



ST. GERTRUDE  
CHURCH



GOOD FRIDAY

April 7, 2023 at 3 P.M.



# ORDER OF SERVICE

Friday of the Passion of the Lord

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## PROCESSION

*At the appointed time, the celebrant processes in silence, and after reverencing the altar, the celebrant prostrates himself while all kneel. Then the celebrant proceeds to the chair and says the collect, to which all respond:*

**Amen.**

*All sit*

## LITURGY OF THE WORD

### READING I

*Isaiah 52:13–53:12*

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him — so marred was his look beyond human semblance and his appearance beyond that of the sons of man — so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard? To whom has the arm of the LORD been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem.

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth.



## READING II

*Hebrews 4:14–16, 5:7–9*

Brothers and sisters: since 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 one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

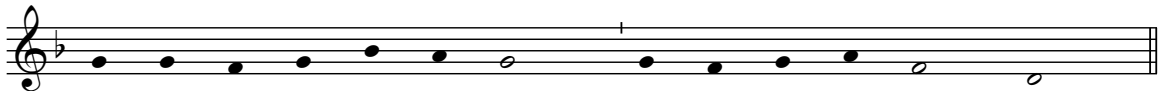
In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

*All stand*



Praise to you, Lord Je - sus Christ, king of end - less glo - ry!

Christ became obedient to the point of death, even death on a cross.  
Because of this, God greatly exalted him and bestowed on him  
the name which is above every name. *℞.*

*Verse: Philippians 2:8–9*

*Music: Plainchant*

## GOSPEL

*John 18:1–19:42*

The Passion of our Lord Jesus Christ according to John. Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, “Whom are you looking for?” They answered him, “Jesus the Nazorean.” He said to them, “I AM.” Judas his betrayer was also with them.



When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them, “Whom are you looking for?” They said, “Jesus the Nazorean.” Jesus answered, “I told you that I AM. So if you are looking for me, let these men go.” This was to fulfill what he had said, “I have not lost any of those 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 into its scabbard. Shall I not drink the cup that the Father gave me?”

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, “You are not one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, “I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.” When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?” Jesus answered him, “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 there keeping warm. And they said to him, “You are not 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 one whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, “What charge do you bring against this man?”

They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say 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 said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the 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 shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

*All kneel and pause for a short time.*

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to

Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: *Not a bone of it will be broken*. And again another passage says: *They will look upon him whom they have pierced*.

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

*All sit*

## HOMILY

*The Rev. Ezra Sullivan, O.P.*

## SOLEMN INTERCESSIONS

*Petitions are offered for the Holy Church, the Pope, all orders and degrees of the faithful, catechumens, the unity of Christians, the Jewish people, those who do not believe in Christ, those who do not believe in God, those in public office, and those in tribulation.*

*After each petition, the priest says a collect, each of which concludes with:*

... Through Christ our Lord.

**Amen.**


# ADORATION OF THE HOLY CROSS

## PROCESSION

*All stand*


*The unveiled cross is processed through the church. The following is sung three times:*

*Cross bearer:*



Be - hold the wood of the Cross, on which hung the salvation of the world.

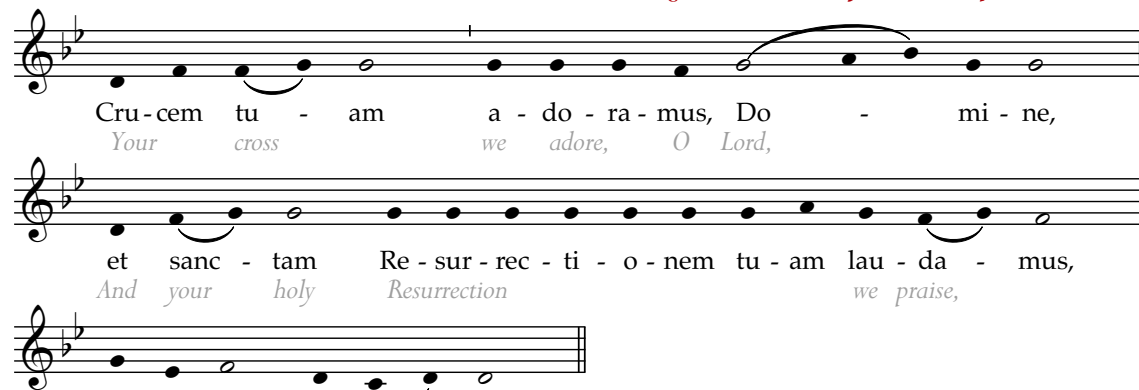
*All:*



Come, let us a - dore.

## ANTIPHON

*Sung in the same way as the Responsorial Psalm:*



Cru-cem tu - am a - do - ra - mus, Do - mi - ne,  
*Your cross we adore, O Lord,*

et sanc - tam Re - sur - rec - ti - o - nem tu - am lau - da - mus,  
*And your holy Resurrection we praise,*

et glo - ri - fi - ca - mus.  
*and we glorify.*

Ÿ. Deus misereatur nostri, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri.

Ÿ. Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

Ÿ. Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

Ÿ. *May God have mercy on us and bless us; us; may he let his face shed its light upon us and have mercy on us.*

Ÿ. *So will your ways be known upon earth, and all nations learn your salvation.*

Ÿ. *Let the peoples praise you, O God; let all the peoples praise you.*

*Words: Roman Missal, Psalm 67:2, 3, 6*

*Music: Dominican Chant*


# THE REPROACHES

*The cantor sings:*

Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi!  
Quia eduxi te de terra Aegypti,  
parasti Crucem Salvatori tuo.

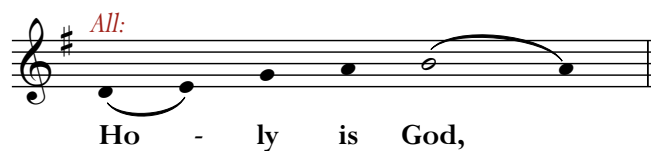
*My people, what have I done to you?  
Or how have I grieved you?  
Answer me!  
Because I led you out of the land of Egypt,  
you have prepared a Cross for your Savior.*

*Cantor:*



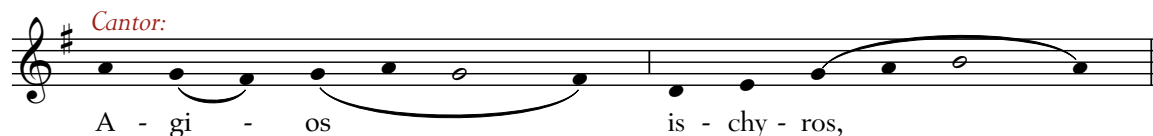
A - gi - os o The - os,

*All:*



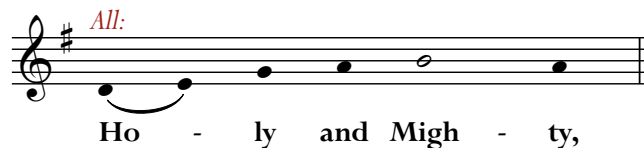
Ho - ly is God,

*Cantor:*



A - gi - os is - chy - ros,

*All:*

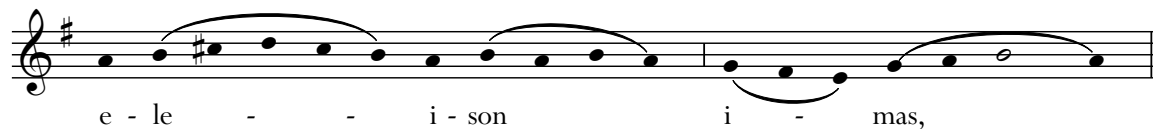


Ho - ly and Migh - ty,

*Cantor:*

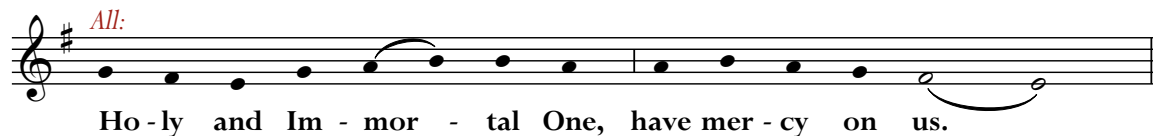


A - gi - os a - tha - na - tos,



e - le - - i - son i - mas,

*All:*



Ho - ly and Im - mor - tal One, have mer - cy on us.

Ÿ. Quia eduxi te per desertum  
quadraginta annis: et manna cibavi te,  
et introduxi te in terram satis bonam:  
parasti Crucem Salvatori tuo.

Agios o Theos...

Ÿ. Quid ultra debui facere tibi,  
et non feci? Ego quidem plantavi te  
vineam meam speciosissimam  
et tu facta es mihi nimis amara,  
aceto namque sitim meam potasti  
et lancea perforasti latus Salvatori tuo.

Agios o Theos...

Ÿ. Because I led you out through the desert  
forty years and fed you with manna  
and brought you into a land of plenty  
you have prepared a Cross for your Savior.

Holy is God...

What more should I have done for you  
and have not done? Indeed, I planted you  
as my most beautiful chosen vine  
and you have turned very bitter for me,  
for in my thirst you gave me vinegar to drink  
and with a lance you pierced your Savior's side.

Holy is God...

Words: Roman Missal  
Music: Dominican Chant

## MOTET

O bone Jesu, miserere nobis,  
quia tu creasti nos, tu redemisti nos  
sanguine tuo pretiosissimo.

*The Capella sings:*

*O good Jesus, have mercy upon us,  
for you have created us, you have redeemed us  
by your most precious blood.*

Words: responsory for Holy Week  
Music: Marc Antonio Ingegneri

## MOTET

Tribulatio et angustia invenerunt me:  
quia mandata tua meditatio mea est.  
Tribulationem et dolorem inveni:  
et nomen Domini invocavi.

*The Capella sings:*

*Tribulation and worry have come over me:  
for my thoughts are of your commandments.  
I have come upon tribulation and sorrow:  
and I have called upon the name of the Lord.*

Words: Psalm 119:143 and Psalm 116:3b-4a  
Music: Josquin des Prez

## RESPONSORY

*Sung in the same way as a Responsorial Psalm:*

My peo - ple, what have I done to you?  
Or how have I grieved you? An - swer me!

I scourged Egypt for your sake with its firstborn sons,  
and you scourged me and handed me over. *℞.*

I let you out from Egypt as Pharoah lay sunk in the Red Sea,  
and you handed me over to the chief priests. *℞.*

I opened up the sea before you, and you opened my side with a lance. *℞.*

I went before you in a pillar of cloud, and you led me into Pilate's palace. *℞.*

I fed you with manna in the desert, and on me you rained blows and lashes. *℞.*

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

I struck down for you the kings of the Canaanites,  
and you struck my head with a reed. *℞.*

I put in your hand a royal scepter,  
and you put on my head a crown of thorns. *℞.*

I exalted you with great power,  
and you hung me on the scaffold of the Cross. *℞.*

*Music: Dominican Chant — Popule meus, adapted C. Holman*



## MOTET

*The Capella sings:*

Stabat mater dolorosa juxta  
Crucem lacrimosa, dum pendebat Filius.

*The sorrowful mother was standing beside the  
Cross weeping, while the Son was hanging.*

Cuius animam gementem, contristatam et  
dolentem pertransivit gladius.

*Whose moaning soul, depressed and  
grieving, the sword has passed through.*

O quam tristis et afflicta fuit illa benedicta,  
mater Unigeniti!

*O how sad and stricken was that blessed one,  
mother of the Only-Begotten!*

Quis est homo qui non fleret, matrem  
Christi si videret in tanto supplicio?

*What man would not weep, if he had seen the  
Mother of Christ in such great suffering?*

Sancta Mater, istud agas, crucifixi  
fige plagas cordi meo valide.

*Holy Mother, may you do that: fix the wounds  
of the cross mightily in my heart.*

Tui Nati vulnerati, tam dignati pro  
me pati, poenas mecum divide.

*Of your wounded Son, who so deigned to suffer  
for me, share his penalties with me.*

Fac me plagis vulnerari, cruce hac  
inebriari, ob amorem filii.

*Make me injured by the wounds, make me  
drunken by the Cross, and the blood of the Son.*

Quando corpus morietur, fac, ut animae  
donetur paradisi gloria.

*When the body will decay, grant that it may be  
bestowed on my soul: the glory of paradise.*

*Words: thirteenth century*

*Music: Sulpitia Cesis, O.S.A.*

## MOTET

*The Capella sings:*

Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God.  
My soul is athirst for God, yea, even for the living God;  
when shall I come to appear before the presence of God?  
My tears have been my meat day and night, while they daily say unto me,  
Where is now thy God?

*Words: Psalm 42:2–4*

*Music: Herbert Howells*

## MOTET

*The Capella sings:*

God so loved the world that he gave his only begotten Son,  
that whoso believeth in him should not perish, but have everlasting life.

*Words: John 3:16*

*Music: John Stainer*

## HYMN

*The Capella sings the verses; after each, all sing the Antiphon:*



*Antiphon.* Faith-ful Cross the Saints re - ly on, no - ble tree be - yond com - pare!

*Final.* Wis - dom, pow'r, and a - do - ra - tion to the bles - sed Tri - ni - ty



Ne - ver was there such a sci - on, ne - ver leaf or flow'r so rare.

For re - demp - tion and sal - va - tion through the Pas - chal My - ste - ry,



Sweet the tim - ber, sweet the i - ron, sweet the bur - den that they bear!

Now, in ev - 'ry ge - ne - ra - tion, and for all e - ter - ni - ty. A - men.

Sing, my tongue, in exultation of our banner and device!

Make a solemn proclamation of a triumph and its price:

How the Savior of creation conquered by his sacrifice! *R.*

For, when Adam first offended, eating that forbidden fruit,

Not all hopes of glory ended with the serpent at the root:

Broken nature would be mended by a second tree and shoot. *R.*

Thus the tempter was outwitted by a wisdom deeper still:

Remedy and ailment fitted, means to cure and means to kill;

That the world might be acquitted, Christ would do his Father's will. *R.*

So the father, out of pity for our self-inflicted doom,

Sent him from the heavenly city when the holy time had come:

He, the Son and the Almighty, took our flesh in Mary's womb. *R.*

Hear a tiny baby crying, founder of the seas and strands;  
See his virgin Mother tying cloth around his feet and hands;  
Find him in a manger lying tightly wrapped in swaddling-bands! *℞.*

So he came, the long-expected, not in glory, not to reign;  
Only born to be rejected, choosing hunger, toil and pain,  
Till the scaffold was erected and the Paschal Lamb was slain. *℞.*

No disgrace was too abhorrent: nailed and mocked and parched he died;  
Blood and water, double warrant, issue from his wounded side,  
Washing in a mighty torrent earth and stars and oceantide. *℞.*

Lofty timber, smooth your roughness, flex your boughs for blossoming;  
Let your fibers lose their toughness, gently let your tendrils cling;  
Lay aside your native gruffness, clasp the body of your King! *℞.*

Noblest tree of all created, richly jeweled and embossed:  
Post by Lamb's blood consecrated; spar that saves the tempest-tossed;  
Scaffold-beam which, elevated, carries what the world has cost!

*All sing the final verse.*

*Words: Roman Missal  
Music: Dominican Chant*

## MOTET

*The Capella sings:*

Adoramus te, Christe, et benedicimus tibi:  
quia per sanctam crucem tuam  
redemisti mundum.

*We adore you, O Christ, and we bless you:  
because by your holy cross  
you have redeemed the world.*

*Words: Antiphon for Good Friday  
Music: Théodore Dubois*

## HYMN

*All sing:*

At the Cross Her Station Keeping

*St. Michael Hymnal 431*

# HOLY COMMUNION

## THE LORD'S PRAYER

*All stand*

*After the adoration, the Cross is brought to the altar. The priest brings the Blessed Sacrament from the place of repose to the altar in silence, then says:*

At the Savior's command and formed by divine teaching, we dare to say:

**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.**

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

**For the kingdom, the power and the glory are yours, now and for ever.**

## INVITATION TO COMMUNION

*All kneel*

Behold the Lamb of God, behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.**

## COMMUNION

*The Capella sings:*

O cruor sanguinis qui in alto sonuisti,  
cum omnia elementa se implicuerunt  
in lamentabilem vocem cum tremore,  
quia sanguis Creatoris sui illa tetigit:  
ungue nos de languoribus nostris.

Ÿ. Deus, Deus meus, respice in me:  
quare me dereliquisti? Longe a salute  
mea verba delictorum meorum?

Ÿ. Omnes videntes me deriserunt me;  
locuti sunt labiis, et moverunt caput.  
Speravit in Domino, eripiat eum:  
salvum faciat eum, quoniam vult eum.

Ÿ. Sicut aqua effusus sum,  
et dispersa sunt omnia ossa mea.

Ÿ. Quoniam circumdederunt  
me canes multi;  
concilium malignantium obsedit me.

Ÿ. Diviserunt sibi  
vestimenta mea, et super  
vestem meam miserunt sortem.

*O stream of blood that cried to heaven's height,  
with every element enwrapping itself  
within a voice of lamentation and trembling,  
for the blood of their Creator had covered them:  
heal us from our infirmities.*

Ÿ. *O God, my God, look upon me:  
why have you forsaken me? Are the words of  
my transgressions so far from my salvation?*

Ÿ. *All who saw me derided me;  
they curled their lips and shook their heads.  
He relied on the Lord to rescue him:  
let him save him if he wants him.*

Ÿ. *Like water I am poured out,  
all my bones are scattered.*

Ÿ. *For many dogs  
surrounded me;  
a council of evildoers besieged me.*

Ÿ. *They divided among themselves  
my garments, and over  
my vesture they cast lots.*

*Antiphon: St. Hildegard von Bingen  
Verses: Psalm 22:1–18, Dominican Chant*

## MOTET

*The Capella sings:*

The eyes of all wait upon thee; and thou givest them their meat in due season.  
Thou openest thine hand, and satisfiest the desire of every living thing.

*Words: Psalm 145:15–16  
Music: Jean Berger*

## PRAYER AFTER COMMUNION

*All stand*

Let us pray. Almighty ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord.

**Amen.**

## THE CONCLUDING RITES

### PRAYER OVER THE PEOPLE

Bow down for the blessing.

*All bow*

May abundant blessing, O Lord, we pray, descend upon your people, who have honored the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, the everlasting redemption be made secure. Through Christ our Lord.

**Amen.**

*All depart in silence.*

# HOLY WEEK

## **Good Friday at 7 P.M.**

*Outdoor stations of the cross and the Entombment of Christ*

## **Holy Saturday at 9 P.M.**

*Sung Easter Vigil with the Parish Choir and organ*

## **Easter Sunday at 8 A.M.**

*Sung mass with cantor and organ*

## **Easter Sunday at 10 A.M. and 12 P.M.**

*Sung mass with choir, organ, and string  
players from the Cincinnati Symphony Orchestra*

## **Easter Sunday at 6 P.M.**

*Sung mass with music by the ensemble Laudare*

*All are most welcome.*

*The Parish offers our special thanks to Catherine Fishlock for  
preparing the Novitiate Choir to chant the Passion in this liturgy.*

*Cover: The Crucifixion with St. Dominic, Fra Angelico, O.P., 1440*

