



Saint Matthew's Church
Big Lamp ~ Summerhill Street
Newcastle

Text of the Liturgy for Good Friday (3rd April) 2026

The priest enters in silence; after a moment of prayer:

Let us pray:

Almighty and everlasting God,
Who in Your tender love towards the human race
Sent Your Son our Saviour Jesus Christ,
To take upon Him our flesh
And to suffer Death upon the Cross;
Grant us now to walk the Way of Sorrows
That we may deepen our faith
And strengthen our witness
To the same Jesus Christ our Lord,
Who is alive and reigns with You
In the unity of the Holy Spirit;
God, throughout all ages, world without end.
[Amen.](#)

A Reading from the Book of the Prophet Isaiah.

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him -- his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men -- so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. Who has believed what we have heard? And to whom has the arm of the LORD been revealed?

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For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul 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.](#)

In you, O Lord, have I taken refuge; let me never be put to shame; ♦
deliver me in your righteousness.

Into your hands I commend my spirit, ♦ for you have redeemed me,
O Lord God of truth.

I have become a reproach to all my enemies and even to my
neighbours, an object of dread to my acquaintances; ♦
when they see me in the street they flee from me.

I am forgotten like one that is dead, out of mind; ♦ I have become
like a broken vessel.

But my trust is in you, O Lord. ♦ I have said, ‘You are my God.
‘My times are in your hand; ♦ deliver me from the hand of my
enemies, and from those who persecute me.

‘Make your face to shine upon your servant, ♦ and save me for your
mercy’s sake.’

Be strong and let your heart take courage, ♦ all you who wait in
hope for the Lord.

A reading from the Letter to the Hebrews.

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

This is the Word of the Lord.

Thanks be to God.

Praise to You, O Christ, King of eternal glory. Christ was humbler yet, even to accepting Death, Death on a Cross; but God raised Him high and gave Him the Name which is above all names. Praise to You, O Christ, King of eternal glory.

The Passion of our Lord Jesus Christ according to John.

When Jesus had spoken these words, He went forth with His disciples across the Kidron Valley, where there was a garden which He and His disciples entered. Now Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall Him, came forward and said to them:

Whom do you seek?

Jesus of Nazareth.

I am He.

Judas, who betrayed Him was standing with them. When He said, "I am He", they drew back and fell to the ground. Again He asked them:

Whom do you seek?

Jesus of Nazareth.

I told you that I am He; so, if you seek me, let these go.

This was to fulfil the word which He had spoken, "Of those whom you gave me, I lost not one". Then Simon Peter, having a sword, drew it and struck the High priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter:

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Put your sword into its sheath; shall I not drink the cup which the Father has given me?

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound Him. First they led Him to Annas; for he was father-in-law of Caiaphas, who was high priest for that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the High Priest, he entered the court of the High Priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the High Priest, went out and spoke to the maid who kept the door, and brought in Peter. The maid who kept the door said to Peter:

Are you not also one of this Man's disciples?

I am not.

Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The High Priest then questioned Jesus about His disciples and His teaching. Jesus answered:

I have spoken openly to the world; I have always taught in the synagogues and in the Temple, where all the Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.

When He had said this, one of the officers standing by struck Jesus with his hand, saying:

Is that how you answer the High Priest?

If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?

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Annas then sent Him bound to Caiaphas the High Priest. Now Simon Peter was standing and warming himself. They said to him:

Are you not also one of His disciples?

I am not.

One of the servants of the High Priest, a kinsman of the man whose ear Peter had cut off, said:

Did I not see you in the garden with Him?

Peter again denied it; and at once the cock crew. Then they led Jesus from the house of Caiaphas to the Praetorium. It was early. They themselves did not enter the Praetorium, so that they might not be defiled, but eat the Passover. So Pilate went out to them and said:

What accusation do you bring against this man?

If this man were not an evil-doer, we would not have handed Him over to you.

Take Him yourselves and judge Him by your own law.

It is not lawful for us to put any man to death.

This was to fulfil the word which Jesus had spoken to show by what death He was to die. Pilate entered the Praetorium again and called Jesus to him:

Are you the King of the Jews?

Do you say this of your own accord, or did others say it about me?

Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?

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My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.

So you are a king?

You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.

What is truth?

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

I find no crime in Him. But you have a custom that I should release one man for you at the passover; will you have me release for you the King of the Jews?

Not this man, but Barabbas.

Now Barabbas was a robber. Then Pilate took Jesus and scourged Him. And the soldiers plaited a crown of thorns and put it on His head, and arrayed Him in a purple robe; they came up to Him, saying:

Hail, King of the Jews!

Pilate went out again and said to the Jews:

Behold, I am bringing Him out to you, that you may know that I find no crime in Him.

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

Here is the man!

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When the chief priests and the officers saw Him, they cried out:

Crucify Him! Crucify Him!

Take Him yourselves and crucify Him, for I find no crime in Him.

We have a law, and by that law He ought to die, because He has made Himself the Son of God.

When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus:

Where are you from?

But Jesus gave no answer.

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

You would have no power over me unless it had been given to you from above; therefore, He who delivered me to you has the greater sin.

Upon this, Pilate sought to release Him, but the Jews cried out:

If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar.

When Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of the preparation for the Passover, it was about the sixth hour. He said to the Jews:

Here is your King!

Away with Him, away with Him, crucify Him!

Shall I crucify your King?

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We have no king but Caesar.

Then he handed Jesus over to them to be crucified. So they took Jesus, and He went out, bearing His own Cross, to the place called the Skull, which is called in Hebrew Golgotha. There they crucified Him, and with Him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the Cross; it read, "Jesus of Nazareth, the King of the Jews". Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin and in Greek. The chief priests then said to Pilate.

Do not write, "The King of the Jews", but "This man said, 'I am the King of the Jews'".

What I have written, I have written.

When the soldiers had crucified Jesus, they took His garments and made four parts, one for each soldier. But His tunic was without seam, woven from top to bottom; so they said to one another:

Let us not tear it, but cast lots to see whose it shall be.

This was to fulfil the Scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. Standing by 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 near, He said to His Mother:

Woman, behold your son.

Then He said to the disciple:

Behold your Mother.

And from that hour, the disciple took her to his own home. After this, Jesus, knowing that all was now finished, said (to fulfil the Scripture):

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I thirst.

A bowl of vinegar stood there; so they put a sponge full of vinegar on a hyssop and held it to His mouth. When Jesus had received the vinegar, He said:

It is finished.

And He bowed His head and gave up His Spirit.

[Pause]

Since it was the day of preparation, in order to prevent the bodies from remaining on the Cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced His side with a spear, and at once there came out Blood and Water. He who saw it has borne witness - his testimony is true, and he knows that he tells the truth: that you may also believe. For these things took place that the Scripture might be fulfilled, "Not a bone of Him shall be broken". And again another Scripture says, "They shall look on Him whom they have pierced." After this, Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the Body of Jesus, and Pilate gave him leave. So he came and took away His Body. Nicodemus also, who had at first come by night, came bringing a mixture of Myrrhh and aloes, about a hundred pounds' weight. They took the Body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

A homily may follow.

Let us pray, dear friends, for the Church of God throughout the world: for the bishops and for all God's priests and faithful people, that God will confirm His Church in faith and love; and preserve her in peace.

[pause]

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. We ask this through Christ our Lord. [Amen.](#)

Let us pray, dear friends, for the nations of the earth, for Elizabeth our Queen and all rulers that by God's help the world may live in peace and freedom.

[pause]

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 of peace, which is founded on justice, may be established throughout the world. We ask this through Christ our Lord. [Amen.](#)

Let us pray, dear friends, for God's ancient people, the Jews, the first to hear His Word, that they may continue to grow in the love of His Name and in faithfulness to His Covenant.

[pause]

Lord God of Abraham, bless the children of Your Covenant; take from us all blindness and bitterness of heart: hasten the coming of Your Kingdom when we shall dwell together in mutual love and peace under one God and Father of us all. We ask this through Christ our Lord. [Amen.](#)

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Let us pray, dear friends, for all who do not believe in God, that He will open their hearts to Truth and lead them to Faith and obedience.

[pause]

Merciful God, Creator of all the people of the earth, look on those 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. We ask this through Christ our Lord. [Amen](#).

Let us pray, dear friends, for all who suffer, that God in His mercy will sustain them with the warmth of His love.

[pause]

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. We ask this through Christ our Lord. [Amen](#).

The cross is thrice proclaimed:

Behold the wood of the Cross, whereon was hung the Saviour of the world: [O come, let us worship](#).

During the Veneration of the Cross, the following is sung:

O My people, what have I done unto Thee? Of wherein have I wearied thee: answer thou Me. Because I brought thee forth from the land of Egypt: thou has prepared a Cross for thy Saviour.

Holy, God. Holy mighty. Holy and Immortal, have mercy upon us.

Because I led thee through the desert forty years and fed thee with manna and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour.

Holy, God. Holy mighty. Holy and Immortal, have mercy upon us.

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What more could I have done thee that I have not done? I indeed did plant thee, O My vineyard, with exceeding fair fruit: and thou art become very bitter unto Me: for vinegar mingled with gall, thou gavest me when thirst and with a spear thou has pierced the side of thy Saviour.

Holy, God. Holy mighty. Holy and Immortal, have mercy upon us.

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 an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

(continued over the page)

To Christ, Who won for sinners grace
By bitter grief and anguish sore,
By praise from all the ransomed race
For ever and for evermore.

Words: Isaac Watts 1674 - 1748

Music: Rockingham

Harmony chiefly from Webbe's Collection of Psalm tunes 1820

Adapted by Edward Miller 1731 - 1807

The Sacrament is brought to the Altar in silence.

Let us ask God to forgive us our sins and bring us to forgive those who sin against us:

Our Father,

Who art in Heaven,

hallowed by 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.

The priest holds up the consecrated elements and invites people to receive Holy Communion:

+ Behold the Lamb of God; behold Him, Who takes away the sin of the world; happy are they who are called to His Supper.

Lord, I am not worthy to receive You; but only say the Word and my soul will be healed.

Holy Communion follows.

O sacred head, sore wounded,
Defiled and put to scorn;
O kingly head, surrounded
With mocking crown of thorn:
What sorrow mars Thy grandeur?
Can death Thy bloom deflower?
O countenance Whose splendour
The hosts of Heaven adore.

Thy beauty, long desired,
Hath vanished from our sight;
Thy power is all expired,
And quenched the light of light.
Ah me! For whom Thou diest,
Hide not so far Thy grace:
Show me, O Love most highest,
The brightness of Thy face.

I pray Thee, Jesus, own me,
Me, Shepherd good, for Thine;
Who to Thy fold hast won me,
And fed with truth divine.
Me guilty, me refuse not,
Incline Thy face to me,
This comfort that I lose not,
On earth to comfort Thee.

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In Thy most bitter Passion
My heart to share doth cry,
With Thee for my salvation
Upon the Cross to die.
Ah, keep my heart thus moved
To stand Thy Cross beneath,
To mourn Thee, well-beloved,
Yet thank Thee for Thy Death.

My days are few, O fail not,
With Thine immortal power,
To hold me, that I quail not
In death's most fearful hour:
That I may fight befriended,
And see in my last strife
To me Thine arms extended
Upon the Cross of life.

Words: Paul Gerhardt 1607 - 76
From C14 Latin hymn
Tr Robert Bridges 1844 - 1930
Music: Passion Chorale
Traditional secular melody
In HL Hassler's Lustgarten 1601
Harmony by JS Bach 1685 - 1750

After Holy Communion:

Let us pray:

Almighty and eternal God, You have restored us to life by the triumphant Death and Resurrection of Christ. Continue this healing work within us. May we never cease to give Your service; in and through Jesus Christ our Lord.

[Amen.](#)

Lord, send down Your abundant blessing on Your people who have devoutly recalled the Death of Your Son in the sure hope of the Resurrection. Grant them pardon, bring them comfort. May their faith grow stronger and their eternal salvation be assured.

[Amen.](#)

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