



# GOOD FRIDAY

Liturgy of the Day

03 April 2026

12pm



**ST MARGARET'S**  
PUTNEY

# Welcome to St Margaret's, Putney

St Margaret's is a diverse and friendly community in leafy West Putney. A space to meet God, to connect with others, celebrate life and find support when we need it most. We are building a vibrant community and making a positive change, through prayer, friendship, charity and care of the environment.

Our services and music are rooted in the traditions of the Church of England. We want church to be inclusive, thought-provoking and fun, and we strive to make God's Word relevant and connected to everyday life. People of all ages fully participate in Sunday Mornings and activities throughout the week.

Whether you want to be part of something bigger or need a quiet moment to yourself, there's a warm welcome waiting for you here at the heart of your community.

**St Margaret's Putney. Reflect. Connect. Grow.**

*We gather in silence.*

*Hear my prayer, O Lord, and let my crying come unto thee.*

### **The Collect for Good Friday**

Eternal God,  
in the cross of Jesus  
we see the cost of our sin  
and the depth of your love:  
in humble hope and fear  
may we place at his feet  
all that we have and all that we are  
Through Jesus Christ our Lord  
All **Amen.**

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

The reading is from the book  
of the prophet Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up and shall be very high. Just as there were many who were astonished at him - so marred was his appearance beyond human semblance and his form beyond that of mortals - so he shall startle many nations: kings shall shut their mouths because of him; for that which had not been told them they shall see and that which they had not heard they shall contemplate. Who has

believed what we have heard? and to whom has the arm of the Lord been revealed? For he grew up before him like a young plant and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others, a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way and the Lord has laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was

cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous and he shall bear their iniquities. Therefore I will allot him a portion with the great and he shall divide the spoil with the strong because he poured out himself to death and was numbered with the transgressors; yet he bore the sin of many and made intercession for the transgressors.

*The reader concludes:*

This is the word of the Lord.

*All*     **Thanks be to God.**

*Some may choose to stand for the Passion.*

## The Passion

The Passion of our Lord Jesus Christ according to St John.

*All*     **Glory to you, O Lord**

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,

*All*     **'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,

*All*     **'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, *All* **'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, *All* **'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, *All* **'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, *All* **'Away with him! Away with him! Crucify him!'**

Pilate asked them, 'Shall I crucify your King?' The chief priests answered, *All* **'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.

*The cross is unveiled.*

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.

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.'

*Silence is kept.*

## The Homily

Reader Emerita Anne East

*Please be seated.*

## The Acclamations

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

All ***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.*

All ***Come, let us worship.***

*O Saviour of the world, who  
by your cross and precious  
blood have redeemed us,*

All ***save us and help us,  
we humbly pray.***

## The Lamentations

Is it nothing to you, all you  
who pass by? Look and see if  
there is any sorrow like my  
sorrow which was brought  
upon me, which the Lord  
inflicted on the day of his  
fierce anger.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

O my people, O my Church,  
what have I done to you, or in  
what have I offended you?  
Testify against me. I led you  
forth from the land of Egypt,  
and delivered you by the  
waters of baptism, but you  
have prepared a cross for  
your Saviour.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

I led you through the desert  
forty years, and fed you with  
manna. I brought you through  
tribulation and penitence, and  
gave you my body, the bread  
of heaven, but you prepared a  
cross for your Saviour.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

What more could I have done  
for you that I have not done? I  
planted you, my chosen and  
fairest vineyard, I made you the  
branches of my vine; but when I  
was thirsty, you gave me  
vinegar to drink, and pierced  
with a spear the side of your  
Saviour.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

I went before you in a pillar of cloud, and you have led me to the judgement hall of Pilate. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked and beaten me. I gave you the water of salvation from the rock, but you have given me gall and left me to thirst.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

I gave you a royal sceptre, and bestowed the keys of the kingdom, but you have given me a crown of thorns. I raised you on high with great power, but you have hanged me on the cross.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

My peace I gave, which the world cannot give, and washed your feet as a sign of my love, but you draw the sword to strike in my name, and seek high places in my kingdom. I offered you my body and blood, but you scatter and deny and abandon me.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

I sent the Spirit of truth to guide you, and you close your hearts to the Counsellor. I pray that all may be one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

I came to you as the least of your brothers and sisters; I was hungry and you gave me no food, I was thirsty and you

gave me no drink,  
I was a stranger and you did  
not welcome me, naked and  
you did not clothe me, sick  
and in prison and you did not  
visit me.

All **Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.**

### Ministry of the Sacrament

*The holy table is covered with a fair  
linen cloth. The consecrated bread  
is placed on the holy table.*

*Silence is held*

### The Lord's Prayer

As we look for the coming of the  
kingdom, 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.**

### Agnus Dei

All **Jesus, Lamb of God,  
have mercy on us.**

**Jesus, bearer of our sins,  
have mercy on us.**

**Jesus, redeemer of the world,  
grant us peace.**

### The Invitation to Communion

Jesus is the Lamb of God  
who takes away the sin of the  
world. Blessed are those who  
are called to his supper.

All **Lord, I am not worthy to  
receive you, but only say the  
word, and I shall be healed.**

*The people receive communion.  
All those baptised as members of their  
own church are invited to receive  
communion or a blessing. If you would  
prefer to receive a blessing please bring  
this order of service with you.*

### Prayers after Communion

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 for ever.

All **Amen.**

*Silence is held.*

*A meditation on the cross is held until 3 o'clock, after which the burial Gospel is read:*

### John 19: 38-42

A reading from the Gospel of John.

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.

*The people depart*