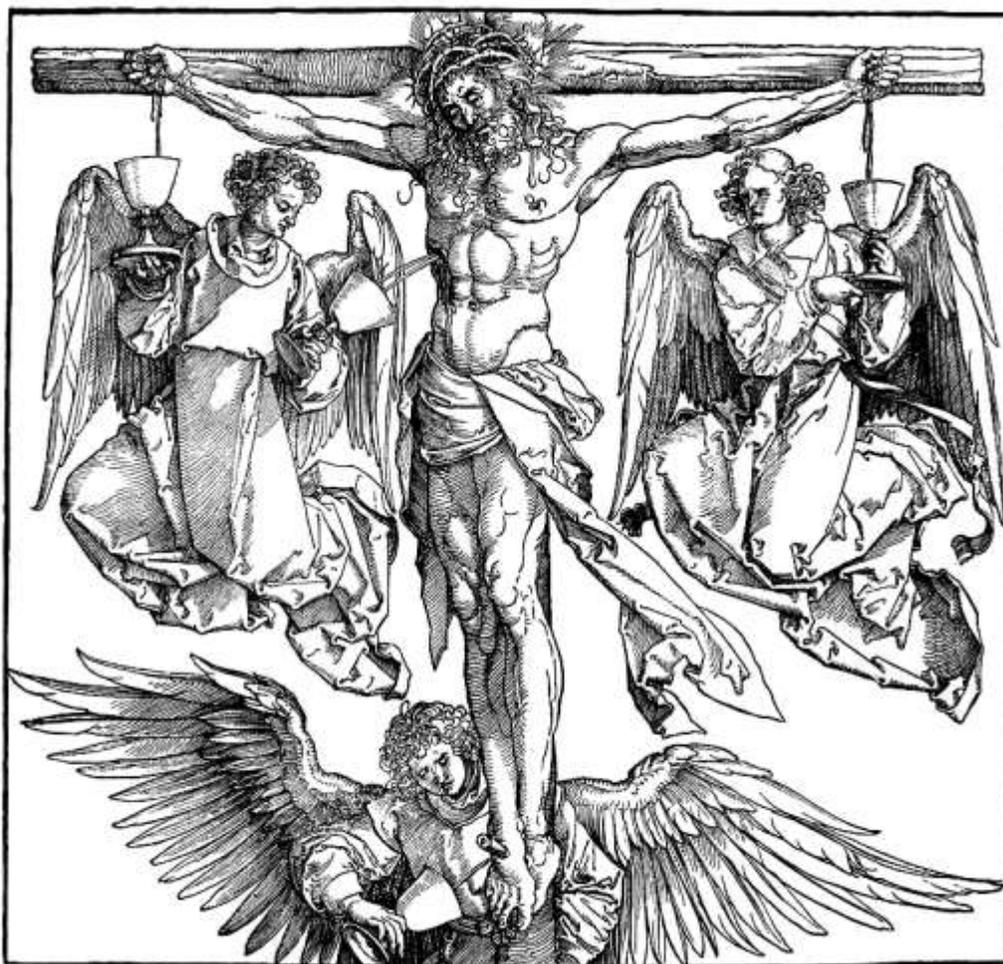


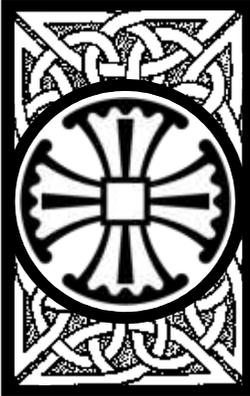
MOUNT CALVARY CATHOLIC CHURCH

Baltimore, Maryland † Personal Ordinariate of the Chair of Saint Peter



APRIL 14, 2017 • NOON

GOOD FRIDAY



MOUNT CALVARY CHURCH

A Roman Catholic Parish of the Personal Ordinariate of the Chair of Saint Peter

GOOD FRIDAY LITURGY

With Holy Communion from the Reserved Sacrament

APRIL 14, 2017 † NOON

816 N. EUTAW STREET † BALTIMORE, MARYLAND



INTRODUCTORY RITES

Silent Entry

At the sound of the crotalus (a wooden clapper used when liturgical bells are silent), the People stand as the Officiant enters in silence

Silent Prayer

The People kneel as the Officiant prostrates himself on the pavement before the Altar

Collect of the Day

The People remain kneeling as the Officiant proceeds to the Altar and says

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 wicked men, and to suffer death upon the Cross; who now liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

THE LITURGY OF THE WORD

The People sit

The First Lesson

Isaiah 52:13-53:12

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? 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 de-

spised 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, struck down 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 silent, 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.

Lector The Word of the Lord.
People **Thanks be to God.**

Respond

Domine exaudi

Ps 102:2-5,13 / plainsong

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

Hide not thy face from me in the time of my trouble; incline thine ear unto me when I call;
O hear me, and that right soon. For my days are consumed away like smoke,
and my bones are burnt up as it were a fire-brand.

My heart is smitten down, and withered like grass; so that I forget to eat my bread.

Thou shalt arise, and have mercy upon Sion; for it is time that thou have mercy upon her, yea the time is come.

The Second Lesson

Hebrews 4:14-16; 5:7-9

Brethren: Since 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 sinning. 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.

Lector The Word of the Lord.
People **Thanks be to God.**

Tract

Christus factus est

Philippians 2:8-9 / plainsong

Christ, for our sake, became obedient unto death, even death on a cross.

Therefore God has highly exalted him and given him a name which is above every name.

The People remain seated

The Passion Narrative

John 18:1 - 19:42

Officiant The Passion of our Lord Jesus Christ according to John. *(The customary response is omitted.)*

Afer 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 Naza-

reth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill 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 accusa-

tion 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 fulfill 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 fulfill 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 fulfill 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.

All kneel for the space of an Our Father. Then the People stand, and the reading of the Gospel is concluded by the Officiant.

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.



The Solemn Prayers

The People stand for the prayers, and kneel as bidden.

1. For Holy Church

Dearly beloved brethren, let us pray for the holy Church of God: that the Lord our God may vouchsafe to preserve her throughout all the world in unity, peace, and safety: making subject unto her all principalities and powers: and that he may grant unto us to dwell in such quiet and tranquility that we may duly show forth the glory of God the Father almighty.

Let us bow the knee.

Arise.

Almighty and everlasting God, who hast in Christ made manifest thy glory unto all mankind: we beseech thee that thou wouldest preserve those things which of thy mercy thou hast created; that thy Church being spread abroad through all the world may steadfastly abide in the confession of thy holy Name; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

2. For The Pope

Let us pray likewise for our most Holy Father Pope **Francis**: that like as the Lord our God hath appointed him to the office of a Bishop, so he may preserve him in all peace and safety for the governance of the holy people of God.

. Let us bow the knee.

Arise.

Almighty and everlasting God, in whose counsels all things are established: we beseech thee to have respect unto our prayers and to defend thy servant who hath been chosen to be our Pope; that the Christian people which acknowledgeth thee to be its Creator and Guide may so prosper by his care that it may continually bring forth with increase the fruits of its profession; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

3. For all Orders and Estates of the Faithful

Let us pray likewise for **Steven** our Bishop; all Bishops, Priests and Deacons; and for all the elect people of God.

Let us bow the knee.

Arise.

Almighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church; that, every member of the same, in his vocation and ministry, may truly and godly serve thee; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

4. For Catechumens

Let us pray likewise for all them that are Catechumens: that the Lord our God may open the ears of their hearts that they may enter in at the gate of his mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of Christ Jesus our Lord.

Let us bow the knee.

Arise.

Almighty and everlasting God, who dost ever increase thy Church with the abundance of a new generation: we beseech thee, that thou wouldest multiply in faith and understanding them that are being taught in thy holy word; that being born again in the water of Baptism, they may be numbered among the sons of thine adoption; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

5. For the Unity of Christians

Let us pray likewise for all them that are in heresy and schism: that the Lord our God may deliver them from all false doctrines, and vouchsafe to restore them to their holy mother the Catholic and Apostolic Church.

Let us bow the knee.

Arise.

Almighty and everlasting God, who wouldest not that any should perish, but rather that they should be saved: we beseech thee mercifully to look upon the hearts of them which have gone astray; that they may be delivered from their errors and restored to the way of truth and to the unity of thy holy Church; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

6. For the Jewish People

Let us pray likewise for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his Name and in faithfulness to his covenant.

Let us bow the knee.

Arise.

Almighty and everlasting God, who didst bestow thy promises on Abraham and his descendents: graciously hear the prayers of thy Church; that the people whom thou didst first make thine own may attain the fullness of redemption; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

7. For Them that Believe not in Christ

Let us pray likewise for them that believe not in our Lord Jesus Christ, that, enlightened by the Holy Spirit, they also may enter on the way of salvation.

Let us bow the knee.

Arise.

Almighty and everlasting God, grant to them that do not confess Christ: that, walking before thee in sincerity of heart they may find the truth; and that we thy servants, being constant in mutual love, and striving to understand more fully the mystery of thy life, may be more perfect witnesses to thy love in the world; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

8. For Them that Believe not in God

Let us pray also for those who do not acknowledge God, that following what is right in sincerity of heart they may find the way to God himself.

Let us bow the knee.

Arise.

Almighty and everlasting God, who hast created all men to seek thee always by desiring thee, and, by finding thee, come to rest: grant, we beseech thee; that despite every harmful obstacle, all may recognize the signs of thy fatherly love and the witness of the good works done by those who believe in thee, that so in gladness they may confess thee, the true God and Father of mankind; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

9. For all Governors and Rulers

Let us pray for all who bear rule over the nations; and for all in any office and authority therein: that the Lord our God would direct their hearts and minds according to his will to the preservation of our perpetual peace.

Let us bow the knee.

Arise.

Almighty and everlasting God, in whose hand is the dominion of all things, and the governance of all peoples: look down in mercy upon those who are set in authority over us; that by the protection of thy right hand, both freedom of religion and the safety of the nations may everywhere stand unshaken; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

10. For the Needs of the Faithful

Dearly beloved brethren, let us pray likewise to God the Father Almighty, that he would vouchsafe to cleanse the world from all false doctrine: to deliver it from pestilence and famine; to set free them that are in captivity; granting unto pilgrims a safe return; to the sick healing; and to them that travel to attain unto the haven that they desire.

Let us bow the knee.

Arise.

Almighty and everlasting God, the comforter of them that mourn, the strength of them that travail: we beseech thee to hear the prayers of them that in any necessity make their supplications unto thee; that in all their troubles and adversities they may rejoice in the present succour of thy loving-kindness; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

11. For the Faithful Departed

Let us remember before God those of our brethren who have departed this life with the sign of faith; and likewise yield high praise and hearty thanks for the wonderful grace and virtue declared in all his Saints.

Let us bow the knee.

Arise.

Almighty and everlasting God, we pray for all thy servants departed this life in thy faith and fear; and we bless thy holy Name for all who in life and death have glorified thee: chiefly the glorious and ever-Virgin Mary, Mother of thy Son Jesus Christ, our Lord and God, the holy Patriarchs, Prophets, Apostles and Martyrs, and all thy Saints; beseeching thee to give us grace that, rejoicing in their fellowship and prayers, we may follow their good examples, and with them be partakers of thy heavenly kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

The People stand

The Veneration of the Cross

As the Priest unveils the cross, the following is sung three times:

Priest Behold the wood of the Cross, whereon was hung the Savior of the world.

Choir **O come, let us adore.**

The Adoration of the Holy Cross

The Priest approaches the Crucifix with chasuble and shoes removed and offers an act of reverence.

Then the People file forward down the center aisle – kneeling three times as they do so – and perform an act of reverence, such as genuflecting or kissing the Crucifix, and return to their pews and then kneel.

*During the Adoration, **The Reproaches** are sung by the Choir:*

Tomas Luis de Victoria (1548-1611)

O my people, what have I done to you? How have I offended you? O, answer me!

I led you out of Egypt, from slavery to freedom, but you led your Savior to die on the cross.

Agios, o Theos. Holy is God! *Agios ischyros.* Holy and strong!

Agios athanatos, eleison imas. Holy and immortal One, have mercy on us!

For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Savior to die on the cross.

What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me only vinegar to drink, and you pierced your Savior's side with a lance.

For your sake I scourged your captors and their firstborn sons, but you brought your scourges down on me.

I led you from slavery to freedom and drowned your captors in the sea, but you handed me over to your high priests.

I opened the sea before you, but you opened my side with a spear.

I led you on your way in a pillar of fire, but you led me to Pilate's court.

I bore you up with manna in the desert, but you struck me down and scourged me.

I gave you saving water from the rock, but you gave me gall and vinegar to drink.

For you I struck down the kings of Canaan, but you struck my head with a reed.

I gave you a royal scepter, but you gave me a crown of thorns.

I raised you to the height of majesty, but you have raised me high on a cross.



THE HOLY COMMUNION

On this day there is no Eucharistic Prayer; Holy Communion is received from the Reserved Sacrament, consecrated at the Mass of Maundy Thursday.

The People stand in silence. A Cloth, Corporal, and Missal are placed on the Altar.

The Priest, putting on the humeral veil, brings the Blessed Sacrament by a short route to the Altar, accompanied by torchbearers.

The Lord's Prayer

plainsong

The Priest sings As our Savior Christ hath commanded and taught us, we are bold to say,



Priest *People & Priest*

Our Fa-ther, who art in hea-ven, hal-low - ed_ be thy Name, thy King-dom come, thy will be done,
on earth as it_ is_ in hea - ven. Give us this day our dai-ly bread. and for-give us our tres-pas-ses,
as we for-give those who tres-pass a- gainst us. And lead us not in-to temp-ta - tion, but de-liv-er us from e - vil.

The Priest continues Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favorably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.



People

For thine is the king-dom, and the power, and the glo - ry, for ev - er and ev - er. A - men.

Facing the People, and showing the Chalice and Host, the Priest says

Behold the Lamb of God, behold him that taketh away the sins of the world.
Blessed are those who are called to the Supper of the Lamb.

The People respond three times

**Lord, I am not worthy that thou shouldest come under my roof,
but speak the word only and my soul shall be healed.**

The Holy Communion

Please come forward to receive the Sacrament after the sound of the Crotalus

From a statement by the United States Conference of Catholic Bishops:

“Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.”

Communicants at this Mass receive the Sacrament kneeling at the altar rail unless prevented by health. We encourage communicants to consider the example of Masses celebrated by the Holy Father, where the faithful receive the Host directly on the tongue.

On this day Communion is received in one kind only. For those receiving the Sacrament, the Host is given on the tongue with these words:

The Body of our Lord Jesus Christ, preserve thy body and soul unto everlasting life.

✠ **Amen.**

Communion Motet

Crucifixus

Claudio Monteverdi (1567-1643)

Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est.

And He was crucified also for us under Pontius Pilate, he suffered and was buried.

Postcommunion Prayer

After Communion the Priest says

Let us Pray.

O Lord Jesus Christ, Son of the living God, we pray thee to set thy Passion, Cross, and Death between thy judgment and our souls, now and in the hour of our death; vouchsafe to grant mercy and grace to the living, rest to the dead, to thy holy Church peace and concord, and to us sinners everlasting life and glory; who livest and reignest with the Father, in the unity of the Holy Spirit, ever one God, world without end. **Amen.**

Concluding Hymn, #83

O Sorrow Deep

Würtzburg, 1628 / *O Traurigkeit*

1. O sor - row deep! Who would not weep with heart - felt pain and sigh - ing!
2. O Je - sus blest, my help and rest, with tears I pray thee, hear me.

God the Fa - ther's on - ly Son in the tomb is ly - ing.
Now, and e - ven un - to death, dear - est Lord, be near me.

No blessing or dismissal is added.

The People stand as the Priest and Servers genuflect to the Crucifix and return to the Sacristy.

The Altar is stripped, except for the Crucifix and two or four candlesticks.

The People depart in silence.

∞ HOLY WEEK SCHEDULE ∞

Spy Wednesday	April 12	Spoken Mass at 6:00pm Tenebrae at 7:30pm
Maundy Thursday	April 13	Confessions at 6:00pm Mass of the Lord's Supper at 7:00pm Eucharistic Adoration until midnight
Good Friday	April 14	Confessions at 11:00am Mass of the Pre-Sanctified at noon
Holy Saturday	April 15	Confessions by appointment Solemn Vigil of Easter at 8:30pm
Easter Sunday	April 16	Mass at 8 & 10am



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Dr. Allen Buskirk
Mr. Tomasz Robak

PRIEST ADMINISTRATOR
SEMINARIAN
PASTORAL ASSOCIATE
CHOIRMASTER
ORGANIST AND ASSOCIATE CHOIRMASTER

SUNDAYS

- ✠ Low Mass at 8:00 am
- ✠ Rosary at 9:30 am
- ✠ Confessions at 9:30 am
- ✠ Sung Mass at 10:00 am

WEEKDAYS

- ✠ WEDNESDAY
Low Mass at 6:00 pm

∞ KALENDAR and Mass Intentions April 9 - 16, 2017 ∞

Sunday ✠	9	PALM SUNDAY	<i>Isaac William Scott [8:00] Missa pro populo [10:00]</i>
Monday ✠	10	Monday in Holy Week	
Tuesday ✠	11	Tuesday in Holy Week	
Wednesday ✠	12	Wednesday in Holy Week	<i>Jerina Hajno</i>
Thursday ✠	13	Maundy Thursday	<i>Missa pro populo</i>
Friday ✠	14	Good Friday	<i>Mass is not celebrated this day</i>
Saturday ✠	15	Holy Saturday	<i>Missa pro populo</i>
Sunday ✠	16	EASTER	<i>John B. Easterday, RIP [8:00] Missa pro populo [10:00]</i>

∞ INTERCESSION LIST ∞

✠ **PLEASE PRAY FOR** ✠

Bishop Steven Lopes
Monsignor Jeffrey Steenson
Archbishop William Lori
Bishop Denis Madden
Nathan Davis, seminarian
Sonia Tompkins, missionary

ALL SAINTS SISTERS OF THE POOR

Sister Catherine Grace

THE SICK AND OTHERS IN NEED OF PRAYER

Jan Alford ■ Pat Cassedy ■ James Conley
Steve Cox ■ Rose Glover ■ Gary Grimmette
Rich Gunzelman ■ Jerina Hajno ■ Thomas Kotula
Therese Lipscombe ■ Veronica Moore ■ Cailin Mullen
Timothy Mullen ■ Jenny Norton ■ Elissa Petruzzello
Caroline Savoie ■ Melissa Skaggs ■ Tim Woodard
Sister Mary Charles ■ Sister Mary Joan
and
Guests of the Joseph Richey House