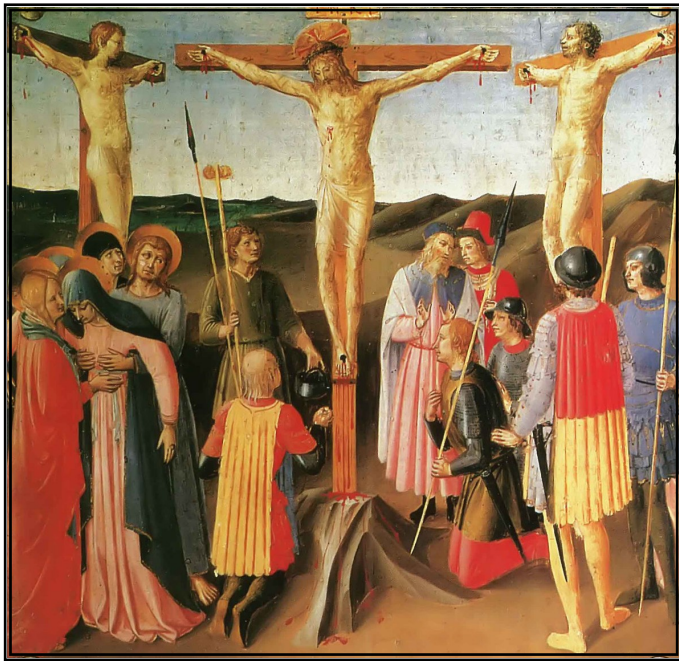

PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

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

GOOD FRIDAY OF THE PASSION OF THE LORD



March 29, 2024

3 PM Solemn Liturgy





INTRODUCTORY RITE

*The People stand as the Ministers enter in silence.
The Ministers prostrate themselves and the People kneel.
Silence is kept for a time, after which all rise and is said:*

COLLECT

O God, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of heaven. Through Christ our Lord. *Amen.*

LITURGY OF THE WORD

FIRST READING *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. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the Lord was pleased to crush him in infirmity.



If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him.

Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

GRADUAL (RESPONSORIUM) *Habakkuk 3:2-3*

Chant, mode ii

Domine, audivi auditum tuum, et timui:
consideravi opera tua, et expavi.

*O Lord, I have heard your hearing and was afraid;
I considered your works and trembled.*

V. In medio duorum animalium
innotesceris:
dum appropinquaverint anni,
cognosceris:
dum advenerit tempus, ostenderis.

*V. In the midst of two animals
you shall be made known;
when the years shall draw near,
you shall be known;
when the time shall come, you shall be manifested.*

V. In eo, dum conturbata fuerit anima mea,
in ira, misericordiae memor eris.

*V. When my soul shall be in trouble,
even in your wrath, you will remember mercy.*

V. Deus a Libano veniet,
et sanctus de monte umbroso
et condenso.

*V. God will come from Lebanon,
and the Holy One from the shady
and thickly covered mountain.*

V. Operuit caelos majestas ejus:
et laudis ejus plena est terra.

*V. His majesty covered the heavens:
and the earth is full of his praise.*

SECOND READING *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.

Eripe me, Domine, ab homine malo:
a viro iniquo libera ma.

*Rescue me, O Lord, from the evil man;
from the unjust man deliver me.*

GOSPEL *The Passion of our Lord Jesus Christ according to John (18:1-19:42).*

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.



Here all kneel and silence is kept for a 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.

HOMILY

SOLEMN INTERCESSIONS

- | | |
|---|---|
| I. For Holy Church | VI. For the Jewish people |
| II. For the Pope | VII. For those who do not believe in Christ |
| III. For all orders and degrees of faithful | VIII. For those who do not believe in God |
| IV. For catechumens | IX. For those in public office |
| V. For the unity of Christians | X. For those in tribulation |

The People sit, and a collection is taken-up to support Christians in the Holy Land.



ADORATION OF THE HOLY CROSS

The People stand. The People genuflect with the Schola's response in Latin, 'Sanctus Deus, etc.'

IMPROPERIA: THE SHOWING OF THE CROSS

Chant, mode viii

At the entrance of the Church, the Cross is shown for the first time.

Sung by two Cantors:

Popule meus, quid feci tibi,
aut in quo contristavi te?
Responde mihi:
Quia eduxi te de terra Aegypti,
parasti crucem Salvatori tuo.

*O my people, what have I done to you,
or in what way have I afflicted you?*

Answer me:

*Because I led you out of the land of Egypt,
you have prepared a cross for your Savior.*

Sung by two Priests:

Agios o Theos,
Agios ischyros,
Agios athanatos, eleison imas.

O holy God,

holy and mighty,

holy immortal one, have mercy on us.

Sung by the Schola:

Sanctus Deus,
Sanctus fortis,
Sanctus immortalis, miserere nobis.

At the Crossing, the Cross is shown for the second time.

Sung by two Cantors:

V. Quia eduxi te per desertum
quadraginta annis,
et manna cibavi te,
et introduxi te in terram satis optimam,
parasti crucem Salvatori tuo.

*V. Because I led you through the desert
for forty years,*

and fed you with manna,

*and brought you into an excellent land,
you have prepared a cross for your Savior.*

Sung by two Priests:

Agios o Theos,
Agios ischyros,
Agios athanatos, eleison imas.

O holy God,

holy and mighty,

holy immortal one, have mercy on us.

Sung by the Schola:

Sanctus Deus,
Sanctus fortis,
Sanctus immortalis, miserere nobis.

At the High Altar, the Cross is shown for the third time.

Sung by two Cantors:

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

V. *What more could I have done for you,
that I have not done?
I have planted you,
my most beautiful vine,
and you have proved exceeding bitter to me;
for vinegar mixed with gall
in my thirst you gave me to drink,
and with a lance you pierced the side of your Savior.*

Sung by two Priests:

Agios o Theos,
Agios ischyros,
Agios athanatos, eleison imas.

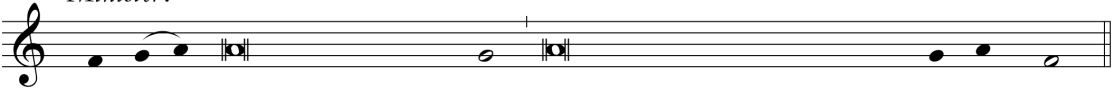
*O holy God,
holy and mighty,
holy immortal one, have mercy on us.*

Sung by the Schola:

Sanctus Deus,
Sanctus fortis,
Sanctus immortalis, miserere nobis.

The Acclamation is sung:

Minister:



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

People:



Come, let us a - dore.

The People kneel.

*The Friars venerate the Cross at the steps of the Presbytery.
Thereafter the Cross is placed at the foot of the Sanctuary;
the People approach in two lines, one on the right and the other on the left,
they genuflect before the Cross and venerate the Corpus on its hands, during which time the Reproaches are sung:*

ANTIPHON

Chant, mode iv

Tuam crucem adoramus, Domine,
tuam gloriosam reconlimus passionem:
miserere nostri qui passus es pro nobis.

*We adore your cross, O Lord,
we recall your glorious passion;
have mercy on us, you who suffered for us.*

ANTIPHON

Chant, mode iv

Crucem tuam adoramus, Domine,
et sanctum resurrectionem tuam
laudamus, et glorificamus:
ecce enim propter crucem venit gaudium
in universo mundo.

*We adore your cross, O Lord,
and your holy Resurrection
we praise and glorify:
for behold, on account of the cross joy has come
to the whole world.*

ANTIPHON

Chant, mode iv

Adoremus cruces signaculum,
per quod salutis sumpsimus sacramentum.

*We adore the sign of the cross,
through which we have received the sacrament
of salvation.*

HYMN *Crux fidelis and Pange lingua gloriosi proelium*

Chant, mode i

Faithful cross! Above all others,
One and only noble tree!
None in foliage, none in blossom,
None in fruit, you peer may be;
Precious wood and precious fastening,
Precious weight upheld in plea.

Sing, my tongue, the noble battle
With completed victory rife;
O'er the cross, the Victor's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of his life.

God, his Maker, with compassion
When the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this wood, the ruin
Of the ancient wood to quell.

This, the work of our salvation,
He appointed to atone;
To the traitor's wiles opposing
Art more subtle than his own;
And more there world bring the healing
Where the harm had first been sown.

Wherefore, then with sacred fullness
Of the destined time complete,
He was sent, the world's creator
From the Father's heavenly seat;
And, from Virgin born, proceeded,
God made man, the foe to meet.

There he lies, an infant weeping
Where the narrow manger stands;
And his limbs the virgin-mother
Warm enfolds in swaddling bands;
Meetly thus, with garment wrapping,
Binding feet and legs and hands.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this he meets his passion,
This indeed he freely willed;
On the cross the Lamb is lifted
Where his lifeblood shall be spilled.

He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy body broken,
Blood and water forth proceed:
Earth and stars and sky and ocean,
By that flood from stain are freed.

Bend your boughs, O tree of glory!
Your relaxing sinews bend;
For a while the ancient rigor,
That your birth bestowed, suspend;
And the King of heavenly beauty
On your bosom gently tend.

You alone were counted worthy
This world's ransom to sustain,
That a shipwrecked race forever
Might the port of refuge gain;
With the sacred blood anointed
Of the Lamb for sinners slain.

Praise and honor to the Father;
Praise and honor to the Son,
Praise and honor to the Spirit,
Ever three and ever one;
Consubstantial, coeternal,
While unending ages run.
Amen.

~Venantius Fortunatus (530-609)

ANTIPHON

Chant, mode ii

Super omnia lingua cedrorum tu sola excelsior,
in qua vita mundi pependit,
in qua Christus triumphavit,
et mors mortem superavit in aeternum.

*You alone are above all the cedars,
you on which hung the life of the world;
on which Christ triumphed,
and death overcame death for ever.*



MOTETOrlando di Lasso
(1532-1594)

Animam meam dilectam tradidi
in manus iniquorum,
et facta est mihi haereditas mea
sicut leo in silva.
Dedit contra me voces adversarius dicens:
congregamini et properate
ad devorandum illum.
Posuerunt me in deserto solitudinis
et luxit super me omnis terra,
quia non est inventus qui me agnosceret,
et faceret bene.

*I delivered my beloved soul
into the hands of the wicked,
and my possessions have become to me
as a lion in the forest.
My adversary spoke out against me saying:
Come together and make haste
to devour him.
They placed me in a solitary desert
and all the earth mourned over me,
because nobody could be found who would claim me
and be kind to me.*

MOTET

Orlando di Lasso

No. 21 from LAGRIME DI SAN PIETRO

Vide homo quae pro te patior,
Ad te clamo, qui pro te morior,
Vide poenas quibus afficior,
Vide clavos quibus confodior,
Non est dolor sicut quo crucior,
Et cum sit tantus dolor exterior,
intus tamen dolor est gravior
tam ingratum cum te experior.

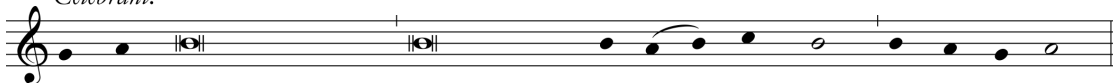
*See, O man, what things I endure for you;
To you I cry, I who am dying for you;
See the pains with which I am afflicted;
See the nails with which I am pierced;
There is no suffering like that which torments me;
And though the outward suffering be so great,
yet is the inward suffering heavier still
when I find you to be so ungrateful.*

HOLY COMMUNION

The Altar having been made ready, the People stand silently as the presanctified Host is brought from its reposition. Then is sung:

PATER NOSTER

Celebrant:



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

All:





COMMUNION ANTIPHONS

Adoramus te

Chant, mode I

Adoramus te, Christe,
et benedicimus tibi:
quia per sanguinem tuum pretiosum
redemisti mundum.
Miserere nobis.

*We adore you, O Christ,
and we bless you,
for by your most precious blood
you have redeemed the world.
Have mercy on us.*

Per lignum servi

Chant, mode viii

Per lignum servi facti sumus,
et per sanctam crucem liberati sumus:
fructus arbors seduxit nos,
Filius Dei redemit nos.

*Through a tree we became slaves,
and through the holy cross have we been set free;
the fruit of a tree deceived us,
the Son of God redeemed us.*

Salvator mundi

Chant, mode vii

Salvator mundi, salva nos,
qui per crucem et sanguinem tuum
redemisti nos:
auxiliare nobis, te deprecamur, Deus noster.

*Savior of the world, save us;
who by your cross and blood
has redeemed us;
help us, we beseech you, our God.*

COMMUNION MOTET

Andrea Rota
(1553-1597)

O Domine Jesu Christe, adoro te
in sepulcro positum,
myrrha et aromatibus conditum:
deprecor te ut tua mors sit vita mea.

*Lord Jesus Christ, I adore you,
placed in the tomb,
covered with myrrh and spices:
I beseech you that your death may give me life.*

COMMUNION MOTET

Richard Deering
(c. 1580-1630)

O crux, ave, spes unica,
quae sola fuisti digna
portare talentum mundi.
Dulce lignum, dulces clavos,
dulcia ferens pondera:
salva presentem catervam
in tuis hodie laudibus congregatam.

*O cross, hail, the only hope,
which alone were worthy
to bear the ransom of the world.
Sweet wood, sweet nails,
bearing a sweet weight:
save the present company
which today is assembled to sing your praises.*

POST-COMMUNION PRAYER

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.*

CONCLUDING RITES

SOLEMN BLESSING

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, and everlasting redemption be made secure. Through Christ our Lord. *Amen.*

The Altar is stripped; the Cross it is placed at the foot of the Sanctuary, with four candles.

*Cover Image: The Crucifixion,
detail from Armadio degli Argenti, San Marco, Florence
painted between 1451-1453 by Bl. Fra Angelico, O.P. (c. 1395-1445)
now held in the Museo nazionale di San Marco, Florence*

LITURGICAL NOTES

Good Friday is the anniversary of the death and burial of our Lord, who, being both High Priest and Victim, offered himself on the cross for the salvation of the world. This day is called “Good” because on it the condescension and goodness of God were exceedingly manifested toward mankind in Christ’s self-sacrifice. Its Solemn Liturgy, customarily celebrated at 3 PM, the hour of the Crucifixion, consists of three parts:

- 1a. The Liturgy of the Word, including the chanting of the Johannine Passion.
- 1b. The Solemn Intercessions, with supplications made for the Church and the whole human race.
2. The Adoration of the Holy Cross.
3. The Holy Communion, with the sacred Host which was consecrated on Holy Thursday. The liturgical color is red, although traditionally was black. On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.



PARISH INFORMATION

Welcome to the Parish of St. Vincent Ferrer and St. Catherine of Siena in the Roman Catholic Archdiocese of New York, served by the Dominican Friars of the Province of St. Joseph. The Church of St. Vincent Ferrer, dedicated on May 5, 1918, was built to the designs of renowned American architect Bertram Grosvenor Goodhue, who considered this his finest building. This National Historic Landmark is widely acclaimed as the foremost American example of French Gothic-style architecture and includes a complete set of Charles Connick stained glass windows, carvings by Lee Lawrie, and two instruments by the Schantz Organ Company.

For information about upcoming events, please take a weekly Parish Bulletin.

For general information about the Parish, its many organizations, an overview of the current year's schedule of events, how to become more involved in our common life, and how to register as a parishioner, please call the Parish Office or visit *svsc.info*. Follow us on facebook @StVincentandStCatherine and sign-up for email alerts by notifying parish@svsc.info.

The Parish's professional choir, the Schola Cantorum, sings every Sunday of the year at the 12 NOON Solemn Mass at St. Vincent Ferrer as well as for numerous weekday feasts. The current Music List, *Music as Holy Preaching*, contains a list of this season's choral repertoire as well as information about the St. Cecilia Guild, our Friends of Music program that financially supports music in the Parish.

CHORAL SERVICES OF THE TRIDUUM

All of these Masses are at the Church of St. Vincent Ferrer.

HOLY SATURDAY – March 30

8 PM Great Vigil of Easter

Missa Congratulamini mihi – Francisco Guerrero (1528-1599)

Sicut cervus desiderat – Sitivit anima mea – Francisco Guerrero (1528-1599)

Ardens est cor meum – Tomás Luis de Victoria (c. 1548-1611)

EASTER SUNDAY – March 31

12 NOON Solemn Mass

Missa Congratulamini mihi – Orlando di Lasso (1532-1594)

Christus resurgens and *Qui sunt hi sermones – Tu solus peregrinus* – Orlando di Lasso
with Piffaro Renaissance Band

5 PM Solemn Vespers and Procession

Magnificat Primi Toni á 8 and *Regina caeli á 8* – Tomás Luis de Victoria (c. 1548-1611)

