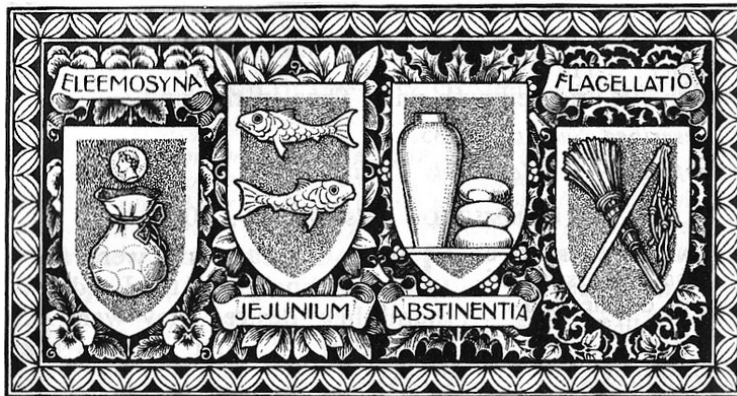


**PARISH OF ST. VINCENT FERRER
AND ST. CATHERINE OF SIENA**

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

**ASH WEDNESDAY
The Beginning of Lent**

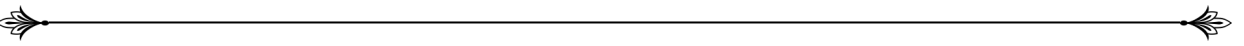


alms, fasting, abstinence, mortification

February 14, 2024

6 PM Solemn Mass with the Imposition of Ashes

The setting of the Mass Ordinary is *Mass for Five Voices*
by William Byrd (c. 1540-1623).



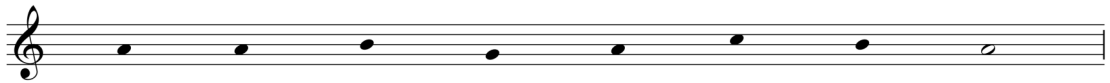
Mass is preceded by the recitation of the Holy Rosary at 5:25 PM and Vespers at 5:40 PM.

Wednesday Holy Hour will begin following Mass.

PROCESSIONAL HYMN



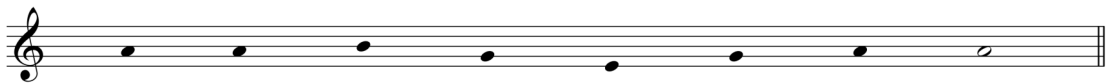
1. A - gain we keep this sol - emn fast.
2. The law and pro - phets from of old
3. More spar - ing, there - fore, let us make
4. Let us a - void each harm - ful way
5. We pray, O bless - ed Three in One,



1. A gift of faith from a - ges past,
2. In fig - ured ways this Lent fore - told,
3. The words we speak, the food we take,
4. That lures the care - less mind a - stray;
5. Our God while end - less a - ges run,



1. This Lent which binds us lov - ing - ly
2. Which Christ all a - ges' Lord and Guide,
3. Our sleep, our laugh - ter, eve - ry sense;
4. By watch - ful prayer our spir - its free
5. That this, our Lent of for - ty days,



1. To faith and hope and char - i - ty.
2. In these last days has sanc - ti - fied.
3. Learn peace through ho - ly pen - i - tence.
4. From schem - ing of the En - e - my.
5. May bring us growth and give thee praise.

Text: *Ex more docti mystico*; attrib. St. Gregory the Great (c. 540-604); trans. Peter J. Scagnelli (b. 1949),
after John M. Neale (1818-1866)

Tune: JESU DULCIS MEMORIA; Chant, mode i



INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Wisdom 11:24, 25, 27; Psalm 56 (57):2* Chant, mode i

Misereris omnium, Domine,
et nihil odisti eorum quae fecisti:
dissimulans peccata hominum
propter poenitentiam,
et parcens illis:
quia tu es Dominus Deus noster.

V. Miserere mei, Deus, miserere mei:
quoniam in te confidit anima mea.


*You have mercy on all, O Lord,
and despise nothing that you have made,
overlooking the sins of men
for the sake of repentance
and sparing them,
for you are the Lord our God.*

V. *Have mercy on me, O God, have mercy on me,
for my soul confides in you.*

SIGN OF THE CROSS AND GREETING

COLLECT

Grant, O Lord, that we may begin with holy fasting this campaign of Christian service, so that, as we take up battle against spiritual evils, we may be armed with weapons of self-restraint. 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 *Joel 2:12-18*

Even now, says the Lord, return to me with your whole heart, with fasting, and weeping, and mourning; rend your hearts, not your garments, and return to the Lord, your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment. Perhaps he will again relent and leave behind him a blessing, offerings and libations for the Lord, your God.

Blow the trumpet in Zion! proclaim a fast, call an assembly; gather the people, notify the congregation; assemble the elders, gather the children and the infants at the breast; let the bridegroom quit his room and the bride her chamber. Between the porch and the altar let the priests, the ministers of the Lord, weep, and say, "Spare, O Lord, your people, and make not your heritage a reproach, with the nations ruling over them! Why should they say among the peoples, 'Where is their God?'"

Then the Lord was stirred to concern for his land and took pity on his people.

GRADUAL (RESPONSORIUM) *Psalm 56 (57):2, 4*

Chant, mode i

Miserere mei, Deus, miserere mei:
quoniam in te confidit anima mea.

*Have mercy on me, O God, have mercy on me,
for my soul confides in you.*

∇. Misit de caelo, et liberavit me:
dedit in opprobrium conculcantes me.

*V. He has sent forth from heaven and delivered me;
he has made them a reproach who trod upon me.*

SECOND READING *II Corinthians 5:20-6:2*

Brothers and sisters: We are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.

Working together, then, we appeal to you not to receive the grace of God in vain. For he says: *In an acceptable time I heard you, and on the day of salvation I helped you.*

Behold, now is a very acceptable time; behold, now is the day of salvation.

Domine, non secundum peccata nostra
quae facias nobis:
neque secundum iniquitates nostras
retribuas nobis.

*O Lord, not according to our sins
we have committed,
nor according to our iniquities
have you repaid us.*

GOSPEL *Matthew 6:1-6, 16-18*

Jesus said to his disciples: “Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you.

“When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you.

“When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.”

HOMILY



BLESSING AND DISTRIBUTION OF ASHES

PRAYER OF BLESSING

Dear brethren, let us humbly ask God our Father that he be pleased to bless with the abundance of his grace these ashes, which we will put on our heads in penitence.

After a brief prayer in silence, the Celebrant continues:

O God, who desire not the death of sinners, but their conversion, mercifully hear our prayers and in your kindness be pleased to bless these ashes, which we intend to receive upon our heads, that we, who acknowledge we are but ashes and shall return to dust, may, through a steadfast observance of Lent, gain pardon for sins and newness of life after the likeness of your Risen Son. Who lives and reigns for ever and ever. *Amen.*

The Celebrant silently sprinkles the ashes with holy water.

The Ministers impose ashes on the People who present themselves up the center aisle as at Communion, during which time the following is sung:

ANTIPHON *Psalm 68 (69):17, 1*

Chant, mode vii

Exaudi nos, Domine,
quoniam benigna est misericordia tua:
secundum multitudinem miserationum tuarum
repece nos, Domine.

*Hear us, O Lord,
for your mercy is kind;
and according to the multitude of your mercies
look upon us, O Lord.*

V. Salvum me fac, Deus:
quoniam intraverunt aquae
usque ad animam meam.

*V. Save me, O God,
for the waters have come in
even unto my soul.*

MOTET

William Byrd

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Lord, have mercy.

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



MOTET

Christopher Tye
(c. 1500-1573)

Quaesumus
omnipotens et misericors Deus
ut famulos tuos vivifices nos gratia tua
quos tibi nullatenus mori velles
et errantes in viam ducas
qui tua sub protectione
in terris militamus miseri.
Moveant te preces nostrae
nam ad te solum venimus supplices.
Da opem,
fer auxilium,
et crimina nostra dele
quibus ad iram te incitavimus,
et cor purum nobis donato
ut vitiorum voragine devitata
tibi serviamus ac in tranquilla pace
dum in humanis agimus.
Tam feliciter poscimus
nostra tempora pertransire
ut post huius vitae decursum
ad te qui via, veritas, et vita es
gratosi valeamus venire.
Amen.

*We beseech you,
Almighty and merciful God,
that you enliven us your servants with your grace,
whom you by no means wish to die to you,
and guide us, the lost, in the way
who, under your protection,
wretchedly struggle on earth.
May our prayers move you,
for to you alone we come in supplication.
Give help,
supply aid,
and blot out our sins,
by which we have incited you to anger;
and, having given us a pure heart
so that we, having escaped the abyss of vice,
may serve you and work in tranquil peace
while we are in mortal flesh.
We ask that we might so happily
pass through our times,
that, when the course of this life has run,
to you who are the way, the truth, and the life,
we will have the strength to come.
Amen.*

~adapted from a prayer for King Henry VII





LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 29 (30):2, 3*

Chant, mode iii

Exaltabo te, Domine,
quoniam suscepisti me
nec delectasti inimicos meos super me:
Domine clamavi ad te
et sanasti me.

*I will extol you, O Lord,
for you have upheld me
and have not made my enemies to rejoice over me;
O Lord, I have cried to you,
and you have healed me.*

OFFERTORY MOTET *Psalm 30 (31):6*

Thomas Tallis
(c. 1505-1585)

In manus tuas, Domine, commendo
spiritum meum:
redemisti me Domine Deus veritatis.

*Into your hands, O Lord,
I commend my spirit;
you have redeemed me, O Lord, O God of truth.*

PRAYER OVER THE OFFERINGS

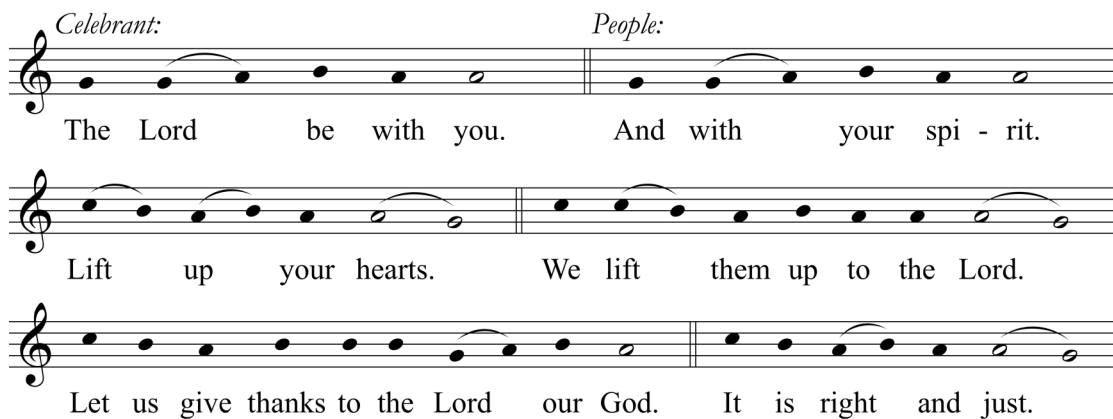
As we solemnly offer the annual sacrifice for the beginning of Lent, we entreat you, O Lord, that, through works of penance and charity, we may turn away from harmful pleasures and, cleansed from our sins, may become worthy to celebrate devoutly the Passion of your Son. Who lives and reigns for ever and ever. *Amen.*

PREFACE *Lent IV*

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.

For through bodily fasting you restrain our faults, raise up our minds, and bestow both virtue and its rewards, through Christ our Lord.

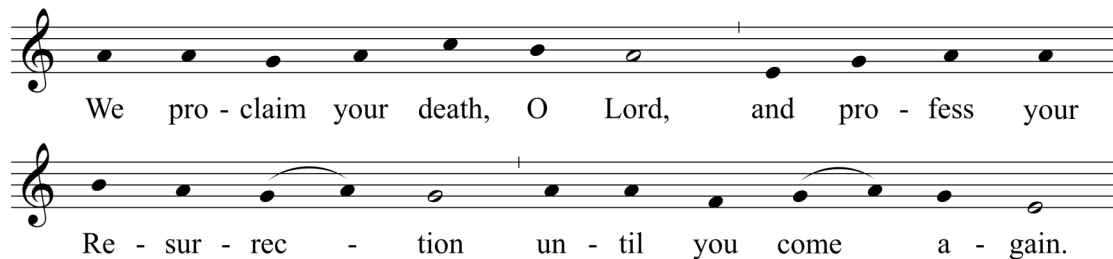
Through him the Angels praise your majesty, Dominions adore and Powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray, join with theirs in humble praise, as we acclaim:

SANCTUS

MYSTERY OF FAITH

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

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

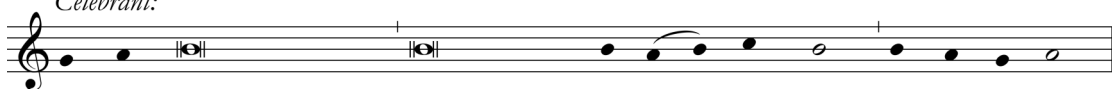


PER IPSUM

COMMUNION RITE

PATER NOSTER

Celebrant:



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

All:



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



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



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



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

Celebrant:



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

People:



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

AGNUS DEI

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

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

COMMUNION ANTIPHON *Psalm 1:2, 3*

Chant, mode iii

Qui meditabitur in lege Domini
die ad nocte,
davit fructum suum in tempore suo.

*He who shall meditate on the law of the Lord
day and night
shall bring forth his fruit in due season.*

COMMUNION MOTET *Psalm 30 (31):11; Psalm 38 (39):3*

William Byrd

Defecit in dolore vita mea,
et anni mei in gemitibus.
Infirmata in paupertate virtus mea,
et dolor meus renovatus est.

*My life is wasted with sorrow,
and my years in groanings.
My strength is weakened for poverty,
and my sorrow is renewed.*

Sed tu Domine refugium factus es mihi,
et in misericordia tua consolatus sum.

*But you, O Lord, have become a refuge for me,
and in your mercy am I comforted.*

POST-COMMUNION PRAYER

May the Sacrament we have received sustain us, O Lord, that our Lenten fast may be pleasing to you and be for us a healing remedy. Through Christ our Lord. *Amen.*

EXPOSITION OF THE MOST BLESSED SACRAMENT

MOTET

Thomas Tallis

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

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

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

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

O saving Victim,

Those not staying for the Holy Hour depart in silence.





LITURGICAL NOTES

In the Old Law, ashes were generally a symbolic expression of grief, mourning, or repentance. In the Early Church, the use of ashes had a like signification and, with sackcloth, formed part of the public penances. The blessing of the ashes is one of the great liturgical rites of the year. It was originally instituted for public penitents, but is now intended for all Christians, as Lent should be a time of penance, contemplation, and renewal for all. The ashes used on this day are obtained by burning palms from Holy Week of the previous year.

Ashes (and the receiving of the ashes) are a sacramental, not a sacrament like Holy Communion. Sacramentals are intended to foster the proper respect and focus due to the sacraments, and so to excite piety and increase devotion, and through these movements of the heart, to remit venial sin. And while is it a useful form of evangelization to be marked with ashes as a sign of faith and need for public penance, the passage from St. Matthew's Gospel read on Ash Wednesday instructs that true devotion manifests itself inwardly, in the heart, not outwardly or visibly.

The penitential season of Lent (from the Old English meaning "spring" and also known as *Quadragesima* in Latin, meaning "fortieth") begins on Ash Wednesday. In Lent, violet vestments are worn. The *Gloria* is omitted except on feastdays and the *Alleluia* is replaced with the Tract. According to the *General Instructions of the Roman Missal*, the document governing the celebration of the *Novus Ordo* Mass, the organ is to be used only "to give necessary support to the singing," so organ voluntaries are omitted except on Laetare Sunday and feasts. As always in privileged seasons (Advent, Christmastide, Lent, Eastertide), the Schola will sing a polyphonic setting of the Mass Ordinary at the Solemn Mass.

As the Church strips herself of festal trimming entering into the spiritual desert, her faithful are likewise called to a heightened order of penitence, fasting, abstinence, and almsgiving. Making a good confession, attending daily Mass, and praying the Office, Stations of the Cross, and Rosary are all worthy resolutions.

MUSIC NOTES

Choral music at this Sunday's Solemn Mass for the First Sunday of Lent: *Missa Paradisi portas* and *Angelis suis mandavit* by Manuel Cardoso; and *Ductus est Jesus – Si filius Dei es á 4* by Francisco Guerrer. The Litany of Saints will be chanted in a penitential procession.

