

Thursday 12 October 2023

St Wilfrid of Ripon



Ripon Minster Wilfrid is buried in this crypt

Wilfrid (or 'Wilfrith') was born of a noble family in Northumbria in about the year 633 AD. He was educated at Lindisfarne monastery but disliked their Celtic 'insularity', so went to Canterbury then Rome to become a monk. After three years at Lyons, he was appointed Abbot of Ripon and immediately introduced the Roman monastic system as conveyed by the Benedictine Rule.

He dominated the Synod of Whitby and was largely responsible for the victory of the Roman party over the Celtic Church. On being elected Bishop of York, he chose to be consecrated by twelve Frankish bishops rather than risk any doubt of schism by being ordained by native Celtic bishops. His tenure was characterised by narrow-minded disputes and he resigned at York after further arguments to become Bishop of Hexham. He spent his remaining years in the monastery at Ripon.

Wilfrid was more responsible than almost anyone for the English Church joining the Catholic Church in Europe 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 AD.

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Bible readings © the publishers of the NRSV translation.

Prayers of intercession © Carolyn Brown [Worshipping with Children](#).

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

[The readings are those set for Thursday 12 October and are not specific for St Wilfrid.](#)

All the hymns are hosted on YouTube. Please click on the links to hear them.

[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 version of the 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 Malachi

You have spoken harsh words against me, says the Lord. Yet you say, 'How have we spoken against you?' You have said, 'It is vain to serve God. What do we profit by keeping his command or by going about as mourners before the Lord of hosts? Now we count the arrogant happy; evildoers not only prosper, but when they put God to the test they escape.'

Then those who revered the Lord spoke with one another. The Lord took note and listened, and a book of remembrance was written before him of those who revered the Lord and thought on his name. They shall be mine, says the Lord of hosts, my special possession on the day when I act, and I will spare them as parents

spare their children who serve them. Then once more you shall see the difference between the righteous and the wicked, between one who serves God and one who does not serve him. See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings.

Malachi 3:13—4:2a

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

When the fourteenth night had come, as we were drifting across the sea of Adria [the Adriatic], about midnight the sailors suspected that they were nearing land. So they took soundings and found twenty fathoms; a little farther on they took soundings again and found fifteen fathoms. Fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. But when the sailors tried to escape from the ship and had lowered the boat into the sea, on the pretext of putting out anchors from the bow, Paul said to the centurion and the soldiers, 'Unless these men stay in the ship, you cannot be saved.' Then the soldiers cut away the ropes of the boat and set it adrift.

Just before daybreak, Paul urged all of them to take some food, saying, 'Today is the fourteenth day that you have been in suspense and remaining without food, having eaten nothing. I therefore urge you to take some food, for it will help you survive; for none of you will lose a hair from your heads.' After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat. Then all of them were encouraged and took food for themselves. (We were in all two hundred and seventy-six persons in the ship.) After they had satisfied their hunger, they lightened the ship by throwing the wheat into the sea.

In the morning they did not recognise the land, but they noticed a bay with a beach, on which they planned to run the ship ashore, if they could. So they cast off the anchors and left them in the sea. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they made for the beach. But striking a reef, they ran the ship aground; the bow stuck and remained immovable, but the stern was being broken up by the force of the waves. The soldiers' plan was to kill the prisoners, so that none might swim away and escape; but the centurion, wishing to save Paul, kept them from carrying out their plan. He

ordered those who could swim to jump overboard first and make for the land, and the rest to follow, some on planks and others on pieces of the ship. And so it was that all were brought safely to land. *Acts 27:27-end*

This is the Word of the Lord

All Thanks be to God.

HYMN 2 Father hear the prayer we offer ([click on this link to hear the hymn](#))
Father hear the prayer we offer ([different version](#))

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Luke

All Glory to you O Lord.

[Jesus] he said to them, 'Suppose one of you has a friend, and you go to him at midnight and say to him, "Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him." And he answers from within, "Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything." I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

'So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? ¹² Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!'

Luke 11:5-13

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

Wilfrid seems an unlikely source of Christian inspiration as contemporary records imply a man who had to be right and had to be seen to be right. He never seems particularly Christlike!

The readings above are those set for Thursday 12 October and are not specific

to St Wilfrid but they seem remarkably relevant when addressing the spirituality of people like Wilfrid. First the Gospel passage from St Luke, which comes straight after the short version of the Lord's Prayer. It's often used as teaching to be persistent in prayer, but it's 'punchline' about the Holy Spirit seems to point elsewhere.

Luke's version of the Lord's Prayer is much shorter than the form we say each day. For example, it stops after 'Your Kingdom come' and does not include the injunction, 'Your will be done on earth as it is in Heaven'. Without those qualifications, this version seems to suggest that we should seek the Kingdom of God with the end justifying the means. By contrast, today's passage in Luke says our seeking the Kingdom stems from our own infilling with the Holy Spirit—a theme to which we will return.

We now consider today's passage from Malachi. In it, the prophet relays a message from God clarifying the difference between seeking God and merely saying we want Him. Some 'Revered the Lord and thought on his name' while others are 'arrogant' and considered as 'evildoers'. The key differences concern those who think of themselves and then seek God's approval and those who think first of God and then set about doing what they have been instructed.

The passage from Acts is therefore not just biblical history but look like a choice metaphor. It describes St Paul and his companions who are literally all at sea: they are buffeted by the elements and in mortal danger. The soldiers are just about to make the ship lighter in a typically brutal Roman manner by killing the slaves on board and throwing their bodies overboard: this mass execution would make the ship lighter and therefore less likely to take in water and then sink. In this they are seeking to save themselves first. St Paul tells them to think of others and, if they do, they themselves will also be saved.

Taken together, then, these three readings suggest that our prayer life is best lived within a hierarchy of request: we must first seek God and His Kingdom. Jesus said so himself in the Sermon on the Mount (Matthew 6:33). To that spiritual end, we next seek the good of others—both versions of the Lord's Prayer suggests that goal will always include forgiveness. Only then is it appropriate to seek what we want. Indeed, what is best for *us* will follow from seeking the best for *others*.

This ladder of importance will probably raise more questions than it answers: for example, how *do* we seek the Kingdom? How is it possible to ask without the selfish determination to get what *we* want? How can we be more like Jesus and less like Wilfrid, or at least the Wilfrid we deduce from the history books?

Here we reach the essence of the spiritual life. The true Christian seeks to be filled with the Holy Spirit and a major preoccupation of all spiritual life is being filled with him. In proportion that we are filled with the Holy Spirit, we are more

likely to seek the Kingdom (and are appropriately empowered to do so). We will be more likely to prayer for others and think less of ourselves. As it says in the ordination service, 'You cannot bear the weight of this calling in your own strength, *but only by the grace and power of God*' which itself suggests that we need the help of God whose power for service comes from the Holy Spirit.

Today's Gospel reading occurs straight after the Lord's Prayer (Luke 11:1-4). Taken together, Luke 1-13 suggests therefore that discipleship involves prayer, that we should always be persistent in prayer, but that our primary request in prayer must be God and the spiritual life. Everything else will follow if we pray in this way. Perhaps that's why Luke's version of the Lord's prayer does not mention the Kingdom and why it doesn't invoke God's will in the same way as Matthew's version. Rather, if we pray to be filled with the Holy Spirit, it is the Spirit himself who prompts our prayers and tells us what to pray for. As it says in Romans 8:26, 'but the Spirit himself intercedes for us'.

So we pray for God the father to give us His Holy Spirit.

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

God, you are the Alpha and Omega.

You were here before anything else existed

and you will be here when everything and everyone has come to an end.

All Thine is the Kingdom and the power and the glory forever.

Creating God, you spoke and the entire universe came into existence.

You know the secrets of stars and dark holes and far flung galaxies.

All Thine is the Kingdom and the power and the glory forever.

Lord of the Whole Creation,

you are aware of each tiny creature on each planet.

You pay attention to insects and birds and even us.

All Thine is the Kingdom and the power and the glory forever.

God of History, you call us to be your people.

You appointed us to take care of this planet Earth.

You gave us rules for living well together.

You call us to great things.

All Thine is the Kingdom and the power and the glory forever.

Loving God you created each one of us.

You know us by name and watch over us.

You are with us when everything is wonderful.

And, you walk with us through our worst days.

All Thine is the Kingdom and the power and the glory forever.

God of Mercy,

You know everything we do, the good and the bad.

And, still you do not give up on us.

When we mess up, you call us back to yourself

and you forgive us when we don't deserve it.

All Thine is the Kingdom and the power and the glory forever.

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 Lord's Prayer [\(click on this link to hear the hymn\)](#)

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.