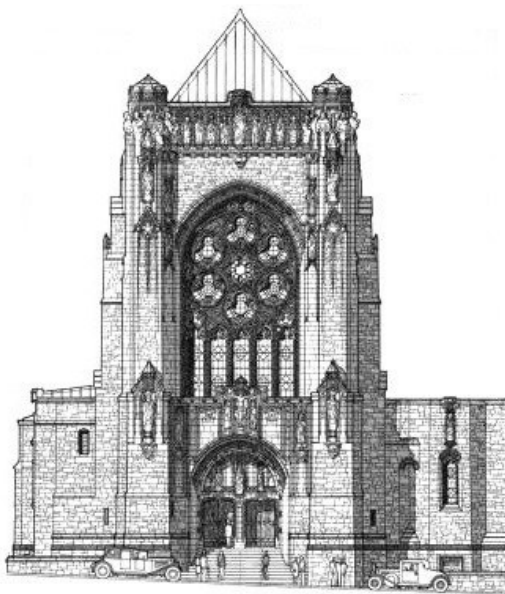

**PARISH OF ST. VINCENT FERRER
AND ST. CATHERINE OF SIENA**

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

**FEAST OF THE ANNIVERSARY OF DEDICATION
OF THE CHURCH OF ST. VINCENT FERRER**



Monday, May 6, 2024

(transferred from May 5)

7 PM Solemn High Mass in the Dominican Rite

The setting of the Mass Ordinary is *Mass in G minor*
by Ralph Vaughan Williams (1872-1958).



PRELUDE

The People stand as the Procession begins.

MASS OF THE CATECHUMENS

The People kneel after the Ministers enter the Sanctuary.

As the Introit is sung, the Celebrant privately says the Prayers at the Foot of the Altar.

As the Celebrant approaches the Altar, the People stand.

OFFICIUM (INTROIT) *Genesis 28:17; Psalm 83 (84):2, 3*

Chant, mode ii

Terribilis est locus iste:
hic domus Dei est, et porta caeli,
et vocabitur aula Dei,
alleluia.

V. Quam dilecta tabernacula tua,
Domine virtutum:
concupiscit, et deficit anima mea
in atria Domini.

Gloria Patri, et Filio,
et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum.
Amen.

*Awesome is this place;
it is the house of God, and the gate of heaven,
and it shall be called the court of God,
alleluia.*

V. *How lovely are your tabernacles,
O Lord of hosts.
My soul longs and faints
for the courts of the Lord.*

*Glory be to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be,
and world without end.
Amen.*



KYRIE ELEISON

Kyrie eleison.
Christe eleison.
Kyrie eleison.

*Lord, have mercy.
Christ, have mercy.
Lord, have mercy.*

The People stand as the Gloria begins. The People sit when the Celebrant does.

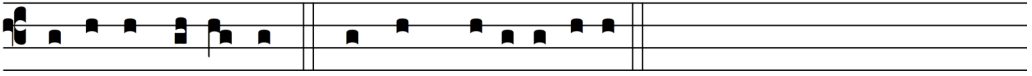
GLORIA

Gloria in excelsis Deo
et in terra pax hominibus bonae voluntatis.
Laudamus te,
benedicimus te,
adoramus te,
glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam,
Domine Deus, Rex caelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Jesu Christe,
Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi,
miserere nobis,
qui tollis peccata mundi,
suscipe deprecationem nostram.
qui sedes ad dexteram Patris,
miserere nobis.
Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*Glory be to God on high,
and on earth peace to men of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks
for you great glory,
Lord God, heavenly King,
God the Father almighty.
Lord Jesus Christ, the only-begotten Son,
Lord God, Lamb of God, Son of the Father,
who takes away the sins of the world,
have mercy on us;
who takes away the sins of the world,
receive our prayer;
who sits at the right hand of the Father,
have mercy on us.
For only you are holy,
only you are the Lord,
only you are the most high, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.*

The People stand.

ORATIO (COLLECT)

D  ómi-nus vo-bí-scum. R̄. Et cum spí-ri-tu tu-o.

V̄. The Lord be with you.

R̄. And with your spirit.

Oremus.

Deus, qui nobis per singulos annos hujus sancti templi tui consecrationis reparas diem, et sacris semper mysteriis repraesentas incolumes: exaudi preces populi tui, et praesta, ut quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse laetetur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia saecula saeculorum.

Amen.

Let us pray.

*O God, who year by year renew for us the day when this your holy temple was consecrated, and who ever and again bring us in safety to these holy mysteries, hear the prayers of your flock, and grant that whoever enters this temple to seek your bounties may be gladdened by obtaining all that he has sought: 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.*

EPISTOLA *Revelation 21:2-5*

Lectio Libri Apocalypsis beati Joannis
Apostoli.

In diebus illis: Vidi sanctam civitatem
Jerusalem novam descendentem de caelo a
Deo, paratam sicut sponsam, ornatam viro
suo. Et audivi vocem magnam de throno
dicentem: Ecce tabernaculum Dei cum
hominibus, et habitabit cum eis. Et ipsi
populus ejus erunt, et ipse Deus cum eis
erit eorum Deus: et absterget Deus omnem
lacrymam ab oculis eorum: et mors ultra
non erit, neque luctus: neque clamor, neque
dolor erit ultra, quia prima abierunt. Et
dixit qui sedebat in throno: Ecce nova facio
omnia.

*A reading from the Book of Revelation of the
blessed Apostle John.*

*In those days, I saw the holy city, New Jerusalem,
coming down out of heaven from God, made ready
as a bride adorned for her husband. And I heard
a loud voice from the throne saying: "Behold, the
dwelling of God with men, and he will dwell with
them. And they will be his people, and God
himself will be with them as their God. And God
will wipe away every tear from their eyes. And
death shall be no more; neither shall there be
mourning, nor crying, nor pain any more, for the
former things have passed away." And he who
was sitting on the throne said, "Behold, I make all
things new."*

ALLELUIA I *Psalm 137 (138):2*

Chant, mode vii

Alleluia, alleluia.

Alleluia, alleluia.

V. Adorabo ad templum sanctum tuum:
et confitebor nomini tuo.

V. *I will worship toward your holy temple,
and I will praise your name.*

ALLELUIA II *Romans 6:9*

Chant, mode i

Alleluia.

Alleluia.

V. Christus resurgens ex mortuis
jam non moritur,
mors illi ultra non dominabitur.

V. *Christ, rising again from the dead,
now dies no more;
death shall no longer have dominion over him.*

Alleluia.

Alleluia.

The People stand.

EVANGELIUM (GOSPEL) *Luke 19:1-10*

D

ó-minus vo-bí-scum. R̄. Et cum spíri-tu tu-o. Sequénti-a sancti

Evangé-li-i secúndum Lucam. R̄. Glóri-a ti-bi Dómine.

V̄. *The Lord be with you.*

R̄. *And with your spirit.*

V̄. *The continuation of the holy Gospel according
to Luke.*

R̄. *Glory be to you, O Lord.*

In illo tempore: Ingressus Jesus perambulabat Jericho. Et ecce vir nomine Zachaeus, et hic princeps erat publicanorum, et ipse dives: et quaerebat videre. Jesum quis esset, et non poterat prae turba, quia statura pusillus erat. Et praecurrens ascendit in arborem sycomorum ut videret eum, quia inde erat transiturus. Et cum venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum: Zachae, festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit, et excepit illum gaudens. Et cum viderent omnes, murmurabant, dicentes quod ad hominem peccatorem divertisset. Stans autem Zachaeus, dixit ad Dominum: Ecce dimidium bonorum meorum, Domine, do pauperibus: et si quid aliquem defraudavi, reddo quadruplum. Ait Jesus ad eum: Quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahae. Venit enim Filius hominis quaerere et salvum facere quod perierat.

At that time Jesus came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said, "Zacchaeus, come down quickly, for today I must stay at your house." And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over." And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost."

The People sit after the invocation.

HOMILY

The People stand. The People sit when the Celebrant does.

At the words Et incarnatus est, *kneel through* Et homo factus est.

CREDO

Credo in unum Deum,
Patrem omnipotentem,
factorem caeli et terrae,
visibilium omnium, et invisibilium.

Et in unum Dominum Jesum Christum,
Filium Dei unigenitum:
et ex Patre natum ante omnia saecula.
Deum de Deo,
lumen de lumine,
Deum verum de Deo vero,
genitum, non factum,
consubstantialem Patri:
per quem omnia facta sunt:
qui propter nos homines,
et propter nostram salutem
descendit de caelis,
et incarnatus est de Spiritu Sancto
ex Maria Virgine,
et homo factus est.

Crucifixus etiam pro nobis:
sub Pontio Pilato passus et sepultus est:
et resurrexit tertia die,
secundum scripturas:
et ascendit in caelum:
sedet ad dexteram Patris:
et iterum venturus est cum gloria
iudicare vivos, et mortuos:
cujus regni non erit finis.

Et in Spiritum Sanctum
Dominum et vivificantem:
qui ex Patre Filioque procedit,
qui cum Patre et Filio
simul adoratur, et conglorificatur:
qui locutus est per prophetas.

*I believe in one God,
the Father almighty,
maker of heaven and earth,
and of all things, visible and invisible.*

*And in one Lord Jesus Christ,
the only-begotten Son of God:
and born of the Father, before all ages.
God of God:
Light of Light:
very God of very God,
begotten, not made,
consubstantial with the Father,
by whom all things were made;
who, for us men,
and for our salvation,
came down from heaven,
and became incarnate by the Holy Spirit
of the Virgin Mary,
and was made man.*

*He was crucified also for us,
suffered under Pontius Pilate, and was buried;
and he rose again the third day
according to the Scriptures;
and ascended into heaven
and sits at the right hand of the Father;
and he shall come again with glory
to judge both the living and the dead,
of whose kingdom there shall be no end.*

*And in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son,
together is adored and glorified:
who spoke by the prophets.*

Et unam sanctam catholicam
et apostolicam Ecclesiam.
Confiteor unum baptisma
in remissionem peccatorum,
et expecto resurrectionem mortuorum,
et vitam venturi saeculi.
Amen.

*And in one, holy, catholic,
and apostolic Church.
I confess one baptism
for the remission of sins,
and I look for the resurrection of the dead,
and the life of the world to come.
Amen.*

MASS OF THE FAITHFUL

The People stand.

℣. Dominus vobiscum.
℟. **Et cum spiritu tuo.**

℣. Oremus.

℣. *The Lord be with you.*
℟. *And with your spirit.*

℣. *Let us pray.*

The People sit.

OFFERTORIUM *Chronicles 29:17-18*

Chant, mode vi

Domine Deus, in simplicitate cordis mei
laetus obtuli universa:
et populum tuum, qui repertus est,
vidi cum ingenti gaudio:
Deus Israel, custodi hanc voluntatem,
alleluia.

*O Lord God, in the simplicity of my heart,
I have joyfully offered all things;
and your people, who are present,
I have seen with great joy.
O God of Israel, keep this will,
alleluia.*

*As the Offertory Antiphon is sung, the Celebrant continues the Offertory Prayers silently.
The Altar, Ministers, and People are incensed.
Having completed the Offertory Prayers, the Celebrant turns to the People and says:*

Orate fratres, ut meum ac vestrum pariter
in conspectu Domini sit acceptum
sacrificium.

*Pray, brethren, that my sacrifice and yours
may be pleasing in the sight of the Lord.*

Turning back to the Altar, he resumes silently through the end of the Secret.

SECRETA

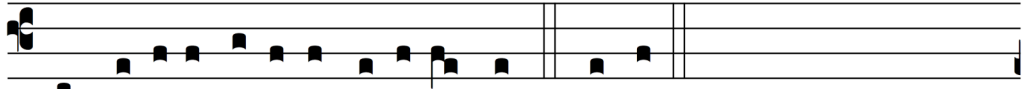
Annue, quaesumus Domine, precibus
nostris: ut quicumque intra templi hujus,
cujus anniversarium dedicationis diem
celebramus, ambitum continemur plena tibi
atque perfecta corporis et animae
devotione placeamus: ut dum haec vota
praesentia reddimus, ad aeterna praemia, te
adjuvante, pervenire mereamur. Per
Dominum nostrum Jesum Christum Filium
tuum, qui tecum vivit et regnat in unitate
ejusdem Spiritus Sancti, Deus, per omnia
saecula saeculorum.

*Incline, O Lord, we beseech you to our prayers:
that we who gather within the precincts of this
temple—the anniversary of whose dedication we
keep—may please you by a full and perfect
devotion of soul and body; that while we give you
these present offerings, we may through you, our
helper, worthily obtain eternal rewards: through the
same Jesus Christ, your Son, our Lord, who lives
and reigns with you in the unity of the Holy Spirit,
God, forever and ever.*

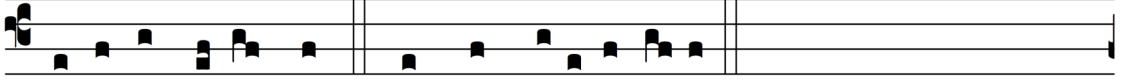
The People stand as is sung:

PREFATIO *Solemn Tone*

P



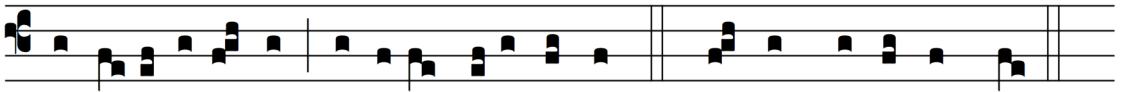
er ómni-a sæ-cu-la sæ-cu-ló-rum. R̄. Amen.



Dóminus vo-bí-scum. R̄. Et cum spíri-tu tu-o.



Sursum corda. R̄. Ha-bé-mus ad Dóminum.



Grá-ti-as a-gá-mus Dómino Deo nostro. R̄. Di-gnum et justum est.

Ÿ. *For ever and ever.*

Ÿ. *The Lord be with you.*

Ÿ. *Lift up your hearts.*

Ÿ. *Let us give thanks to the Lord our God.*

R̄. *Amen.*

R̄. *And with your spirit.*

R̄. *We have lifted them up to the Lord.*

R̄. *It is meet and just.*

The Celebrant continues with the Preface for Eastertide:

Vere dignum et justum est, aequum et salutare, te quidem Domine omni tempore, sed in hoc potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est agnus, qui abstulit peccata mundi: qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

It is truly fitting and just, right and salutary, to praise you, O Lord, at all times, but more especially at this time when Christ our Pasch was sacrificed. For he is the true lamb that has taken away the sins of the world; who by dying destroyed our death and by rising again has restored our life. And therefore with the angels and archangels, the thrones and dominations, and with all the heavenly host we sing a hymn to your glory, saying without ceasing:

The People kneel as is begun:

SANCTUS

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua:
Hosanna in excelsis.

Benedictus qui venit in nomine Domini:
Hosanna in excelsis.

*Holy, Holy, Holy
Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.*

*Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

CANON MISSAE

As the Sanctus is sung, the Celebrant continues the Canon silently until he sings the Final Doxology:

℟̄ Per omnia saecula saeculorum.

℞ Amen.

℣. For ever and ever.

℞ Amen.

The People stand as the Celebrant sings:

PATER NOSTER *Solemn Tone*

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

Let us pray.

At the Savior's command and formed by divine teaching, we dare to say:

Our Father, who is in heaven, holy is your name. Your kingdom come. Your will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.



E t ne nos indúcas in tenta-ti-ó-nem. **℞.** Sed lí-bera nos a malo.

℣. *And lead us not into temptation.*

℞. *But deliver us from evil.*

The Celebrant continues the fractal prayer silently until its conclusion:


℣. Per omnia saecula saeculorum.

℣. *For ever and ever.*

℞. Amen.

℞. *Amen.*

PAX DOMINI



P ax Dómi-ni sit semper vo-bí-scum. **℞.** Et cum spí-ri-tu tu- o.

℣. *May the peace of the Lord be always with you.*

℞. *And with your spirit.*

The People kneel as is begun:

AGNUS DEI

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.

*Lamb of God, who takes away the sins
of the world, have mercy on us.*

*Lamb of God, who takes away the sins
of the world, have mercy on us.*

*Lamb of God, who takes away the sins
of the world, grant us peace.*

The Celebrant continues the prayers of Communion silently until the Public Communion:

✠ Ecce Agnus Dei,
ecce qui tollis peccata mundi.

✠ Behold the Lamb of God,
behold him who takes away the sins of the world.

Said thrice:

**℟. Domine, non sum dignus,
ut intres sub tectum meum,
sed tantum dic verbo
et sanabitur anima mea.**

℟. Lord, I am not worthy
that you should come under my roof,
but only speak the word
and my soul shall be healed.

*Catholics in a state of grace may kneel to receive Holy Communion on the tongue, without the response 'Amen.'
To each Communicant, a Priest says:*

Corpus Domini nostri Jesu Christi
custodiat te vitam aeternam. Amen.

*May the Body of our Lord Jesus Christ
preserve your soul unto life everlasting. Amen.*

COMMUNIO *Matthew 21:13; Luke 11:10*

Chant, mode v

Domus mea domus orationis vocabitur,
dicit Dominus:
in ea omnis qui petit, accipit:
et qui quaerit, invenit:
et pulsanti aperietur,
alleluia.

*My house shall be called a house of prayer,
says the Lord.
In it, all who ask, receive;
and he who seeks, finds;
and to him who knocks, it shall be opened,
alleluia.*

After the ministration of Communion, the Celebrant recites prayers of ablution silently.

The People stand.

POSTCOMMUNIO

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

Oremus.

Deus, qui ecclesiam tuam sponsam vocare dignatus es, ut quae haberet gratiam per fidei devotionem, haberet etiam ex nomine pietatem: da ut omnis haec plebs nomini tuo serviens, hujus vocabuli consortio digna esse mereatur: et ecclesia tua in templo, cujus anniversarius dedicationis dies celebratur, tibi collecta, te timeat, te diligat, te sequatur: ut dum jugiter per vestigia tua graditur, ad caelestia promissa, te ducente, pervenire mereatur. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

Amen.

✠. *The Lord be with you.*

✠. *And with your spirit.*

Let us pray.

O God, who have deigned to call the Church your bride, to the end that as she has grace by the fervor of her faithfulness, she should also have godliness for her very names sake; grant that all this people serving your name may merit to be worthy of the fellowship of this calling: may your Church gathered together unto you in this temple, whose yearly dedication day is being kept, fear you, love you, follow you: so that while treading steadfastly in your footsteps she may merit, under your leadership, to come to your heavenly promises: who lives and reigns with God the Father in the unity of the Holy Spirit, God, for ever and ever.

Amen.



DISMISSAL

V. Dominus vobiscum.

V. *The Lord be with you.*

R. Et cum spiritu tuo.

R. *And with your spirit.*

I -te, missa est. *R.* Deo grá-tias.

V. *Go forth, the Mass is ended.*

R. *Thanks be to God.*

The People kneel for the Final Blessing.

V. Benedictio Dei omnipotentis,
Patris, et Filii, et Spiritus Sancti,
descendat super vos et maneat semper.

V. *May the blessing of almighty God,
Father, and Son, and Holy Spirit
descend upon you and remain with you always.*

R. Amen.

R. Amen.

The People stand.

LAST GOSPEL *John 1:1-14*

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

✠ Initium sancti Evangelii secundum Joannis.

✠ **Gloria tibi, Domine.**

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (*Here All genuflect.*) ET VERBUM CARO FACTUM EST, et habitavit in nobis et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiae et veritatis.

✠ **Deo gratias.**

✠ *The Lord be with you.*

✠ *And with your spirit.*

✠ *The beginning of the holy Gospel according to John.*

✠ *Glory be to you, O Lord.*

*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shined in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlightens every man that comes into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave great power to become the sons of God: to them that believe in his name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Here All genuflect.*) AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.*

✠ *Thanks be to God.*

TE DEUM

John Sheppard
(c. 1515-1558)

Te Deum laudamus:
te Dominum confitemur.

*We praise you, O God:
we acknowledge you to be the Lord.*

Te aeternum Patrem,
omnis terra veneratur.

*All the earth worships you,
eternal Father.*

Tibi omnes angeli,
tibi caeli et universae potestates,

*To you all the angels,
to you the heavens and all the powers therein,*

tibi Cherubim et Seraphim
incessabili voce proclamant:

*to you the Cherubim and Seraphim
proclaim with unceasing voice:*

Sanctus,

Holy,

Sanctus,

Holy,

Sanctus Dominus Deus Sabaoth.

Holy Lord God of hosts.

Pleni sunt caeli et terra
majestatis gloriae tuae.

*Heaven and earth are full
of the majesty of your glory.*

Te gloriosus apostolorum chorus,
te prophetarum laudabilis numerus,
te martyrum candidatus laudat exercitus.

*The glorious company of the Apostles,
the laudable fellowship of the prophets,
the spotless army of martyrs praise you.*

Te per orbem terrarum
sancta confitetur Ecclesia,

*The holy Church throughout the world
does acknowledge you,*

Patrem immensae majestatis,
venerandum tuum verum et unicum Filium,
Sanctum quoque Paraclitum Spiritum.

*Father of infinite majesty,
your venerable, true, and only Son,
also the Holy Spirit, the Comforter.*

Tu rex gloriae, Christe.

You are the King of glory, O Christ.

Tu Patris sempiternus es Filius.

You are the everlasting Son of the Father.

Tu, ad liberandum suscepturus hominem,
non horruisti Virginis uterum.

*You, when you became man to deliver man,
did not abhor the Virgin's womb.*

Tu, devicto mortis aculeo,
aperuisti credentibus regna caelorum.

*You, having overcome the sting of death,
opened to all believers the kingdom of heaven.*

Tu ad dexteram Dei sedes,
in gloria Patris.

Judex crederis esse venturus.

All kneel for this verse:

Te ergo, quaesumus, tuis famulis subveni,
quos pretioso sanguine redemisti.

Aeterna fac cum sanctis tuis
in gloria numerari.

Salvum fac populum tuum, Domine,
et benedic hereditati tuae.

Et rege eos,
et extolle illos usque in aeternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum
in saeculum, et in saeculum saeculi.

Dignare, Domine, die isto
sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos,
quemadmodum speravimus in te.

In te, Domine, speravi:
non confundar in aeternum.

*You sit at the right hand of God
in the glory of the Father.*

We believe that you will come to be the Judge.

*We beseech you, therefore, to help your servants,
whom you have redeemed by your precious blood.*

*Make them to be numbered with your Saints
in glory everlasting.*

*Save your people, O Lord,
and bless your inheritance.*

*And govern them
and extol them for ever.*

Day by day we bless you.

*And we praise your name
for ever and ever.*

*Vouchsafe, O Lord, this day
to keep us without sin.*

Have mercy on us, O Lord, have mercy on us.

*Let your mercy, O Lord, be upon us,
as we have hoped in you.*

*In you, O Lord, have I hoped:
let me never be confounded.*

POSTLUDE





MUSIC NOTES

Ralph Vaughan Williams perhaps most perfectly encapsulates this English musical character – the quiet joy and calming order that comes from sitting in an ancient church. In *Albion: The Origins of the English Imagination*, Peter Ackroyd writes, “If...Englishness in music can be encapsulated in words at all, those words would probably be: ostensibly familiar and commonplace, yet deep and mystical, as well as lyrical, melodic, melancholic, and nostalgic yet timeless.”

R.V.W. was born in Down Ampney, Gloucestershire to a privileged and well-respected family; his maternal great-great-grandfather was the renowned potter Josiah Wedgwood, and his great-uncle was Charles Darwin. Ralph attended the Royal College of Music and Trinity College, Cambridge, and his teachers included Sir Charles Villiers Stanford, Sir Charles Hubert Hastings Parry, and Sir Walter Parratt (in whose organ studio Leopold Stokowski also was). He also studied with Max Bruch in Berlin and Maurice Ravel in Paris.

John Alexander Fuller Maitland, sometime editor of the *Grove Dictionary of Music and Musicians* observed that in Vaughan Williams’ style “one is never quite sure whether one is listening to something very old or very new.” This is a perfect aspiration of all church music: always relevant yet timeless. A contributing factor to his style was a passionate study of the English folk music tradition with its heavy reliance on modality.

The *Mass in G minor* was written for Vaughan Williams’ life-long friend and colleague Gustav Holst and his choir, the Whitsuntide Singers, and was published in 1922, although its first performance was by the City of Birmingham Choir. It also has a long and venerable association with the renown choir of men and boys of Westminster Cathedral, London. Of all settings of the Ordinary written in modern times, *Mass in G minor* is undoubtedly one of the most authentically ‘Roman’ sounding. While it neither attempts to strictly imitate Renaissance masters nor directly quotes a Gregorian chant motive, it embraces the character of Catholic choral music, all the while speaking with the modern voice of the composer.



John Sheppard was appointed Gentlemen (professional singers) of the Chapel Royal (the body of priests and singers attached to the English monarch) during the reign of Henry VIII. Sheppard had previously served as *Informator Choristarum* (Choirmaster) at Magdalen College, Oxford. Sheppard was a composer for the Chapel Royal as well, and was considered the one of the finest English church composer of his time, along with Thomas Tallis. (They were of the generation preceding the better-known William Byrd.) Sheppard was evidently a key figure in Mary Tudor's restoration of the elaborate Sarum Rite (the *de facto* national Rite of the Catholic Church originally emanating from the liturgical practices of Salisbury Cathedral) upon her ascension to the throne in 1553.

The *Te Deum* is a 4th century hymn of Thanksgiving to the Holy Trinity. Its authorship was traditionally attributed to Milanese St. Ambrose (it has often been called the Ambrosian Hymn) or St. Augustine, and more recently to St. Niketas, bishop of Remesiana or St. Hilary of Poitiers. A canticle of the Divine Office, the *Te Deum* is sung at the conclusion of Matins on all days when the *Gloria* is sung at Mass. A plenary indulgence is granted to those who recite it in public on New Year's Eve. The end of Act I of Puccini's *Tosca* includes the singing of *Te Deum* as the beginning of a short religious service. Such services, themselves called *Te Deums*, were offered as acts of thanksgiving for events in civic life – in *Tosca's* case, it is offered in celebration of the inaccurately reported defeat of Napoleon by the Austrian forces at Marengo.

A solemn *Te Deum* is traditionally sung at the conclusion of the Solemn Mass on the Solemnities of the Holy Trinity and of the Church's Dedication. Our Parish's custom is to have the *Te Deum* chanted in Latin on the Anniversary of Dedication and to sing it in its familiar English paraphrased translation, *Holy God, We Praise Thy Name* on Trinity Sunday. In both instances, a voluminous amount of incense to be used – more than on a regular Sunday – to “smoke the Church”, that is, to completely fill it as if in a cloud, which is a reference to the Book of Isaiah quoted in the *Te Deum* itself:

I saw the Lord seated on a high and lofty throne, a with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they covered their faces, with two they covered their feet, and with two they hovered. One cried out to the other: “Holy, holy, holy is the Lord of hosts! All the earth is filled with his glory!” At the sound of that cry, the frame of the door shook and the house was filled with smoke. (Isaiah 6:1-6)

Choral music at this Sunday's Solemn Mass for the Seventh Sunday of Easter (Ascensiontide Sunday): *Missa Maria Magdalena* by Francisco Garro; *Jesu nostra redemption* by Francisco Guerrero; *Regina caeli á 5* by Tomás Luis de Victoria.





ASCENSION

Thursday, May 9 is the Solemnity of the Ascension of the Lord, a Holy Day of Obligation. There will be a Solemn Mass at 6 PM at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Laudate Dominum* by Giovanni Pierluigi da Palestrina; *O Rex gloriae* by Andrae Gabrieli; and *Ite in universum mundum* by Tiburtio Massaino.

In addition to the regular weekday Mass and Confession schedule, there will be a 10 AM School Mass at St. Vincent Ferrer and a 1 PM Low Mass at St. Catherine of Siena. The evening Masses on Wednesday, May 8 will be for the Vigil of the Solemnity. The Wednesday evening Holy Hour at St. Vincent Ferrer and the Thursday evening Holy Hour at St. Catherine of Siena will take place as usual.





PARISH INFORMATION

Welcome to the Parish of St. Vincent Ferrer and St. Catherine of Siena in the Roman Catholic Archdiocese of New York, served by the Dominican Friars of the Province of St. Joseph. The Church of St. Vincent Ferrer, dedicated on May 5, 1918, was built to the designs of renowned American architect Bertram Grosvenor Goodhue, who considered this his finest building. This National Historic Landmark is widely acclaimed as the foremost American example of French Gothic-style architecture and includes a complete set of Charles Connick stained glass windows, carvings by Lee Lawrie, and two instruments by the Schantz Organ Company.

For information about upcoming events, please take a weekly Parish Bulletin.

For general information about the Parish, its many organizations, an overview of the current year's schedule of events, how to become more involved in our common life, and how to register as a parishioner, please call the Parish Office or visit *svsc.info*. Follow us on facebook @StVincentandStCatherine and sign-up for email alerts by notifying parish@svsc.info.

The Parish's professional choir, the Schola Cantorum, sings every Sunday at the 12 NOON Solemn Mass at St. Vincent Ferrer as well as for numerous weekday feasts. The current Music List, *Music as Holy Preaching*, contains a list of this season's choral repertoire as well as information about the St. Cecilia Guild, our Friends of Music program that financially supports music in the Parish.

ST. VINCENT FERRER

Born in the province of Valencia, Spain, St. Vincent Ferrer (1350-1419) joined the Order of Preachers in 1367. Traveling widely across Europe, his preaching against the evils of the time encouraged repentance and promoted Church reform. A significant figure in ending the Western schism, he worked tirelessly for peace and unity within the Church. Vincent is often depicted holding a trumpet and the Book of Revelation with a quotation from it, reading: *Timete Deum et date illi honorem quia venit hora iudicii ejus* (Fear God and give honor to him for the hour of judgment is coming). The flame above his head symbolizes the Holy Spirit's call to preach the Gospel.

St. Vincent Ferrer's feastday according to the liturgical calendar of the Dominican Order is May 5. In the general Roman Calendar, St. Vincent's feastday is April 5, the day on which he died in 1419.

~adapted from the Dominican Foundation



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

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