



the **Church**
of **St Peter** and
St Simon-the-Apostle

Good Friday
April 2, 2021

The Solemn Liturgy of the Lord's Passion at 11.00 am.

Officiant: The Reverend Canon Geoffrey Sangwine

Preacher: The Reverend Canon David Harrison

Organist: David Smith

Cantors: Robin Davis & Mekhriban Mamedova

Violin: Amos Wong

The Gathering of the Community

Introit *Good Friday Anthems*



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 heal-ed.

Herein is love, not that we loved God, but that he **lov**-ed us, / and sent his Son to be the propiti-**a**-tion for our sins..

Worthy is the Lamb that was slain to receive power, and riches, and wis-**dom**, and strength, / and honour, and **glo**-ry, and blessing.

The Ministry of the Word

Officiant All we like sheep have gone astray; we have turned every one to his own way,

All **and the Lord has laid on him the iniquity of us all.**

Officiant Christ the Lord became obedient unto death,

All **even death on a cross.**

Officiant Almighty and most merciful Father,

All **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 all people 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.**

Collect of the Day

Officiant Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. **Amen.**

Hymn 202 *There Is a Green Hill Far Away* (St. Simon's 1958 recording)

HORSLEY

*There is a green hill far away, outside a city wall,
where the dear Lord was crucified who died to save us all.*

*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.*

*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.*

*There was no other good enough to pay the price of sin;
he only could unlock the gate of heaven, and let us in.*

*O dearly, dearly has he loved, and we must love him too,
and trust in his redeeming blood, and try his works to do.*

The Liturgy of the Word

First Lesson *Isaiah 52.13-53.12*

Reader A reading from 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.

Reader The word of the Lord.

All **Thanks be to God.**

Psalm 22 *Sung by the cantors.*



- ¹ My God, my God, why hast thou for-**sa**-ken me, /
and art so far from my help, and from the **words** of my[^]com[^]plaint?
- ² O my God, I cry in the day-time, but thou hearest **not**; /
and in the night-season al-**so** I take[^]no[^]rest.
- ³ And thou continuest **ho**-ly, /
O thou wor-**ship** of Is[^]ra[^]el.
- ⁴ Our fathers trusted in **thee**; /
they trusted in thee, and thou **didst** deliver them.
- ⁵ They called upon thee, and were **sa**-ved; /
they put their trust in thee, and were **not** confounded.
- ⁶ But as for me, I am a worm and no **man**; /
a very scorn of all, and the outcast **of** the people.
- ⁷ All they that see me laugh me to **scorn**; /
they shoot out their **lips**, and shake their heads,
- ⁸ Saying, 'He trusted in God, that he would de-**liv**-er him; /
let him deliver him, if he de-**light**-eth in him.'
- ⁹ But thou art he that took me from the **womb**; /
thou wast my hope, when I hanged yet up-**on** my mother's breasts.
- ¹⁰ I have been left unto thee ever since I was **born**; /
thou art my God even **from** my mother's womb.
- ¹¹ O go not from me, for trouble is hard at **hand**, /
and there is **none** to help me.
- ¹² Many oxen are come a-**bout** me; /
strong bulls of Bashan close me **in** on every side.
- ¹³ They gape upon me with their **mouths**, /
as it were a ramping and a **roar**-ing lion.
- ¹⁴ I am poured out like water, and all my bones are out of **joint**; /
my heart also in the midst of my body is e-**ven** like melting wax.
- ¹⁵ My strength is dried up like a potsherd, and my tongue cleaveth to my **gums**, /
and thou bringest me in-**to** the dust of death.
- ¹⁶ For many dogs are come a-**bout** me, /
and the council of the wicked layeth **siege** against me.
- ¹⁷ They pierced my hands and my fēet, I may count all my **bones**: /
they stand staring and look-**ing** upon me.

- ¹⁸ They part my garments a-**mong** them, /
and cast lots up-**on** my vesture.
- ¹⁹ But be not thou far from me, O **Lord**; /
thou art my succour, haste **thee** to help me.
- ²⁰ Deliver my soul from the **sword**, /
and my life from the **power** of the dog.
- ²¹ Save me from the Lion's **mouth**; /
thou hast heard me also from among the horns of the **wild** oxen.
- ²² I will declare thy Name unto my **breth**-ren; /
in the midst of the congregation **will** I praise thee.
- ²³ O praise the Lord, ye that **fear** him: /
magnify him, all ye of the seed of Jacob, and stand in awe of him, all ye **seed** of Israel.
- ²⁴ For he hath not despised nor abhorred the low estate of the **poor**; /
he hath not hid his face from him; but when he called unto **him** he heard him.
- ²⁵ Of thee cometh my praise in the great conger-**ga**-tion; /
my vows will I perform in the sight of **them** that fear him.
- ²⁶ The poor shall eat and be *satisfied*; they that seek after the Lord shall **praise** him; /
may your heart **live** for ever.
- ²⁷ All the ends of the world shall remember, and be turned unto the **Lord**; /
and all the kindreds of the nations shall wor-**ship** before him.
- ²⁸ For the kingdom is the **Lord's** /
and he is the Governor a-**mong** the nations.
- ²⁹ Surely to him shall all the proud of the earth bow **down**; /
and before him shall kneel all that go down into the **dust**, and he that cannot **keep** his
soul alive.
- ³⁰ Their posterity shall **serve** him; /
it shall be told of the Lord unto a gener-**ation** yet to come.
- ³¹ They shall declare his **right**-eousness /
unto a people that shall be born, that **he** hath done it.

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

— A period of silence will be observed following the Passion (John 18.1-19.42) —

After Jesus had spoken these words, he 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.

Homily The Reverend Canon David Harrison

Choir *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?*

*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.*

The Solemn Intersession

Led by the Clergy – Please kneel or be seated

Dear people of God, our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved, that all who believe in him might be delivered from the power of sin and death and become heirs with him of eternal life.

Let us pray for the one holy catholic and apostolic Church of Christ throughout the world: for its unity in witness and service, for all bishops and other ministers and the people whom they serve, for Andrew our Bishop, Kevin our Area Bishop and all the people of this diocese, for all Christians in this community, for those about to be baptized that the Lord will confirm his Church in faith, increase it in love, and preserve it in peace. — *Silence* —

Almighty and everlasting God, by your Spirit the whole body of your faithful people is governed and sanctified. Receive our supplications and prayers which we offer before you for all members of your holy Church, that in our vocation and ministry we may truly and devoutly serve you; through our Lord and Saviour Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them: for Elizabeth our Queen and all the Royal Family, for Justin the Prime Minister and for the government of this country, for Doug, the Premier of this province and the members of the legislature, for John the Mayor of this city and those who serve with him on the city council, for all who serve the common good, that by God's help they may seek justice and truth, and live in peace and concord. — *Silence* —

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that justice and peace may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind: for the hungry and homeless, the destitute and the oppressed, and all who suffer persecution or prejudice, for the sick, the wounded, and the handicapped, for those in loneliness, fear, and anguish, for those who face temptation, doubt, and despair, for the sorrowful and bereaved, for prisoners and captives and those in mortal danger, that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs. —

Silence —

Gracious God, the comfort of all who sorrow, the strength of all who suffer, hear the cry of those in misery and need. In their afflictions show them your mercy, and give us, we pray, the strength to serve them, for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the gospel of Christ: for all who have not heard the words of salvation, for all who have lost their faith, for all whose sin has made them indifferent to Christ, for all who actively oppose Christ by word or deed, for all who are enemies of the cross of Christ, and persecutors of his disciples, for all who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience. — *Silence* —

Merciful God, creator of the peoples of the earth and lover of souls, have compassion on all who do not know you as you are revealed in your Son Jesus Christ. Let your gospel be preached with grace and power to those who have not heard it, turn the hearts of those who resist it, and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that with all who have departed this life and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection. — *Silence* —

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquillity the plan of salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that

all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Meditation on the Cross

Please kneel

Hymn 198 *O Sacred Head, Surrounded*

PASSION CHORALE

DURING THE HYMN THE CROSS IS BROUGHT INTO THE CHURCH AND PLACED ON THE ALTAR.

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

*I see thy strength and vigour all fading in the strife,
And death with cruel rigour bereaving thee of life;
O agony and dying! O love to sinners free!
Jesu, all grace supplying, O turn your face on me!*

*In this thy bitter Passion, Good Shepherd, think of me,
With thy most sweet compassion, unworthy though I be:
Beneath thy Cross abiding forever would I rest,
In thy dear love confiding, and with thy presence blest.*

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

All **Come let us worship.**

The Reproaches – *Sung by the Cantors* T.L VICTORIA PLAINSONG ARR. GILES BRYANT

Please remaining kneeling as able.

O my people, what have I done unto thee? Or wherein have I wearied thee testify against me?

Because I brought thee forth from the land of Egypt, thou preparest across for thy Saviour.

Agios o Theos. Holy God. Agios, ischyros. Holy Mighty! Agios, athanatos, eleison imas.

Holy Immortal, have mercy on us.

Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good thou has prepared a cross for thy saviour.

Agios o Theos. Holy God. Agios, ischyros. Holy Mighty! Agios, athanatos, eleison imas.

What more could I have done that I have not done? I indeed did plant thee, o my vineyard, with goodly clusters, and thou hast become exceeding bitter unto me: for vinegar, mingled with gall, thou didst give me when thirsty, and thou hast pierced the side of thy Saviour.

*Agios o Theos. Holy God. Agios, ischyros. Holy Mighty! Agios, athanatos, eleison imas.
Holy Immortal, have mercy on us.*



Officiant O Saviour of the world, by thy cross and precious blood thou hast re-deemed us.

All **Save us and help us, we humbly be-seech thee, Ö Lörd.**

Solo *Erbarme Dich - St Matthew Passion BWV 244*

J.S. BACH

Alto: Mekhriban Mamedova / Violin: Amos Wong / Organ: David Smith

*Erbarme dich, mein Gott, Um meiner Zähren willen!
Schau hier, Herz und Auge Weint vor dir bitterlich.
Erbarme dich, mein Gott.*

*Have mercy, my God, for the sake of my tears!
See here, before you heart and eyes weep bitterly.
Have mercy, my God.*

The Lord's Prayer

Officiant Lord, remember us in thy kingdom and teach us to pray.

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 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.**

Final Prayer

Officiant Send down thy abundant blessing Lord, upon thy people who have devoutly recalled the death of thy Son, in the sure and certain hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Jesus Christ our Lord. **Amen.**

Hymn 192 *Were You There* (Sung by the Cantor)

SPIRITUAL

*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?*

*Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?*

*Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?*

*Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?*

—*Silence*—