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# 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*

## PALM SUNDAY OF THE PASSION OF THE LORD SECOND SUNDAY OF PASSIONTIDE



**March 24, 2024**

**11:30 AM Office of Sext and Blessing of Palms at St. Catherine of Siena**

**Procession through the Streets**

**12 NOON Solemn Mass at St. Vincent Ferrer**

The setting of the Mass Ordinary is *Missa Emitte Domine*  
by Philippe de Monte (1521-1603).

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*The Solemn Liturgy of Palm Sunday begins at 11:30 AM with the Office of Sext (Midday Prayer) and the Blessing of Palms at St. Catherine of Siena.*

*From there, the Ministers and People process to St. Vincent Ferrer for the Mass where pews have been reserved. For those not participating in the Procession, the portion of the Liturgy at St. Vincent Ferrer begins on Page 9.*

## OFFICE OF SEXT

*The People stand as the Ministers enter and process to the stalls.*

*All kneel.*

### INVITATORY VERSICLE

O sacred banquet,  
in which Christ becomes our food,  
the memory of his passion is celebrated,  
the soul is filled with grace,  
and the pledge of future glory is given to us.

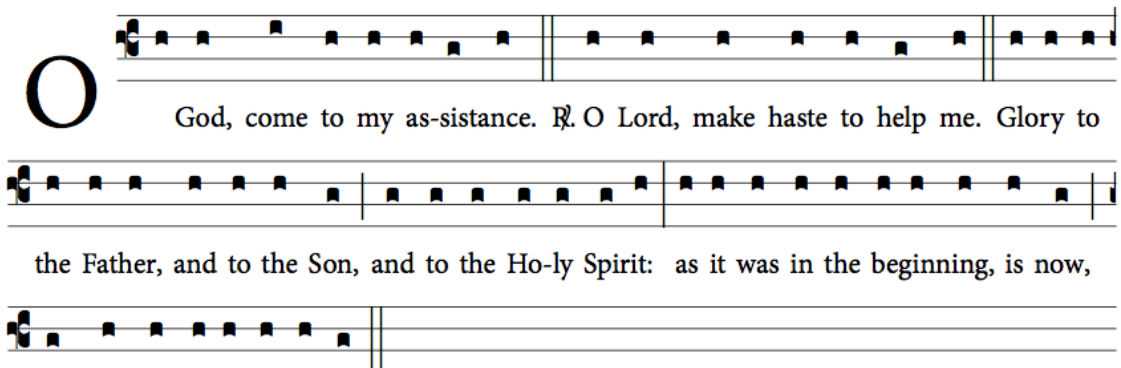
℣ You have given them bread from heaven.

℟ **Containing every blessing.**

Let us pray.

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.*

*All stand.*



**O** God, come to my as-sistance. ℟. O Lord, make haste to help me. Glory to  
the Father, and to the Son, and to the Ho-ly Spirit: as it was in the beginning, is now,  
and will be forev-er. Amen.

HYMN

1. Ride on, ride on in maj - es - ty! Hark!  
 2. Ride on, ride on in maj - es - ty! In  
 3. Ride on, ride on in maj - es - ty! The  
 4. Ride on, ride on in maj - es - ty! Thy  
 5. Ride on, ride on in maj - es - ty! In

1. All the tribes ho - san - na cry; Thy hum - ble beast pur -  
 2. low - ly pomp ride on to die; O Christ, thy tri - umphs  
 3. an - gel ar - mies of the sky Look down with sad and  
 4. last and fier - est strife is nigh; The Fa - ther on his  
 5. low - ly pomp ride on to die; Bow thy meek head to

1. sues his road With palms and scat - tered gar - ments strowed.  
 2. now be - gin O'er cap - tive death and con - quered sin.  
 3. won - d'ring eyes To see th'ap - proach - ing sac - ri - fice.  
 4. sap - phire throne Ex - pects his own an - oint - ed Son.  
 5. mor - tal pain, Then take, O God, thy pow'r and reign.

Text: Henry H. Milman (1791-1868)

Tune: WESTMINSTER NEW; *Musicalisches Handbuch*, Hamburg, 1690; harm. William H. Monk (1823-1889)

PSALMONDY

*The Schola sings the Antiphon at the beginning.*

*The Psalm verses then are sung responsorially between the Cantor and the Congregation.*

*All sit at the beginning of each Psalm and stand for each Gloria Patri.*

ANTIPHON *John 10:15*

Chant, mode V a

S ic-ut no-vit me Pa-ter, \* et e-go agnosco Pa-trem, et á-nimam me-  
am pono pro ó- vibus me- is. † \*

*As the Father knows me, and as I know the Father, and I lay down my life for my sheep.*

PSALM 22 (23): The Good Shepherd

*The Lamb himself will be their shepherd and will lead them to the springs of living waters (Revelation 7:17).*

The Lord is my shepherd; \*

there is nothing I shall want.

**Fresh and green are the pastures \***

**where he gives me repose.**

Near restful waters he leads me, \*

to revive my drooping spirit.

**He guides me along the right path; \***

**he is true to his name.**

If I should walk in the valley of darkness \*

no evil would I fear.

**You are there with your crook and your staff; \***

**with these you give me comfort.**

You have prepared a banquet for me \*

in the sight of my foes.



**My head you have anointed with oil; \*  
my cup is overflowing.**

Surely goodness and kindness shall follow me \*  
all the days of my life.

**In the Lord's own house shall I dwell \*  
for ever and ever.**

Glory to the Father, and to the Son, \*  
and to the Holy Spirit:  
**as it was in the beginning, is now, \*  
and will be for ever. Amen.**

### Psalm 75 (76): Thanksgiving for victory

*They will see the Son of Man coming on the clouds of heaven (Matthew 24:30).*

I. God is made known in Judah; \*  
in Israel his name is great.

**He set up his tent in Jerusalem \*  
and his dwelling place in Zion.**

It was there he broke the flashing arrows, \*  
the shield, the sword, the armor.

**You, O Lord, are resplendent, \*  
more majestic than the everlasting mountains.**

The warriors, despoiled, slept in death; \*  
the hands of the soldiers were powerless.

**At your threat, O God of Jacob, \*  
horse and rider lay stunned.**

Glory to the Father, and to the Son, \*  
and to the Holy Spirit:  
**as it was in the beginning, is now, \*  
and will be for ever. Amen.**

II. You, you alone, strike terror. \*

Who shall stand when your anger is roused?

**You uttered your sentence from the heavens; \*  
the earth in terror was still**

when you arose to judge, \*  
to save the humble of the earth.



Men's anger will serve to praise you; \*  
 its survivors surround you with joy.  
 Make vows to your God and fulfill them. \*  
 Let all pay tribute to him who strikes terror,  
 who cuts short the breath of princes, \*  
 who strikes terror in the kings of the earth.

Glory to the Father, and to the Son, \*  
 and to the Holy Spirit:  
 as it was in the beginning, is now, \*  
 and will be for ever. Amen.

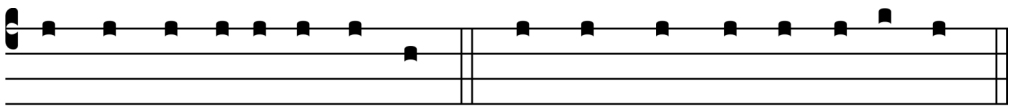
*The People sit.*

**READING** *I Peter 4:13-14*

Rejoice in the measure that you share Christ's sufferings. When his glory is revealed, you will rejoice exultantly. Happy are you when you are insulted for the sake of Christ, for then God's Spirit in its glory has come to rest on you.

*The People stand.*

**RESPONSORY**



**O**urs were the sufferings he bore. *R.* Ours the weight of guilt he endured.

**ACCLAMATION**



**B**e-ne-di-cá-mus Dó-mi-no. *R.* De-o grá-ti-as.

*R.* Let us bless the Lord.

*R.* Thanks be to God.



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## BLESSING OF PALMS

### THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

*The People remain in their pews while the Acolytes, Schola, and Ministers process to the back of the Nave while the following is sung:*

**ANTIPHON** *Matthew 21:9*

Chant, mode i

Hosanna Filio David:  
benedictus qui venit in nomine Domini.  
Rex Israel: Hosanna in excelsis.

*Hosanna to the Son of David;  
blessed is he who comes in the name of the Lord.  
O King of Israel: Hosanna in the highest.*

#### EXHORTATION

Dear brethren, since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord's Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord's entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

#### PRAYER OF BLESSING

Let us pray.

Almighty ever-living God, sanctify ✠ these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever. *Amen.*

*During the aspersion, the following is sung:*

**ANTIPHON**

Chant, mode i

Pueri Hebraeorum,  
tollentes ramos olivarum,  
obviaverunt Domino clamantes et dicentes:  
Hosanna in excelsis.

*The Hebrew children,  
taking up olive branches,  
met the Lord, crying out and saying:  
Hosanna in the highest.*

**GOSPEL** *Mark 11:1-10*

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, “Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, ‘Why are you doing this?’ reply, ‘The Master has need of it and will send it back here at once.’” So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, “What are you doing, untying the colt?” They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!”

**SOLEMN PROCESSION**

℟️ Let us go forth in peace.

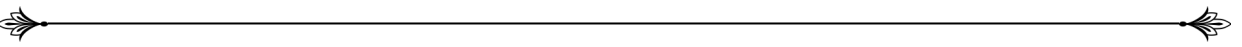
℟️ **In the name of Christ. Amen.**

*The People follow the Acolytes, Schola, and Ministers in procession to St. Vincent Ferrer.*

*A brass quartet plays processional music through the streets.*

*Pews toward the front of St. Vincent Ferrer are reserved for the People coming from St. Catherine of Siena.*





*As the Procession enters the Narthex of St. Vincent Ferrer, the People stand and the following is sung:*

**RESPONSORY**

Chant, mode ii

Ingrediente Domino in sanctam civitatem,  
Hebraeorum pueri  
resurrectionem vitae pronuntiantes,  
cum ramis palmarum:  
Hosanna, clamabunt, in excelsis.

*As the Lord entered the holy city,  
the children of the Hebrews,  
declaring the resurrection of life,  
with palm branches,  
cried out: Hosanna in the highest.*

V. Cum audisset populus quod Jesus  
veniret Jerosolymam, exierunt obviam ei.

V. *When the people heard that Jesus  
was coming to Jerusalem, they went forth to meet him.*

*The Ministers enter the Sanctuary while the following is sung:*

**ENTRANCE ANTIPHON (OFFICIUM) Psalm 21 (22):20, 22, 2**

Chant, mode viii

Domine, ne longe facias auxilium tuum a me:  
ad defensionem meam aspice:  
libera me de ore leonis,  
et a cornibus unicornium humilitatem meam.

*O Lord, let not your help be far from me.  
Look to my defense;  
deliver me from the lion's mouth,  
and my lowliness from the horns of the unicorns.*

V. Deus, Deus meus, respice in me:  
quare me dereliquisti?

V. *O God, my God, look on me;  
why have you forsaken me?*

*Because of the Procession, the Penitential Rite is omitted.*

**KYRIE**

Kyrie eleison.  
Christe eleison.  
Kyrie eleison.

*Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.*

**COLLECT**

Almighty ever-living God, who as an example of humility for the human race to follow caused our Savior to take flesh and submit to the Cross, graciously grant that we may heed his lesson of patient suffering and so merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. *Amen.*



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## LITURGY OF THE WORD



### FIRST READING *Isaiah 50:4-7*

The Lord God has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting.

The Lord God is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

### TRACT *Psalm 72 (73):23, 24, 1-3*

Chant, mode iv

Tenuisti manum dexteram meam:  
et in voluntate tua deduxisti me:  
et cum gloria assumpsisti me.

*You have held my right hand,  
and by your will you have conducted me,  
and with glory you have assumed me.*

V. Quam bonus Israel Deus,  
rectis corde.  
Mei autem poene moti sunt pedes:  
poene effusi sunt gressus mei:  
quia zelavi in peccatoribus,  
pacem peccatorum videns

V. *How good is God to Israel,  
to the upright heart.  
But my feet were almost moved,  
my steps had almost slipped,  
because I was zealous on account of sinners,  
seeing the peace of sinners.*

### SECOND READING *Philippians 2:6-11*

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming 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, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

### TRACT *Psalm 21 (22):2*

Chant, mode ii

Deus, Deus meus, respice in me:  
quare me dereliquisti?

*O God, my God, look on me;  
why have you forsaken me?*

**GOSPEL** *The Passion of our Lord Jesus Christ according to Mark (14:1-15:47).*

The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said, "Not during the festival, for fear that there may be a riot among the people."

When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant. "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor." They were infuriated with her. Jesus said, "Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?'" Then he will show you a large upper room furnished and ready. Make the preparations for us there.'" The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him, one by one, "Surely it is not I?" He said to them, "One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the



vine until the day when I drink it new in the kingdom of God.” Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, “All of you will have your faith shaken, for it is written: *I will strike the shepherd, and the sheep will be dispersed.* But after I have been raised up, I shall go before you to Galilee.” Peter said to him, “Even though all should have their faith shaken, mine will not be.” Then Jesus said to him, “Amen, I say to you, this very night before the cock crows twice you will deny me three times.” But he vehemently replied, “Even though I should have to die with you, I will not deny you.” And they all spoke similarly. Then they came to a place named Gethsemane, and he said to his disciples, “Sit here while I pray.” He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch.” He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, “Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.” When he returned he found them asleep. He said to Peter, “Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak.” Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them, “Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand.”

Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, “The man I shall kiss is the one; arrest him and lead him away securely.” He came and immediately went over to him and said, “Rabbi.” And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest’s servant, and cut off his ear. Jesus said to them in reply, “Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled.” And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked.

They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest’s courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to



death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging, "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Christ, the son of the Blessed One?" Then Jesus answered, "I am; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'" At that the high priest tore his garments and said, "What further need have we of witnesses? You have heard the blasphemy. What do you think?" They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him, "Prophecy!" And the guards greeted him with blows.

While Peter was below in the courtyard, one of the high priest's maids came along. Seeing Peter warming himself, she looked intently at him and said, "You too were with the Nazarene, Jesus." But he denied it saying, "I neither know nor understand what you are talking about." So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders, "This man is one of them." Once again he denied it. A little later the bystanders said to Peter once more, "Surely you are one of them; for you too are a Galilean." He began to curse and to swear, "I do not know this man about whom you are talking." And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, "Are you the king of the Jews?" He said to him in reply, "You say so." The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered, "Do you want me to release to you the king of the Jews?" For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply, "Then what do you want me to do with the man you call the king of the Jews?" They shouted again, "Crucify him." Pilate said



to them, “Why? What evil has he done?” They only shouted the louder, “Crucify him.” So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, “Hail, King of the Jews!” and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

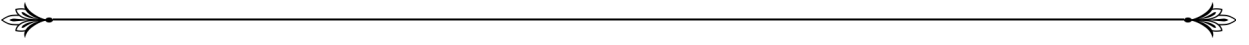
They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha — which is translated Place of the Skull. They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross.” Likewise the chief priests, with the scribes, mocked him among themselves and said, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o’clock Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” which is translated, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “Look, he is calling Elijah.” One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying, “Wait, let us see if Elijah comes to take him down.” Jesus gave a loud cry and breathed his last.

*Here all kneel and silence is kept for a time.*

The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, “Truly this man was the Son of God!” There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.



When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Jesus watched where he was laid.

## HOMILY

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

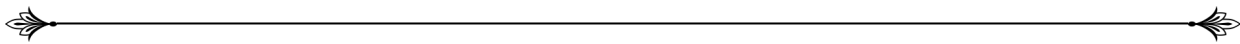
*All bow:* our sal - va - tion he came down from heav-en, and by the Ho - ly Spir - it

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.



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## UNIVERSAL PRAYER

### LITURGY OF THE EUCHARIST

**OFFERTORY ANTIPHON** *Psalm 68 (69):21, 22*

Chant, mode viii

Improperium exspectavit cor meum  
et miseriam:  
et sustinui qui simul mecum contristaretur,  
et non fuit:  
consolantem me quaesivi,  
et non inveni:  
et dederunt in escam meam fel,  
et in siti mea potaverunt me aceto.

*My heart expected reproach  
and misery,  
and I looked for one who would grieve together with me,  
but there was none.  
I sought for one who would comfort me,  
but I found none;  
and they gave me gall for my food,  
and in my thirst they gave me vinegar to drink.*

**OFFERTORY MOTET** *John 3:16*

*Sic Deus dilexit mundum á 7*

Philipp Dulichius  
(1562-1631)


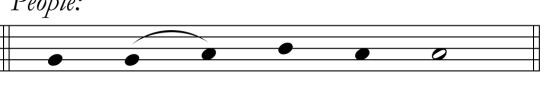


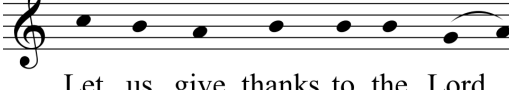

Sic Deus dilexit mundum,  
ut Filium suum unigenitum daret:  
ut omnis qui credit in eum non pereat,  
sed habeat vitam aeternam.

*God so loved the world,  
that he gave his only-begotten Son:  
that all who believe in him might not perish,  
but have eternal life.*

### PRAYER OVER THE OFFERINGS

Through the Passion of your Only Begotten Son, O Lord, may our reconciliation with you be near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made once for all, we may feel already the effects of your mercy. Through Christ our Lord. *Amen.*

**PREFACE**

|   |  |
|---|--|
| <i>Celebrant:</i>   | <i>People:</i>   |
|  |  |
| The Lord be with you.   | And with your spirit.  |
|  |  |
| 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 though innocent he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification. And so, with all the Angels, we praise you, as in joyful celebration we, too, acclaim:

**SANCTUS**


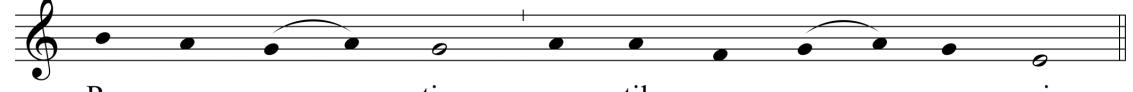
Sanctus, Sanctus, Sanctus  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra gloria tua:  
Hosanna in excelsis.

*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**

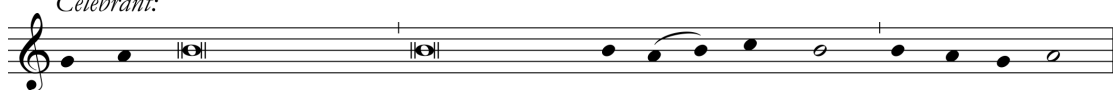
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|--|
|  |
| We proclaim your death, O Lord, and profess your                                     |
|  |
| Re - sur - rec - tion un - til you come a - gain.                                    |

**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,

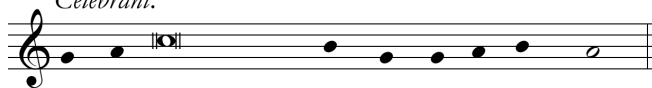


and for-give us our tres-pass-es, as we for-give those who tres-pass a-gainst us.



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.

*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.*



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## AGNUS DEI

Agnus Dei, qui tollis peccata mundi,  
miserere nobis.

Agnus Dei, qui tollis peccata mundi,  
miserere nobis.

Agnus Dei, qui tollis peccata mundi,  
dona nobis pacem.

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

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

*Lamb of God, who takes away the sins  
of the world, grant us peace.*

## COMMUNION ANTIPHON *Matthew 26:42*

Pater, si non potest hic calix transire  
nisi bibam illum,  
fiat voluntas tua.

*Father, if this cup cannot pass away  
unless I drink it,  
your will be done.*

Heinrich Isaac  
(c. 1450-1517)

## COMMUNION MOTET

O Domine Jesu Christe, adoro te  
in cruce pendentem,  
et coronam spineam in capite portantem:  
deprecor te ut tua mors sit vita mea.

*Lord Jesus Christ, I adore you,  
hanging on the cross,  
and bearing a crown of thorns on the head:  
I beseech you that your death may give me life.*

Leone Leoni  
(1560-1627)

## COMMUNION MOTET

Domine Deus omnipotens,  
tu non posuisti poenitentiam  
justis Abraham, Isaac, et Jacob,  
qui tibi non peccaverunt,  
sed propter me miserum peccatorem.

Confiteor tibi me  
peccasse me super numerum  
arene maris,  
et non sum dignus intueri  
altitudinem caeli  
prae multitudinem peccatorum meorum.  
Sanctam Trinitas, unus Deus,  
miserere nobis.

*O Lord God almighty,  
you have not set the penitence  
for the righteous Abraham, Isaac, and Jacob,  
who have not sin against you,  
but for my sake, a miserable sinner.*

*I acknowledge to you  
that I have sinned beyond the number  
of the grains of sand of the sea,  
and I am not worthy to view  
the height of heaven,  
because of the multitude of my sins.  
Holy Trinity, one God,  
have mercy on us.*

Thomas Crecquillon  
(c. 1505-c. 1557)



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## POST-COMMUNION PRAYER

Nourished with these sacred gifts, we humbly beseech you, O Lord, that, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection you may lead us to where you call. Through Christ our Lord. *Amen.*

## CONCLUDING RITES

### BLESSING AND DISMISSAL

Look, we pray, O Lord, on this your family, for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and submit to the agony of the Cross. Who lives and reigns for ever and ever. *Amen.*

*All depart in silence.*

## 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](http://svsc.info). Follow us on facebook @StVincentandStCatherine and sign-up for email alerts by notifying [parish@svsc.info](mailto: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.

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## LITURGICAL NOTES

Holy Week begins Palm Sunday of the Passion of the Lord. On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. This is liturgically observed with a procession, blessing of palms, and proclamation of the Gospel passage recounting Christ's entrance. The Gospel of the Mass itself is the Passion according to Mark (or Matthew or Luke in other). The liturgical color is now red throughout, although purple was traditionally worn for the Mass itself.

## MUSIC NOTES

All of today's music is from the Franco-Flemish School, which was a style of choral music or "polyphony" in continental Europe during the Renaissance. The music of Philippe de Monte, which includes over one thousand madrigals in 34 books, 40 settings of the Mass, about 250 motets, and 144 *madrigali spirituali* (sacred madrigals) is emblematic of this style. Monte began his training as a choirboy at the Church (now Cathedral) of St. Rombout in Mechelen in modern Belgium. Like many Flemish composers of that time, he traveled through and studied in Italy, working in Naples and Rome. In the 1550s he was a singer in the chapel of Philip II of Spain and visited England in that capacity for the wedding of his employer to Mary Tudor. Upon the death of Jacobus Vaet in 1567, Monte was appointed *Kapellmeister* to the Austrian Habsburg court, serving Maximilian II and Rudolf II in Vienna, and after 1583, in Prague, until his death in 1603. Monte was well acquainted with and lauded by his contemporary Orlando di Lasso who served the court of Albrecht V in Munich. He also was a Catholic priest who held a canonry at Cambrai Cathedral in France.

*Cover Image: The Entry into Jerusalem,  
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*



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## CHORAL SERVICES OF THE TRIDUUM

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

### HOLY THURSDAY – March 28

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

*Missa Sancta No. 1 in E Flat Major, 'Freischutz-Messe' – Carl Maria von Weber (1786-1826)*

*Missa Fratres ego enim accepi – Giovanni Pierluigi da Palestrina (1525-1594)*

*Fratres ego enim accepi – Giovanni Pierluigi da Palestrina*

*Caro mea – Giovanni Pierluigi da Palestrina*

### 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 sermone – 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*



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