
THE 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*

HOLY THURSDAY FERIA QUINTA IN CENA DOMINI



March 28, 2024

6:30 PM Solemn Evening Mass of the Lord's Supper

PRELUDE

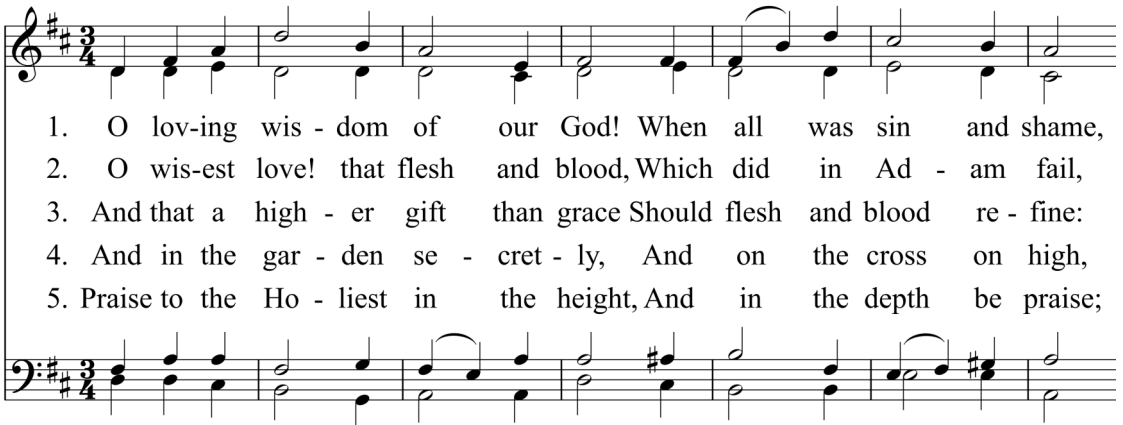
SONATA NO. 3 IN A MAJOR, OP. 65

Felix Mendelssohn
(1809-1847)

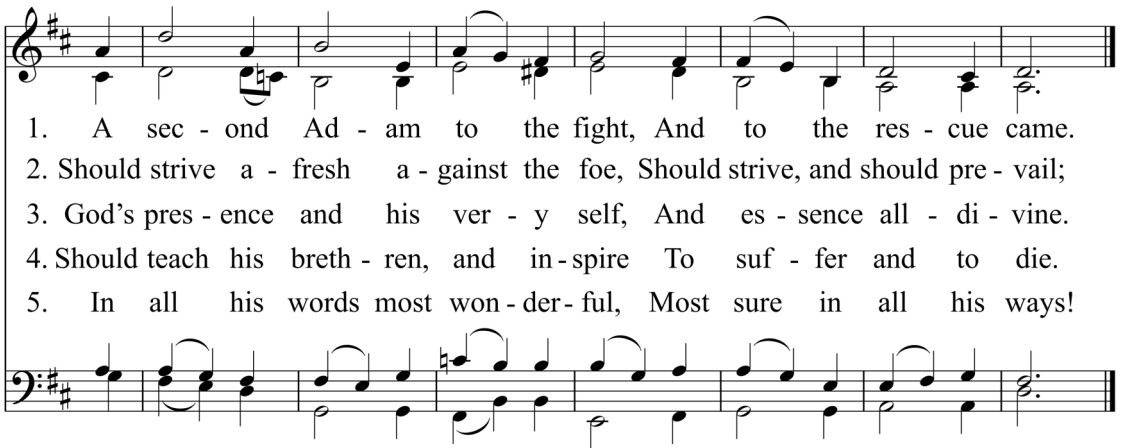
I. Con moto maestoso

II. Andante tranquillo

PROCESSIONAL HYMN



1. O lov-ing wis - dom of our God! When all was sin and shame,
2. O wis-est love! that flesh and blood, Which did in Ad - am fail,
3. And that a high - er gift than grace Should flesh and blood re - fine:
4. And in the gar - den se - cret - ly, And on the cross on high,
5. Praise to the Ho - liest in the height, And in the depth be praise;



1. A sec - ond Ad - am to the fight, And to the res - cue came.
2. Should strive a - fresh a - gainst the foe, Should strive, and should pre - vail;
3. God's pres - ence and his ver - y self, And es - sence all - di - vine.
4. Should teach his breth - ren, and in - spire To suf - fer and to die.
5. In all his words most won - der - ful, Most sure in all his ways!

Text: St. John Henry Newman, C.O. (1801-1890)

Tune: NEWMAN; Sir Richard Runciman Terry (1865-1938)

INTRODUCTORY RITES

The Holy Oils, blessed by the Archbishop during the Chrism Mass at St. Patrick's Cathedral on Tuesday of Holy Week, are brought forward as part of the Entrance Procession and placed on a table in the sanctuary. The Celebrant then incenses the Oils after he has incensed the altar.

ENTRANCE ANTIPHON (OFFICIUM) *Galatians 6:14; Psalm 66 (67):2*

Chant, mode iv

Nos autem gloriari oportet in cruce
Domini nostri Jesu Christi:
in quo est salus, vita, et resurrectio nostra:
per quem salvati, et liberati sumus.

*We should glory in the cross
of our Lord Jesus Christ,
in whom is our salvation, life, and resurrection;
by whom we are saved and delivered.*

V. Deus misereatur nostri, et benedicat nobis:
illuminet vultum suum super nos,
et misereatur nostri.

*V. May God have mercy on us, and bless us;
may he let his face shine upon us,
and have mercy on us.*

SIGN OF THE CROSS AND GREETING

RECEPTION OF THE HOLY OILS

The Celebrant briefly explains the significance of the blessing of the Oils and their use:

This **Oil of the Sick** has been blessed by our Bishop
for the healing of body, mind, and soul.
May the sick, who are anointed with it,
experience the compassion of Christ and his saving love.

This **Oil of Catechumens** has been blessed by our Bishop
for the anointing of those preparing for Baptism.
Through this anointing they are strengthened by Christ
to resist the power of Satan and reject evil in all its forms,
as they prepare for the saving waters of Baptism.

This holy **Chrism**, a mixture of olive oil and perfume,
has been consecrated by our Bishop and the Priests of our Diocese.
It will be used to anoint infants after Baptism,
those who are to be confirmed,
Bishops and Priests at their Ordination,
and altars and churches at the time of their dedication.

The Oils are then placed in the Ambry by the High Altar.

PENITENTIAL ACT

KYRIE

Missa XVIII: Deus Genitor alme

Chant, mode iv

Cantor then All:

Ky - ri - e e - le - i - son.

Chri - ste e - le - i - son.

Ky - ri - e e - le - i - son.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.



GLORIA

Missa Sancta No. 1 in E Flat Major, 'Freischutz-Messe'

Carl Maria von Weber
(1786-1826)

Gloria in excelsis Deo
et in terra pax hominibus bonae voluntatis.
Laudamus te,
benedicimus te,
adoramus te,
glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam,
Domine Deus, Rex caelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Jesu Christe,
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
miserere nobis.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis.
Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*Glory be to God on high,
and on earth peace to men of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks
for your great glory,
Lord God, heavenly King,
God the Father almighty.
Lord Jesus Christ, the only-begotten Son,
Lord God, Lamb of God, Son of the Father,
who takes away the sins of the world,
have mercy on us;
who takes away the sins of the world,
receive our prayer;
who sits at the right hand of the Father,
have mercy on us.
For only you are holy,
only you are the Lord,
only you are the most high, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.*

COLLECT

O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. *Amen.*



LITURGY OF THE WORD

FIRST READING *Exodus 12:1-8, 11-14*

The Lord said to Moses and Aaron in the land of Egypt, “This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt—I, the Lord! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

“This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.”

GRADUAL (RESPONSORIUM) *Psalms 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 imple omne animal benedictione.

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



SECOND READING *I Corinthians 11:23-26*

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

TRACT *Philippians 2:8, 9*

Chant, mode v

Christus factus est pro nobis
obediens usque ad mortem,
mortem autem crucis.

*Christ became for us
obedient unto death,
even to death on a cross.*

V. Propter quod et Deus exaltavit illum,
et dedit illi nomen,
quod est super omne nomen.

*V. Therefore God also has exalted him
and has given him the name
that is above every name.*

GOSPEL *John 13:1-15*

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, “Master, are you going to wash my feet?” Jesus answered and said to him, “What I am doing, you do not understand now, but you will understand later.” Peter said to him, “You will never wash my feet.” Jesus answered him, “Unless I wash you, you will have no inheritance with me.” Simon Peter said to him, “Master, then not only my feet, but my hands and head as well.” Jesus said to him, “Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all.” For he knew who would betray him; for this reason, he said, “Not all of you are clean.”

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, “Do you realize what I have done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do.”



THE WASHING OF FEET: THE MAUNDY

The People remain seated.

In imitation of the humility of Christ, the Prior of St. Vincent Ferrer, the Very Reverend Albert Duggan, O.P., washes the feet of the Friars.

ANTIPHON *John 13:4, 5, 15; Psalm 48 (49):2*

Chant, mode ii

Postquam surrexit Dominus a cena,
misit aquam in pelvim,
et coepit lavare pedes discipulorum:
hoc exemplum reliquit eis.

*After the Lord rose from supper,
he poured water into a basin,
and began to wash the feet of the disciples:
such is the example he left them.*

V. Audite haec, omnes gentes:
auribus percipite, qui habitatis orbem.

V. *Hear this, all you nations;
perceive with your ears, all you who dwell in the world.*

ANTIPHON *John 13:34; Psalm 118 (119):1*

Chant, mode iii

Mandatum novum do vobis:
ut diligatis invicem, sicut dilexi vos,
dicit Dominus.

*A new commandment I give you:
that you love one another, as I have loved you,
says the Lord.*

V. Beati immaculati in via:
qui ambulant in lege Domini.

V. *Blessed are the undefiled in the way,
who walk in the law of the Lord.*

ANTIPHON *John 13:6, 8, 9*

Chant, mode v

Domine, tu mihi lavas pedes?
Respondit Jesus et dixit ei:
Si non laveris tibi pedes,
non habebis partem mecum.

*O Lord, will you wash my feet?
Jesus answered and said to him:
If I do not wash your feet,
you will not have a part with me.*

V. Domine, non tantum pedes meos,
sed et manus et caput.

V. *O Lord, then not only my feet,
but also my hands and head.*

ANTIPHON *I John 4:7, 21*

Chant, mode vii

Diligamus nos invicem,
quia caritas ex Deo est;
et qui diligit fratrem suum,
ex Deo natus est et videt Deum.

*Let us love one another,
for love is of God,
and he who loves his brother
is born of God and sees God.*

V. Ex hoc mandatum habemus a Deo:
ut, qui diligit Deum,
diligat et fratrem suum.

V. *And we have this commandment from God:
that, he who loves God,
must also love his brother.*

ANTIPHON

Chant, mode vii

Ubi est caritas et dilectio,
ibi sanctorum est congregatio:
ibi nec ira est nec indignation,
sed firma caritas in perpetuum.
Christus descendit mundum redimere,
ut liberaret a morte hominem:
exemplum praebuit suis discipulis,
ut invicem pedes lavarent.

*Where there is charity and love,
there is the congregation of the saints,
there is neither anger nor indignation,
but lasting charity for ever.
Christ descended to redeem the world,
that he might free men from death;
and he gave the example to his disciples,
that they might wash each other's feet.*

UNIVERSAL PRAYER



LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 117 (118):16, 17*

Chant, mode ii

Dextera Domini fecit virtutem,
dextera Domini exaltavit me:
non moriar, sed vivam,
et narrabo opera Domini.

*The right hand of the Lord has wrought strength;
the right hand of the Lord has exalted me.
I shall not die, but live,
and shall declare the works of the Lord.*

OFFERTORY MOTET *I Corinthians 11:24, 25*

Giovanni Pierluigi da Palestrina
(1525-1594)

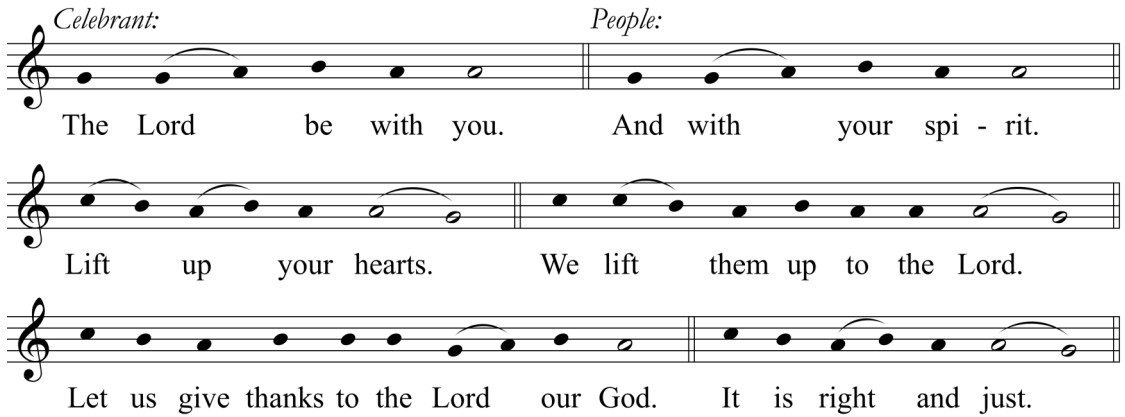
Fratres ego enim accepi a Domino
quod et tradidi vobis,
quoniam Dominus Jesus in qua nocte
tradebatur,
accepit panem,
et gratias agens
fregit, et dixit:
Accipite et manducate:
hoc est corpus meum,
quod pro vobis tradetur:
hoc facite in meam commemorationem.

*Brethren, I have received from the Lord,
that which also I handed over to you,
that the Lord Jesus, on that night before he was
handed over,
took bread,
and, giving thanks,
broke it and said:
Take and eat:
this is my body,
which is handed over for you.
Do this in remembrance of me.*

PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray, that we may participate worthily in these mysteries, for whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished. Through Christ our Lord. *Amen.*

PREFACE



Celebrant: The Lord be with you. *People:* 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 he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

SANCTUS

Giovanni Pierluigi da Palestrina

Missa Fratres ego enim accepi

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua:
Hosanna in excelsis.

*Holy, Holy, Holy
Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.*

Benedictus qui venit in nomine Domini:
Hosanna in excelsis.

*Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

MYSTERY OF FAITH

We pro - claim your death, O Lord, and pro - fess your
Re - sur - rec - tion un - til you come a - gain.

The musical notation consists of two staves of music in G-clef. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are mostly quarter and eighth notes, with some rests and a final whole note.

PER IPSUM

COMMUNION RITE

PATER NOSTER

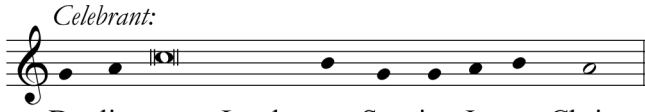
Celebrant:

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

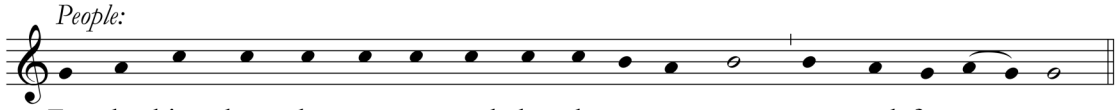
All:

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

The musical notation for the Pater Noster is spread across five staves. The first staff is for the Celebrant and includes a double bar line with repeat dots. The subsequent staves are for the All. The melody is written in G-clef and uses a variety of note values including quarter, eighth, and half notes, with some rests and a final whole note.



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



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

AGNUS DEI

Giovanni Pierluigi da Palestrina

Missa Fratres ego enim accipi

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

*Lamb of God, who takes away the sins
of the world, have mercy on us.*

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

*Lamb of God, who takes away the sins
of the world, have mercy on us.*

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

*Lamb of God, who takes away the sins
of the world, have mercy on us.*

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

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

COMMUNION ANTIPHON *John 13:12, 13, 15*

Chant, mode ii

Dominus Jesus, postquam caenavit
cum discipulis suis,
lavit pedes eorum, et ait illis:
Scitis quod fecerim vobis
ego Dominus et Magister?
Exemplum dedi vobis,
ut et vos ita faciatis.

*The Lord Jesus, after he had dined
with his disciples,
washed their feet and said to them:
Do you know what I have done to you,
I, your Lord and Master?
I have given you an example,
that so you also should do.*

COMMUNION MOTET *John 6:48-50*

Giovanni Pierluigi da Palestrina

Ego sum panis vitae.
Patres vestri manducaverunt manna
in deserto,
et mortui sunt.
Hic est panis de caelo descendens:
si quis ex ipso manducaverit, non morietur.

*I am that bread of life.
Your fathers ate manna
in the wilderness,
and are dead.
This is the bread that comes down from heaven,
that a man thereof may eat, and not die.*

COMMUNION MOTET *John 6:56, 59*

Giovanni Pierluigi da Palestrina

Caro mea vere est cibus:
et sanguis meus vere est potus.
Qui manducat hunc panem
vivet in aeternum.

*My flesh is food indeed,
and my blood is drink indeed.
He who eats this bread
shall live for ever.*

POST-COMMUNION PRAYER

Grant, almighty God, that, just as we are renewed by the Supper of your Son in this present age, so we may enjoy his banquet for all eternity. Who lives and reigns for ever and ever. *Amen.*

TRANSFER OF THE MOST BLESSED SACRAMENT

*As the Blessed Sacrament in the ciborium on the Altar is incensed, all kneel in adoration.
Then it is carried in procession to the Altar of Repose during which time the following is sung.
The People remain kneeling in the pews.*

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



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,



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



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!

The Hymn continues with the Latin text of Verses 1-4. These are repeated as needed until Blessed Sacrament is reposed in the Tabernacle, at which point the Tantum ergo (Verses 5-6) is sung:



1. Pan - ge lin - gua glo - ri - ó - si, Cór - po - ris my -
 2. No - bis da - tus, no - bis na - tus Ex in tá - cta
 3. In su - pré - mae no - cte coe - nae, Re - cúm - bens cum
 4. Ver - bum ca - ro, pa - nam ve - rum Ver - bo car - nem
 5. Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré - mur
 6. Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju - bi -



1. sté - ri - um, San - gui - nís - que pre - ti - ó - si,
 2. Vír - gi - ne, Et in mun - do con - ver - sá - tus,
 3. frá - tri - bus, Ob - ser - vá - ta le - ge ple - ne
 4. éf - fi - cit: Fit - que san - guis Chri - sti me - rum,
 5. cér - nu - i: Et an - tí - quum do - cu - mén - tum
 6. lá - ti - o, Sa - lus, ho - nor, vir - tus quo - que



1. Quem in mun - di pré - ti - um Fru - ctus ven - tris ge -
 2. Spar - so ver - bi sé - mi - ne, Su - i mo - ras in -
 3. Ci - bis in le - gá - li - bus, Ci - bum tur - bae du -
 4. Et si sen - sus dé - fi - cit, Ad fir - mán - dum cor
 5. No - vo ce - dat rí - tu - i: Prae - stet fi - des sup -
 6. Sit et be - ne - dí - cti - o: Pro - ce - dén - ti ab



1. ne - ró - si Rex ef - fú - dit gén - ti - um.
 2. co - lá - tus Mi - ro clau - sit ór - di - ne.
 3. o - dé - nae Se dat su - is má - ni - bus.
 4. sin - cé - rum So - la fi - des sú - fi - cit.
 5. ple - mén - tum Sén - su - um de - fé - ctu - i.
 6. u - tró - que Com - pár sit lau - dá - ti - o. A - men.



Translation of Verses 5-6: *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.

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

All kneel in adoration. Silence is kept for a time.

The Ministers retire to the sacristy, after which time the Altar is stripped and Psalm 21 (22) is chanted.

Confessions will be heard from 8:30-10:30 PM.

Compline will be sung at 11:45 PM.

The Church will remain open until 12 MIDNIGHT for adoration.





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.

LITURGICAL NOTES

On Holy Thursday, the Evening Mass commemorates the Institution of the Holy Eucharist at the Last Supper and the ordination of the Apostles. (No other Mass is celebrated on this day.) The Mass of the Lord's Supper is therefore a Mass of joy and thanksgiving. Hence the Church replaces her penitential violet with white; the altar is decorated; and the *Gloria in excelsis* is sung during which bells are rung for the last time until the Easter Vigil. Also at this Mass, an extra ciborium of hosts, consecrated for Good Friday's Solemn Liturgy, is borne in procession to an Altar of Repose. The other altars are stripped, signifying that the holy Sacrifice will not be offered again until the Vigil. The title "Maundy" Thursday is derived from the ceremony of the washing of feet, the *Mandatum*, so called because of the incipit of an Antiphon sung during that ceremony: *Mandatum novum do vobis*. The *Mandatum* takes place on this day because the Lord washed the feet of his Apostles before the Last Supper.

*Cover Image: The Last Supper,
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*





CHORAL SERVICES OF THE TRIDUUM

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

GOOD FRIDAY – March 29

12 NOON-1:30 PM Seven Last Words of Christ

3 PM Solemn Liturgy of the Lord's Passion

O Domine Jesu Christe, adoro te in sepulcro – Andrea Rota (1553-1597)

Animam meam dilectam – *Congregamini et properate* – Orlando di Lasso (1532-1594)

Vide homo – Orlando di Lasso

O crux ave – Richard Deering (c. 1580-1630)

chanting of St. John's Passion

7 PM Service of Mater Dolorosa and Solemn Compline

Stabat Mater – Giovanni Pierluigi da Palestrina (1525-1594)

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 – Orlando di Lasso

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 – Tomás Luis de Victoria (c. 1548-1611)

Regina caeli á 8 – Tomás Luis de Victoria

