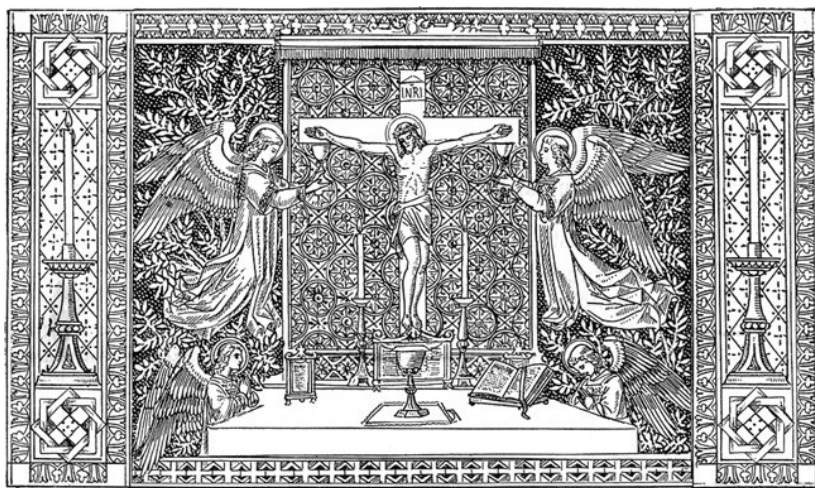

THE PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

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

SOLEMNITY OF CORPUS CHRISTI THE MOST HOLY BODY AND BLOOD OF CHRIST



Sunday, June 19, 2022

12 NOON Solemn Mass

Procession through the Streets

Benediction of the Most Blessed Sacrament

The setting of the Mass Ordinary is *Messe*, Op. 36
by Charles-Marie Widor (1844-1937).





ABOUT TODAY'S MASS

Charles-Marie Widor, born in Lyon, studied at the Brussels Conservatoire with Jacques-Nicolas Lemmens and served as assistant to Camille Saint-Saëns at the Church of the Madeleine. In January 1870, he was named organist of St. Sulpice, the most prominent position for an organist in France, and would remain there for nearly 64 years. He was also made professor of organ at the Paris Conservatoire following the death of César Franck in 1890, later becoming professor of composition, replacing Théodore Dubois. Widor's students included Marcel Dupré, Louis Vierne, Charles Tournemire, Darius Milhaud, Edgard Varèse, and Albert Schweitzer. While known mainly for his ten organ symphonies, he composed in all major genres including opera. A leading figure of Parisian cultural life beyond music, Widor was made a *chevalier* of the *Légion d'Honneur* in 1892 and was elected permanent secretary of the Académie des Beaux-Arts in 1914.

Many of the large French churches, including St. Sulpice and Notre-Dame, have a grand organ on the west wall and a smaller organ in the sanctuary, used to accompany the choir singing from the stalls and to sound in dialogue with the more powerful organ at the opposite end of the church. Widor and Vierne wrote heroic Masses to take advantage of this dramatic disposition of forces. A similar arrangement exists at St. Vincent Ferrer, making it unusually well-suited (especially in the United States) to accommodate Widor's *Messe*. But unlike in the French churches where each organ is played by its own organist, and because St. Vincent only has one console to control both, today's accompaniment has been arranged for one player.

The Schola is accompanied by and the prelude is played by Dr. Isabelle Demers, professor of organ at McGill University in Montreal. Dr. Demers and James Wetzel were classmates at the Juilliard School.

PRELUDE

INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 80 (81):17, 2*

Chant, mode ii

Cibavit eos ex adipe frumenti, alleluia,
et de petra, melle saturavit eos,
alleluia, alleluia, alleluia.

*He fed them with the fat of wheat, alleluia,
and filled them with honey from the rock,
alleluia, alleluia, alleluia.*

V. Exsultate Deo adiutori nostro:
jubilate Deo Jacob.

V. *Rejoice in God our helper;
sing joyfully to the God of Jacob.*





SIGN OF THE CROSS AND GREETING

PENITENTIAL ACT

KYRIE AND GLORIA

COLLECT

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.*

LITURGY OF THE WORD

FIRST READING *Genesis 14:18-20*

In those days, Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words: “Blessed be Abram by God Most High, the creator of heaven and earth; and blessed be God Most High, who delivered your foes into your hand.” Then Abram gave him a tenth of everything.

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.

Alleluia, alleluia.

V. Caro mea vere est cibus
et sanguis meus vere est potus:
qui manducat meam carnem,
et bibit meum sanguinem,
in me manet, et ego in eo.

Lauda Sion Salvatorem,
lauda ducem et pastorem,
in hymnis et canticis.
Quantum potes, tantum aude,
quia major omni laude,
nec laudare sufficis.

Laudis thema specialis,
panis vivus et vitalis
hodie proponitur.
Quem in sacrae mensa cenae,
turbae fratrum duodenae
datum non ambigitur.

Sit laus plena, sit sonora,
sit jucunda, sit decora
mentis jubilatio.
Dies enim solemnus agitur,
in qua mensae prima recolitur
hujus institutio.

In hac mensa novi Regis,
novum Pascha novae legis,
phase vetus terminat.
Vetustatem novitas,
umbram fugat veritas,
noctem lux eliminat.

Quod in cena Christus gessit,
faciendum hoc expressit
in sui memoriam.

Alleluia, alleluia.

*V. My flesh is food indeed
and my blood is drink indeed.
He who eats my flesh
and drinks my blood,
abides in me, and I in him.*

*Praise, O Zion, your Savior;
praise your leader and shepherd
in hymns and canticles.
As much as possible, so much as you dare:
for he is greater than all praise,
nor can you praise him enough.*

*A special theme of praise,
—the living bread and life—
is proposed today:
That which at the table of the sacred Supper
was given to the group of twelve brethren
is not to be doubted.*

*Let our praise be full, be sonorous,
be pleasing, be fitting,
jubilation of the soul:
for this is the solemn day
on which is commemorated the first
institution of this banquet.*

*At this table of the new King,
the new Paschal rite of the new law
ends the ancient Passover.
The new supplants the ancient,
truth puts to flight the shadow,
day banishes night.*

*What Christ did at Supper,
the same he commanded to be done
in remembrance of him.*

Docti sacris institutis,
panem, vinum in salutis
consecramus hostiam.

Dogma datur Christianis,
quod in carnem transit panis,
et vinum in sanguinem.
Quod non capis, quod non vides,
animosa firmat fides,
praeter rerum ordinem.

Sub diversis speciebus,
signis tantum, et non rebus,
latent res eximiae.
Caro cibus, sanguis potus:
manet tamen Christus totus
sub utraque specie.

A sumente non concisus,
non confractus, non divisus:
integer accipitur.
Sumit unus, sumunt mille:
quantum isti, tantum ille:
nec sumptus consumitur.

Sumunt boni, sumunt mali,
sorte tamen inaequali,
vitae, vel interitus.
Mors est malis, vita bonis:
vide paris sumptionis
quam sit dispar exitus.

Fracto demum sacramento,
ne vacilles, sed memento
tantum esse sub fragmento,
quantum toto tegitur.

Nulla rei fit scissura:
signi tantum fit fractura,
qua nec status, nec statura
signati minuitur.

*Taught by his sacred institution,
we consecrate bread and wine
into the sacrifice of salvation.*

*A dogma is given to Christians:
that bread is changed into flesh,
and wine into blood.
What you do not understand, what you do not see,
a lively faith confirms
in the supernatural order.*

*Under different species,
different in appearance only, and not in reality,
wondrous things lie hidden.
Flesh is food, blood is drink;
yet Christ remains whole
under each species.*

*By the partaker not dispersed,
unbroken, undivided:
he is received whole.
One receives him; a thousand receive him:
as much as they, so does that one:
nor is the One partaken of consumed.*

*The good partake him; the evil partake,
however, with unequal effect:
of life or of ruin.
Death is for the evil; life for the good:
behold, of equal partaking,
how different the result is.*

*When the Sacrament is finally broken,
doubt not, but remember,
that there is as much hidden in a fragment,
as there is in the whole.*

*There is no division of the reality;
of the species only is there a fracture,
whereby neither the state nor stature
of the One signified is diminished.*

Ecce Panis Angelorum,
factus cibus viatorum:
vere panis filiorum,
non mittendus canibus:

In figuris praesignatur:
cum Isaac immolatur,
Agnus Paschae deputatur,
datur manna Patribus.

Bone Pastor, panis vere,
Jesu, nostri miserere:
tu nos pasce, nos tuere,
tu nos bona fac videre
in terra viventium:

Tu qui cuncta scis et vales,
qui nos pascis hic mortales:
tuos ibi commensales,
coheredes et sodales
fac sanctorum civium.
Amen. Alleluia.

*Behold, the bread of angels
is made the food of pilgrims,
truly the bread of children,
not to be cast to dogs.*

*It was prefigured in other forms:
when Isaac was immolated,
when the Paschal Lamb was slain,
when manna was given to the forefathers.*

*O Good Shepherd, true bread,
O Jesus, have mercy upon us;
feed us, protect us,
make us to see good things
in the land of the living.*

*You, who knows all things and can do all things,
who here feeds us mortals,
make us there be your table-guests,
the co-heirs, and companions
of the heavenly citizens.
Amen. Alleluia.*

~St. Thomas Aquinas (1225-1274)

GOSPEL *Luke 9:11b-17*

Jesus spoke to the crowds about the kingdom of God, and he healed those who needed to be cured. As the day was drawing to a close, the Twelve approached him and said, “Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here.” He said to them, “Give them some food yourselves.” They replied, “Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people.” Now the men there numbered about five thousand. Then he said to his disciples, “Have them sit down in groups of about fifty.” They did so and made them all sit down. Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

HOMILY

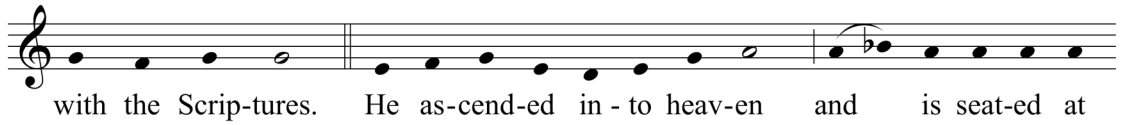
CREDO

Chant, mode iv

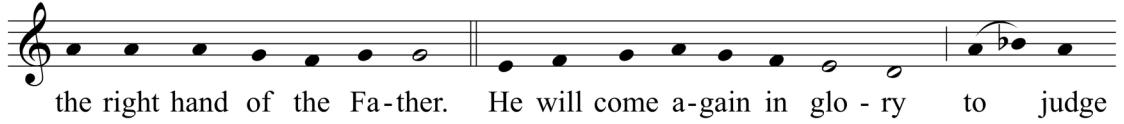
Celebrant: I be-lieve in one God, * the Fa-ther al-might-y, mak-er of heav-en

All: and earth, of all things vis - i - ble and in - vis - i - ble.

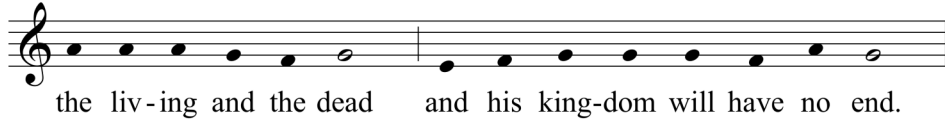
I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son of God,
 born of the Fa-ther be-fore all a - ges. God from God, Light from Light,
 true God from true God, be - got - ten, not made, con - sub - stan - tial
 with the Fa-ther; through him all things were made. For us men and for
All bow:
 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



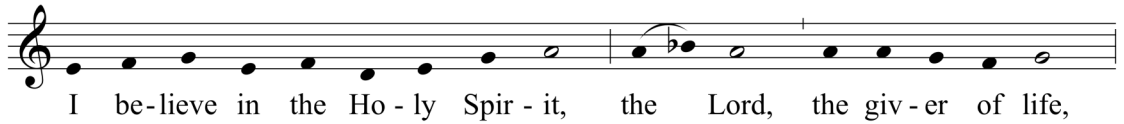
with the Scrip-tures. He as-cend-ed in - to heav-en and is seat-ed at



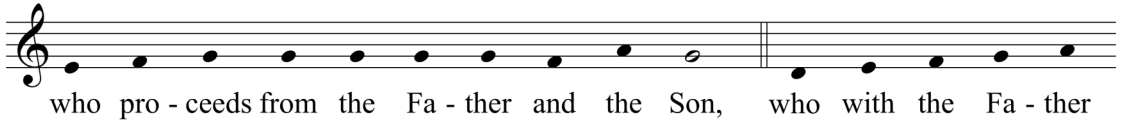
the right hand of the Fa-ther. He will come a-gain in glo - ry to judge



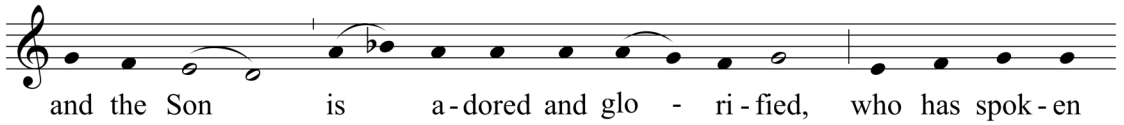
the liv-ing and the dead and his king-dom will have no end.



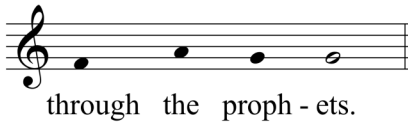
I be-lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,



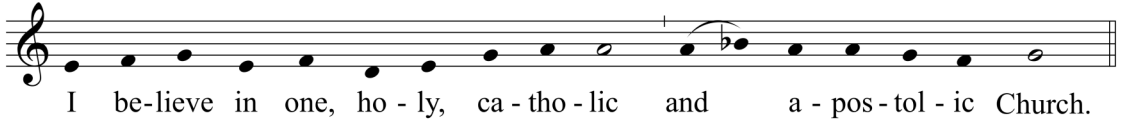
who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther



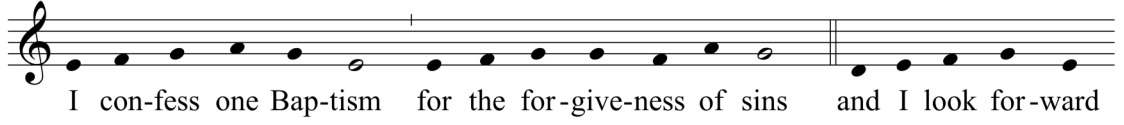
and the Son is a-dored and glo - ri - fied, who has spok - en




through the proph - ets.



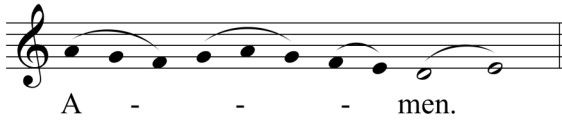
I be-lieve in one, ho - ly, ca - tho - lic and a - pos - tol - ic Church.



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.

UNIVERSAL PRAYER AND SACRED HEART NOVENA PRAYER

The designs of his heart are from age to age, to rescue their souls from death.

Psalm 32 (33):11

✠ Thus says the Lord: Let whoever is thirsty come to me and drink.

✠ **Streams of living water will flow from within the one who believes in me.**

John 7:37-38

Let us pray.

Grant, we pray, almighty God, that we, who glory in the Heart of your beloved Son and recall the wonders of his love for us, may be made worthy to receive an overflowing measure of grace from the fount of heavenly gifts. Through Christ our Lord. *Amen.*

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Leviticus 21:6*

Chant, mode iv

Sacerdotes Domini incensum
et panes offerunt Deo:
et ideo sancti erunt Deo suo,
et non pollutent nomen ejus, alleluia.

*The priests of the Lord offer incense
and loaves to God,
and therefore they shall be holy to their God,
and shall not defile his name, alleluia.*

OFFERTORY MOTET

Flor Peeters
(1903-1986)

Ave verum corpus
natum de Maria Virgine,
vere passum, immolatum
in cruce pro homine,
cujus latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum,
in mortis examine.
O Jesu dulcis, O Jesu pie,
O Jesu fili Mariae.

*Hail, true body,
born of the Virgin Mary,
who truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
flowed water and blood:
may it be for us a foretaste
in the trial of death.
O sweet Jesus, O gentle Jesus,
O Jesus, Son of Mary.*

PRAYER OVER THE OFFERINGS

Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present. Through Christ our Lord. *Amen.*

PREFACE *II of the Most Holy Eucharist: The fruits of the Most Holy Eucharist*

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 at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of perfect praise. Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by one world, may be enlightened by one faith and united by one bond of charity. And so, we approach the table of this wondrous Sacrament, so that, bathed in the sweetness of your grace, we may pass over to the heavenly realities here foreshadowed.

Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim:

SANCTUS

MYSTERY OF FAITH

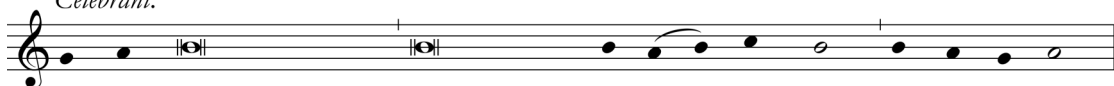
We pro - claim your death, O Lord, and pro - fess your
Re - sur - rec - tion un - til you come a - gain.

AMEN

COMMUNION RITE

PATER NOSTER

Celebrant:



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

All:



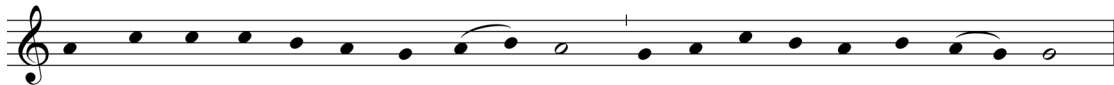
Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy king-dom come,



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-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.

SIGN OF PEACE

AGNUS DEI

*To receive Holy Communion on the tongue, please use the Communion line in front of the Friars' Chapel.
To receive Holy Communion in the hand, please use the Communion line in the center aisle of the church.*

COMMUNION ANTIPHON *I Corinthians 11:26, 27*

Chant, mode vii

Quotiescumque manducabitis panem hunc,
et calicem bibetis,
mortem Domini annuntiabitis donec veniat:
itaque quicumque manducaverit panem,
vel biberit calicem Domini indigne,
reus erit corporis et sanguinis Domini,
alleluia.

*As often as you shall eat this bread,
and drink the cup,
you proclaim the death of the Lord, until he comes.
Therefore, whoever eats this bread
or drinks the cup of the Lord unworthily,
will be guilty of the body and blood of the Lord,
alleluia.*

COMMUNION MOTET

Panis angelicus, Op. 80

Pierre Villette
(1926-1998)

Panis angelicus fit panis hominum.
Dat panis caelicus figuris terminum.
O res mirabilis, manducat Dominum
pauper, servus et humilis.

*The bread of the angels is made bread for mankind.
The heavenly bread terminates all symbols.
O wondrous thing: the Lord is eaten
by the poor, lowly, and humble.*

Te trina Deitas, unaque poscimus,
sic nos tu visita, sicut te colimus:
per tuas semitas duc nos quo tendimus,
ad lucem quam inhabitas.
Amen.

*Of you, threefold and one God, we implore
that you may visit us as we honor you;
on your paths, lead us who seek
the light wherein you dwell.
Amen.*

~St. Thomas Aquinas

POST-COMMUNION PRAYER

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever and ever. *Amen.*

SOLEMN PROCESSION

As the Blessed Sacrament in the Monstrance on the High Altar is incensed, all kneel in adoration.

HYMN

No. 1 from QUATRE MOTETS, OP. 9

Marcel Dupré
(1886-1971)

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

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

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

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

~St. Thomas Aquinas

A Procession is formed in which the Blessed Sacrament is carried to St. Catherine of Siena.

STATIONAL ALTARS

Benediction is given at three Stations during the Procession:

*at the Sacred Heart Altar in the Holy Name Chapel of St. Vincent Ferrer;
at the Church of St. John Nepomucene;
and at the High Altar of St. Catherine of Siena.*

During each Benediction, all kneel and sing the Tantum ergo (Humbly let us voice our homage), Verses 5-6 of the Pange lingua on Page 14.

At the Church of St. John Nepomucene, that Parish's Administrator, the Reverend Stefan Chansas, will offer a fervorino and their Parish Choir (Mark Pacoe, Director of Music), will sing a motet.

As the Procession begins, the following is sung:

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
5. Hum - bly let us voice our hom - age For so great a
6. Glo - ry, hon - or, ad - o - ra - tion Let us sing with



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,
5. sac - ra - ment; Let all for - mer rites sur - rend - er
6. one ac - cord! Praised be God, al - might - y Fa - ther;

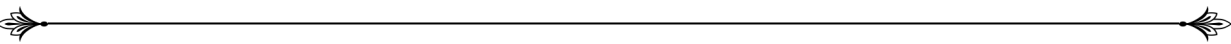


1. He shall reign for end - less days! Dy - ing once to save
2. He ful - filled the Fa - ther's plan; Then his fi - nal night
3. E - ven as the old Law ends. Now he hands the Twelve
4. Wine is made his blood di - vine! Though this truth e - vades
5. To the Lord's New Tes - ta - ment; What our sens - es fail
6. Praised be Christ, his Son, our Lord; Praised be God the Ho -



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!
5. to fath - om, Let us grasp through faith's con - sent!
6. ly Spir - it; Tri - une God - head be a - dored! A - men.

Text: St. Thomas Aquinas (1225-1274); trans. Melvin L. Farrell (1930-1986); trans. © 1964, W.L.P.
Tune: PANGE LINGUA; chant, mode iii



A brass quartet plays processional music through the streets.

When the Procession enters the Nave of St. Catherine of Siena, the following is sung:

TE DEUM



1. Ho - ly God, we praise thy name. Lord of all we
 2. Hark! The loud ce - les - stial hymn An - gel choirs a -
 3. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it,



1. bow be - fore thee. All on earth thy scep - ter claim.
 2. bove are rais - ing, Cher - u - bim and ser - a - phim,
 3. Three we name thee; While in es - sence on - ly One,



1. All in heav'n a - bove a - dore thee. In - fi - nite thy
 2. In un - ceas - ing cho - rus prais - ing; Fill the heav'ns with
 3. Un - di - vid - ed God we 'claim thee; And a - dor - ing,



1. vast do - main, Ev - er - last - ing is thy name. In - fi -
 2. sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord." Fill the
 3. bend the knee, While we own the mys - ter - y. And a -



1. nite thy vast do - main, Ev - er - last - ing is thy name.
 2. heav'ns with sweet ac - cord. "Ho - ly, ho - ly, ho - ly Lord."
 3. dor - ing, bend the knee, While we own the mys - ter - y.

Text: para. *Te Deum*, attr. Ignaz Franz (1719-1790); trans. Clarence A. Walworth (1830-1900)

Tune: GROSSER GOTT; *Allgemeines Katholisches Gesangbuch*, Vienna, 1774

EXPOSITION OF THE MOST BLESSED SACRAMENT

As the Blessed Sacrament is enthroned on the High Altar, all kneel.

As the Blessed Sacrament is incensed, the Schola sings a setting of the Tantum ergo.

TANTUM ERGO

Tantum ergo, Op. 2

Louis Vierne
(1870-1930)

Tantum ergo sacramentum
veneremur cernui:
et antiquum documentum
novo cedat ritui:
praestet fides supplementum
sensuum defectui.

Genitori, genitoque
laus et jubilatio,
salus, honor,
virtus quoque sit et benedictio:
procedenti ab utroque
compar sit laudatio.
Amen.

*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.*

~St. Thomas Aquinas

Exposition continues through the afternoon until the final Benediction at 4:45 PM.

The Chaplet of Divine Mercy will be prayed at 3 PM and the Rosary will be recited at 4 PM.

Those not staying for the afternoon devotions depart in silence.

SACRED HEART

Friday, June 24 is the Solemnity of the Most Sacred Heart of Jesus. There will be a Solemn Mass and Procession at 6 PM at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Laudate Dominum* by Giovanni Pierluigi da Palestrina; *Venite ad me omnes* by Felice Anerio; and *Magnus Dominus* by Andrea Rota.