



**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*

FOURTH SUNDAY OF LENT

LAETARE SUNDAY

March 10, 2024

The setting of the Mass Ordinary at the 12 NOON Mass is
Missa á 8 by Michael Praetorius (1571-1621).

PROCESSIONAL HYMN

Lord, Who Throughout These Forty Days

Page 13

INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Isaiah 66:10, 11; Psalm 121 (122):1*

Chant, mode v

Laetare Jerusalem,
et conventum facite omnes qui diligitis eam:
gaudete cum laetitia, quia in tristitia fuistis,
ut exsultetis,
et satiemini ab uberibus consolationis vestrae.

*Rejoice, O Jerusalem,
and come together all you who love her;
rejoice with joy, you who have been in sorrow,
that you may exult,
and be filled from the breasts of your consolation.*

V. Laetatus sum in his quae dicta sunt mihi:
in domum Domine ibimus.

*V. I rejoiced when it was said to me:
We shall go into the house of the Lord.*

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, who through your Word reconcile the human race to yourself in a wonderful way, grant, we pray, that with prompt devotion and eager faith the Christian people may hasten toward the solemn celebrations to come. 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

READING *II Chronicles 36:14-16, 19-23*

In those days, all the princes of Judah, the priests, and the people added infidelity to infidelity, practicing all the abominations of the nations and polluting the Lord's temple which he had consecrated in Jerusalem.

Early and often did the Lord, the God of their fathers, send his messengers to them, for he had compassion on his people and his dwelling place. But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the Lord against his people was so inflamed that there was no remedy. Their enemies burnt the house of God, tore down the walls of Jerusalem, set all its palaces afire, and destroyed all its precious objects. Those who escaped the sword were carried captive to Babylon, where they became servants of the king of the Chaldeans and his sons until the kingdom of the Persians came to power. All this was to fulfill the word of the Lord spoken by Jeremiah: "Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled."



In the first year of Cyrus, king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: “Thus says Cyrus, king of Persia: All the kingdoms of the earth the Lord, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah. Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!”

GRADUAL (RESPONSORIUM) *Psalm 121 (122):1, 7*

Chant, mode vii

Laetatus sum in his quae dicta sunt mihi:
in domum Domini ibimus.

*I rejoiced when it was said to me:
We shall go into the house of the Lord.*

V. Fiat pax in virtute tua:
et abundantia in turribus tuis.

*V. Let peace be in your strength,
and abundance in your towers.*

SECOND READING *Ephesians 2:4-10*

Brothers and sisters: God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ — by grace you have been saved —, raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

TRACT *Psalm 124 (125):1, 2*

Chant, mode viii

Qui confidunt in Domino sicut mons Sion:
non commovebitur in aeternum,
qui habitat in Jerusalem.

*They who trust in the Lord shall be as Mount Zion:
he shall not be moved for ever
who dwells in Jerusalem.*





GOSPEL *John 3:14-21*

Jesus said to Nicodemus: “Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.”

For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

HOMILY

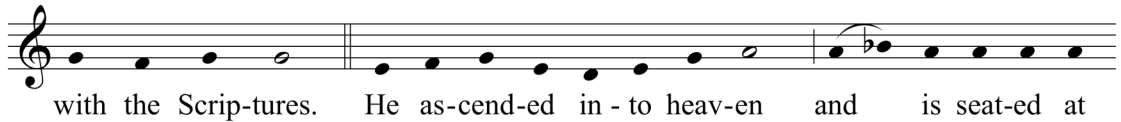
CREDO (sung at 12 NOON)

Chant, mode iv

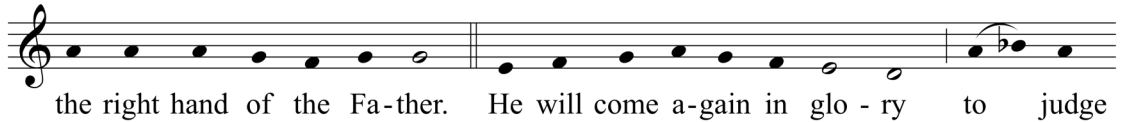
Celebrant: I be-lieve in one God, * the Fa-ther al-might-y, mak-er of heav-en

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

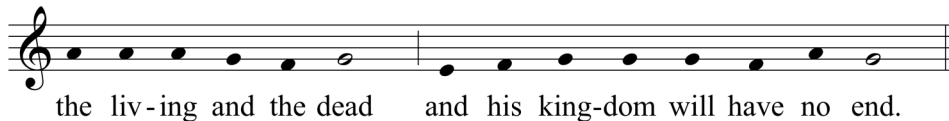
I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son of God,
born of the Fa-ther be-fore all a - ges. God from God, Light from Light,
true God from true God, be - got - ten, not made, con - sub - stan - tial
with the Fa-ther; through him all things were made. For us men and for
All bow: our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



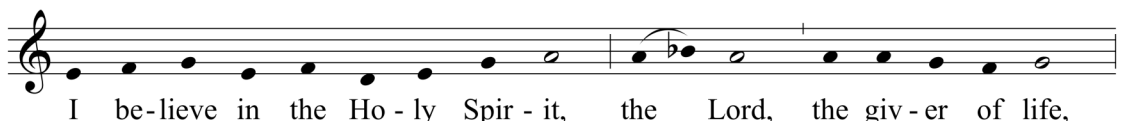
with the Scrip-tures. He as-cend-ed in - to heav-en and is seat-ed at



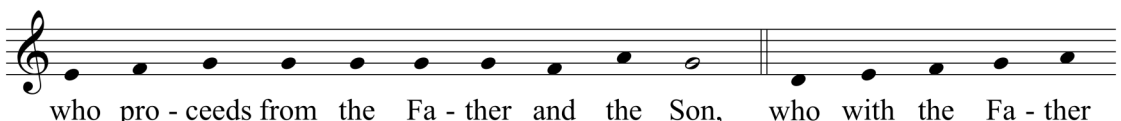
the right hand of the Fa-ther. He will come a-gain in glo - ry to judge



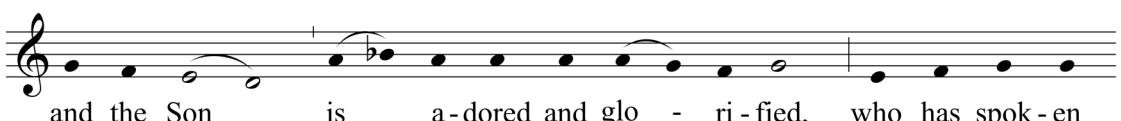
the liv-ing and the dead and his king-dom will have no end.



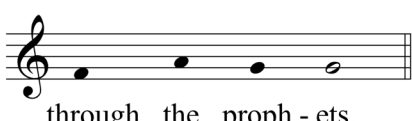
I be-lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,



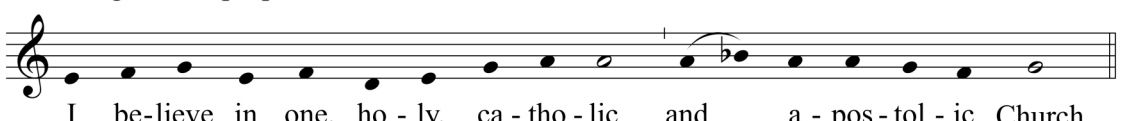
who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther



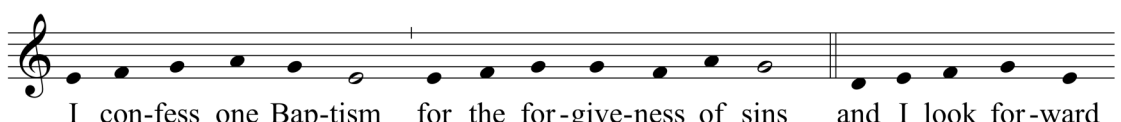
and the Son is a-dored and glo - ri - fied, who has spok - en



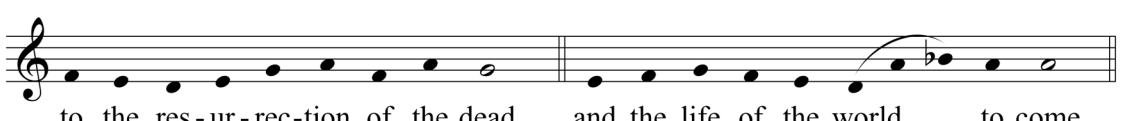
through the proph - ets.



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.

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 134 (135):3, 6*

Chant, mode ii

Laudate Dominum, quia benignus est:
psallite nomini ejus, quoniam suavis est:
omnia quaecumque voluit,
fecit in caelo et in terra.

*Praise the Lord, for he is good;
sing to his name, for he is sweet;
whatsoever he pleased
he has done in heaven and on earth.*

OFFERTORY MOTET *John 3:16 (at 12 NOON)*

Melchior Schramm
(c. 1553-1619)

Sic Deus dilexit mundum,
ut Filium suum unigenitum daret:
ut omnis qui credit in eum non pereat,
sed habeat vitam aeternam.

*God so loved the world,
that he gave his only-begotten Son:
that all who believe in him might not perish,
but have eternal life.*

PRAYER OVER THE OFFERINGS

We place before you with joy these offerings, which bring eternal remedy, O Lord, praying that we may both faithfully revere them and present them to you, as is fitting, for the salvation of all the world. 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

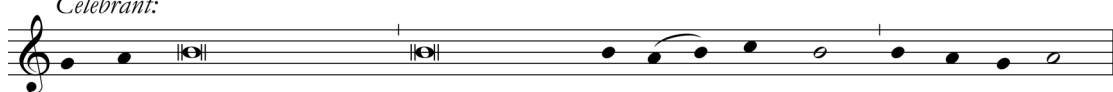
We pro - claim your death, O Lord, and pro - fess your

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 - 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.

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: do-na no-bis pa - cem.

COMMUNION ANTIPHON *Psalm 121 (122):3, 4*

Chant, mode iv

Jerusalem, quae aedificatur ut civitas,
cujus participatio ejus in idipsum:
illuc enim ascenderunt tribus,
tribus Domini,
ad confitendum nomini tuo, Domino.

*Jerusalem, which is built as a city,
which is compact together;
for there did the tribes go up,
the tribes of the Lord,
to praise your name, O Lord.*

COMMUNION MOTET *Psalm 121 (122) (at 12 NOON)*

Melchior Franck
(1580-1639)

Laetatus sum in his quae dicta sunt mihi:
in domum Domini ibimus.
Stantes erant pedes nostri
in atriis tuis, Jerusalem.
Jerusalem, quae aedificatur ut civitas:
cujus participatio ejus in idipsum.
Illuc enim ascenderunt tribus,
tribus Domini:
testimonium Israel,
ad confitendum nomini Domini.
Quia illic sederunt sedes in iudicio,
sedes super domum David.
Rogate quae ad pacem sunt Jerusalem,
et abundantia diligentibus te.
Fiat pax in virtute tua,
et abundantia in turribus tuis.
Propter fratres meos et proximos meos,
loquebar pacem de te.
Propter domum Domini Dei nostri,
quaesivi bona tibi.

*I rejoiced when it was said to me:
We shall go into the house of the Lord.
Our feet were standing
in your courts, O Jerusalem.
Jerusalem, which is built as a city,
which is compact together.
For there did the tribes go up,
the tribes of the Lord:
the testimony of Israel,
to praise the name of the Lord.
For their seats have sat in judgment,
seats upon the house of David.
Pray for the peace of Jerusalem:
and abundance for those who love you.
Let peace be in your strength,
and abundance in your towers.
For the sake of my brethren, and of my neighbors,
I spoke peace of you.
For the house of the Lord our God,
I have sought good things for you.*

POST-COMMUNION PRAYER

O God, who enlighten everyone who comes into this world, illuminate our hearts, we pray, with the splendor of your grace, that we may always ponder what is worthy and pleasing to your majesty and love you in all sincerity. Through Christ our Lord. *Amen.*

At 12 NOON, turn to Page 12 for Exposition of the Blessed Sacrament; the Concluding Rites are omitted.

CONCLUDING RITES

BLESSING AND DISMISSAL

Look upon those who call to you, O Lord, and sustain the weak; give life by your unflinching light to those who walk in the shadow of death, and bring those rescued by your mercy from every evil to reach the highest good. 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.



EXPOSITION OF THE MOST BLESSED SACRAMENT

At 12 NOON

MOTET

Jacob Handl
(1550-1591)

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.*

Those not staying for Adoration depart in silence.

A separate leaflet will be available for Sunday afternoon's devotions:

3 PM – Chaplet of Divine Mercy

4 PM – Musical Meditation with the Schola Cantorum

4:30 PM – Procession and Solemn Benediction

Confessions will be heard from 2–4 PM.

PROCESSIONAL HYMN

1. Lord, who through-out these for - ty days, For us didst fast and pray,
2. As thou with Sa - tan didst con-tend, And did the vic - t'ry win,
3. As thou didst hun - ger bear and thirst, So teach us, gra-cious Lord,
4. And through these days of pe - ni - tence, And through thy Pas-sion - tide,
5. A - bide with us that when this life Of suf - fer - ing is past,

1. Teach us with thee to mourn our sins, And close by thee to stay.
2. O give us strength in thee to fight, In thee to con-quer sin.
3. To die to self, and ev - er live By thy most ho - ly word.
4. For - ev - er - more, in life and death, O Lord, with us a - bide.
5. An Eas - ter of un - end - ing joy We may at - tain at last!

Text: Claudia F. Hernaman (1838-1898), alt.
Tune: ST. FLAVIAN; *The Whole Book of Psalms*, London, 1562





LITURGICAL NOTES

Today is “Laetare” Sunday. This Latin title is taken from the incipit (first phrase) of the Introit of the Mass. The analogous Sunday in Advent is the Third Sunday, called “Gaudete.” Pope Innocent III in 1216 expounded on it in a sermon: “On this Sunday, which marks the middle of Lent, a measure of consoling relaxation is provided, so that the faithful may not break down under the severe strain of Lenten fast but may continue to bear the restrictions with a refreshed and easier heart.” As a reprieve from the penitential violet, the traditional liturgical color for Laetare Sunday is rose. Furthermore, the use of the organ and moderate floral decorations are permitted.

MUSIC NOTES

Michael Praetorius was an exceptionally versatile composer, organist, and music theorist who was born the youngest son of a Lutheran minister in Creuzburg near Eisenach in Thuringia. He studied divinity and philosophy at the University of Frankfurt an der Oder and from 1587 until 1593 served as organist at the city’s Marienkirche. In 1595, Praetorius entered the service of Heinrich Julius, Duke of Brunswick-Lüneburg at the court in Wolfenbüttel, first as organist and later as *Kapellmeister*, a position he held through Heinrich Julius’s successor, until his death.

Travelling widely, Praetorius met and was influenced by many of his famous contemporaries including Hans Leo Hassler, Hieronymus Praetorius (no relation), Samuel Scheidt, and Heinrich Schütz. From 1613-1616, immediately following the death of the Duke Heinrich Julius, he made an extended visit to Dresden where he served as *Kapellmeister von Haus* to John George I, Elector of Saxony.

Melchior Franck was a prolific German composer of the late Renaissance and early Baroque eras. He was born in Zittau, and studied there and in Augsburg. By 1601 Franck was teaching in Nuremberg where he met Hans Leo Hassler. From this encounter, he would introduce Hassler’s Venetian polychoral style to Germany. In 1602 Franck was appointed *Kapellmeister* to Prince Johann Casimir in Coburg. Despite economic hardship from the Thirty Years’ War, he remained in Coburg for the rest of his life. He produced 40 books of motets (over 600 individual motets), secular songs, dances, and numerous miscellaneous pieces.

Choral music at next Sunday’s Solemn Mass for the Fifth Sunday of Lent (Passion): *Chichester Mass* by Richard Lloyd; *Judica me, Deus* by John Mundy; *Adolescentulus sum ego* by *Tribulatio et angustia* by William Mundy.





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.

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.

SOLEMNITY OF ST. PATRICK

Monday, March 18 is the Solemnity of St. Patrick, the Patron of the Archdiocese of New York, transferred from Sunday, March 17. There will be a Sung Mass and Procession at 6 PM at St. Vincent Ferrer.

SOLEMNITY OF ST. JOSEPH

Tuesday, March 19 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 in A minor*, Op. 197 by Josef Rheinberger.

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.



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

The Church of St. Vincent Ferrer
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The Church of St. Catherine of Siena
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