



# THE SENT: GOD'S CHURCH DEPLOYED

An Anglican online presence  
in the Deanery of Essex,  
with parish partnerships in  
the Diocese of Huron,  
members of the Anglican  
Church of Canada.

A Service of Morning Prayer (BCP)

for

Good Friday

April 15<sup>th</sup>, 2022

## Penitential Rite

All ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

*The Absolution to be pronounced, please respond:*

All Amen.

## The Lord's Prayer

All OUR Father who art in heaven, Hallowed be 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 them that 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.

First Hymn

CP 192

Were You There

## Proper Sentence & Anthem

One GLORY be to the Father, and to the Son, and to the Holy Ghost;

All As it was in the beginning, is now, and ever shall be, world without end. Amen.

*All* BEHOLD the Lamb of God, / which taketh away the sin of the world. He was wounded for our transgressions, / he was bruised for our iniquities: The chastisement of our peace was upon him; / and with his stripes we are healed. Herein is love, not that we loved God, but that he loved us, / and sent his Son to be the propitiation for our sins. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, / and honour, and glory, and blessing.

*One* GLORY be to the Father, and to the Son, and to the Holy Ghost;

*All* As it was in the beginning, is now, and ever shall be, / world without end. Amen.

### The Psalms

Psalm 22

REFRAIN My God, my God, why have you forsaken me?

*One* Glory to the Father, and to the Son, and to the Holy Spirit:

*All* as it was in the beginning, is now and will be for ever. Amen.

### The Proclamation of the Word

First Reading Hebrews 4:14-16, 5:7-9

*After the First Lesson shall be said the Hymn Te Deum Laudamus.*

*All* WE praise thee, O God; we acknowledge thee to be the Lord. All earth doth worship thee, the Father everlasting. To thee all Angels cry aloud, the Heavens and all the Powers therein. To thee Cherubim and Seraphim continually do cry, "Holy, Holy, Holy, Lord God of hosts; Heaven and earth are full of the Majesty of thy glory."

The glorious company of the Apostles praise thee; The goodly fellowship of the Prophets praise thee; The noble army of Martyrs praise thee; The holy Church throughout all the world doth acknowledge thee, The Father, of an infinite Majesty; Thine honourable, true, and only Son; Also the Holy Ghost, the Comforter.

THOU art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When thou tookest upon thee to deliver humanity, thou didst not abhor the Virgin's womb. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood. Make them to be numbered with thy Saints, in glory everlasting. O LORD, save thy people, and bless thine heritage; Govern them, and lift them up for ever. Day by day we magnify thee; And we worship thy Name, ever world without end. Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us. O Lord, let thy mercy lighten upon us, as our trust is in thee. O Lord, in thee have I trusted: let me never be confounded.

Gradual Hymn CP 202 There Is a Green Hill Far Away

Second Reading John 18:1-19:42

### Silent Reflection

BENEDICTUS. St Luke 1. 68.

*All* BLESSED be the Lord God of Israel; for he hath visited, and redeemed his people; And hath raised up a mighty salvation for us, in the house of his servant David; As he spake by the mouth of his holy Prophets, which have been since the world began; That we should be saved from our enemies, and from the hands of all that hate us; To perform the mercy promised to our forefathers, and to remember his holy covenant; To perform the oath which he swore to our forefather Abraham, that he would grant us That we being delivered out of the hands of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.

AND thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people for the remission of their sins; Through the tender mercy of our God; whereby the day-spring from on high hath visited us; To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

*Minister* GLORY be to the Father, and to the Son, and to the Holy Ghost;

*People.* As it was in the beginning, is now, and ever shall be, / world without end. Amen.

### Affirmation of Faith

*One* I BELIEVE in God

*All* the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

### Intercessions and Thanksgivings

*One* The Lord be with you;

*All* And with thy spirit.

*One* Let us pray.

Lord, have mercy upon us.

*All* Christ, have mercy upon us.

*One* Lord, have mercy upon us.

*All* OUR Father who art in heaven, Hallowed be 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 them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

*One* O Lord, show thy mercy upon us;

*All* And grant us thy salvation.

*One* O Lord, save the Queen;

*All* And mercifully hear us when we call upon thee.

*One* Endue thy Ministers with righteousness;

*All* And make thy chosen people joyful.

*One* O Lord, save thy people;

*All* And bless thine inheritance.

*One* Give peace in our time, O Lord;

*All* And evermore mightily defend us.

*One* O God, make clean our hearts within us;

*All* And take not thy Holy Spirit from us.

### Collects

*Please respond to each collect:*

*All* Amen.

Reflection Hymn CP 184

My Song Is Love Unknown

*One* O GOD the Father, Creator of heaven and earth : have mercy upon us.

*All* O God the Father, Creator of heaven and earth: have mercy upon us.

*One* O God the Son, Redeemer of the world : Have mercy upon us.

*All* O God the Son, Redeemer of the world : Have mercy upon us.

*One* O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.

*All* O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.

One O holy, blessed, and glorious Trinity, three Persons and one God :  
have mercy upon us.

**All O holy, blessed, and glorious Trinity, three Persons and one God  
: have mercy upon us.**

One REMEMBER not, Lord, our offences, nor the offences of our  
forebears;

**All spare us, good Lord,**

One Spare thy people, whom thou hast redeemed with thy most  
precious blood.

**All spare us, good Lord.**

One FROM all evil and mischief; from sin, from the crafts and assaults  
of the devil; from thy wrath, and from everlasting condemnation,

**All Good Lord, deliver us.**

One From all blindness of heart; from pride, vain-glory, and hypocrisy;  
from envy, hatred, and malice, and all uncharitableness,

**All Good Lord, deliver us.**

One From all uncleanness in thought, word, and deed; and from all the  
deceits of the world, the flesh, and the devil,

**All Good Lord, deliver us.**

One From lightning and tempest; from earthquake, fire, and flood;  
from plague, pestilence, and famine; from battle and murder, and  
from sudden death,

**All Good Lord, deliver us.**

One From all sedition, conspiracy, and rebellion; from all false  
doctrine, heresy, and schism; from hardness of heart, and  
contempt of thy Word and Commandment,

**All Good Lord, deliver us.**

One BY the mystery of thy holy Incarnation; by thy holy Nativity; by  
thy Baptism, Fasting, and Temptation,

**All Good Lord, deliver us.**

One By thine Agony and bloody Sweat; by thy Cross and Passion; by  
thy precious Death and Burial,

**All Good Lord, deliver us.**

One By thy glorious Resurrection and Ascension; by thy sending of the  
Holy Spirit; by thy heavenly Intercession; and by thy Coming  
again in glory,

**All Good Lord, deliver us.**

One In all times of tribulation; in all times of prosperity; in the hour of  
death, and in the day of judgement,

**All Good Lord, deliver us.**

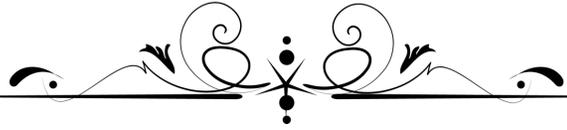
*A General Thanksgiving to be said by the Minister and people together.*

**All ALMIGHTY God, Father of all mercies, We thine unworthy  
servants do give thee most humble and hearty thanks For all thy  
goodness and loving-kindness To us and to all; [*\*particularly to  
those who desire now to offer up their praises and  
thanksgivings.*] We bless thee for our creation, preservation,  
and all the blessings of this life; But above all for thine in-  
estimable love In the redemption of the world by our Lord Jesus  
Christ; For the means of grace, And for the hope of glory. And  
we beseech thee, give us that due sense of all thy mercies, That  
our hearts may be unfeignedly thankful, And that we show  
forth thy praise, Not only with our lips, but in our lives; By giving  
up ourselves to thy service, And by walking before thee in  
holiness and righteousness all our days; Through Jesus Christ  
our Lord, To whom, with thee and the Holy Ghost, be all honour  
and glory, world without end. *Amen.***

**Announcements**

Departure Hymn CP 634

Jesus, Remember Me



### Announcements

Join us each week to worship in this form via Facebook Live and YouTube. We will be here each week to offer worship leadership. Please watch your emails and parish Facebook and webpage for updates going forward. Each participating parish will communicate changes as we move through this time. Please be in touch with our Chaplain Rev'd Paul or your parish priest should you need pastoral care, we are all available to offer support safely during this time. Your financial support of **The SENT: God's Church Deployed** is important to sustain this ministry in the wider world. The simplest way to support this ministry is c/o St. Augustine of Canterbury Anglican Church with "The SENT" in the memo line or notes field.

#### St. Augustine of Canterbury Anglican Church

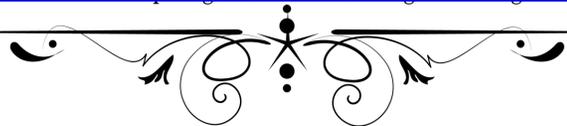
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#### Deanery of Essex Land Acknowledgement

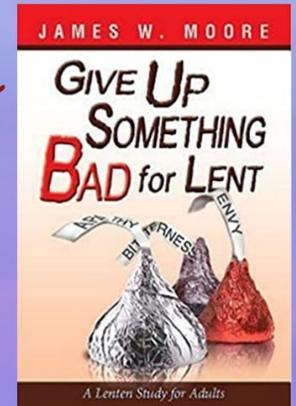
*We acknowledge that the land on which we serve is the traditional territory of the Ottawa, Chippewa, Potawatomi, and Caldwell nations of the Three Fires Confederacy, and the Huron/Wyandot nation. We also acknowledge that we are parties to Treaty 116 (1786), McKee Treaty 2 (1790), Treaty 12 (1800), Treaty 35 (1833), Cession #85 – Peach/Peche Island (1857), and the Caldwell Settlement (2011) signed by our forebears and contemporaries.*

### Late Registrations Welcome

# Lenten Study 2022

**Registration is now OPEN**

[deployed.for.god@gmail.com](mailto:deployed.for.god@gmail.com)



**During Lent each year, Christians give up something as an act of sacrifice and spiritual discipline.**

**This year we at The Sent issue a challenge, along with author James Moore, to join us as we consider giving up something we are better off not doing!**

**Imagine giving up envy, jealousy, self-pity, apathy, procrastination, gossip, resentment, or negative thinking.**

**Life would be so much better!**

**Please register early to ensure your book arrives in time!**

**Request the registration form by emailing us at:**  
[deployed.for.god@gmail.com](mailto:deployed.for.god@gmail.com)

**THE SENT:  
GOD'S  
CHURCH  
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An Anglican online presence in the Deanery of Essex,  
with parish partnerships in the Diocese of Huron,  
members of the Anglican Church of Canada.



**When?** Tuesdays in Lent  
**Starting?** Tues Mar 1, 2022  
**Where?** Online and On-site  
(COVID Protocols allowing)  
**How long?** Seven Tuesdays  
**Sign up today!**

Psalm 22

**One** My God, my God, why have you forsaken me? and are so far from my cry and from the words of my distress? O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest.

**All** **REFRAIN My God, my God, why have you forsaken me?**

**One** Yet you are the Holy One, enthroned upon the praises of Israel. Our forefathers put their trust in you; they trusted, and you delivered them. **REFRAIN**

**One** They cried out to you and were delivered; they trusted in you and were not put to shame. But as for me, I am a worm and no man, scorned by all and despised by the people. **REFRAIN**

**One** All who see me laugh me to scorn; they curl their lips and wag their heads, saying, "He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him." **REFRAIN**

**One** Yet you are he who took me out of the womb, and kept me safe upon my mother's breast. I have been entrusted to you ever since I was born; you were my God when I was still in my mother's womb. **REFRAIN**

**One** Be not far from me, for trouble is near, and there is none to help. Many young bulls encircle me; strong bulls of Bashan surround me. They open wide their jaws at me, like a ravening and a roaring lion. **REFRAIN**

**One** I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax. My mouth is dried out like a potsherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of the grave. **REFRAIN**

**One** Packs of dogs close me in, and gangs of evildoers circle around me; they pierce my hands and my feet; I can count all my bones. They stare and gloat over me; they divide my garments among them; they cast lots for my clothing. **REFRAIN**

**One** Be not far away, O Lord; you are my strength; hasten to help me. Save me from the sword, my life from the power of the dog. Save

me from the lion's mouth, my wretched body from the horns of wild bulls. I will declare your name to my brethren; in the midst of the congregation I will praise you. **REFRAIN**

**One** Praise the Lord, you that fear him; stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory. For he does not despise nor abhor the poor in their poverty; neither does he hide his face from them; but when they cry to him he hears them. **REFRAIN**

**One** My praise is of him in the great assembly; I will perform my vows in the presence of those who worship him. The poor shall eat and be satisfied, and those who seek the Lord shall praise him: "May your heart live for ever!" **REFRAIN**

**One** All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall bow before him. For kingship belongs to the Lord; he rules over the nations. To him alone all who sleep in the earth bow down in worship; all who go down to the dust fall before him.

**One** My soul shall live for him; my descendants shall serve him; they shall be known as the Lord's for ever. They shall come and make known to a people yet unborn the saving deeds that he has done.

**One** GLORY be to the Father, and to the Son, and to the Holy Ghost;

**All** **As it was in the beginning, is now, and ever shall be, / world without end. Amen.**

*Then shall be read* THE FIRST LESSON. (HEBREWS 4:14-16, 5:7-9)

**One** The First Lesson is written in the Letter to the Hebrew, in the 4<sup>th</sup> chapter, beginning at 14<sup>th</sup> verse.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so 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 the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

*Here endeth the First Lesson.*

*Then shall be read* THE SECOND LESSON

*One* The Second Lesson is the Passion of our Lord Jesus Christ According to St. John.

[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, "Whom are you looking for?"

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, "Whom are you looking for?"

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 around 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.

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.

Minister      The Passion of Christ.

## Hymns

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OneLicense 732897-A held by St. Augustine of  
Canterbury Anglican Church, Windsor)

### First Hymn CP 192 Were You There

- 1 Were you there when they  
crucified my Lord?  
Were you there when they  
crucified my Lord?  
Oh! Sometimes it causes me to  
tremble, tremble, tremble:  
were you there when they  
crucified my Lord?
2. Were you there when they  
nailed him to the tree?
3. Were you there when they  
pierced him in the side?
4. Were you there when the sun  
refused to shine?
- 5 Were you there when they laid  
in in the tomb?
- 6 Were you there when he burst  
the bonds of death?

### Gradual Hymn CP 202 There Is a Green Hill Far Away

- 1 There is a green hill far away,  
outside a city wall,  
where the dear Lord was crucified  
who died to save us all.
- 2 We may not know, we cannot  
tell,  
what pains he had to bear;  
but we believe it was for us  
he hung and suffered there.
- 3 He died that we might be  
forgiven,  
he died to make us good,  
that we might go at last to heaven,  
saved by his precious blood.
- 4 There was no other good enough  
to pay the price of sin;  
he only could unlock the gate  
of heaven and let us in.
- 5 O dearly, dearly has he loved,  
and we must love him too,  
and trust in his redeeming blood,  
and try his works to do.

### Reflection Hymn CP 184 My Song Is Love Unknown

- 1 My song is love unknown,  
my Savior's love to me,  
love to the loveless shown  
that they might lovely be.  
O who am I, that for my sake  
my Lord should take  
frail flesh, and die?
- 2 He came from his blest throne  
salvation to bestow,  
but all made strange, and none  
the longed-for Christ would know;  
but O my friend,  
my friend indeed,  
who at my need  
his life did spend.
- 3 Sometimes they strew his way,  
and his sweet praises sing,  
resounding all the day  
hosannas to their King.  
Then "Crucify!"  
is all their breath,  
and for his death  
they thirst and cry.
- 4 Why, what has my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
he gave the blind their sight.

Sweet injuries!  
Yet they at these  
themselves displease,  
and 'gainst him rise.

- 5 They rise, and needs will have  
my dear Lord made away;  
a murderer they save,  
the Prince of Life they slay.  
Yet cheerful he  
to suffering goes,  
that he his foes  
from thence might free.
- 6 Here might I stay and sing,  
no story so divine;  
never was love, dear King,  
never was grief like thine!  
This is my friend,  
in whose sweet praise  
I all my days  
could gladly spend.

### Departure Hymn CP 634 Jesus, Remember Me

Jesus, remember me  
when you come into your  
kingdom.  
Jesus, remember me  
when you come into your  
kingdom.