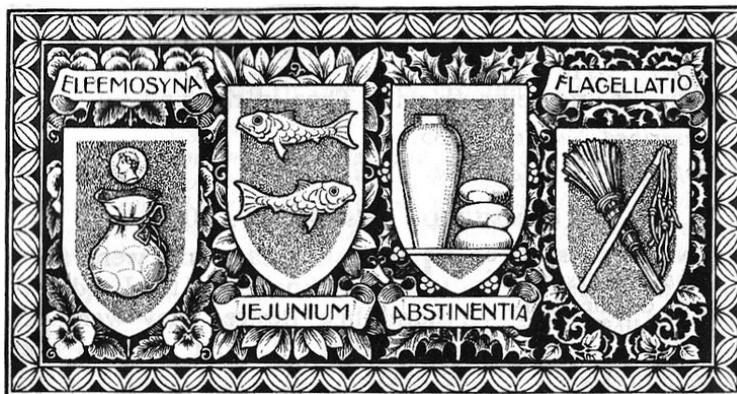

THE PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

The Very Reverend Walter C. Wagner, O.P., *Pastor*
James D. Wetzel, *Director of Music and Organist*

ASH WEDNESDAY The Beginning of Lent

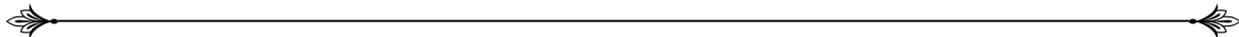


alms, fasting, abstinence, mortification

February 17, 2021

6:00 PM Solemn Mass with the Imposition of Ashes

The setting of the Mass Ordinary is *Mass for Five Voices*
by William Byrd (c. 1540-1623).





Mass is preceded by the recitation of the Holy Rosary at 5:30 PM and Vespers at 5:45 PM.

Ashes will be imposed immediately following Mass.

Wednesday Holy Hour will begin following the Imposition of Ashes.

INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Wisdom 11:24, 25, 27; Psalm 56 (57):2* Chant, mode i

Misereris omnium, Domine,
et nihil odisti eorum quae fecisti:
dissimulans peccata hominum
propter poenitentiam,
et parcens illis:
quia tu es Dominus Deus noster.

*You have mercy on all, O Lord,
and despise nothing that you have made,
overlooking the sins of men
for the sake of repentance
and sparing them,
for you are the Lord our God.*

V. Miserere mei, Deus, miserere mei:
quoniam in te confidit anima mea.

*V. Have mercy on me, O God, have mercy on me,
for my soul confides in you.*

SIGN OF THE CROSS AND GREETING

COLLECT

Grant, O Lord, that we may begin with holy fasting this campaign of Christian service, so that, as we take up battle against spiritual evils, we may be armed with weapons of self-restraint. 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 *Joel 2:12-18*

Even now, says the Lord, return to me with your whole heart, with fasting, and weeping, and mourning; rend your hearts, not your garments, and return to the Lord, your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment. Perhaps he will again relent and leave behind him a blessing, offerings and libations for the Lord, your God.

Blow the trumpet in Zion! proclaim a fast, call an assembly; gather the people, notify the congregation; assemble the elders, gather the children and the infants at the breast; let the bridegroom quit his room and the bride her chamber. Between the porch and the altar let the priests, the ministers of the Lord, weep, and say, "Spare, O Lord, your people, and make not your heritage a reproach, with the nations ruling over them! Why should they say among the peoples, 'Where is their God?'"

Then the Lord was stirred to concern for his land and took pity on his people.

GRADUAL (RESPONSORIUM) *Psalm 56 (57):2, 4*

Chant, mode i

Miserere mei, Deus, miserere mei:
quoniam in te confidit anima mea.

*Have mercy on me, O God, have mercy on me,
for my soul confides in you.*

V. Misit de caelo, et liberavit me:
dedit in opprobrium conculcantes me.

*V. He has sent forth from heaven and delivered me;
he has made them a reproach who trod upon me.*

SECOND READING *II Corinthians 5:20-6:2*

Brothers and sisters: We are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.

Working together, then, we appeal to you not to receive the grace of God in vain. For he says: *In an acceptable time I heard you, and on the day of salvation I helped you.*

Behold, now is a very acceptable time; behold, now is the day of salvation.

Domine, non secundum peccata nostra
quae facias nobis:
neque secundum iniquitates nostras
retribuas nobis.

*O Lord, not according to our sins
we have committed,
nor according to our iniquities
have you repaid us.*

GOSPEL *Matthew 6:1-6, 16-18*

Jesus said to his disciples: “Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you.

“When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you.

“When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.”

HOMILY

BLESSING OF ASHES

PRAYER OF BLESSING

Dear brothers and sisters, let us humbly ask God our Father that he be pleased to bless with the abundance of his grace these ashes, which we will put on our heads in penitence.

After a brief prayer in silence, the Celebrant continues:

O God, who desire not the death of sinners, but their conversion, mercifully hear our prayers and in your kindness be pleased to bless these ashes, which we intend to receive upon our heads, that we, who acknowledge we are but ashes and shall return to dust, may, through a steadfast observance of Lent, gain pardon for sins and newness of life after the likeness of your Risen Son. Who lives and reigns for ever and ever. *Amen.*

UNIVERSAL PRAYER

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 29 (30):2, 3*

Chant, mode iii

Exaltabo te, Domine,
quoniam suscepisti me
nec delectasti inimicos meos super me:
Domine clamavi ad te
et sanasti me.

*I will extol you, O Lord,
for you have upheld me
and have not made my enemies to rejoice over me;
O Lord, I have cried to you,
and you have healed me.*

OFFERTORY MOTET *Jeremiah 31:15*

William Byrd

Prima pars

Haec dicit Dominus:
Vox in excelsis audita est
lamentationis, luctus, et fletus,
Rachaell plorantis filios suos,
et nolentis consolari super eos,
quia non sunt.

*The Lord says this:
A voice is heard on high,
of the lamentation, misery, and weeping,
of Rachel crying for her children
and not wanting to be comforted over them,
for they are gone.*

PRAYER OVER THE OFFERINGS

As we solemnly offer the annual sacrifice for the beginning of Lent, we entreat you, O Lord, that, through works of penance and charity, we may turn away from harmful pleasures and, cleansed from our sins, may become worthy to celebrate devoutly the Passion of your Son. Who lives and reigns for ever and ever. *Amen.*

COMMUNION ANTIPHON *Psalm 1:2, 3*

Chant, mode iii

Qui meditabitur in lege Domini
die ad nocte,
davit fructum suum in tempore suo.

*He who shall meditate on the law of the Lord
day and night
shall bring forth his fruit in due season.*

COMMUNION MOTET *Jeremiah 31:116-17*
Secunda pars

William Byrd

Haec dicit Dominus:
Quiescat vox tua a ploratu,
et oculi tui a lacrimis,
quia est merces operi tuo,
ait Dominus,
et est spes in novissimis tuis,
et revertentur filii ad terminos suos.

*The Lord says this:
Cease your voice from crying,
and your eyes from tears,
for there is a reward for your work,
says the Lord:
and there is hope for your last years,
and the children shall return to their own borders.*

POST-COMMUNION PRAYER

May the Sacrament we have received sustain us, O Lord, that our Lenten fast may be pleasing to you and be for us a healing remedy. Through Christ our Lord. *Amen.*

CONCLUDING RITES

BLESSING AND DISMISSAL

Pour out a spirit of compunction, O God, on those who bow before your majesty, and by your mercy may they merit the rewards you promise to those who do penance. Through Christ our Lord. *Amen.*

Those not staying for the Imposition of Ashes depart in silence.



IMPOSITION OF ASHES

The Ministers impose ashes on all present.

The People present themselves up the center aisle as at Communion, during which time the following is sung:

ANTIPHON *Psalm 68 (69):17, 1*

Chant, mode vii

Exaudi nos, Domine,
quoniam benigna est misericordia tua:
secundum multitudinem miserationum tuarum
repece nos, Domine.

*Hear us, O Lord,
for your mercy is kind;
and according to the multitude of your mercies
look upon us, O Lord.*

V. Salvum me fac, Deus:
quoniam intraverunt aquae
usque ad animam meam.

*V. Save me, O God,
for the waters have come in
even unto my soul.*

MOTET *Psalm 73 (74):2*

William Byrd

Memento Domine congregationis tuae,
quam possedisti ab initio.
Libera eos ex omnibus tribulationibus,
et mitte eis auxilium.

*Be mindful of your congregation, O Lord,
which you have possessed from the beginning.
Deliver them out of all their tribulations,
and send them help.*

ANTIPHON *Joel 2:7; Esther 13:17*

Chant, mode ii

Juxta vestibulum et altare
plorabunt sacerdotes, et levitae
ministri Domini
et dicent:
Parce, Domine, parce populo tuo:
et ne dissipet ora
clamentium te, Domine.

*Between the porch and the altar
the priests and the Levites,
the ministers of the Lord, shall weep
and shall say:
Spare, O Lord, spare your people,
and close not the mouths of those
who cry to you, O Lord.*

ANTIPHON *Joel 2:13*

Chant, mode i

Immutemur habitu, in cinere, et cilicio:
jejunemus, et ploremus ante Dominum:
quia multum misericors est
dimittere peccata nostra, Deus noster.

*Let us change our garments for ashes and sackcloth;
let us fast and lament before the Lord;
for plenteous in mercy
to forgive our sins is our God.*

Memento homo quod cinis es,
et in cinerem reverteris.

*Remember, O man, that you are dust,
and to dust you shall return.*

Those not staying for the Wednesday Holy Hour that will begin at 7:30 PM depart in silence.

LITURGICAL NOTES

In the Old Law, ashes were generally a symbolic expression of grief, mourning, or repentance. In the Early Church, the use of ashes had a like signification and with sackcloth formed part of the public penances. The blessing of the ashes is one of the great liturgical rites of the year. It was originally instituted for public penitents, but is now intended for all Christians. The ashes used on this day are obtained by burning palms from Holy Week of the previous year. Ashes (and the receiving of the ashes) are a sacramental, not a sacrament like Holy Communion. Sacramentals are intended to foster the proper respect and focus due to the sacraments, and so to excite piety and increase devotion, and through these movements of the heart to remit venial sin.

The penitential season of Lent (from the Old English meaning “spring” and also known as Quadragesima in Latin, meaning “fortieth”) begins on Ash Wednesday. In Lent, violet vestments are worn. The *Gloria* is omitted except on feastsdays and the *Alleluia* is replaced with the Tract. According to the *General Instructions of the Roman Missal*, the document governing the celebration of the Ordinary Form of the Mass, the organ is to be used only “to give necessary support to the singing,” so organ voluntaries are omitted except on Laetare Sunday. As always in privileged seasons (Advent, Christmastide, Lent, Eastertide), the Schola sings a polyphonic setting of the Mass Ordinary at the Solemn Mass.





MUSIC NOTES

William Byrd's first known professional employment was as organist of Lincoln Cathedral, although little else is certain of his early musical training. Following the death of Robert Parsons in 1572, Byrd became a Gentleman (professional singer) of the Chapel Royal. A practicing Roman Catholic whose name appeared on recusancy lists from 1584, he composed choral music for both the Latin Rite and the English services of Queen Elizabeth's nascent Anglican Church. Much of Byrd's music was published during his lifetime, as he and friend and teacher Thomas Tallis held a royally-bestowed monopoly on the printing of music in England. It is of significant importance that much of Byrd's Latin (and overtly Catholic) music was published, demonstrating the exceptional favor in which he was held by the Queen. His three settings of the Mass Ordinary (for three, four, and five parts respectively) are considered some of the finest examples of sacred Renaissance polyphony.

It was only recently established that William Byrd's three settings of the Ordinary of the Mass – in three, four and five parts – were almost certainly written in the early 1590s, coinciding with Byrd's move from London to a Catholic enclave in Standon Massey, Essex. The *Mass for Five Voices*, scored for alto, tenor, two baritones, and bass, is thought to have been the last of the three to have been composed, probably in late 1594 or early 1595, and is, by any reckoning, a masterpiece. Byrd likely composed his Latin liturgical music for use in the domestic chapels maintained, often at considerable personal risk, by recusant Catholic families, where such works would have been sung by a small group of singers, perhaps one to a part. Unlike most of the settings of the Continental polyphonists, Byrd's Masses are not based strictly on a single theme or other unifying material, but rather are freely composed. Many of the movements begin with a similar opening motif, or 'head motif', but then go their own way.

The *Mass for Five Voices*, representing something of a distillation of Byrd's Latin style, is highly compact and closely argued. The practicalities of liturgical performance in Byrd's day dictated an economy of style and scale and suggested a restrained, rather than opulent, approach. The vocal texture, constantly varying in scoring, always enables the text to come across with great clarity and closely reflects, and also clarifies, its structure. For example, Byrd adjusts the scoring of each successive invocation of the Agnus Dei; first, three voices are used; then four; finally, all five.

Choral music at this Sunday's Solemn Mass for the First Sunday of Lent: Cristóbal de Morales's *Missa Tristes me matan* and Francisco Guerrero's *Ductus est Jesus – Si filius Dei es á 5*.

STATIONS OF THE CROSS

The Stations of the Cross is prayed every Friday during Lent after the evening Masses: 6:00 PM at St. Vincent Ferrer and 5:15 PM St. Catherine of Siena.

SUNDAY EUCHARISTIC ADORATION DURING LENT

Every Sunday during Lent, Adoration of the Most Blessed Sacrament will be offered at St. Vincent Ferrer following the 12:00 Noon Solemn Mass, with:

3:00 PM – Chaplet of Divine Mercy

4:00 PM – Preaching by Fr. Walter Wagner, O.P.

4:15 PM – Organ Recital by James Wetzel

5:00 PM – Benediction

Fr. Walter's Lenten program of preaching will focus on the Beatitudes (Matthew 5:3-12). The recital will feature music of one composer per week.

February 21: Blessed are the poor in spirit. / Music of Edward Elgar.

February 28: Blessed are they who mourn. / Music of Felix Mendelssohn.

These Sunday afternoon events will also be livestreamed. There will also be Adoration from 3:00-5:00 PM on Sundays at St. Catherine of Siena as usual.



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

The Church of St. Vincent Ferrer
869 Lexington Avenue at 66th Street

The Church of St. Catherine of Siena
411 East 68th Street

www.svsc.info ☒ (212) 744-2080
