



**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*

**THIRD SUNDAY OF LENT
March 3, 2024**

The setting of the Mass Ordinary at the 12 NOON Mass is
Mean Mass by John Taverner (c. 1490-1545).

PROCESSIONAL HYMN
Forty Days and Forty Nights

Page 12

INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 24 (25):15, 16, 1-2*

Chant, mode vii

Oculi mei semper ad Dominum,
quia ipse evellet de laqueo pedes meos:
respice in me, et miserere mei,
quoniam unicus et pauper sum ego.

*My eyes are always on the Lord,
for he shall pluck my feet out of the snare.
Look upon me, and have mercy on me,
for I am alone and poor.*

V. Ad te, Domine, levavi animam meam:
Deus meus in te confido,
non erubescam.

V. *To you, O Lord, have I lifted up my soul;
my God, in you have I put my trust,
let me not be ashamed.*

SIGN OF THE CROSS AND GREETING

PENITENTIAL RITE



KYRIE

Missa XVIII: Deus Genitor alme

Chant, mode iv

Cantor then All:

Ky - ri - e e - le - i - son.

Chri - ste e - le - i - son.

Ky - ri - e e - le - i - son.

COLLECT

O God, author of every mercy and of all goodness, who in fasting, prayer, and almsgiving have shown us a remedy for sin, look graciously on this confession of our lowliness, that we, who are bowed down by our conscience, may always be lifted up by your mercy. 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 *Exodus 20:1-17*

In those days, God delivered all these commandments: “I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the Lord, your God, am a jealous God, inflicting punishment for their fathers’ wickedness on the children of those who hate me, down to the third and fourth generation; but bestowing mercy down to the thousandth generation on the children of those who love me and keep my commandments.

“You shall not take the name of the Lord, your God, in vain. For the Lord will not leave unpunished the one who takes his name in vain.



“Remember to keep holy the sabbath day. Six days you may labor and do all your work, but the seventh day is the sabbath of the Lord, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the Lord made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the Lord has blessed the sabbath day and made it holy.

“Honor your father and your mother, that you may have a long life in the land which the Lord, your God, is giving you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him.”

GRADUAL (RESPONSORIUM) *Psalm 9:20, 4*

Chant, mode iii

Exsurge, Domine, non praevalcat homo:
judicentur gentes in conspectu tuo.

*Arise, O Lord, let not man prevail;
let the nations be judged in your sight.*

V. In convertendo inimicum meum retrorsum:
infirmabuntur, et peribunt a facie tua.

*V. When my enemy shall be turned back,
they shall be weakened and perish before your face.*

SECOND READING *I Corinthians 1:22-25*

Brothers and sisters: Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

TRACT *Psalm 122 (123):1*

Chant, mode viii

Ad te levavi oculos meos,
qui habitas in caelis.

*To you have I lifted up my eyes,
who dwell in heaven.*





GOSPEL *John 2:13-25*

Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, “Take these out of here, and stop making my Father’s house a marketplace.” His disciples recalled the words of Scripture, *Zeal for your house will consume me*. At this the Jews answered and said to him, “What sign can you show us for doing this?” Jesus answered and said to them, “Destroy this temple and in three days I will raise it up.” The Jews said, “This temple has been under construction for forty-six years, and you will raise it up in three days?” But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken.

While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.

HOMILY


CREDO (sung at 12 NOON)

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

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 18 (19):9, 11, 12*

Chant, mode iv

Justitiae Domini rectae,
laetificantes corda,
et judicia ejus dulciora
super mel et favum:
nam et servus tuus custodit ea.

*The precepts of the Lord are right,
rejoicing hearts,
and his judgments are sweeter
than honey and the honeycomb,
for your servant will keep them.*

OFFERTORY MOTET (*at 12 NOON*)

Robert Parsons
(c. 1535-1572)

Peccantem me quotidie
et non penitentem,
timor mortis conturbat me:
quia in inferno nulla est redemptio.
Miserere mei, Deus, et salva me.

*I who sin daily
and am not penitent;
the fear of death troubles me,
for in hell there is no redemption.
Have mercy on me, O God, and save me.*

PRAYER OVER THE OFFERINGS

Be pleased, O Lord, with these sacrificial offerings, and grant that we who beseech pardon for our own sins, may take care to forgive our neighbor. 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.

SANCTUS

Missa XVIII: Deus Genitor alme

Sanc - tus, Sanc - tus, Sanc - tus Do - mi - nus De - us Sa - ba - oth.

Ple - ni sunt cae - li et ter - ra glo - ri - a tu - a. Ho - san - na in ex - cel - sis.

Be - ne - dic - tus qui ve - nit in no - mi - ne Do - mi - ni. Ho - san - na in ex - cel - sis.

MYSTERY OF FAITH

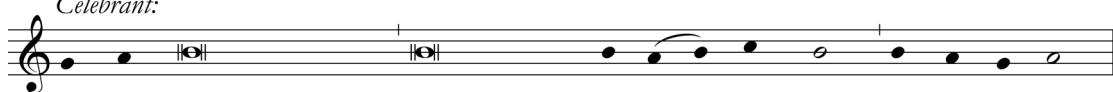
We pro - claim your death, O Lord, and pro - fess your

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

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.

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.

AGNUS DEI

Missa XVIII: Deus Genitor alme



A-gnus De - i, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no - bis.



A-gnus De - i, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no - bis.



A-gnus De - i, qui tol-lis pec-ca-ta mun-di: do-na no-bis pa - cem.

COMMUNION ANTIPHON *Psalm 83 (84):4, 5*

Chant, mode i

Passer invenit sibi domum,
et turtur nidum,
ubi reponat pullos suos:
altaria tua, Domine virtutem,
Rex meus, et Deus meus:
beati qui habitant in domo tua,
in saeculum saeculi laudabunt te.

*The sparrow has found herself a house,
and the turtledove a nest
where she may lay her young:
your altars, O Lord of hosts,
my King, and my God.
Blessed are they who dwell in your house,
for ever and ever shall they sing your praise.*

COMMUNION MOTET *Psalm 122 (123):1-4 (at 12 NOON)*

Robert White
(c. 1538-1574)

Ad te levavi oculos meos,
qui habitas in caelis.
Ecce sicut oculi servorum
in manibus dominorum suorum,
et sicut oculi ancillae
in manibus dominae suae:
ita oculi nostri ad Dominum Deum nostrum
donec misereatur nostri.

*To you have I lifted up my eyes,
who dwell in heaven.
Behold as the eyes of servants
are on the hands of their masters,
and as the eyes of the handmaid
are on the hands of her mistress:
so are our eyes unto the Lord our God,
until he has mercy on us.*

Miserere nostri, Domine, miserere nostri,
quia multum repleti sumus despectione;
quia multum repleta est anima nostra
opprobrium abundantibus,
et despectio superbis. Amen.

*Have mercy on us, O Lord, have mercy on us,
for we are filled with contempt.
Our soul is filled
with the scornful reproof of the wealthy,
and with the contempt of the proud. Amen.*

POST-COMMUNION PRAYER

As we receive the pledge of things yet hidden in heaven and are nourished while still on earth with the Bread that comes from on high, we humbly entreat you, O Lord, that what is being brought about in us in mystery may come to true completion. Through Christ our Lord. *Amen.*

CONCLUDING RITES

BLESSING AND DISMISSAL

Direct, O Lord, we pray, the hearts of your faithful, and in your kindness grant your servants this grace: that, abiding in the love of you and their neighbor, they may fulfill the whole of your commands. 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.

PROCESSIONAL HYMN

1. For - ty days and for - ty nights You were fast - ing
 2. Shall not we thy sor - row share And from world - ly
 3. Then, if Sa - tan on us press, Flesh or spir - it
 4. Keep, O keep us, Sav - ior dear, Ev - er con - stant

1. in the wild; For - ty days and for - ty nights,
 2. joys ab - stain, Fast - ing with un - ceas - ing prayer,
 3. to as - sail, Vic - tor in the wil - der - ness,
 4. at thy side, That with thee we may ap - pear

1. Tempt - ed, and yet un - de - filed.
 2. Glad with thee to suf - fer pain?
 3. Grant we may not faint nor fail!
 4. At th'e - ter - nal Eas - ter - tide.

Text: George H. Smyttan (1822-1870)

Tune: HEINLEIN; *Nürnbergisches Gesang-Buch*, Nuremberg, 1676; attrib. Martin Herbst (1654-1681);
 harm. William H. Monk (1823-1889)

MUSIC NOTES

John Taverner, likely from Lincolnshire, was appointed by Thomas Cardinal Wolsey as the first Organist and Master of the Choristers at Cardinal College, Oxford (later to become Christ Church) in 1526. After Wolsey's fall from favor in 1529, Taverner left Oxford and eventually settled back in Lincolnshire, living out the remainder of his life as a well-off landowner. It is believed that most if not all of his compositions date from his Oxford period. Former Master of the Queen's Music Peter Maxwell Davies took Taverner's life as the subject of his opera *Taverner*. The recently-deceased British composer Sir John Tavener (without the first 'r') claimed direct descendancy.

Of Taverner's eight surviving Mass settings, the *Mean Mass* is a comparatively simple work. Like most Sarum Rite Masses, it excludes a Kyrie and sets the Ordinary as a set of verses (e.g. *Sanctus*: 1. Sanctus. 2. Dominus Deus Sabaoth. 3. Pleni... 4. Gloria tua. 5. Hosanna...). Most settings of the Ordinary are named after the chant, madrigal, or motet from which the Mass takes its musical thematic material. For example, Lasso's *Missa Locutus sum* which the Schola sang last Sunday is based on Lasso's own Lenten motet *Locutus sum*. Some Masses, often English ones, however, have titles describing their musical construction. Byrd's *Mass for Four Voices which* the Schola sang on Ash Wednesday is comprised of four parts (SATB). The term "Mean" refers to a voice part having roughly the same range as an alto or mezzo-soprano.

Robert Parsons was appointed Gentleman of the Chapel Royal in 1563, having previously served as an assistant to Richard Bower, Master of the Choristers. His surviving work consists of a number of motets and secular vocal works, as well as some instrumental pieces. He is believed to have drowned in the River Trent. He may have been a teacher of, or at least an influence on, William Byrd at Lincoln Cathedral. Byrd succeeded him as Gentleman of the Chapel Royal.

Robert White, probably of London, was extolled in Thomas Morley's book *A Plaine and Easie Introduction to Practicall Musicke* (1597) as one of the greatest English composers, equal to Orlando di Lasso, and included in a list of seven eminent Tudor composers with Robert Fayrfax, John Sheppard, Byrd, Parsons, and Taverner. White read music and sang in the choir of Trinity College, Cambridge (1554-1562) and thereafter succeeded his father-in-law, Christopher Tye, as Master of the Choristers of Ely Cathedral. He accepted a similar post at Chester Cathedral in 1566 until, in 1570, he was appointed Organist and Master of the Choristers at Westminster Abbey. He and his family died of the plague in 1575, and were all buried in St. Margaret's, Westminster.

Choral music at next Sunday's Solemn Mass for the Fourth Sunday of Lent (Laetare): *Missa á 8* by Michael Praetorius; *Sic Deus dilexit mundum* by Melchior Schramm; *Laetatus sum* by Melchior Franck.





FEAST OF ST. THOMAS AQUINAS, O.P.

Thursday, March 7 is traditional feastday of St. Thomas Aquinas, O.P. There will be a Solemn Dominican Rite Mass at 7 PM at St. Vincent Ferrer which the Schola Cantorum will sing *Mass in E Flat Major*, Op. 109, 'Cantus Missae', by Josef Rheinberger. This setting of the Ordinary is commonly considered the example *par excellence* of German Romantic liturgical music. St. Thomas Aquinas died on March 7, 1274, and as such, the Dominican Order is celebrating a Jubilee Year to mark the 750 anniversary. A Plenary Indulgence (under the usual conditions) will be granted to anyone who attends this Mass.

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.





FORTY HOURS DEVOTION

The Parish will offer the Forty Hours Devotion, beginning with Solemn Exposition after the 12:10 PM Mass on Friday, March 8. During this time, we will have various other devotions like a Children's Holy Half Hour, the Frassati Fellowship month Holy Hour, the Chaplet of Divine Mercy, preaching, and more. A complete schedule is available online at the back of the Church. To sign-up for an adoration slot, visit svsc.info/news.

On **Sunday, March 10 at 4 PM**, the Schola will offer 30 minutes of choral music featuring Eucharistic texts of St. Thomas Aquinas, O.P. set to music from across the centuries. Immediately following, at 4:30 PM, Forty Hours will conclude with a Solemn Eucharistic Procession and Benediction.

O sacrum convivium – Thomas Tallis (c. 1505-1585)
Lauda Sion – Tomás Luis de Victoria (c. 1548-1611)
Ecce panis angelorum – Orlando di Lasso (1532-1594)
O pretiosum – Marc'Antonio Ingegneri (c. 1535-1592)
Panis angelicus – The Reverend Louis Lambillotte, S.J. (1796-1855)
O salutaris hostia – Jehan Alain (1911-1939)
Adoro te devote – Josef Rheinberger (1839-1901)
Tantum ergo – Malcolm Archer (b. 1952)

The practice of offering an extended period of Eucharistic Adoration lasting forty hours dates back at least to the 1520s. It was introduced in the U.S. by St. John Neumann in Philadelphia and quickly spread around the country. 40 is a holy number which occurs throughout salvation history: Noah's days in the ark, the Israelites' years in the desert, the days between Jesus's Nativity and Presentation (Christmastide), His days of fasting in the desert (Lent), and the days between His Resurrection and Ascension (Eastertide).

NEW YORK PURGATORIAL SOCIETY MASS

On Monday, March 11 at 7 PM, a sung Requiem Mass in the Dominican Rite sponsored by the New York Purgatorial Society will be offered at St. Vincent Ferrer on. All are most welcome.



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

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