Christ Church Cathedral
Oxford

Good Friday
10 April 2020
See, as they strip the robe from off his back
And spread his arms and nail them to the cross,
The dark nails pierce him and the sky turns black,
And love is firmly fastened onto loss.
But here a pure change happens. On this tree
Loss becomes gain, death opens into birth.
Here wounding heals and fastening makes free
Earth breathes in heaven, heaven roots in earth.
And here we see the length, the breadth, the height
Where love and hatred meet and love stays true
Where sin meets grace and darkness turns to light
We see what love can bear and be and do,
And here our saviour calls us to his side
His love is free, his arms are open wide.

Malcolm Guite, Crucifixion

On this strange Good Friday, we welcome you to this extended meditation on the Passion of our Lord Jesus, and on the Cross, instrument of torture and instrument of grace. The service is led by the Dean, the Very Revd Professor Martyn Percy, joined by voices from around the cathedral community: Jim Godfrey, verger; Sarah Hope, Cathedral Secretary; the Revd Canon Sarah Foot, Regius Professor of Ecclesiastical History; the Revd Canon Dr Edmund Newey, Sub Dean. Music is provided by the Clerks of the Choir and members of their households, and the Organist, Professor Steven Grahl, all recorded in their own homes; from archive recordings of the Cathedral Choir; and by the boys of Christ Church Cathedral School, including our own Cathedral Choristers and choristers from Worcester and Pembroke Colleges, recorded before the closure of schools.

Entering into worship through audio broadcast is more familiar to some of us than to others. If this is new to you, try to actively share in the service, not just have it on in the background; and look at the images we offer or perhaps images of your own. Join in the words in bold. You may not want to stand or kneel as usual but find a comfortable position that helps you to pray, to meditate on the saving love of Christ shown supremely on the Cross, and to approach the Cross in your heart.

You can find all our recorded worship, alongside other resources for worshipping at home, at www.chch.ox.ac.uk/onlineworship
First Reading
Isaiah 52: 13-15, 53: 4-12 (NRSV)

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.

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.

**Collect**

President  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.

All  Amen.
The Gospel of the Passion
Tomás Luis de Victoria (1548–1611)
John 18: 1 – John 19: 30

The Gospel of the Passion is sung and mixed by the Clerks of the Cathedral Choir, with members of their households. It is a long text, so please make yourself comfortable; follow the words in the order of service if that helps you, or close your eyes and picture the unfolding narrative.

The Passion of our Lord Jesus Christ according to John.

At that time, 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, ‘For whom are you looking?’ They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ 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?’ 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.’ 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?’

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.’ 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?’ 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, ‘What accusation do you bring against this man?’ They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ 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, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘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 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.’ Pilate asked him, ‘So you are a king?’ 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.’ Pilate asked him, ‘What is truth?’

After he had said this, he went out to the Jews again and told them, ‘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?’ 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, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ 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, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ 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.’ 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, ‘Here is your King!’ They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ 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, ‘What I have written I have written.’ 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.’ Then he said to the disciple, ‘Here is your mother.’ 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.’ 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.’ Then he bowed his head and gave up his spirit.

**Veneration of the Cross**

In other years, coming together in worship, we are invited to approach a wooden cross in devotion and to touch or kiss it as a reminder of Christ’s saving work. We cannot do that today, but we still acclaim the Cross as the instrument of Christ’s passion. As we call you to ‘behold the Cross, the tree of life, on which hung the Saviour of the world,’ you are invited to ‘behold’ the Cross in one of the images in this service sheet, in a picture or crucifix you own or look up online, or to picture it in your mind’s eye.

The service incorporates a very long piece of polyphony setting the medieval text of the *Stabat Mater* to give you an extended time of reflection and devotion. In words, music and images, we approach Christ’s cross in spirit, in sorrow for our sins and in thanksgiving for Christ’s self-giving, and we venerate the Cross as the tree of shame, become tree of glory.
Acclamations of the Cross

My people, why do you forget me?
My people, why do you not turn to me?
Hear my call:
do justly, love mercy, walk humbly with your God.
Hear my promise:
The Lord is full of compassion and mercy, slow to anger and abundant in kindness.

I am your Creator, Lord of the world;
I created you in my image
and placed you in my garden of delight
yet the world is broken and degraded, and sin stalks freely.

I am your Saviour, Healer of all people;
I offer to you healing and hope
and am met by indifference to pain.

I am your King, Lord of the Church;
I call my people to share my love with all around them
yet loneliness reigns and compassion is far away.

Behold the Cross, the Tree of Life,
on which hung the Saviour of the World.
Come: let us worship.
Crucifixion, Peter Paul Rubens (1577-1640)
Stabat mater dolorósa
juxta Crucem lacrimósa,
dum pendébat Fílius.
Cuius ániman geméntem,
contristátam et doléntem
pertransívit gládius.
O quam tristis et afflícta
fuit illa benedícta,
mater Unigéniti!
Quae mórétatur et dolébat,
pia Mater, dum vidébat
nati pænas inclyti.
Quis est homo qui non fleret,
matrem Christi si vidéret
in tanto supplicio?
Quis non possit contristári
Christi Matrem contemplári
doléntem cum Fílio?
Pro peccátis suæ gentis
vidit lésus in tormentis,
et flagéllis súbditum.
Vidit suum dulcé Natum
moriéndo desolátum,
dum emísit spíritum.
Eja, Mater, fons amóris
me sentire vim dolóris
fac, ut tecum lúgeam.
Fac, ut árdeat cor meum
in amándo Christum Deum
ut sibi compláceam.
Sancta Mater, istud agas,
crucifixi fíge plagas
cordi meo válide.
Tui Nati vulneráti,
tam dignáti pro me pati,
pænas mecum divide.
Fac me tecum pie flere,
crucixo condolère,
donec ego vixero.

At the Cross her station keeping,
stood the mournful Mother weeping,
close to her Son to the last.
Through her heart, His sorrow sharing,
all His bitter anguish bearing,
now at length the sword has passed.
O how sad and sore distressed
was that Mother, highly blest,
of the sole-begotten One.
Christ above in torment hangs,
she beneath beholds the pangs
of her dying glorious Son.
Is there one who would not weep,
whelmed in miseries so deep,
Christ's dear Mother to behold?
Can the human heart refrain
from partaking in her pain,
in that Mother's pain untold?
For the sins of His own nation,
She saw Jesus wracked with torment,
All with scourges rent:
She beheld her tender Child,
Saw Him hang in desolation,
Till His spirit forth He sent.
O thou Mother! fount of love!
Touch my spirit from above,
make my heart with thine accord:
Make me feel as thou hast felt;
make my soul to glow and melt
with the love of Christ my Lord.
Holy Mother! pierce me through,
in my heart each wound renew
of my Saviour crucified:
Let me share with thee His pain,
who for all my sins was slain,
who for me in torments died.
Let me mingle tears with thee,
mourning Him who mourned for me,
all the days that I may live:
Juxta Crucem tecum stare,  
et me tibi sociáre  
in planctu desidero.  
Virgo virginum præclára,  
míhi iam non sis amára,  
fac me tecum plángere.  
Fac ut portem Christi mortem,  
passiónis fac consórtrem,  
et plagas recólere.  
Fac me plagis vulnerári,  
fac me Cruce inebriári,  
et cruóre Fílii.  
Flammis ne urar succénsus,  
per te, Virgo, sim defénsus  
in die iudícii.  
Christe, cum sit hinc exíre,  
da per Matrem me veníre  
ad palmam victóriæ.  
Quando corpus moriétur,  
fac, ut ánimæ donétur  
paradisi glória. Amen.

By the Cross with thee to stay,  
there with thee to weep and pray,  
is all I ask of thee to give.  
Virgin of all virgins blest!,  
Listen to my fond request:  
let me share thy grief divine;  
Let me, to my latest breath,  
in my body bear the death  
of that dying Son of thine.  
Wounded with His every wound,  
steep my soul till it hath swooned,  
in His very Blood away;  
Be to me, O Virgin, nigh,  
lest in flames I burn and die,  
in His awful Judgment Day.  
Christ, when Thou shalt call me hence,  
be Thy Mother my defence,  
be Thy Cross my victory;  
While my body here decays,  
may my soul Thy goodness praise,  
Safe in Paradise with Thee.

Text: thirteenth-century Latin  
Translation: Edward Caswall (1814–1878)  
Music: John Browne (c. 1450–c. 1500)

Concluding Acclamation

We adore you, O Christ, and we bless you  
for by your holy Cross you have redeemed the world.  
Christ was revealed in suffering  
and walks alongside all who tread the path of pain.  
We adore you, O Christ, and we bless you.  
Behold the cross of pain, now become the tree of glory.  
By your holy cross, you have redeemed the world.  
O Saviour of the World,  
who by your cross and precious blood have redeemed us,  
Save us and help us, we humbly pray.
A reading from the Letter to the Hebrews.

‘This is the covenant that I will make with them after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds’,

he also adds,

‘I will remember their sins and their lawless deeds no more.’
Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful.

This is the word of the Lord.
Prayers

President: Let us pray.

God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Trusting in the promise of his salvation, we offer our prayers for the needs of the world.

Minister: Let us pray for the Church of God:
for all who worship faithfully in their homes and households,
for the leaders of the Church
as they seek to share God’s love with their people,
for those who care for others and those who need others’ care,
for unity of faith and love.

Lord, hear us.

Lord, graciously hear us.

President: Almighty and everlasting God,
by whose love we are sustained
and by whose Cross we are made one body
even as we are scattered:
hear our prayer which we offer for all your faithful people;
that each may love and serve you in friend and neighbour
and know your guiding hand in all the ways ahead;
through our Lord and Saviour Jesus Christ.
Amen.

Minister: Let us pray for those who do not believe the Gospel of Christ:
for those who have not heard the message of salvation,
for those whose suffering is too great to see you,
for all who have lost faith or cannot bring themselves to believe.

Lord, hear us.

Lord, graciously hear us.
President: Merciful God, creator of all people on earth, have compassion on all who seek you and walk with all who need you, reveal yourself in the silence of pain and loneliness and bring all people at last to see you in the face of your Son, Jesus Christ our Lord. 

Amen.

Minister: Let us pray for all nations and their leaders, for all who advise on public health policy, for our own government and all who serve in public office, for all who work for healing, wholeness and peace.

Lord, hear us.

Lord, graciously hear us.

President: Most gracious God and Father, bringer of life and hope: guide and counsel all in authority that the world may be healed and all its people saved; through our Lord and Saviour Jesus Christ. 

Amen.

Minister: Let us pray for all those who suffer in body, mind or spirit; for those in the darkness of fear, doubt or despair; for the lonely, the isolated, the alone; for the fearful, the anxious and the grieving; for all at the point of death:

Lord, hear us.

Lord, graciously hear us.
President: Almighty and everlasting God, companion to the lonely, strength to the suffering, comfort to the dying; hear our prayers and heal your people through the love and mercy of Jesus Christ our Lord. Amen.

Minister: Let us pray for all who work for the healing of others, who offer care in hospitals, hospices or at home; and for all key workers and those who work in essential services, those working long hours, those without adequate equipment, those risking their lives for society’s sake.

Lord, hear us. Lord, graciously hear us.

President: Gracious and merciful God, who sacrificed yourself for the sake of the world, be merciful to all who risk themselves for the sake of your people and protect all who work for the good of the world, through the Lamb slain for us, Jesus Christ our Lord. Amen.

Minister: 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 resurrection.

Lord, hear us. Lord, graciously hear us.
President: O God of unchangeable power and eternal light, shine upon us; reveal to us your love and pity, bring to us your light and salvation, raise up those who are cast down, make new all that is exhausted, and sustain in us our hope; through him who passed through death into the gates of everlasting life, Jesus Christ our Lord. 
Amen.

Lord’s Prayer

President: Standing at the foot of the Cross, 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.
Amen.
The hymn was recorded by the boys of Christ Church Cathedral School before the closure of schools. Please join in with the singing if you’d like, or just listen and use the texts and music for your prayers.

Jesus, lover of my soul,  
let me to thy bosom fly,  
while the nearer waters roll,  
while the tempest still is high;  
hide me, O my Savior, hide,  
till the storm of life is past;  
safe into the haven guide,  
O receive my soul at last!

Other refuge have I none;  
hangs my helpless soul on thee;  
leave, ah! leave me not alone,  
still support and comfort me.  
All my trust on thee is stayed,  
all my help from thee I bring;  
cover my defenseless head  
with the shadow of thy wing.

Plenteous grace with thee is found,  
grace to cover all my sin;  
let the healing streams abound;  
make and keep me pure within.  
Thou of life the fountain art;  
freely let me take of thee;  
spring thou up within my heart,  
rise to all eternity.

Words: Charles Wesley (1707-1788)  
Music: Aberystwyth, Joseph Parry (1841-1903)
Conclusion

President: O Lord Jesus Christ, Son of the living God, set your passion, cross and death between your judgment and all mortal souls now and in the hour of our deaths. Grant mercy to the living; grace to the suffering; perseverance to the faltering; rest to the departed; to your Church peace and concord; and to us forgiveness, and everlasting life, and glory; for, with the Father and the Holy Spirit, you are alive and reign, now and for ever.

All: Amen

Music before and after the service

Intermezzo in A (op. 118 no. 2) Johannes Brahms (1833–1897)
Intermezzo in B minor (op. 119 no. 1)

recorded by the Organist, Professor Steven Grahl, at home
Holy Week
with the Cathedral and the Diocese

Our Easter Sunday service will be posted online at 9 am on Easter morning. Our blog, Twitter feed and website offer other resources for your prayer on this solemn and holy day.

www.chch.ox.ac.uk/onlineworship
www.chch.ox.ac.uk/cathedralblog
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The diocesan Good Friday service is at 2 pm, and Easter Eucharist is livestreamed at 10 am on Easter Sunday.

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