
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*

FIRST SUNDAY OF LENT QUADRAGESIMA



February 26, 2023

12 NOON Solemn Mass
with Litany of Saints in Procession and the Rite of Sending

The setting of the Mass Ordinary is *Chichester Mass*
by Richard Lloyd (1933-2021).



INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 90 (91):15, 16, 1*

Chant, mode viii

Invocavit me, et ego exaudium eum:
eripiam eum et glorificabo eum:
longitudine dierum adimplebo eum.

*He has called upon me, and I will hear him;
I will deliver him, and I will glorify him;
I will fill him with length of days.*

✓. Qui habitat in adjutorium Altissimi,
in protectione Dei caeli commorabitur.

V. *He who dwells in the shelter of the Most High
shall abide under the protection of the God of heaven.*

SIGN OF THE CROSS AND GREETING

INVITATORY PRAYER

My brothers and sisters, the great festival of our salvation is approaching and so we begin our days of preparation and renewal to celebrate the Easter Sacraments of Christ's Death and Resurrection.

Today, throughout the whole Church, the Elect are chosen and called to the saving waters of rebirth. In these days also baptized men and women are completing their formation for sharing the Eucharist with us.

With joy we accompany them on the way of salvation to the mysteries of Christ's life giving love. Entrusting them to the care of the great mother of God, Mary Most Holy, and all the angels and saints, we implore the mercy of God that together we may come to the paschal joy of Easter.

COLLECT *for Holy Church*

Let us pray.

O God, who in your wonderful providence decreed that Christ's kingdom should be extended throughout the earth and that all should become partakers of his saving redemption, grant, we pray, that your Church may be the universal sacrament of salvation and that Christ may be revealed to all as the hope of the nations and their Savior. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

PROCESSION

The People remain in their pews while the Schola Cantorum and Ministers process.

V. Let us proceed in peace.

R. **In the name of Christ. Amen.**

LITANY OF THE SAINTS

Cantor: *People:*

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Christ, hear us Christ, hear us

Christ, gra-cious-ly hear us. Christ, gra-cious-ly hear us.

God, the Father of heaven, have mer - cy on us.
God the Son, Redeemer of the world,
God the Holy Spirit,
Holy Trinity, one God,

Holy Mary, pray for us.
Holy Mother of God,
Holy Virgin of virgins,



St. Michael,
St. Gabriel,
St. Raphael,
All holy Angels and Archangels,
All holy ranks of blessed Spirits,

pray for us.

St. John the Baptist,
St. Joseph,
All holy Patriarchs and Prophets,

St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,

St. Matthew,
St. Simon,
St. Jude,
St. Matthias,
St. Barnabas,
St. Mark,
St. Luke,
All holy Disciples of the Lord,
All Holy Innocents,

St. Stephen,
St. Clement,
St. Cornelius,
St. Cyprian,
St. Lawrence,
St. Vincent,
St. Denis and your companions,
St. Maurice and your companions,
St. Januarius and your companions,
Sts. Fabian and Sebastian,

Sts. John and Paul,
Sts. Cosmas and Damian,
St. Thomas,
St. Peter,
St. John and your companions,
All holy Martyrs,

St. Sylvester,
St. Gregory,
St. Pius,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Hilary,
St. Martin (of Tours),
St. Nicholas,
St. Antoninus,
St. Albert
St. Thomas (Aquinas),
St. Hyacinth,
St. Raymond,
St. Louis,
St. Anthony,
St. Benedict,
St. Bernard,
St. Francis,
All holy Bishops and Confessors,
All holy Doctors,
All holy Priests and Levites,
All holy Monks and Hermits,



St. Ann, pray for us.

St. Mary Magdalene,

St. Martha,

Sts. Perpetua and Felicity,

St. Agatha,

St. Lucy,

St. Agnes,

St. Cecilia,

St. Anastasia,

St. Catherine (of Alexandria),

St. Margaret,

St. Ursula and your companions,

St. Catherine (of Ricci),

St. Rose,

St. Clare,

All holy Virgins and Widows,

Holy Father Dominic,

(repeated at a higher tone)

St. Catherine of Siena,

St. Vincent Ferrer,

All holy Saints of God,



Lord, be merciful,

From all evil and sin,

From your wrath,

From a sudden and unrepentant death,

From the snares of the devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From the peril of earthquake, fire, and flood,

From plague, famine, and war,

From everlasting death,

By the mystery of your holy Incarnation,

By your Baptism and holy Fasting,

By your Cross and Passion,

By your precious Death and Burial,

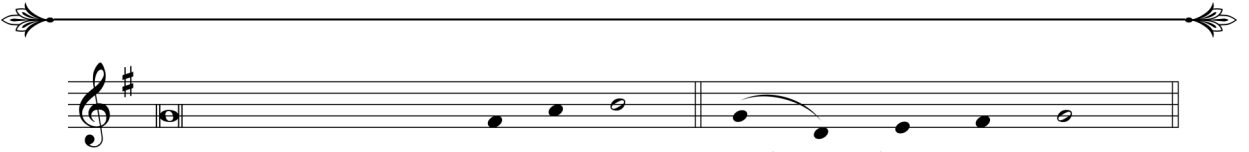
By your holy Resurrection,

By your glorious Ascension,

By the coming of the Holy Spirit, the Paraclete,

On the Day of Judgment,

Lord save your peo - ple.



*We who are sinners, we beseech you,
That you would spare and pardon us,
That you would guide and protect your holy Church,
That you would humble the enemies of your holy Church,
That you would preserve in holy religion the Pope, and all those in holy Orders,
That you would give peace and unity to the whole Christian people,
That you would restore unity to your Church and lead all unbelievers into the light of the Gospel,
That you would strengthen and preserve us in your holy service,
That you would lift up our minds to heavenly desires,
That you would reward our benefactors with eternal blessings,
That you would deliver our souls from eternal damnation,
That you would give and preserve the fruits of the earth,
That you would grant eternal rest to all the faithful departed,*

Because of the Procession, the Penitential Rite is omitted.

KYRIE

COLLECT

Grant, almighty God, through the yearly observances of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. 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 *Genesis 2:7-9; 3:1-7*

The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.

Then the Lord God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the Lord God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Now the serpent was the most cunning of all the animals that the Lord God had made. The serpent asked the woman, “Did God really tell you not to eat from any of the trees in the garden?” The woman answered the serpent: “We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, lest you die.’” But the serpent said to the woman: “You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is evil.” The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

GRADUAL (RESPONSORIUM) *Psalm 90 (91):11, 12*

Chant, mode iii

Angelis suis mandavit de te,
ut custodiant te in omnibus viis tuis.

*[God] has given his angels charge over you,
to keep you in all your ways.*

V. In manibus portabunt te:
ne unquam offendas ad lapidem pedem tuum.

*V. In their hands they shall bear you up,
lest you dash your foot against a stone.*





SECOND READING *Roman 5:12-19*

Brothers and sisters: Through one man sin entered the world, and through sin, death, and thus death came to all men, inasmuch as all sinned—for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by the transgression of the one, the many died, how much more did the grace of God and the gracious gift of the one man Jesus Christ overflow for the many. And the gift is not like the result of the one who sinned. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous.

TRACT *Psalm 90 (91):1*

Chant, mode ii

Qui habitat in adjutorium Altissimi,
in protectione Dei caeli commorabitur.

*He who dwells in the shelter of the Most High,
shall abide in the protection of the God of heaven.*

GOSPEL *Matthew 4:1-11*

At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, “If you are the Son of God, command that these stones become loaves of bread.” He said in reply, “It is written: *One does not live on bread alone, but on every word that comes forth from the mouth of God.*”

Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down. For it is written: *He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone.*” Jesus answered him, “Again it is written: *You shall not put the Lord, your God, to the test.*” Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, “All these I shall give to you, if you will prostrate yourself and worship me.”



At this, Jesus said to him, “Get away, Satan! It is written: *The Lord, your God, shall you worship and him alone shall you serve.*”

Then the devil left him and, behold, angels came and ministered to him.

HOMILY

SENDING OF THE CATECHUMENS FOR ELECTION

Because of the Rite, the Credo and Universal Prayer are omitted.

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 90 (91):4, 5*

George Malcolm
(1917-1997)

Scapulis suis obumbrabit tibi Dominus,
et sub pennis ejus sperabis:
scuto circumdabit te veritas ejus.

*The Lord will overshadow you with his shoulders,
and under his wings you shall trust;
his truth shall compass you with a shield.*

PRAYER OVER THE OFFERINGS

Give us the right dispositions, O Lord, we pray, to make these offerings, for with them we celebrate the beginning of this venerable and sacred time. Through Christ our Lord.
Amen.

PREFACE

Celebrant: The Lord be with you. *People:* And with your spi - rit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

By abstaining forty long days from earthly food, he consecrated through his fast the pattern of our Lenten observance and, by overturning all the snares of the ancient serpent, taught us to cast out the leaven of malice, so that, celebrating worthily the Paschal Mystery, we might pass over at last to the eternal paschal feast. And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

SANCTUS

MYSTERY OF FAITH

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

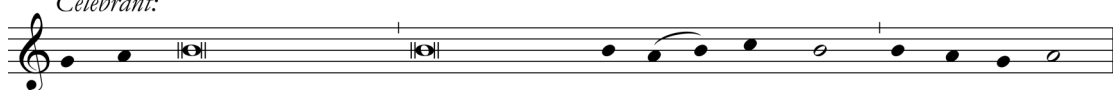
Re - sur - rec - tion un - til you come a - gain.

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 90 (91):4, 5*

Chant, mode iii

Scapulis suis obumbrabit tibi,
et sub pennis ejus sperabis:
scuto circumdabit te veritas ejus.

*He will overshadow you with his shoulders,
and under his wings you shall trust;
his truth shall compass you with a shield.*

COMMUNION MOTET

arr. James D. Wetzel

The Lent Prose

(b. 1987)

Attende Domine, et miserere,
quia peccavimus tibi.

*Hearken, O Lord, and have mercy,
for we have sinned against you.*

Ad te Rex summe, omnium Redemptor,
oculos nostros sublevamus flentes:
exaudi, Christe, supplicantum preces.

*To you, highest King, Redeemer of all,
do we lift up our eyes in weeping;
hear, O Christ, the prayers of your servants.*

Dextera Patris, lapis angularis,
via salutis, janua caelestis,
ablue nostri maculas delicti.

*Right hand of the Father, corner-stone,
way of salvation, gate of heaven,
wash away our stains of sin.*

Rogamus, Deus, tuam majestatem:
auribus sacris gemitus exaudi:
crimina nostra placidus indulge.

*We beseech you, O God, in your great majesty:
bear our groans with your holy ears;
calmly forgive our crimes.*

Tibi fatemur crimina admissa:
contrito corde pandimus occulta:
tua, Redemptor, pietas ignoscat.

*To you we confess our consented sins;
with a contrite heart we reveal the things hidden;
in your mercy, O Redeemer, forgive them.*

Innocens captus, nec repugnans ductus:
testibus falsis pro impiis damnatus
quos redemisti, tu conserva, Christe.

*The Innocent, seized, not refusing to be led;
condemned by false witnesses because of impious men,
keep safe those whom you have redeemed, O Christ.*

POST-COMMUNION PRAYER

Renewed now with heavenly bread, by which faith is nourished, hope increased, and charity strengthened, we pray, O Lord, that we may learn to hunger for Christ, the true and living Bread, and strive to live by every word which proceeds from your mouth. Through Christ our Lord. *Amen.*

CONCLUDING RITES

BLESSING AND DISMISSAL

May bountiful blessing, O Lord, we pray, come down upon your people, that hope may grow in tribulation, virtue be strengthened in temptation, and eternal redemption be assured. Through Christ our Lord. *Amen.*

MARIAN ANTIPHON

Chant, mode vi

Cantor: *All:*

A - ve Re - gi - na cae - lo - rum, * A - ve Do - mi - na an - ge - lo - rum:
Sal - ve ra - dix, sal - ve por - ta, Ex qua mun - do lux est or - ta:
Gau - de Vir - go glo - ri - o - sa, Su - per o - mnes spe - ci - o - sa:
Va - le, O val - de de - co - ra, Et pro no - bis Chri - stum ex - o - ra.

Hail, Queen of heaven. Hail, Lady of the angels. Hail, root, hail, gate, from which the Light of the world was born. Rejoice, glorious Virgin, fairest above all. Farewell, O most beautiful, and pray for us to Christ.

All depart in silence.





LITURGICAL NOTES

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

Richard Lloyd was born in Cheshire and sang as a chorister of Lichfield Cathedral. He attended Rugby School and Jesus College, Cambridge, where he was an organ scholar. His teachers included Peter Le Huray, Philip Radcliffe, and Patrick Hadley. After serving as Christopher Dearnley’s assistant at Salisbury Cathedral from 1957-1966, he was Choirmaster of Hereford Cathedral until 1974 when he moved to Durham Cathedral. From there he became deputy headmaster of Salisbury Cathedral School before an early retirement in 1988 due to ill health.

George Malcolm was an English keyboardist, composer, and conductor who served as Master of Music at London’s Westminster Cathedral from 1947-1959. He developed the choir’s ‘continental’ sound and solidified Westminster’s reputation as the premiere Roman Catholic choir in the world. Malcolm attended the Royal College of Music, where he studied under Herbert Fryer, Wimbledon College, and Balliol College, Oxford. After World War II (during which he served as a bandleader), he became well-known as an harpsichordist and pianist. After resigning from the Cathedral, he pursued a career as an orchestral conductor, fostering close relationships with the English Chamber Orchestra and the Northern Sinfonia orchestra.

Choral music at next Sunday’s Solemn Mass for the Second Sunday of Lent:
Missa Brevis in F Major, Op. 117; *Meditabor*, Op. 133, No. 2; and *Tribulationes cordis mei*, Op. 140, No. 1 by Josef Rheinberger.





STATIONS OF THE CROSS

The Stations of the Cross is prayed every Friday during Lent after the evening Masses: 5:15 PM St. Catherine of Siena and 6 PM at St. Vincent Ferrer.

FEAST OF ST. THOMAS AQUINAS, O.P.

Tuesday, March 7 is traditional feastday of St. Thomas Aquinas, O.P. There will be a Mass in the Dominican Rite at 7 PM at St. Vincent Ferrer which the Schola Cantorum will sing *Missa Sancti Willhelmi devotio* by John Taverner.

SOLEMNITY OF ST. PATRICK

Friday, March 17 is the Solemnity of St. Patrick, the Patron of the Archdiocese of New York. There will be a Sung Mass at 6 PM at St. Vincent Ferrer. Stations of the Cross will follow the evening Masses as usual. Because it is a Solemnity, the abstention from meat is lifted within the Archdiocese on Friday, March 17.

SOLEMNITY OF ST. JOSEPH

Monday, March 20 is the Solemnity of St. Joseph, spouse of the Blessed Virgin Mary and Patron of the Universal Church and the Eastern Province of the Order of Preachers. There will be a Solemn Mass and Procession at 6 PM at St. Vincent Ferrer at St. Vincent Ferrer for which the Schola Cantorum will sing *Mass for Four Voices* by Thomas Tallis. (This year, the Solemnity is transferred from the 19th, as that date is a Sunday.)

The Mass will include the Roman tradition of blessing St. Joseph's Day bread. Parishioners are also invited to bring any images, statues, or devotionals of St. Joseph from their homes, and to place them in the St. Joseph Chapel on the north side of the church prior to Mass so that they may be blessed alongside the traditional sweets.

SOLEMNITY OF THE ANNUNCIATION

Saturday, March 25 is the Solemnity of the Annunciation of the Lord. There will be a Solemn Mass at 12 NOON at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Ave Virgo sanctissima* by Juan Esquivel; and *Ave Virgo sanctissima* and *Canite tuba – Rorate caeli* by Francisco Guerrero.



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

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