
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*

FEAST OF THE PRESENTATION OF THE LORD CANDLEMAS



Thursday, February 2, 2023

6 PM Procession and Solemn Mass

The setting of the Mass Ordinary is
Missa in honorem Beata Virgo Maria, Op. 25
by Vinzenz Goller (1873-1953).

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

Any candles brought from home to be blessed should be placed in the Holy Name Chapel before Mass.

INTRODUCTORY RITES

PROCESSION AND BLESSING OF CANDLES

The Ministers process through the Nave, lighting the candles of the People as they go, during which time the following is sung:

ANTIPHON *Isaiah 35:4, 5*

Chant, mode iii

Ecce Dominus noster cum virtute veniet,
ut illuminet oculos servorum suorum,
alleluia.

*Behold, our Lord will come with power,
to enlighten the eyes of his servants,
alleluia.*

ANTIPHON *Luke 2:32, 29-32*

Chant, mode viii

Lumen ad revelationem gentium,
et gloriam plebis tuae Israel.

*A light for the revelation of the nations,
and the glory of your people Israel.*

✓. Nunc dimittis servum tuum, Domine,
secundum verbum tuum in pace.

*V. Now you dismiss your servant, O Lord,
according to your word in peace.*

✓. Quia viderunt oculi mei salutare tuum.

V. For my eyes have seen your salvation.

✓. Quod parasti ante faciem
omnium populorum.

*V. Which you have prepared before the face
of all peoples.*

ANTIPHON

Chant, mode v

Adorna thalamum tuum, Sion,
et suscipe Regem Christum:
amplectere Mariam, quae est caelestis porta:
ipsa enim portat Regem gloriae.
Novo lumine subsistit Virgo,
adducens in manibus Filium
ante luciferum genitum,
quem accipiens Simeon in ulnas suas,
praedicavit populis Dominum eum esse
vitae et mortis,
et Salvatorem mundi.

*Adorn your bridal chamber, O Zion,
and receive Christ the King;
embrace Mary, who is the gate of heaven,
for she herself bears the King of glory.
With a new light the Virgin stands,
leading by the hand the Son
begotten before the day-star,
whom Simeon, taking into his arms,
proclaims to the peoples to be the Lord
of life and death,
and the Savior of the world.*

Once the Procession reaches the head of the Nave, the Celebrant greets the People in the usual way.

SIGN OF THE CROSS

INVITATORY PRAYER

Dear brethren, forty days have passed since we celebrated the joyful feast of the Nativity of the Lord. Today is the blessed day when Jesus was presented in the Temple by Mary and Joseph. Outwardly he was fulfilling the Law, but in reality he was coming to meet his believing people. Prompted by the Holy Spirit, Simeon and Anna came to the Temple. Enlightened by the same Spirit, they recognized the Lord and confessed him with exultation. So let us also, gathered together by the Holy Spirit, proceed to the house of God to encounter Christ. There we shall find him and recognize him in the breaking of the bread, until he comes again, revealed in glory.

The Celebrant blesses the candles, saying:

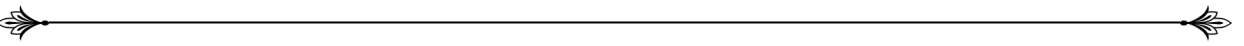
PRAYER OF BLESSING

Let us pray.

O God, source and origin of all light, who on this day showed to the just man Simeon the Light for revelation to the Gentiles, we humbly ask that, in answer to your people's prayers, you may be pleased to sanctify with your blessing these candles, which we are eager to carry in praise of your name, so that, treading the path of virtue, we may reach that light which never fails. Through Christ our Lord. *Amen.*

Or

O God, true light, who create light eternal, spreading it far and wide, pour, we pray, into the hearts of the faithful the brilliance of perpetual light, so that all who are brightened in your holy temple by the splendor of these candles may happily reach the light of your glory. Through Christ our Lord. *Amen.*



The Celebrant sprinkles and incenses the candles held by the People as well as ones in the Holy Name Chapel which will be used liturgically throughout the coming year. (The center panel of the Chapel's altar triptych is a painting of the Presentation.) During which time the following is sung:

ANTIPHON *cf. Luke 1:28; Malachi 4:2, Luke 1:79, 2:28*

Chant, mode i

Ave, gratia plena,
Dei Genitrix Virgo:
ex te enim ortus est sol justitiae,
illuminans quae in tenebris sunt.
Laetare, tu senior juste,
suscipiens in ulnas
Liberatorem animarum nostrarum,
donantem nobis et resurrectionem.

*Hail, full of grace,
Virgin Mother of God,
for from you has been born the Sun of justice,
illuminating those who are in darkness.
Rejoice, you elderly just man,
receiving in your arms
the Liberator of our souls,
who gives to us even resurrection.*

Once the Celebrant imposes incense and receives his lighted candle, the Procession begins with this Versicle:

℟️ Let us go in peace to meet the Lord.
℞ **In the name of Christ. Amen.**

The Procession advances toward the Sanctuary, during which time the following is sung:

ANTIPHON *cf. Luke 2:25, 28*

Chant, mode i

Hodie beata Virgo Maria
puerum Jesum praesentavit in templo:
et Simeon repletus Spiritu Sancto
accepit eum in ulnas suas,
et benedixit Deum, et dixit:
Nunc dimittis, Domine, servum tuum in pace.

*Today the blessed Virgin Mary
presented the child Jesus in the temple;
and Simeon, filled with the Holy Spirit,
took him in his arms,
and blessed God, and said:
Now, O Lord, you dismiss your servant in peace.*



INTRODUCTORY RITES

*The Celebrant incenses the Altar, during which time the Introit is sung.
Because of the Procession, the Penitential Rite and Kyrie are omitted.*

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 47 (48):10, 11, 2*

Chant, mode i

Suscepimus, Deus, misericordiam tuam,
in medio templi tui:
secundum nomen tuum, Deus,
ita et laus tua in fines terrae:
justitia plena est dextera tua.

*We have received your mercy, O God,
in the midst of your temple;
according to your name, O God,
so also is your praise unto the ends of the earth.
Your right hand is full of justice.*

V. Magnus Dominus, et laudabilis nimis
in civitate Dei nostri, in monte sancto ejus.

V. *Great is the Lord, and greatly to be praised,
in the city of our God, on his holy mountain.*

GLORIA

COLLECT

Almighty ever-living God, we humbly implore your majesty that, just as your Only Begotten Son was presented on this day in the Temple in the substance of our flesh, so, by your grace, we may be presented to you with minds made pure. 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.*

The People extinguish their candles.

LITURGY OF THE WORD

FIRST READING *Malachi 3:1-4*

Thus says the Lord God: Lo, I am sending my messenger to prepare the way before me; and suddenly there will come to the temple the Lord whom you seek, and the messenger of the covenant whom you desire. Yes, he is coming, says the Lord of hosts. But who will endure the day of his coming? And who can stand when he appears? For he is like the refiner's fire, or like the fuller's lye. He will sit refining and purifying silver, and he will purify the sons of Levi, refining them like gold or like silver that they may offer due sacrifice to the Lord. Then the sacrifice of Judah and Jerusalem will please the Lord, as in the days of old, as in years gone by.

GRADUAL (RESPONSORIUM) *Psalm 47 (48):10, 11, 9*

Chant, mode v

Suscepimus, Deus, misericordiam tuam,
in medio templi tui:
secundum nomen tuum, Domine,
ita et laus tua in fines terrae.

*We have received your mercy, O God,
in the midst of your temple;
according to your name, O Lord,
so also is your praise unto the ends of the earth.*

V. Sicut audivimus, ita et vidimus,
in civitate Dei nostri.

V. *As we have heard, so have we seen,
in the city of our God.*

SECOND READING *Hebrews 2:14-18*

Since the children share in blood and flesh, Jesus likewise shared in them, that through death he might destroy the one who has the power of death, that is, the Devil, and free those who through fear of death had been subject to slavery all their life. Surely he did not help angels but rather the descendants of Abraham; therefore, he had to become like his brothers and sisters in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people. Because he himself was tested through what he suffered, he is able to help those who are being tested.

ALLELUIA *Psalm 137 (138):2*

Chant, mode vii

The Cantor sings the Alleluia; then all repeat it.

*The Cantor continues through the jubilus (tail) of the Alleluia and sings the Verse,
after which the Alleluia is repeated by all.*



V. Adorabo ad templum sanctum tuum,
et confitebor nomini tuo.

V. *I will worship at your holy temple,
and I will praise your name.*





GOSPEL *Luke 2:22-40*

When the days were completed for their purification according to the law of Moses, Mary and Joseph took Jesus up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, *Every male that opens the womb shall be consecrated to the Lord*, and to offer the sacrifice of *a pair of turtledoves or two young pigeons*, in accordance with the dictate in the law of the Lord.

Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying:

“Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the peoples: a light for revelation to the Gentiles, and glory for your people Israel.”

The child’s father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted – and you yourself a sword will pierce – so that the thoughts of many hearts may be revealed.” There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem.

When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

HOMILY

CANDLEMAS NOVENA PRAYER

℟ My own eyes have seen the salvation:
℞ **Which you have prepared in the sight of every people.**

℟ We ponder your loving kindness:
℞ **Within your temple, O Lord.**

Let us pray.

We give you praise, ever living and ever loving God, for the many gifts you have given each of us and all of us. Grant us grace, we pray, to make an offering of them. As your son was presented in the temple, so help us present ourselves, that we may share his generosity of self and his freedom in you, who lives and reigns with you in the unity of the Holy Spirit, God forever and ever. *Amen.*

LITURGY OF THE EUCHARIST

*The People stand as the Ministers proceed through the Nave, relighting the People's candles as they go.
The Ministers then place their candles in a planter before the altar and the candle guard in a basket below.
The People then do likewise, coming up the main aisle as at Communion.
The People return to their pews and sit or kneel.
The oblation of candles completed, the preparation at the Altar and incensation follow as usual.*

OFFERTORY ANTIPHON

Chant, mode i

Felix namque es, sacra Virgo Maria,
et omni laude dignissima:
quia ex ortus est sol justitiae,
Christus Deus noster.

*For you are happy, O holy Virgin Mary,
and most worthy of all praise,
because from you arose the sun of justice,
Christ our God.*

OFFERTORY MOTET *Isaiah 40:6-11*

Edward W. Naylor
(1867-1934)

Vox dicentis: Clama.
Et dixi: Quid clamabo?
Omnis caro foenum,
et omnis gloria ejus quasi flos agri.

*The voice said: Cry out.
And I said: What shall I cry?
All flesh is grass,
and all the goodliness thereof is as the flower
of the field.*

Vere foenum est populus:
exsiccatum est foenum, et cecidit flos:
verbum autem Domini nostri manet
in aeternum.

*Surely the people is grass;
the grass withers, and the flower fades,
but the word of our Lord endures for ever.*

Super montem excelsum ascende,
tu qui evangelizas Sion:
exalta in fortitudine vocem tuam,
qui evangelizas Jerusalem.

*Get up into the high mountain
you who bring good tidings, O Zion;
lift up your voice with strength
that brings good tidings, O Jerusalem.*

Exalta, noli timere.
Dic civitatibus Juda:
Ecce Deus vester.

*Lift it up, be not afraid.
Say unto the cities of Judah:
Behold your God.*

Ecce Dominus Deus
in fortitudine veniet,
et brachium ejus dominabitur:
ecce merces ejus cum eo,
et opus illius coram illo.

*Behold, the Lord God
will come in strength,
and his arm shall rule;
behold, his reward is with him,
and his work before him.*

Sicut pastor gregem suum pascet:
in brachio suo congregabit agnos,
et in sinu suo levabit:
foetas ipse portabit.

*He shall feed his flock like a shepherd;
in his arm he shall gather the lambs
and shall take them up in his bosom,
and shall carry the young.*

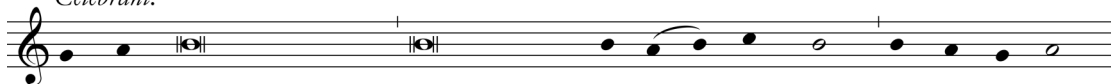
PRAYER OVER THE OFFERINGS

May the offering made with exultation by your Church be pleasing to you, O Lord, we pray, for you willed that your Only Begotten Son be offered to you for the life of the world as the Lamb without blemish. Who lives and reigns for ever and ever. *Amen.*

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.

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 *Luke 2:26*

Chant, mode viii

Responsum accepit Simeon
a Spiritu Sancto,
non visurum se mortem,
nisi videret Christum Domini.

*Simeon received a revelation
from the Holy Spirit
that he would not see death
until he had seen the Christ of the Lord.*

COMMUNION MOTET *cf. Numbers 17:8, Isaiah 11:1*

Anton Bruckner
(1824-1896)

Virga Jesse floruit:
Virgo Deum et hominem genuit:
pacem Deus reddidit,
in se reconcilians ima summis,
alleluia.

*The rod of Jesse has blossomed;
a virgin has brought forth God and man;
God has restored peace,
in himself reconciling the lowest with the highest,
alleluia.*

POST-COMMUNION PRAYER

By these holy gifts which we have received, O Lord, bring your grace to perfection within us, and, as you fulfilled Simeon's expectation that he would not see death until he had been privileged to welcome the Christ, so may we, going forth to meet the Lord, obtain the gift of eternal life. Through Christ our Lord. *Amen.*

CONCLUDING RITES

BLESSING AND DISMISSAL

HYMN

1. In his tem - ple now be - hold him, See the long - ex - pect - ed Lord;
2. In the arms of her who bore him, Vir - gin pure, be - hold him lie,
3. Je - sus, by thy Pres - en - ta - tion, Thou who didst for us en - dure,

1. An - cient proph - ets had fore - told him; God has now ful - filled his word.
2. While his a - ged saints a - dore him Ere in faith and hope they die.
3. Make us see thy great sal - va - tion, Seal us with thy prom - ise sure,

1. Now, to praise him, his re - deem - ed Shall break forth with one ac - cord.
2. Al - le - lu - ia! Al - le - lu - ia! Lo, th'in car - nate God most high.
3. And pre - sent us in thy glo - ry To thy Fa - ther, cleansed and pure.

Text: Henry J. Pye (1825-1903)

Tune: WESTMINSTER ABBEY; Henry Purcell (1659-1695)

VOLUNTARY

DOUZE PIÈCES NOUVELLES POUR ORGUE

Fiat Lux [Let there be light]

Théodore Dubois

(1837-1924)





LITURGICAL NOTES

The Presentation of the Lord in the Temple, previously styled “the Purification of the Blessed Virgin Mary,” is forty days after Christmas. Finding its origin in the local observance of Jerusalem, this feast, commonly called Candlemas, is perhaps the most ancient festival of Our Lady and is prayed as the Fourth Joyful Mystery of the Rosary. It marks the end of the Christmas cycle in the liturgical year and is when crèche scenes are traditionally taken down.

The Feast commemorates three things: the obedience of Mary to the Mosaic Law’s ritual of purification – according to Leviticus 12:6, the period of impurity after giving birth is forty days; the presentation of Jesus in the Temple in which he, as the firstborn son, is consecrated to the Lord according to the Law; and the meeting of the infant Jesus with the aged Simeon – the *Occursus Domini*, or *Hypapante* as Eastern Church calls it.

Simeon, a “just and devout” Jew, who, according to St. Luke (2:25-35) had been promised by the Holy Spirit that he would not die before seeing the Savior, meets Mary, Joseph, and the Infant Jesus as they entered the Temple of Jerusalem. At Jesus’ presentation, Simeon declared, “Now thou dost dismiss thy servant, O Lord, according to thy word in peace: For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples: A light to the revelation of the gentiles, and the glory of thy people Israel.” This canticle is sung nightly in the Office of Compline.

Traditionally, as a reflection of Christ the true light, the beeswax candles to be used throughout the proceeding year are blessed on this festival: Candle+Mass. Even in modern times, candles remain a required part of the Church’s liturgical expression as a sanctifying sign (sacramental) of the partnership between God and his creation: wax made by bees and gathered and fashioned by human hands becomes something beautiful and useful, as is explained in the Easter Vigil’s *Exsultet*. The candle itself represents the self-sacrificing nature of Christ: as it gives, it does so at the expense of its own form. And while the candle burns until completely spent, that which it provides – light and warmth – can be shared with other wicks without diminishing its own brightness, just as Christ’s love. The candle of baptism speaks silently of that same wisdom: if you would save your life, you must lose it.

In St. Vincent Ferrer’s Holy Name Chapel, the central panel of the polychromed altar triptych is a painting of the Presentation. Simeon holds the Christ Child while Mary kneels before him. St. Joseph stands behind her with the offering of two turtle doves. Jewish law prescribed the offering of a yearling lamb for a burnt-offering and a turtle dove or pigeon for a sin-offering, but allowed the poor to offer two turtle doves (or a turtle dove and a pigeon) instead.





MUSIC NOTES

Born in the village of Sant'Andrea-in-Monte on the Austro-Italian border, Vinzenz Goller studied in Innsbruck and the Vienna Academy of Music. He served in the Austrian army in the First World War, rising to the rank of major. After the War, he became active in politics and was elected mayor of Klosterneuburg in 1936, a post he held until the Anschluss. Two of his sons joined the resistance and the Goller family moved to St. Michael im Lungau in 1941, only returning to Klosterneuburg in 1950. He also composed under the name Hans von Berchthal.

Edward W. Naylor, whose father John was long-time organist of York Minster, studied at the Royal College of Music and Emmanuel College, Cambridge, to which he later returned as organist. He was also assistant master of the Leys School in Cambridge. Beyond his extensive body of church music, he wrote an opera, *The Angelus*, performed at Covent Garden in 1904. Written for the renowned Choir of King's College, Cambridge in 1911, *Vox dicentes: Clama* is a masterpiece of 20th century British choral repertoire. Symphonic – even operatic – in its expressive range, it depicts both the prophetic outcry of the Savior's coming and the pastoral tranquility of his fulfillment thereof.

Anton Bruckner was an Austrian and ranks as one of the finest composers of the late Romantic period. A simple man and devout Catholic, Bruckner's personal humility sets him apart from his more radical contemporaries such as Mahler (with whom he was close friends) and Wagner. He sang as a choirboy at the Austrian Augustinian monastery of St. Florian, where he later served as organist from 1848 until 1855 when he became organist of Linz Cathedral. From there in 1868 he was appointed to the faculty of the Vienna Conservatory from which he retired. Bruckner wrote nine symphonies as well as a wide range of smaller works including Latin motets, Mass settings, and his well-known *Te Deum*.

Choral music at next Sunday's Solemn Mass for the Fifth Sunday in Ordinary Time: *Laudate Dominum* and *Sic Deus dilexit mundum á 7* by Melchior Vulpius.



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

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