
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*

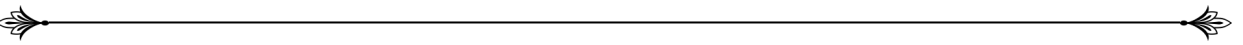
SOLEMNITY OF PENTECOST WHITSUNDAY



Saturday, June 4, 2022

7:30 PM Solemn Vigil Mass

The setting of the Mass Ordinary is
Missa Dum complerentur by Tomás Luis de Victoria (c. 1548-1611).



Almsgiving Sunday: The Parish's monthly second collection for HELP (Heating, Electricity, Lighting, and Property Management) is taken-up. Donations are also taken-up after Mass by members of the Social Concerns Committee to support the work of the New York Common Pantry.

PRELUDE

TRIO SONATA NO. 6 IN G MAJOR, BWV 530

Johann Sebastian Bach
(1685-1750)

- I. Vivace
- II. Lento
- III. Allegro

INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Romans 5:5; 10:11; Psalm 87 (88):1*

Chant, mode iii

Caritas Dei diffusa est
in cordibus nostris, alleluia,
per inhabitantem Spiritum ejus in nobis,
alleluia, alleluia.

*The charity of God is poured
into our hearts, alleluia,
by his Spirit dwelling within us,
alleluia, alleluia.*

V. Domine Deus salutis meae:
in die clamavi et nocte coram te.

*V. O Lord, the God of my salvation,
in the day and in the night I cry out before you.*

SIGN OF THE CROSS AND GREETING

PENITENTIAL ACT

KYRIE

COLLECT

Grant, we pray, almighty God, that the splendor of your glory may shine forth upon us and that, by the bright rays of the Holy Spirit, the light of your light may confirm the hearts of those born again by your grace. 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 11:1-9*

The whole world spoke the same language, using the same words. While the people were migrating in the east, they came upon a valley in the land of Shinar and settled there. They said to one another, “Come, let us mold bricks and harden them with fire.” They used bricks for stone, and bitumen for mortar. Then they said, “Come, let us build ourselves a city and a tower with its top in the sky, and so make a name for ourselves; otherwise we shall be scattered all over the earth.”

The Lord came down to see the city and the tower that the people had built. Then the Lord said: “If now, while they are one people, all speaking the same language, they have started to do this, nothing will later stop them from doing whatever they presume to do. Let us then go down there and confuse their language, so that one will not understand what another says.” Thus the Lord scattered them from there all over the earth, and they stopped building the city. That is why it was called Babel, because there the Lord confused the speech of all the world. It was from that place that he scattered them all over the earth.

ALLELUIA *Acts 2:4*

Chant, mode i

Alleluia.

Alleluia.

V. Loquebantur variis linguis Apostoli
magnalia Dei.

V. *The Apostles spoke in many tongues
of the wonders of God.*

PRAYER

Let us pray.

Grant, we pray, almighty God, that your Church may always remain that holy people, formed as one by the unity of Father, Son, and Holy Spirit, which manifests to the world the Sacrament of your holiness and unity and leads it to the perfection of your charity. Through Christ our Lord. *Amen.*

SECOND READING *Exodus 19:3-8, 16-20b*

Moses went up the mountain to God. Then the Lord called to him and said, "Thus shall you say to the house of Jacob; tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites." So Moses went and summoned the elders of the people. When he set before them all that the Lord had ordered him to tell them, the people all answered together, "Everything the Lord has said, we will do."

On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud trumpet blast, so that all the people in the camp trembled. But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain. Mount Sinai was all wrapped in smoke, for the Lord came down upon it in fire. The smoke rose from it as though from a furnace, and the whole mountain trembled violently. The trumpet blast grew louder and louder, while Moses was speaking, and God answering him with thunder.

When the Lord came down to the top of Mount Sinai, he summoned Moses to the top of the mountain.

ALLELUIA *Acts 2:2*

Chant, mode i

Alleluia.

Alleluia.

V. Factus est repente de caelo sonus
advenientis spiritus vehementis.

V. *Suddenly there came a sound from heaven
as of the coming of a mighty wind.*

PRAYER

Let us pray.

O God, who in fire and lightning gave the ancient Law to Moses on Mount Sinai and on this day manifested the new covenant in the fire of the Spirit, grant, we pray, that we may always be aflame with that same Spirit whom you wondrously poured out on your Apostles, and that the new Israel, gathered from every people, may receive with rejoicing the eternal commandment of your love. Through Christ our Lord. *Amen.*

THIRD READING *Ezekiel 37:1-14*

The hand of the Lord came upon me, and he led me out in the spirit of the Lord and set me in the center of the plain, which was now filled with bones. He made me walk among the bones in every direction so that I saw how many they were on the surface of the plain. How dry they were! He asked me: Son of man, can these bones come to life? I answered, "Lord God, you alone know that." Then he said to me: Prophecy over these bones, and say to them: Dry bones, hear the word of the Lord! Thus says the Lord God to these bones: See! I will bring spirit into you, that you may come to life. I will put sinews upon you, make flesh grow over you, cover you with skin, and put spirit in you so that you may come to life and know that I am the Lord. I, Ezekiel, prophesied as I had been told, and even as I was prophesying I heard a noise; it was a rattling as the bones came together, bone joining bone. I saw the sinews and the flesh come upon them, and the skin cover them, but there was no spirit in them. Then the Lord said to me: Prophecy to the spirit, prophesy, son of man, and say to the spirit: Thus says the Lord God: From the four winds come, O spirit, and breathe into these slain that they may come to life. I prophesied as he told me, and the spirit came into them; they came alive and stood upright, a vast army. Then he said to me: Son of man, these bones are the whole house of Israel. They have been saying, "Our bones are dried up, our hope is lost, and we are cut off." Therefore, prophesy and say to them: Thus says the Lord God: O my people, I will open your graves and have you rise from them, and bring you back to the land of Israel. Then you shall know that I am the Lord, when I open your graves and have you rise from them, O my people! I will put my spirit in you that you may live, and I will settle you upon your land; thus you shall know that I am the Lord. I have promised, and I will do it, says the Lord.

ALLELUIA *Wisdom 1:7*

Chant, mode iii

Alleluia.

Alleluia.

V. Spiritus Domini
replevit orbem terrarum:
et hoc quod continet omnia,
scientiam habet vocis.

V. *The Spirit of the Lord
has filled the whole earth;
and that which contains all things
has knowledge of the voice.*

PRAYER

Let us pray.

Lord, God of power, who restore what has fallen and preserve what you have restored, increase, we pray, the peoples to be renewed by the sanctification of your name, that all who are washed clean by holy Baptism may always be directed by your prompting.

Through Christ our Lord. *Amen.*





FOURTH READING *Joel 3:1-5*

Thus says the Lord: I will pour out my spirit upon all flesh. Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; even upon the servants and the handmaids, in those days, I will pour out my spirit. And I will work wonders in the heavens and on the earth, blood, fire, and columns of smoke; the sun will be turned to darkness, and the moon to blood, at the coming of the day of the Lord, the great and terrible day. Then everyone shall be rescued who calls on the name of the Lord; for on Mount Zion there shall be a remnant, as the Lord has said, and in Jerusalem survivors whom the Lord shall call.

ALLELUIA *Psalm 103 (104):30*

Chant, mode iv

Alleluia.

Alleluia.

V. Emitte Spiritum tuum, et creabuntur:
et renovabis faciem terrae.

V. *Send forth your Spirit, and they shall be created;
and you shall renew the face of the earth.*

PRAYER

Let us pray.

Fulfill for us your gracious promise, O Lord, we pray, so that by his coming the Holy Spirit may make us witnesses before the world to the Gospel of our Lord Jesus Christ. Who lives and reigns for ever and ever. *Amen.*

GLORIA

COLLECT

Almighty ever-living God, who willed the Paschal Mystery to be encompassed as a sign in fifty days, grant that from out of the scattered nations the confusion of many tongues may be gathered by heavenly grace into one great confession of your name. 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.*

EPISTLE *Romans 8:22-27*

Brothers and sisters: We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that sees is not hope. For who hopes for what one sees? But if we hope for what we do not see, we wait with endurance.

In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because he intercedes for the holy ones according to God's will.

ALLELUIA *Acts 2:1*

Chant, mode i

Alleluia, alleluia.

Alleluia, alleluia.

V. Dum complerentur dies Pentecostes
erant omnes pariter.

V. *When the days of Pentecost were completed
they were all together.*

Alleluia.

Alleluia.

GOSPEL *John 7:37-39*

On the last and greatest day of the feast, Jesus stood up and exclaimed, "Let anyone who thirsts come to me and drink. As Scripture says: *Rivers of living water will flow from within him who believes in me.*"

He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified.

HOMILY

For Baptism
(Catechumens)

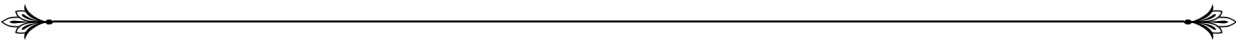
Cindy (Gabriel) Chen
Travis (Peter) Harden
Helen (Mary) Lu

Non-Catholics for Confirmation
(Candidates)

Charlotte (Sophia) Wiggers
Mason (Joseph) Edge

Catholics receiving Confirmation
(Confirmandi)

Corey (Clare) Schoellkopf
Salima (Adele) Ghadimi



Lord, be mer - ci - ful, Lord, de - liv - er us, we pray.

Lord, de - liv - er us, we pray.

*From all evil,
From every sin,
From everlasting death,
By your Incarnation,
By your Death and Resurrection,
By your outpouring of the Holy Spirit,*

Be merciful to us sinners, Lord, we ask you, hear our prayer.

Bring these chosen ones to new birth through the grace of Baptism,

Lord, we ask you, hear our prayer.

Christ, hear us. Christ, hear us.

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

The Celebrant offers the concluding Collect:

Almighty ever-living God, be present by the mysteries of your great love and send forth the spirit of adoption to create the new peoples brought to birth for you in the font of Baptism, so that what is to be carried out by our humble service may be brought to fulfillment by your mighty power. Through Christ our Lord. *Amen.*

The People remain standing.

BLESSING OF BAPTISMAL WATER

O God, who by invisible power accomplish a wondrous effect through sacramental signs and who in many ways have prepared water, your creation, to show forth the grace of Baptism;

O God, whose Spirit in the first moments of the world's creation hovered over the waters, so that the very substance of water would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood foreshadowed regeneration, so that from the mystery of one and the same element of water would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham to pass dry-shod through the Red Sea, so that the chosen people, set free from slavery to Pharaoh, would prefigure the people of the baptized;

O God, whose Son, baptized by John in the waters of the Jordan, was anointed with the Holy Spirit, and, as he hung upon the Cross, gave forth water from his side along with blood, and after his Resurrection, commanded his disciples: "Go forth, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," look now, we pray, upon the face of your Church and graciously unseal for her the fountain of Baptism. May this water receive by the Holy Spirit the grace of your Only Begotten Son, so that human nature, created in your image and washed clean through the Sacrament of Baptism from all the squalor of the life of old, may be found worthy to rise to the life of newborn children through water and the Holy Spirit.

Touching the water, the Celebrant continues:

May the power of the Holy Spirit, O Lord, we pray, come down through your Son into the fullness of this font, so that all who have been buried with Christ by Baptism into death may rise again to life with him. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

The People sit.

BAPTISM OF THE CATECHUMENS

The Catechumens make the Renunciation of Sin and make the Profession of Faith.

The Catechumens are baptized and then presented with a white baptismal garment and a candle lighted from the Paschal Candle.

The People stand.

RENEWAL OF BAPTISMAL PROMISES

The candles of the Ministers and People are relighted and the Celebrant addresses the People:

Dear brethren, through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

Do you renounce Satan? *I do.*

And all his works? *I do.*

And all his empty show? *I do.*

Do you believe in God, the Father almighty, Creator of heaven and earth? *I do.*

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father? *I do.*

Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting? *I do.*

And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life. *Amen.*

ASPERSION RITE

As the Celebrant sprinkles the People, the following is sung:

ANTIPHON *Ezekiel 47:1, 9; Psalm 117 (118):24*

Chant, mode viii

Vi - di a - quam * e - gre - di - en - tem de tem - plo,
a la - te - re dex - tro, al - le - lu - - ia:
et om - nes, ad quos per - ve - nit a - qua i - sta,
sal - - - vi fac - ti sunt et di - cent:
Al - le - lu - ia, al - le - - - lu - ia.

I saw water flowing from the temple on the right side, alleluia: and all to whom that water came were saved, and they shall say: Alleluia, alleluia.

The Schola then sings the Verse, after which all repeat the Antiphon.

Haec est dies quam fecit Dominus:
exsultemus, et laetemur in ea.

*This is the day that the Lord has made;
let us rejoice and be glad in it.*

The People sit.

RITE OF RECEPTION AND CONFIRMATION

A Minister invites the Candidates and their Sponsors to come forward and the Celebrant addresses them.

The Celebrant receives those Confirmandi entering into the Church through the Act of Reception.

The Celebrant prays over those to be confirmed, receives their confirmation names, signs them with Chrism Oil, and welcomes them into the Church.

The People stand.

UNIVERSAL PRAYER

The People sit.

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 103 (104):30, 31*

Chant, mode viii

Emitte Spiritum tuum, et creabuntur,
et renovabis faciem terrae:
sit gloria Domini in saecula, alleluia.

*Send forth your Spirit, and they shall be created,
and you shall renew the face of the earth.
May the glory of the Lord endure for ever, alleluia.*

OFFERTORY MOTET *Acts 2:1-2*

Tomás Luis de Victoria

Prima pars

Dum complerentur dies Pentecostes
erant omnes pariter dicentes,
alleluia.
Et subito factus est sonus de caelo,
alleluia,
tamquam spiritus vehementis
et replevit totam domum,
alleluia.

*When the days of Pentecost were completed
they were all together, saying:
Alleluia.
And suddenly there came a sound from heaven,
alleluia:
as of a mighty rushing wind
and it filled all the house,
alleluia.*

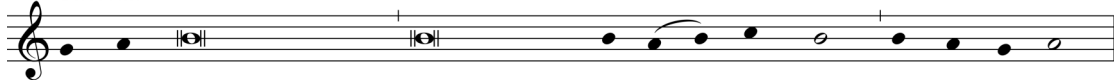
PRAYER OVER THE OFFERINGS

Pour out upon these gifts the blessing of your Spirit, we pray, O Lord, so that through them your Church may be imbued with such love that the truth of your saving mystery may shine forth for the whole world. Through Christ our Lord. *Amen.*

COMMUNION RITE

PATER NOSTER

Celebrant:



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

All:



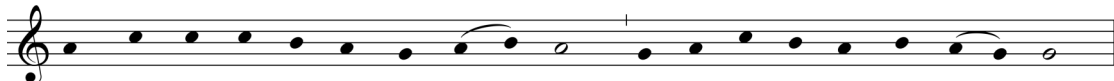
Our Fa - ther, who art in heav - en, hal - lowed be thy name; thy king - dom come,



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.

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 *John 7:37-39*

Chant, mode v

Ultimo festivitatis die dicebat Jesus:
Qui in me credit,
flumina de ventre ejus fluent aquae vivae.
Hoc autem dixit de Spiritu,
quem accepturi erant credentes in eum,
alleluia, alleluia.

*On the last day of the feast, Jesus said:
He who believes in me,
rivers of living water shall flow from within him.
Now he said this of the Spirit
whom they who believe in him would receive,
alleluia, alleluia.*

COMMUNION MOTET *John 20:19*

Tomás Luis de Victoria

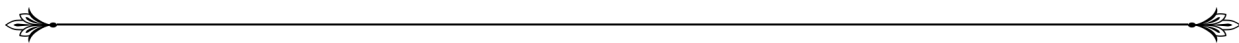
Secunda pars

Dum ergo essent in unum discipuli congregati
propter metum Judaeorum
sonus repente de caelo venit super eos,
alleluia,
tamquam spiritus vehementis
et replevit totam domum,
alleluia.

*When therefore the disciples were gathered together
for fear of the Jews,
suddenly a sound came upon them from heaven,
alleluia,
as of a mighty rushing wind
and it filled all the house,
alleluia.*

POST-COMMUNION HYMN

1. Come, Ho - ly Ghost, Cre - a - tor blest,
2. O Com - fort blest, to thee we cry,
3. Praise be to thee, Fa - ther and Son,



1. And in our hearts take up thy rest;
2. Thou heav'n - ly gift of God most high,
3. And Ho - ly Spir - it, Three in one;

1. Come with thy grace and heav'n - ly aid
2. Thou font of life and fire of love,
3. And may the Son on us be - stow

1. To fill the hearts which thou hast made. made.
2. And sweet a - noint - ing from a - bove. bove.
3. The gifts that from the Spir - it flow. flow.

Text: *Veni, Creator Spiritus*; attr. Rabanus Maurus (c. 776-856); trans. Edward Caswall (1814-1878)
Tune: LAMBILLOTTE; Louis Lambillotte (1796-1855)

POST-COMMUNION PRAYER

May these gifts we have consumed benefit us, O Lord, that we may always be aflame with the same Spirit, whom you wondrously poured out on your Apostles. Through Christ our Lord. *Amen.*

CONCLUDING RITES

SOLEMN BLESSING

May God, the Father of lights, who was pleased to enlighten the disciples' minds by the outpouring of the Spirit, the Paraclete, grant you gladness by his blessing and make you always abound with the gifts of the same Spirit. *Amen.*


May the wondrous flame that appeared above the disciples, powerfully cleanse your hearts from every evil and pervade them with its purifying light. *Amen.*

And may God, who has been pleased to unite many tongues in the profession of one faith, give you perseverance in that same faith and, by believing, may you journey from hope to clear vision. *Amen.*

And may the blessing of Almighty God, the Father and the Son and the Holy Spirit, come down on you and remain with you forever. *Amen.*


DISMISSAL

Deacon:



Go in peace, al - le - lu - ia, al - le - - - lu - ia.

People:



Thanks be to God, al - le - lu - ia, al - le - - - lu - ia.

POSTLUDE

*Cover Image: Illumination by Pacino da Bonagnida (Florentine, 1303-c. 1347),
from the J. Paul Getty Museum.*





LITURGICAL NOTES

The Solemnity of Pentecost celebrates the descent of the Holy Spirit upon the Apostles and is prayed as the third Glorious Mystery. It marks the fiftieth day of Easter: seven weeks of seven days, thus a week of weeks. Seven is sacred in Judeo-Christian numerology, rooted in the six days of creation with a Sabbath day of rest. From this structure also comes the Jewish tradition wherein every fiftieth year – a Jubilee Year – debts were forgiven and prisoners set free, and the sobriquet of the Lord’s Day as the “Eighth Day,” meaning that in Christ a breakthrough to a new reality was achieved.

Pentecost has its roots in the Jewish celebration known variously as the Feast of Weeks, Feast of Harvest, and Day of First-Fruits. Contemporary Judaism observes this festival, signifying the end of the grain harvest, as Shavu’ot (meaning “week”). *You shall count off seven weeks; begin to count the seven weeks from the day when the sickle is first put to the standing grain. You shall then keep the Feast of Weeks for the Lord, your God, and the measure of your own voluntary offering which you will give shall be in proportion to the blessing the Lord, your God, has given you.* (Deuteronomy 16:9-11)

Pentecost is also known as Whitsunday, a name derived either from the white garments that the neophytes would have worn for the last time (Pentecost marking the end of Eastertide), or from the wisdom (wit – formerly spelled ‘wyt’ or ‘wytte’) out-poured on the Apostles by the Holy Spirit. Red, considered an ‘active’ and ‘caloric’ color, is the liturgical color for this feast, as it is for Masses of Confirmation and Ordination.

The Paschal Candle, blessed at the Easter Vigil, has been burning for the entirety of these fifty days, showing Christ’s enduring presence until the descent of the Holy Spirit; although historically in some places the Candle was extinguished on the Ascension (the fortieth day after Easter) to mark the time of the cenacle.

The festal character is further conveyed by joyful Alleluias which conclude all the Propers, as has been the case since Easter, as well as the appointment of a Sequence (*Veni Sancte Spiritus*, sung after the Alleluia) paralleling *Victimae paschali laudes*.

Today concludes the Eastertide survey of Johann Sebastian Bach’s six *Trio Sonatas*, BWV 525-530, which were compiled or composed in Leipzig between 1723 and 1733. These sonatas, in their style and three-movement structure, resemble the instrumental Italianate trio sonata.

The schedule for Pentecost Sunday, June 5 is as usual, with the Schola Cantorum singing *Missa Brevis in F Major*, K. 192 by Wolfgang Amadeus Mozart; *Hodie completi sunt dies Pentecostes* by Curzio Valcampi; and *Jam non dicam vos servos* by Tiburtio Massaino for the 12 NOON Solemn Mass.



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

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