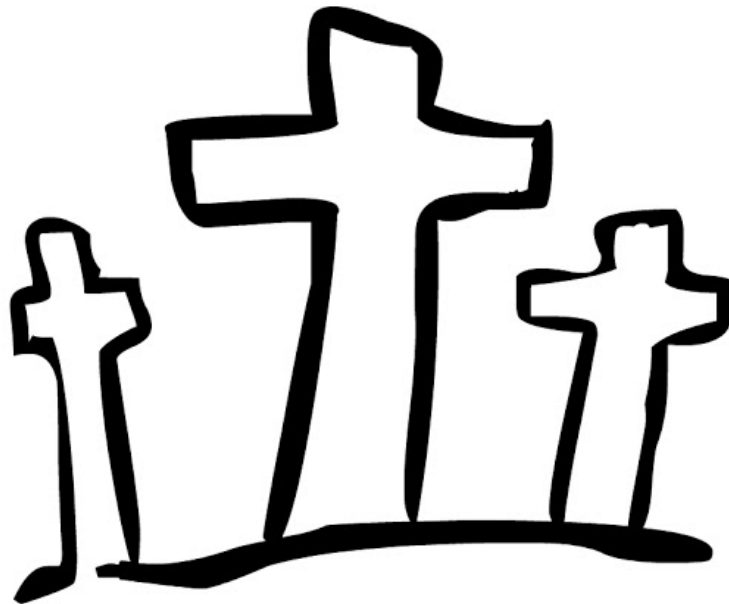


# Holy Trinity Headington Quarry

An open door between heaven and earth,  
showing God's love to all



## Liturgy of the Cross

## Good Friday

## **Introduction**

Good Friday is like no other day in the church's liturgical year. Although we cannot deny that we know the end of the story and that, in some way, we cannot avoid experiencing this day in the light of the resurrection, yet still there is a vital place for us to engage with the reality of the experience of the disciples on that first Good Friday.

And this experience was unmitigatingly stark. For them it was about loss, absence and the brutal dashing of their hopes as well as the brutal dashing of the one they had come to love so deeply. It is indeed almost impossible for us to imagine what it might have been like other than to remember the tragic plight of those who face similar suffering in our own day – which is why a key part of our liturgy is to remember and pray for those who suffer.

Although this service is marked by absence and loss, we also mark the fact that there is no moment of any day and no place where we can be, however dark, where we cannot commune with God through Jesus by receiving the sacrament. However, this is not a celebration and so we receive only bread which has been consecrated the previous night at the Maundy Thursday celebration.

At the end of the service we leave in quiet and go back to our homes to reflect on what we have been a part of, quietly anticipating the great festival that is to come.

## **The Gathering**

*The ministers enter in silence.*

*All may kneel for a time of silent prayer.*

## **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.**

## **Liturgy of the Word**

## **Old Testament Reading**

A reading from the Prophet Isaiah.

## **Isaiah 52:13-53:end**

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.**

*Please stand.*

## **Hymn 157**

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 cross 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.

Isaac Watts (1674-1748)

## **The Passion Reading**

*Please sit*

### **John 18:1-19:end**

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

***Evangelist*** Jesus 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,

**Jesus** For whom are you looking?

**Soldiers (All)** Jesus of Nazareth.

**Jesus** I am he.

**Evangelist** 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,

**Jesus** For whom are you looking?

**Soldiers (All)** Jesus of Nazareth.

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

**Evangelist** 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,

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

**Evangelist** 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.

**Evangelist** 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,

**Woman** You are not also one of this man's disciples, are you?

**Peter** I am not.

**Evangelist** 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,

**Jesus** 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.

**Evangelist** When he had said this, one of the police standing nearby struck Jesus on the face, saying,

**Officer** Is that how you answer the high priest?

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

**Evangelist** Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him,

**Bystanders (All)** You are not also one of his disciples, are you?

**Peter** I am not.

**Evangelist** One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

**Slave** Did I not see you in the garden with him?

**Evangelist** 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,

**Pilate** What accusation do you bring against this man?

**Priests (All)** If this man were not a criminal, we would not have handed him over to you.

**Pilate** Take him yourselves and judge him according to your law.

**Priests (All)** We are not permitted to put anyone to death.

**Evangelist** 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,

**Pilate** Are you the King of the Jews?

**Jesus** Do you ask this on your own, or did others tell you about me?

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

**Jesus** 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.

**Pilate** So you are a king?

**Jesus** 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.

**Pilate** What is truth?

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

**Pilate** 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?

**Priests** Not this man, but Barabbas!

**Evangelist** Now Barabbas was a bandit.

**Evangelist** 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,

**Soldiers (All)** Hail, King of the Jews!

**Evangelist** and striking him on the face. Pilate went out again and said to them,

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

**Evangelist** So Jesus came out, wearing the crown of thorns and the purple robe.

**Pilate** Here is the man!

**Evangelist** When the chief priests and the police saw him, they shouted,

**Priests (All)** Crucify him! Crucify him!

**Pilate** Take him yourselves and crucify him; I find no case against him.

**Priests (All)** We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

**Evangelist** Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

**Pilate** Where are you from?

**Evangelist** But Jesus gave him no answer.

**Pilate** Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?



**Jesus** 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.

**Evangelist** From then on Pilate tried to release him, but the Jews cried out,

**Priests (All)** If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

**Evangelist** 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,

**Pilate** Here is your King!

**Priests (All)** Away with him! Away with him! Crucify him!

**Pilate** Shall I crucify your King?

**Priests (All)** We have no king but the emperor.

**Evangelist** 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,

**Priests (All)** Do not write, 'The King of the Jews', but, 'This man said, I am King of the Jews.'

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

**Evangelist** 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,

**Soldiers (All)** Let us not tear it, but cast lots for it to see who will get it.

**Evangelist** 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,

**Jesus** Woman, here is your son.

**Evangelist** Then he said to the disciple,

**Jesus** Here is your mother.

**Evangelist** And from that hour the disciple took her into his own home.

**Evangelist** After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),

**Jesus** I am thirsty.

**Evangelist** 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,

**Jesus** It is finished.

**Evangelist** 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.

*No response is made.*

**Homily**

Rt Revd Dr Steven Croft, Bishop of Oxford

## The Proclamation of the Cross

*Please stand. A wooden cross is brought into the church and placed before the high altar. As the cross is carried in, we pause three times for the following responses:*



This is the wood of the cross,



on which hung the Sa-viour of the world.



Come, let us wor-ship.

## Veneration of the Cross

*Once the cross has been placed the congregation is invited to come to the cross to stay for a moment of prayer. Please be mindful of the space of others as you come forwards and return to your seat.*

*Music is sung or played during the Veneration.*

## Acclamations

We adore you, O Christ, and we bless you.

**Because by your Holy Cross you have redeemed the world**

This is the wood of the cross,  
on which hung the Saviour of the world.

**Come, let us worship.**

O Saviour of the world,  
Who by your cross and precious blood have redeemed us,  
**save us and help us, we humbly pray.**

*Silence is kept.*

Let us pray to the Father, who loved the world so much that he sent his only Son to give us life.

Simon from Cyrene was forced to carry the cross for your Son.  
Give us grace to lift heavy loads from those we meet  
and to stand with those condemned to die.

*Silence*

By the Saviour's cross and passion:  
**Lord, save us and help us.**

Your Son watched the soldiers gamble to share his clothes.  
Transform the hearts of those who make a profit from their  
victims, and those whose hearts are hardened by their work.

*Silence*

By the Saviour's cross and passion:  
**Lord, save us and help us.**

The thief, who was crucified with Jesus,  
was promised a place in your kingdom.  
Give pardon and hope, healing and peace  
to all who look death in the face.

*Silence*

By the Saviour's cross and passion:  
**Lord, save us and help us.**

From the cross Jesus entrusted Mary his mother  
and John his disciple to each other's care.  
Help us also to care for one another  
and fill our homes with the spirit of your love.

*Silence*

By the Saviour's cross and passion:  
**Lord, save us and help us.**

In Mary and John your Son created a new family at the cross.  
Fill our relationships,  
and those of new families today,  
with mutual care and responsibility,  
and give us a secure hope for the future.

*Silence*

By the Saviour's cross and passion:  
**Lord, save us and help us.**

The centurion was astonished to see your glory in the  
crucified Messiah.  
Open the eyes of those who do not know you  
to see in your Son the meaning of life and death.

*Silence*

By the Saviour's cross and passion:  
**Lord, save us and help us.**

Joseph of Arimathea came to take your Son's body away.  
Give hope and faith to the dying and bereaved,  
and gentleness to those who minister to them.

*Silence*

By the Saviour's cross and passion:  
**Lord, save us and help us.**

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 the covenant  
and to grow in the love of his name.

Lord of the Church, hear our prayer,  
and make us one in heart and mind  
to serve you in Christ our Lord.  
**Amen.**

## **Liturgy of the Sacrament**

*The consecrated elements for Holy Communion are placed on the holy table in silence.*

### **The Lord's Prayer**

Standing at the foot of the cross, let us pray with confidence as our Saviour has taught us:

**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.**

*Before the distribution the presiding minister says*

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.**

*Communion will be distributed in one kind only. If you would prefer a blessing instead, please hold onto your service booklet to indicate this.*

## Hymn 181

O sacred head, surrounded  
by crown of piercing thorn!  
O bleeding head, so wounded,  
so shamed and put to scorn!  
Death's pallid hue comes o'er thee,  
the glow of life decays;  
yet angel-hosts adore thee,  
and tremble as they gaze.

Thy comeliness and vigour  
is withered up and gone,  
and in thy wasted figure  
I see death drawing on.  
O agony and dying!  
O love to sinners free!  
Jesu, all grace supplying,  
turn thou thy face on me.

In this thy bitter passion,  
good Shepherd, think of me  
with thy most sweet compassion,  
unworthy though I be:  
beneath thy cross abiding  
for ever would I rest,  
in thy dear love confiding,  
and with thy presence blest.

Paul Gerhardt (1607-1676)  
from a 14<sup>th</sup>-century Latin hymn  
translated by Henry Williams Baker (1821-1877)

## The Conclusion

*Silence is kept.*

*The service concludes with one of the following prayers:*

O Lord, Jesus Christ, Son of the living God,  
set your passion, cross and death  
between your judgement and our souls,  
now and in the hour of our death.  
Grant mercy and grace to the living,  
rest to the departed,  
to your Church peace and concord  
and to us sinners forgiveness,  
and everlasting life and glory;  
for, with the Father and the Holy Spirit,  
you are alive and reign,  
God, now and forever. **Amen.**

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 ministers depart in silence. There is no blessing or dismissal.*

*Please leave the church quietly.*

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