint all the day.

My flesh and my skin hath he made old:  
he hath broken my bones.

He hath builded against me:  
and compassed me with gall and travail.

He hath made me to dwell in dark places:  
as those that have been long dead.

I am become a derision to all my people:  
and their song all the day.

Let him give his cheek to him that smiteth him:  
let him be filled full with reproach.

Is it nothing to you, all ye that pass by?  
behold and see if there be any sorrow like unto my sorrow.

Remember mine affliction and my misery:  
the wormwood and the gall.

Jerusalem, Jerusalem,  
return unto the Lord thy God.

Remember, O Lord, what is come upon us:  
behold and see our reproach.

The joy of our heart is ceased:  
our dance is turned into mourning.

The crown is fallen from our head:  
woe unto us for we have sinned.

For this our heart is faint:  
for these things our eyes are dim.

Let us search and try our ways:  
and turn again unto the Lord.

Turn thou us unto thee, O Lord, and we shall be turned:  
renew our days as of old.

It is of the Lord's mercies that we are not consumed:  
because his compassions fail not.

They are new every morning:  
great is thy faithfulness.

The Lord is my portion, saith my soul:  
therefore will I hope in him.

O Lord, thou hast pleaded the causes of my soul:  
thou hast redeemed my life.

Jerusalem, Jerusalem,  
return unto the Lord thy God.

*Words* from the LAMENTATIONS OF JEREMIAH

*Music* Sir Edward Bairstow (1874–1946), Organist of York Minster (1913–1946)

# The Conclusion

*Stand.*

*The President says:*

Let us pray.

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.**

*All depart in silence.*

The next service will be Choral Evensong at 5:30 pm.

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