
**PARISH OF ST. VINCENT FERRER
AND ST. CATHERINE OF SIENA**

The Reverend Peter Martyr Yungwirth, O.P., *Pastor*
James D. Wetzel, *Director of Music and Organist*

**SOLEMNITY OF CORPUS CHRISTI
THE MOST HOLY BODY AND BLOOD OF CHRIST**



Sunday, June 11, 2023

12 NOON Solemn Mass

Procession through the Streets

Benediction of the Most Blessed Sacrament

The setting of the Mass Ordinary is *Mass in F* by Charles Wood (1866-1926).

PRELUDE

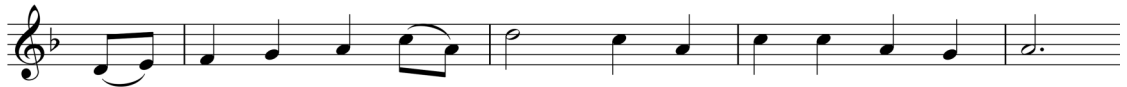
PROCESSIONAL HYMN



1. We pray thee, heavn'-ly Fath - er, To hear us in thy love,
2. All that we have we of - fer, For it is all thine own;
3. With - in the pure ob - la - tion, Be - neath the out-ward sign,
4. Where-fore though all un - wor - thy To of - fer sac - ri - fice,



1. And pour up - on thy chil - dren The unc - tion from a - bove;
2. All gifts by thine ap - point - ment In bread and cup are shown;
3. By that his op - er - a - tion, The Ho - ly Ghost di - vine,
4. We pray that this our du - ty Be pleas - ing in thine eyes;



1. That so in love a - bid - ing, From all de - file - ment free,
2. One thing a - lone we bring not, The wil - ful - ness of sin;
3. Lies hid the sac - red bo - dy, Lies hid the pre - cious blood
4. For praise, and thanks, and wor - ship, For mer - cy and for aid,



1. We may in pure-ness of - fer Our Eu - cha - rist to thee.
2. And all we bring is noth - ing, Save that which is with - in.
3. Once slain, now ev - er glo - rious, Of Christ our Lord and God.
4. The Ca - tho - lic ob - la - tion Of Je - sus Christ is made.

Text: The Reverend Vincent S.S. Coles (1845-1929)

Tune: KING'S LYNN; Traditional, English; adpt. Ralph Vaughan Williams (1872-1958)



INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 80 (81):17, 2*

Chant, mode ii

Cibavit eos ex adipe frumenti, alleluia,
et de petra, melle saturavit eos,
alleluia, alleluia, alleluia.

*He fed them with the fat of wheat, alleluia,
and filled them with honey from the rock,
alleluia, alleluia, alleluia.*

V. Exsultate Deo adjutori nostro:
jubilate Deo Jacob.

*V. Rejoice in God our helper;
sing joyfully to the God of Jacob.*

SIGN OF THE CROSS AND GREETING

PENITENTIAL ACT

KYRIE AND GLORIA

COLLECT

O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign with God the Father in the unity of the Holy Spirit, God, for ever and ever. *Amen.*

LITURGY OF THE WORD

FIRST READING *Deuteronomy 8:2-3, 14b-16a*

Moses said to the people: “Remember how for forty years now the Lord, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the Lord.

“Do not forget the Lord, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers.”

GRADUAL (RESPONSORIUM) *Psalm 144 (145):15, 16*

Chant, mode vii

Oculi omnium in te sperant, Domine:
et tu das illis escam in tempore opportuno.

*The eyes of all hope in you, O Lord:
and you give them meat in due season.*

V. Aperis tu manum tuam:
et imples omne animal benedictione.

V. *You open your hand,
and fill every living creature with your blessing.*

SECOND READING *I Corinthians 10:16-17*

Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

ALLELUIA *John 6:56, 57*

Chant, mode vii

The Cantor sings the Alleluia; then all repeat it.

The Schola continues through the jubilus (tail) of the Alleluia, the Verse, and the Sequence.



V. Caro mea vere est cibus
et sanguis meus vere est potus:
qui manducat meam carnem,
et bibit meum sanguinem,
in me manet, et ego in eo.

V. *My flesh is food indeed
and my blood is drink indeed.
He who eats my flesh
and drinks my blood,
abides in me, and I in him.*

Lauda Sion Salvatorem,
 lauda ducem et pastorem,
 in hymnis et canticis.
 Quantum potes, tantum aude,
 quia major omni laude,
 nec laudare sufficis.

Laudis thema specialis,
 panis vivus et vitalis
 hodie proponitur.
 Quem in sacrae mensa cenae,
 turbae fratrum duodenae
 datum non ambigitur.

Sit laus plena, sit sonora,
 sit jucunda, sit decora
 mentis jubilatio.
 Dies enim solemnis agitur,
 in qua mensae prima recolitur
 hujus institutio.

In hac mensa novi Regis,
 novum Pascha novae legis,
 phase vetus terminat.
 Vetustatem novitas,
 umbram fugat veritas,
 noctem lux eliminat.

Quod in cena Christus gessit,
 faciendum hoc expressit
 in sui memoriam.
 Docti sacris institutis,
 panem, vinum in salutis
 consecramus hostiam.

*Praise, O Zion, your Savior;
 praise your leader and shepherd
 in hymns and canticles.
 As much as possible, so much as you dare:
 for he is greater than all praise,
 nor can you praise him enough.*

*A special theme of praise,
 —the living bread and life—
 is proposed today:
 That which at the table of the sacred Supper
 was given to the group of twelve brethren
 is not to be doubted.*

*Let our praise be full, be sonorous,
 be pleasing, be fitting,
 jubilation of the soul:
 for this is the solemn day
 on which is commemorated the first
 institution of this banquet.*

*At this table of the new King,
 the new Paschal rite of the new law
 ends the ancient Passover.
 The new supplants the ancient,
 truth puts to flight the shadow,
 day banishes night.*

*What Christ did at Supper,
 the same he commanded to be done
 in remembrance of him.
 Taught by his sacred institution,
 we consecrate bread and wine
 into the sacrifice of salvation.*

Dogma datur Christianis,
quod in carnem transit panis,
et vinum in sanguinem.
Quod non capis, quod non vides,
animosa firmat fides,
praeter rerum ordinem.

Sub diversis speciebus,
signis tantum, et non rebus,
latent res eximiae.
Caro cibus, sanguis potus:
manet tamen Christus totus
sub utraque specie.

A sumente non concisus,
non confractus, non divisus:
integer accipitur.
Sumit unus, sumunt mille:
quantum isti, tantum ille:
nec sumptus consumitur.

Sumunt boni, sumunt mali,
sorte tamen inaequali,
vitae, vel interitus.
Mors est malis, vita bonis:
vide paris sumptionis
quam sit dispar exitus.

Fracto demum sacramento,
ne vacilles, sed memento
tantum esse sub fragmento,
quantum toto tegitur.

Nulla rei fit scissura:
signi tantum fit fractura,
qua nec status, nec statura
signati minuitur.

*A dogma is given to Christians:
that bread is changed into flesh,
and wine into blood.*

*What you do not understand, what you do not see,
a lively faith confirms
in the supernatural order.*

*Under different species,
different in appearance only, and not in reality,
wondrous things lie hidden.
Flesh is food, blood is drink;
yet Christ remains whole
under each species.*

*By the partaker not dispersed,
unbroken, undivided:
he is received whole.
One receives him; a thousand receive him:
as much as they, so does that one:
nor is the One partaken of consumed.*

*The good partake him; the evil partake,
however, with unequal effect:
of life or of ruin.
Death is for the evil; life for the good:
behold, of equal partaking,
how different the result is.*

*When the Sacrament is finally broken,
doubt not, but remember,
that there is as much hidden in a fragment,
as there is in the whole.*

*There is no division of the reality;
of the species only is there a fracture,
whereby neither the state nor stature
of the One signified is diminished.*

Ecce Panis Angelorum,
factus cibus viatorum:
vere panis filiorum,
non mittendus canibus:

In figuris praesignatur:
cum Isaac immolatur,
Agnus Paschae deputatur,
datur manna Patribus.

Bone Pastor, panis vere,
Jesu, nostri miserere:
tu nos pasce, nos tuere,
tu nos bona fac videre
in terra viventium:

Tu qui cuncta scis et vales,
qui nos pascis hic mortales:
tuos ibi commensales,
coheredes et sodales
fac sanctorum civium.
Amen. Alleluia.

*Behold, the bread of angels
is made the food of pilgrims,
truly the bread of children,
not to be cast to dogs.*

*It was prefigured in other forms:
when Isaac was immolated,
when the Paschal Lamb was slain,
when manna was given to the forefathers.*

*O Good Shepherd, true bread,
O Jesus, have mercy upon us;
feed us, protect us,
make us to see good things
in the land of the living.*

*You, who knows all things and can do all things,
who here feeds us mortals,
make us there be your table-guests,
the co-heirs, and companions
of the heavenly citizens.
Amen. Alleluia.*

~St. Thomas Aquinas, O.P. (1225-1274)

GOSPEL *John 6:51-58*

Jesus said to the Jewish crowds: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”

The Jews quarreled among themselves, saying, “How can this man give us his flesh to eat?” Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

CREDO

Chant, mode iv

Celebrant: I be-lieve in one God, * the Fa-ther al-might-y, mak-er of heav-en

All: and earth, of all things vis - i - ble and in - vis - i - ble.

I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son of God,

born of the Fa-ther be-fore all a - ges. God from God, Light from Light,

true God from true God, be - got - ten, not made, con - sub - stan - tial

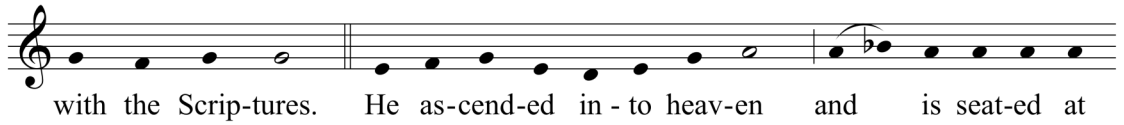
with the Fa-ther; through him all things were made. For us men and for

All bow: our sal - va - tion he came down from heav-en, and by the Ho - ly Spir - it

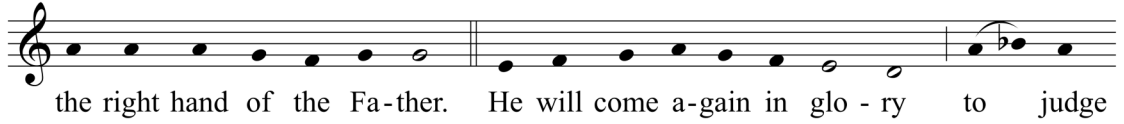
was in - car - nate of the Vir - gin Mar - y, and be - came man.

For our sake he was cru - ci - fied un - der Pon - tius Pi - late, he suf - fered death

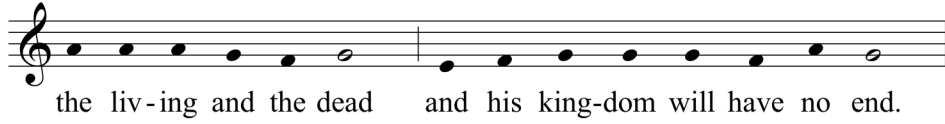
and was bur - ied, and rose a - gain on the third day in ac - cor - dance



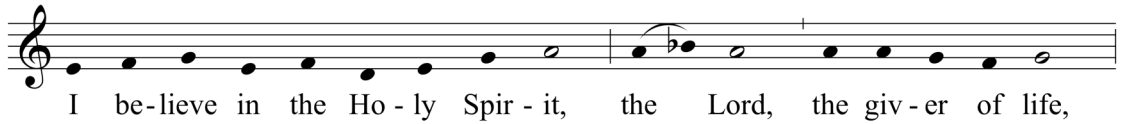
with the Scrip-tures. He as-cend-ed in - to heav-en and is seat-ed at



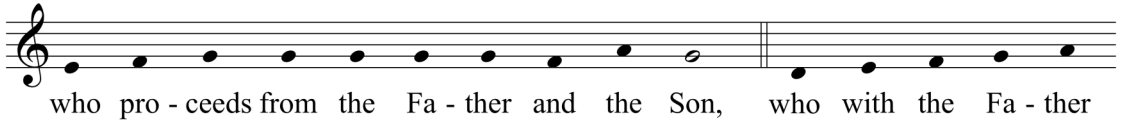
the right hand of the Fa-ther. He will come a-gain in glo - ry to judge



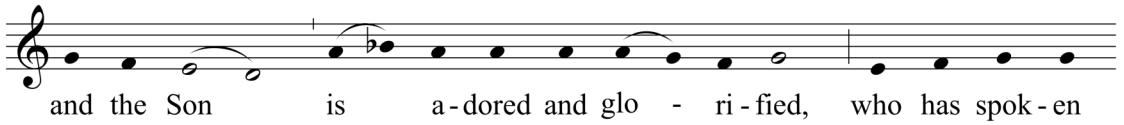
the liv-ing and the dead and his king-dom will have no end.



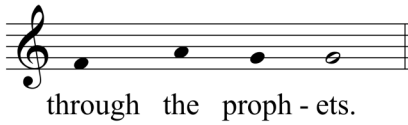
I be-lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,



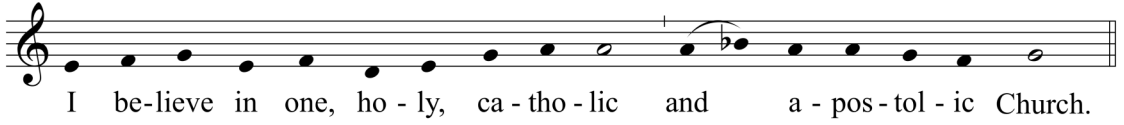
who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther



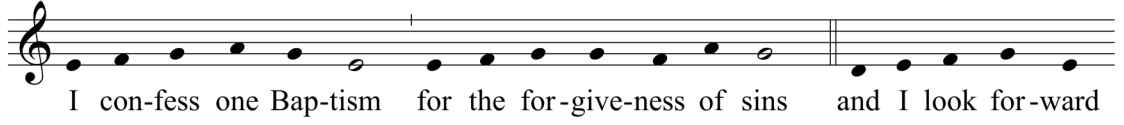
and the Son is a-dored and glo - ri - fied, who has spok - en




through the proph - ets.



I be-lieve in one, ho - ly, ca - tho - lic and a - pos - tol - ic Church.



I con-fess one Bap-tism for the for-give-ness of sins and I look for-ward



to the res-ur-rec-tion of the dead and the life of the world to come.



A - - - men.

UNIVERSAL PRAYER AND SACRED HEART NOVENA PRAYER

The designs of his heart are from age to age, to rescue their souls from death.

Psalm 32 (33):11

✠ Thus says the Lord: Let whoever is thirsty come to me and drink.

✠ **Streams of living water will flow from within the one who believes in me.**

John 7:37-38

Let us pray.

Grant, we pray, almighty God, that we, who glory in the Heart of your beloved Son and recall the wonders of his love for us, may be made worthy to receive an overflowing measure of grace from the fount of heavenly gifts. Through Christ our Lord. *Amen.*

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Leviticus 21:6*

Chant, mode iv

Sacerdotes Domini incensum
et panes offerunt Deo:
et ideo sancti erunt Deo suo,
et non pollutent nomen ejus, alleluia.

*The priests of the Lord offer incense
and loaves to God,
and therefore they shall be holy to their God,
and shall not defile his name, alleluia.*

COMMUNION MOTET

Malcolm Archer
(b. 1952)

O sacrum convivium
in quo Christus sumitur:
recolitur memoria passionis ejus:
mens impletur gratia:
et futurae gloriae nobis pignus datur,
alleluia.

*O sacred banquet
in which Christ is consumed,
the memory of his passion is renewed,
the mind is filled with grace,
and a pledge of future glory is given us,
alleluia.*

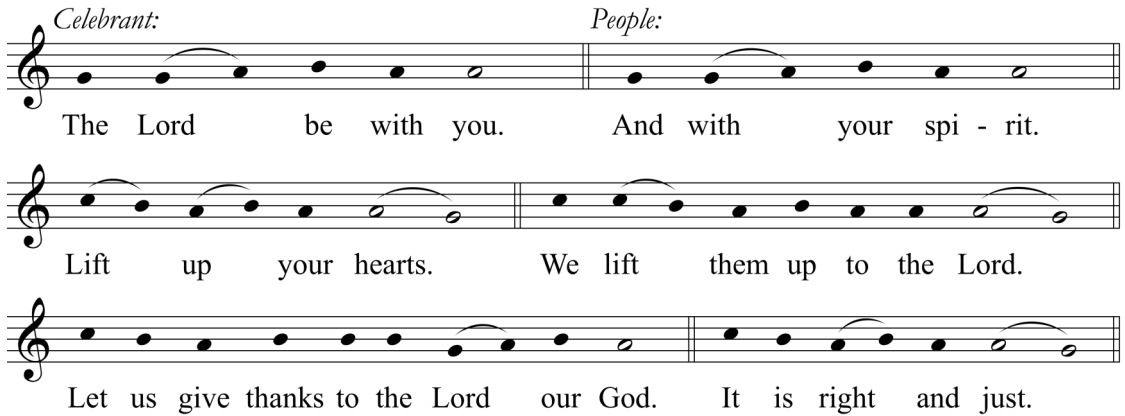
~St. Thomas Aquinas, O.P.

PRAYER OVER THE OFFERINGS

Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present. Through Christ our Lord. *Amen.*

PREFACE *II of the Most Holy Eucharist: The fruits of the Most Holy Eucharist*

Celebrant: *People:*



The Lord be with you. And with your spi - rit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

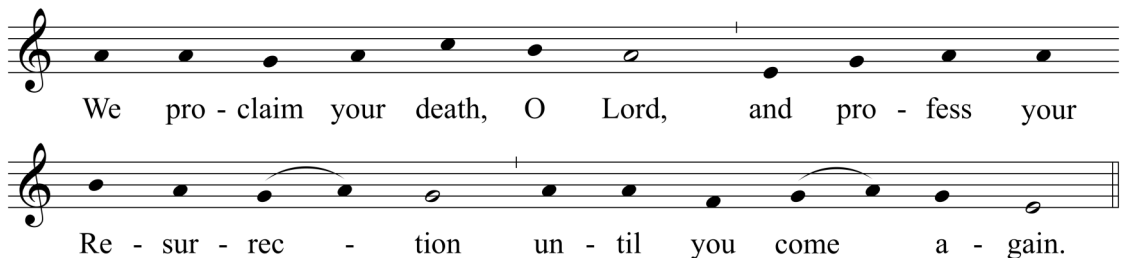
It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of perfect praise. Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by one world, may be enlightened by one faith and united by one bond of charity. And so, we approach the table of this wondrous Sacrament, so that, bathed in the sweetness of your grace, we may pass over to the heavenly realities here foreshadowed.

Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim:

SANCTUS

MYSTERY OF FAITH



We pro - claim your death, O Lord, and pro - fess your

Re - sur - rec - tion un - til you come a - gain.

PER IPSUM

COMMUNION RITE

PATER NOSTER

Celebrant:



At the Savior's command and formed by di - vine teach-ing, we dare to say:

All:



Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy king-dom come,



thy will be done on earth as it is in heav-en. Give us this day our dai-ly bread,



and for-give us our tres-pass-es, as we for-give those who tres-pass a-against us.



And lead us not in - to temp-ta - tion, but de-liv - er us from e - vil.

Celebrant:



De-liv - er us, Lord... our Sav-ior Je-sus Christ.

People:



For the king-dom, the pow-er and the glo-ry are yours now and for ev - er.

AGNUS DEI

To receive Holy Communion on the tongue, please use the Communion line at the altar rail.

To receive Holy Communion in the hand, please use the Communion line in the center aisle of the Nave.

COMMUNION ANTIPHON *I Corinthians 11:26, 27*

Chant, mode vii

Quotiescumque manducabitis panem hunc,
et calicem bibetis,
mortem Domini annuntiabitis donec veniat:
itaque quicumque manducaverit panem,
vel biberit calicem Domini indigne,
reus erit corporis et sanguinis Domini,
alleluia.

*As often as you shall eat this bread,
and drink the cup,
you proclaim the death of the Lord, until he comes.
Therefore, whoever eats this bread
or drinks the cup of the Lord unworthily,
will be guilty of the body and blood of the Lord,
alleluia.*

COMMUNION MOTET

Colin Mawby
(b. 1936)

Ave verum corpus
natum de Maria Virgine,
vere passum, immolatum
in cruce pro homine,
cujus latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum,
in mortis examine.
O Jesu dulcis, O Jesu pie,
O Jesu fili Mariae.

*Hail, true body,
born of the Virgin Mary,
who truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
flowed water and blood:
may it be for us a foretaste
in the trial of death.
O sweet Jesus, O gentle Jesus,
O Jesus, Son of Mary.*

POST-COMMUNION PRAYER

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever and ever. *Amen.*





SOLEMN PROCESSION

As the Blessed Sacrament in the Monstrance on the High Altar is incensed, all kneel in adoration.

HYMN

Malcolm Archer

O salutaris hostia,
quae caeli pandis ostium:
bella premunt hostilia,
da robor, fer auxilium.

Uni trinoque Domino
sit sempiterna gloria,
qui vitam sine termino
nobis donet in patria. Amen.

*O saving Victim,
who opens the gate of heaven,
hostile wars press on us:
your strength bestow, your aid supply.*

*To the Lord One in Three,
may there be sempiternal glory;
for life without end
he gives to us in our homeland. Amen.*

~St. Thomas Aquinas, O.P.

A Procession is formed in which the Blessed Sacrament is carried to St. Catherine of Siena.

The People follow the Schola Cantorum in the Procession.

A brass quartet plays processional music through the streets.

STATIONAL ALTARS

Benediction is given at three Stations during the Procession:

at the Sacred Heart Altar in the Holy Name Chapel of St. Vincent Ferrer,

at the Church of St. John Nepomucene,

and at the High Altar of St. Catherine of Siena.

During each Benediction, all kneel and sing the Tantum ergo (Humbly let us voice our homage), Verses 5-6 of the Pange lingua on Page 15.

At the Church of St. John Nepomucene, that Parish's Pastor, the Reverend Stefan Chanas, will offer a fervorino.

As the Procession begins, the following is sung:

HYMN



1. Praise we Christ's im - mor - tal bod - y, And his pre - cious
2. Com - ing forth from spot - less Maid - en He for us was
3. On the eve of that last sup - per, Break - ing bread with
4. By a word, the Word em - bod - ied Chang - es com - mon
5. Hum - bly let us voice our hom - age For so great a
6. Glo - ry, hon - or, ad - o - ra - tion Let us sing with



1. blood we praise; Born of roy - al Vir - gin Moth - er,
2. born a man! Sow - ing seeds of truth a - mong us,
3. cho - sen friends, He o - beys the Law's di - rec - tions
4. bread and wine; Bread be - comes his ho - ly bod - y,
5. sac - ra - ment; Let all for - mer rites sur - rend - er
6. one ac - cord! Praised be God, al - might - y Fa - ther;

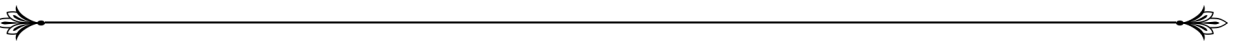


1. He shall reign for end - less days! Dy - ing once to save
2. He ful - filled the Fa - ther's plan; Then his fi - nal night
3. E - ven as the old Law ends. Now he hands the Twelve
4. Wine is made his blood di - vine! Though this truth e - vades
5. To the Lord's New Tes - ta - ment; What our sens - es fail
6. Praised be Christ, his Son, our Lord; Praised be God the Ho -



1. all na - tions, Ev - er - more he wins our praise!
2. up - on him, Won - drous - ly that night be - gan!
3. a new bread; His own flesh with their flesh blends!
4. the sens - es, Faith un - veils the sa - cred sign!
5. to fath - om, Let us grasp through faith's con - sent!
6. ly Spir - it; Tri - une God - head be a - dored! A - men.

Text: St. Thomas Aquinas, O.P. (1225-1274); trans. Melvin L. Farrell (1930-1986); trans. © 1964, W.L.P.
Tune: PANGE LINGUA; chant, mode iii



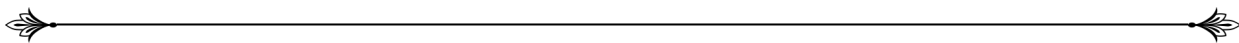
When the Procession enters the Nave of St. Catherine of Siena, the following is sung:

HYMN

1. Je - sus, my Lord, my God, my All,
2. Had I but Mar - y's sin - less heart
3. Thy Bod - y, Soul, and God - head, all,

1. How can I love thee as I ought?
2. With which to love thee, dear - est King;
3. O mys - ter - y of love di - vine.

1. And how re - vere this won - drous gift,
2. O! with what bursts of fer - vent praise
3. I can - not com - pass all I have,



1. So far sur - pass - ing hope or thought?
2. Thy good - ness, Je - sus, would I sing.
3. For all thou hast and art are mine.

Sweet Sac - ra - ment, we thee a - dore;

O make us love thee more and more.

O make us love thee more and more.

Text: The Reverend Frederick W. Faber, C.O. (1814-1863)
Tune: SWEET SACRAMENT; *Römisch-Katholisches Gesangbüchlein*, 1826

ENTHRONMENT OF THE MOST BLESSED SACRAMENT

As the Blessed Sacrament is enthroned on the High Altar, all kneel.

As the Blessed Sacrament is incensed, the Schola sings a setting of the Tantum ergo.

HYMN

Malcolm Archer

Tantum ergo sacramentum
veneremur cernui:
et antiquum documentum
novo cedat ritui:
praestet fides supplementum
sensuum defectui.

Genitori, genitoeque
laus et jubilatio,
salus, honor,
virtus quoque sit et benedictio:
procedenti ab utroque
compar sit laudatio.
Amen.

*So great, therefore, the Sacrament
let us venerate bowing low:
and the ancient document
gives way to the new rite:
furnish faith as assistance
to the deficiency of the senses.*

*To the Begetter, to the Begotten,
praise and jubilation,
salvation, honor,
power also be and blessing:
to the One proceeding
from both be equal praise.
Amen.*

~St. Thomas Aquinas, O.P.

Exposition continues through the afternoon until the final Benediction at 4:45 PM.

The Chaplet of Divine Mercy will be prayed at 3 PM and the Rosary will be recited at 4 PM.

Those not staying for the afternoon devotions depart in silence.

*Cover Image: Elevation at the Mass,
Epistle side corbel of the High Altar Reredos
of the Church of St. Vincent Ferrer*





MUSIC NOTES

Charles Wood was born in Armagh, Ireland, and received his primary education at that city's Cathedral Choir School while studying organ with Cathedral musicians Robert Turle and Dr. Thomas Marks. He entered the inaugural class of the Royal College of Music in 1883 where his composition teachers were Sir Charles V. Stanford (a fellow Irishman) and Sir C. Hubert H. Parry. He subsequently studied at Selwyn College, Cambridge in 1888. That same year Wood began teaching harmony at the R.C.M. and the following year both harmony and counterpoint at Gonville and Caius College, Cambridge where in 1894 he would also be named the first College's first Director of Music. All the while Wood continued his studies at Cambridge and was awarded a doctorate in 1894. He also served as the University bandmaster from 1889-1897. Upon Stanford's death in 1924, Wood was appointed Professor of Music of Cambridge. He earned honorary degrees from Leeds University in 1904 and from Oxford in 1924. Like Stanford and Parry, Wood is remembered for his Anglican church music and for his influence as a teacher; his pupils included William Harris, Herbert Howells, and Ralph Vaughan Williams.

The *Mass in F*, a setting of the Ordinary composed in 1922, was not published with its original Latin text until 1971, and is still virtually unknown. In 1927, after the composer's death, an English version was published, with necessary adjustments to the music, under the title *Missa Portae honoris*.

Malcolm Archer is a renowned organist, conductor, composer, and recently-retired Director of Chapel Music at Winchester College, UK. He previously served as choirmaster of Wells and St. Paul's Cathedrals, succeeding John Scott.

Colin Mawby was born in Portsmouth and grew up as a choir boy of Westminster Cathedral where he acted as an assistant to Geroge Malcolm. He subsequently studied with Gordon Jacob at the Royal College of Music. He was appointed Master of Music at Westminster Cathedral in 1961. After moving to Dublin in 1976, he was named choral director of Radio Telefís Éireann in 1981 and founded the RTÉ Philharmonic Choir in 1985. Mawby retired in 2001 and was awarded the knighthood of the Papal Order of St. Gregory by Pope Benedict XVI in 2006, "in gratitude for past and continuing services to church music."

Choral music at next Sunday's Solemn Mass for the Eleventh Sunday in Ordinary Time: *Confitemini Domino* by Giovanni Bassano and *Pater noster* by Adrian Willaert.

SACRED HEART

Friday, June 16 is the Solemnity of the Most Sacred Heart of Jesus. There will be a Solemn Mass and Procession at 6 PM at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Quando lieta sperai* by Andrea Gabrieli; *Improperium expectavit* by Giovanni Pierluigi da Palestrina; *Tribulationes cordis mei* by Andrea Rota.

NATIVITY OF ST. JOHN THE BAPTIST

Saturday, June 24 is the Solemnity of the Nativity of St. John the Baptist. The 9:30 AM Dominican Rite Mass at St. Vincent Ferrer will be a Solemn Mass. John the Baptist has two feast days in the liturgical calendar: one commemorating his birth (June 24) and the other his death (August 29). There are only three nativities observed in the Roman Catholic calendar: for Jesus, for Mary, and for the Baptist.

STS. PETER AND PAUL

Thursday, June 29 is the Solemnity of Sts. Peter and Paul. There will be a Solemn Mass at 6 PM at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Tu es Petrus á 6*; *Constitues eos principes*; and *Tu es Petrus – Quodcumque ligaveris á 6* by Giovanni Pierluigi da Palestrina.



PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

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