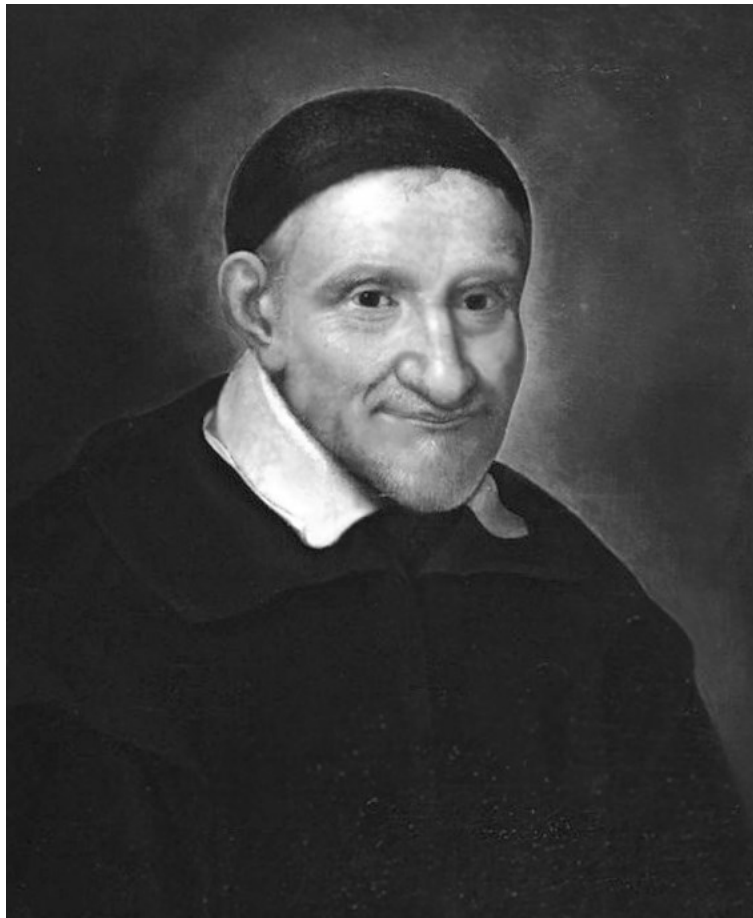


Fourth Centenary
of the Foundation of the
Congregation of the Mission
1625-2025



Seventeenth-century portrait of Vincent by Simon François de Tours

Third Sunday in Ordinary Time
26 January 2025 at 8:00 am & 10:00 am
St. Vincent de Paul Parish, Chicago



*To the Reverend Tomaž Mavrič
Superior General of the Congregation of the Mission*

As the Congregation of the Mission prepares to commemorate the fourth centenary of its foundation, I offer affectionate good wishes to you, to the priests and brothers of the Congregation, and to all the members of the great Vincentian family. I pray that this significant anniversary will be an occasion of great joy and renewed fidelity to the vision of missionary discipleship, grounded in the imitation of Christ's preferential love for the poor.

The beginnings of your Congregation are to be found in Saint Vincent de Paul's profound personal experience of the "fire of love" that burned in the heart of the incarnate Son of God and led him to identify with the poor and the outcast (*Conference 207 on charity*, 30 May 1659). Distressed by the lack of pastoral care in the French countryside, he determined at the beginning of 1617 to organize missions aimed at providing basic catechetical instruction and encouraging a return to the sacraments. It was a dream that he was to bring to fruit some eight years later, with the foundation of the Congregation of the Mission on 17 April 1625. In the first seven years of its existence, the priests and brothers of the Congregation gave 140 missions. Between 1632 and 1660, the motherhouse in Paris was responsible for another 550 .

In his outreach to the poor, Vincent quickly realized that works of charity need to be well organized on the local level. Women were the first to rise to this challenge. In 1617, in the parish at Châtillon, he established the first of the "Confraternities of Charity" which continue today as the International Association of Charities or the Ladies of Charity. In 1633, he and Saint Louise de Marillac co-founded a revolution-

ary type of women's community, the “Daughters of Charity”. Until that time, communities of nuns were required to live in a cloister. The Daughters of Charity were instead sent out into the streets of Paris to serve the sick and the poor. This innovation was to bear rich fruit in a veritable explosion of women's religious congregations devoted to apostolic works in subsequent centuries.

Beginning in 1628, in response to an appeal from the Bishop of Beauvais, the Congregation of the Mission also began to assist in the formation of the clergy. By the time of Vincent's death, twenty seminaries had been founded and 12,000 young men had participated in retreats in preparation for ordination to the priesthood. (*Conference on the purpose of the Congregation*, 6 December 1658).

On this anniversary, it is fitting to reflect on the legacy of spirituality, apostolic zeal and pastoral care that Saint Vincent de Paul bequeathed to the universal Church. The list of those who absorbed Vincentian spirituality and lived it heroically over the years is long and embraces every continent. Today too, in the footsteps of Saint Vincent, his family continues to initiate works of charity, begin new missions, and help in the formation of the clergy and laity. The Society of Saint Vincent de Paul, founded in 1833 by Blessed Frédéric Ozanam, has become an outstanding force for good in the service of the poor, with hundreds of thousands of members worldwide.

With great affection, then, I assure the priests and brothers of the Congregation of the Mission of my particular closeness in prayer during the coming anniversary year. I pray that, inspired by the vision of their Founder, they may continue to shape their lives and work in accordance with the exhortation to humility and zeal in the apostolate that he addressed to the first members of the Congregation: “Come, let us devote ourselves with renewed love to serve persons who are poor, and even to seek out those who are the poorest and most abandoned. Let us acknowledge before God that they are our lords and masters, and that we are unworthy of rendering them our little services” (*Conference 164 on love for the poor*, January 1657).

Commending all the members of the Vincentian family to the maternal intercession of Mary, Mother of the Church, I send my blessing as a pledge of abiding joy and peace in the Lord. And I ask you, please, also to remember me in your prayers.

Franciscus

Rome, Saint John Lateran, 11 December 2024

Fourth Centenary

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Voluntary

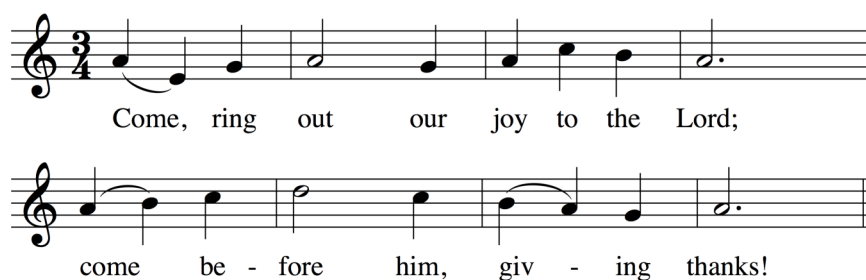
Sonata à 3 (TWV 42:c1)

Georg Philipp Telemann (1681-1767)

Introit Antiphon

Come, Ring Out Our Joy

Howard Hughes, S.M.



The musical notation consists of two staves in 3/4 time. The first staff contains the melody for the first line of text: 'Come, ring out our joy to the Lord;'. The second staff contains the melody for the second line of text: 'come be - fore him, giv - ing thanks!'. The notes are simple, with some rests and a final double bar line at the end of the second staff.

Greeting

Penitential Rite

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Lord, Have Mercy (8:00)

Lord, have mer - cy. Lord, have mer - cy. Christ, have
mer - cy. Christ, have mer - cy. Lord, have
mer - cy. Lord, have mer - cy. Lord, have
mer - cy, have mer - cy.

The musical score is written on four staves in treble clef, key of D major (two sharps), and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

Kyrie (10:00, choir)

Missa brevis Sti. Joannis de Deo

Joseph Haydn (1732-1809)

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

Glory to God

Glo - ry, glo - ry to God in the high - est, and on earth peace to
peo - ple of good will. We praise you, we bless you,
we a - dore you, we glo - ri - fy you, we give you thanks for
your great glo - ry, Lord God, heav - en - ly King, O

The musical score is written on four staves in treble clef, key of D major (two sharps), and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

God, al - might - y Fa - ther. Lord Je - sus Christ,
On - ly Be - got - ten Son, Lord God, Lamb of God,
Son of the Fa - ther, you take a - way the sins of the world, have
mer - cy on us; you take a - way the sins of the world, re -
ceive our prayer; you are seat - ed at the right
hand of the Fa - ther, have mer - cy on us. For you a -
lone are the Ho - ly One, you a - lone are the Lord,
you a - lone are the Most High, Je - sus Christ,
with the Ho - ly Spir - it, in the glo - ry of God the
Fa - ther. A - men. A - men.

Collect

Liturgy of the Word

Reading

Nehemiah 8:2-4a, 5-6, 8-10

Ezra the priest brought the law before the assembly,
which consisted of men, women,
and those children old enough to understand.
Standing at one end of the open place that was before the Water Gate,
he read out of the book from daybreak till midday,
in the presence of the men, the women,
and those children old enough to understand;
and all the people listened attentively to the book of the law.
Ezra the scribe stood on a wooden platform
that had been made for the occasion.
He opened the scroll
so that all the people might see it
— for he was standing higher up than any of the people —;
and, as he opened it, all the people rose.
Ezra blessed the LORD, the great God,
and all the people, their hands raised high, answered,
"Amen, amen!"
Then they bowed down and prostrated themselves before the LORD,
their faces to the ground.
Ezra read plainly from the book of the law of God,
interpreting it so that all could understand what was read.
Then Nehemiah, that is, His Excellency, and Ezra the priest-scribe
and the Levites who were instructing the people
said to all the people:
"Today is holy to the LORD your God.
Do not be sad, and do not weep" —
for all the people were weeping as they heard the words of the law.
He said further: "Go, eat rich foods and drink sweet drinks,
and allot portions to those who had nothing prepared;
for today is holy to our LORD.
Do not be saddened this day,
for rejoicing in the LORD must be your strength!"

Response

Psalm 19:8, 9, 10, 15



Reading

1 Corinthians 12:12-30

Brothers and sisters:

As a body is one though it has many parts,
and all the parts of the body, though many, are one body,
so also Christ.

For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and we were all given to drink of one Spirit.

Now the body is not a single part, but many.

If a foot should say,

"Because I am not a hand I do not belong to the body, "
it does not for this reason belong any less to the body.

Or if an ear should say,

"Because I am not an eye I do not belong to the body, "

it does not for this reason belong any less to the body.

If the whole body were an eye, where would the hearing be?

If the whole body were hearing, where would the sense of smell be?

But as it is, God placed the parts,

each one of them, in the body as he intended.

If they were all one part, where would the body be?

But as it is, there are many parts, yet one body.

The eye cannot say to the hand, "I do not need you, "
nor again the head to the feet, "I do not need you."

Indeed, the parts of the body that seem to be weaker
are all the more necessary,

and those parts of the body that we consider less honorable
we surround with greater honor,

and our less presentable parts are treated with greater propriety,
whereas our more presentable parts do not need this.

But God has so constructed the body

as to give greater honor to a part that is without it,

so that there may be no division in the body,

but that the parts may have the same concern for one another.

If one part suffers, all the parts suffer with it;

if one part is honored, all the parts share its joy.

Now you are Christ's body, and individually parts of it.

Some people God has designated in the church

to be, first, apostles; second, prophets; third, teachers;

then, mighty deeds;

then gifts of healing, assistance, administration,

and varieties of tongues.

Are all apostles? Are all prophets? Are all teachers?

Do all work mighty deeds? Do all have gifts of healing?

Do all speak in tongues? Do all interpret?

Alleluia (standing)



Al-le- lú- ia, al- le- lú- ia, al-le-lú- ia.

Gospel

Luke 1:1-4; 4:14-21

Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received.

Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. He taught in their synagogues and was praised by all.

He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

*The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,
and to proclaim a year acceptable to the Lord.*

Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him.

He said to them,

"Today this Scripture passage is fulfilled in your hearing."

Homily (seated)

Profession of Faith

The Nicene Creed is found on the inside, front flyleaf of both hymnals.

Prayers of Intercession

Liturgy of the Eucharist



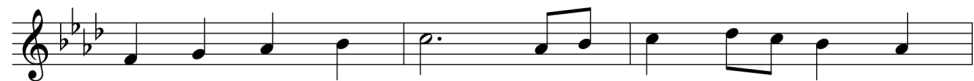
During the preparation, all are invited to make their Sunday offering by visiting the homepage of the parish website at www.stvdep.org and clicking the donate link. You may also make donations using a smartphone banking app. Please direct your gift to donate@stvdep.org.

Hymn during the Preparation of the Altar and Gifts

O Holy City Seen of John



1. O Ho - ly Cit - y, seen of John, Where
2. O shame to us who rest con - tent While
3. Give us, O God, the strength to build The
4. Al - read - y in the mind of God That



Christ, the Lamb, does reign, With - in those four - square
lust and greed for gain In street and shop and
Cit - y that has stood Too long a dream, whose
Cit - y ris - es fair: Lo, how its splen - dor



walls shall come No night, nor need, nor pain, And
ten - e - ment Wring gold from hu - man pain, And
laws are love, Whose ways, the com - mon good, And
chal - leng - es The souls that great - ly dare: Yea,



where the tears are wiped from eyes That shall not weep a - gain.
bit - ter lips in blind de - spair Cry, "Christ has died in vain."
where the shin - ing sun be - comes God's grace for hu - man good.
bids us seize the whole of life And build its glo - ry there.


Holy, Holy, Holy

Ho - ly, Ho - ly, Ho - ly Lord God of
hosts. Ho - ly, Ho - ly, Ho - ly
Lord God of hosts. Heav - en and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the
high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the
high - est. Ho - san - na in the high - est.

Mystery of Faith

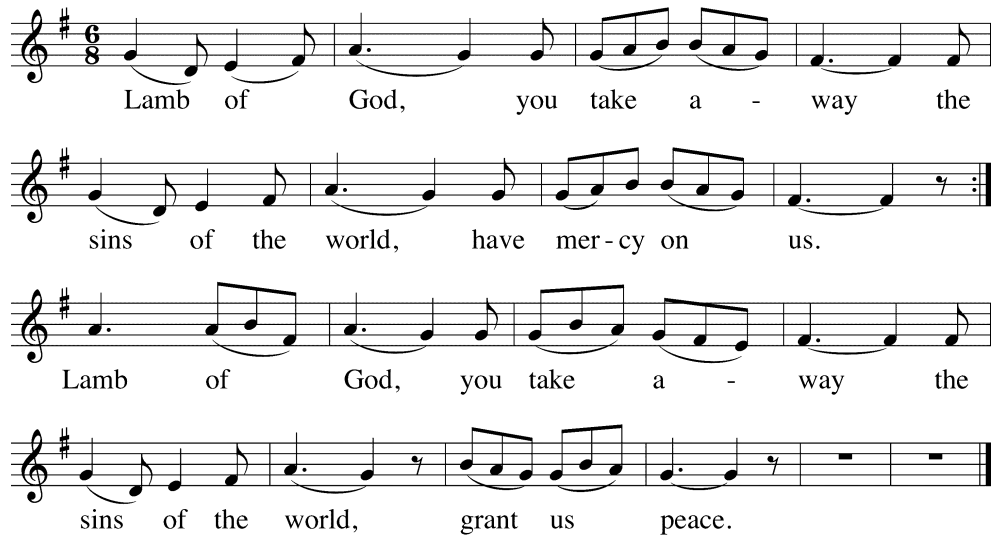
Save us, Sav - ior of the world, Sav - ior of the
world, for by your Cross and Res - ur - rec - tion
you have set us free, you have set us free.

Amen



A - men, a - men, a - men, a - men, a - men.

Lamb of God (8:00)



Lamb of God, you take a - way the
sins of the world, have mer - cy on us.
Lamb of God, you take a - way the
sins of the world, grant us peace.

Agnus Dei (10:00, choir)

Missa brevis Sti. Joannis de Deo

Joseph Haydn

Communion Antiphon (8:00)

Cantor




I am the light of the world, says the Lord; who - e - ver fol-lows



me will not walk in dark-ness, but will have the light of life.

All



In you, O Lord, we have the light of life.

Communion Motet (10:00, choir)

And I Saw a New Heaven

Edgar Bainton (1880-1956)

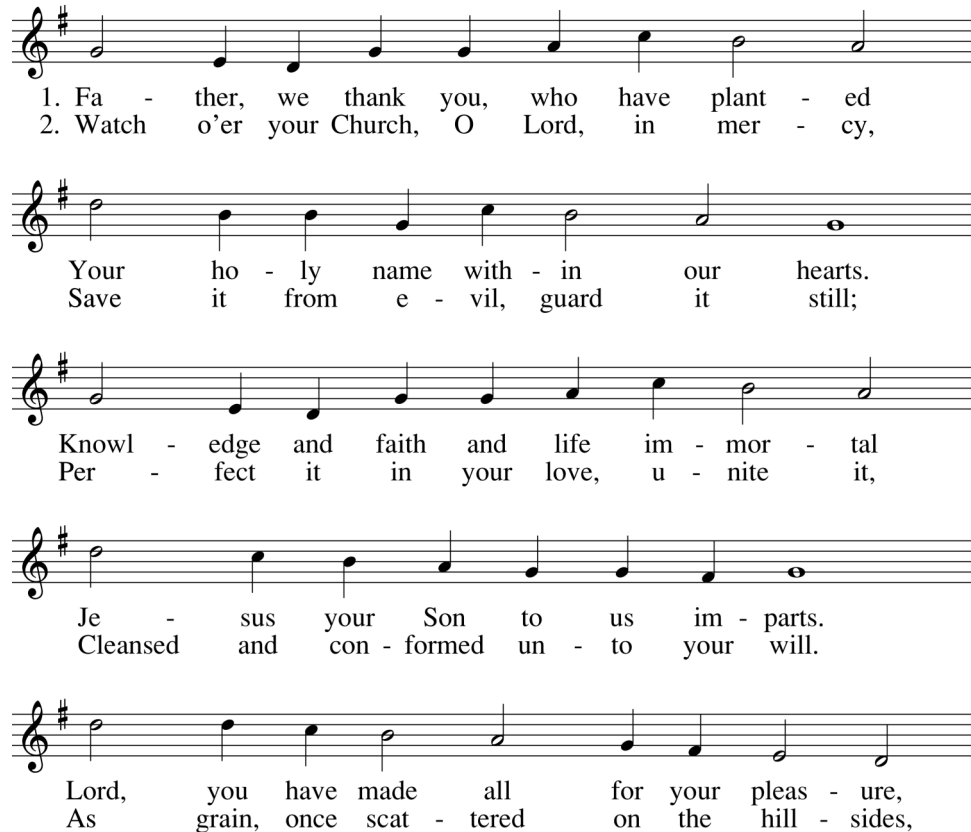
And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

—Revelation 21:1-4

Solemn Blessing & Dismissal

Hymn in Procession

Father, We Thank You, Who Have Planted



1. Fa - ther, we thank you, who have plant - ed
2. Watch o'er your Church, O Lord, in mer - cy,

Your ho - ly name with - in our hearts.
Save it from e - vil, guard it still;

Knowl - edge and faith and life im - mor - tal
Per - fect it in your love, u - nite it,

Je - sus your Son to us im - parts.
Cleansed and con - formed un - to your will.

Lord, you have made all for your pleas - ure,
As grain, once scat - tered on the hill - sides,

And Was giv'n us food for all our days,
Was in this bro - ken bread made one,

Giv - ing in Christ the bread e - ter - nal;
So from all lands your Church be gath - ered

Yours is the pow'r, yours be the praise.
In - to your king - dom by your Son.

Text: From the *Didache*, c.110; tr. by F. Bland Tucker, 1895–1984, alt., © 1940, The Church Pension Fund
Tune: RENDEZ À DIEU, 9 8 9 8 D; *Genevan Psalter*, 1551; attr. to Louis Bourgeois, c.1510–1561

Voluntary

Sonata no. 9 (k. 244)

W. A. Mozart (Salzberg, 1774)

*Music for this liturgy was made possible by a generous gift from
Mrs. Donna McGreal and Mr. Robert Clemmons.*

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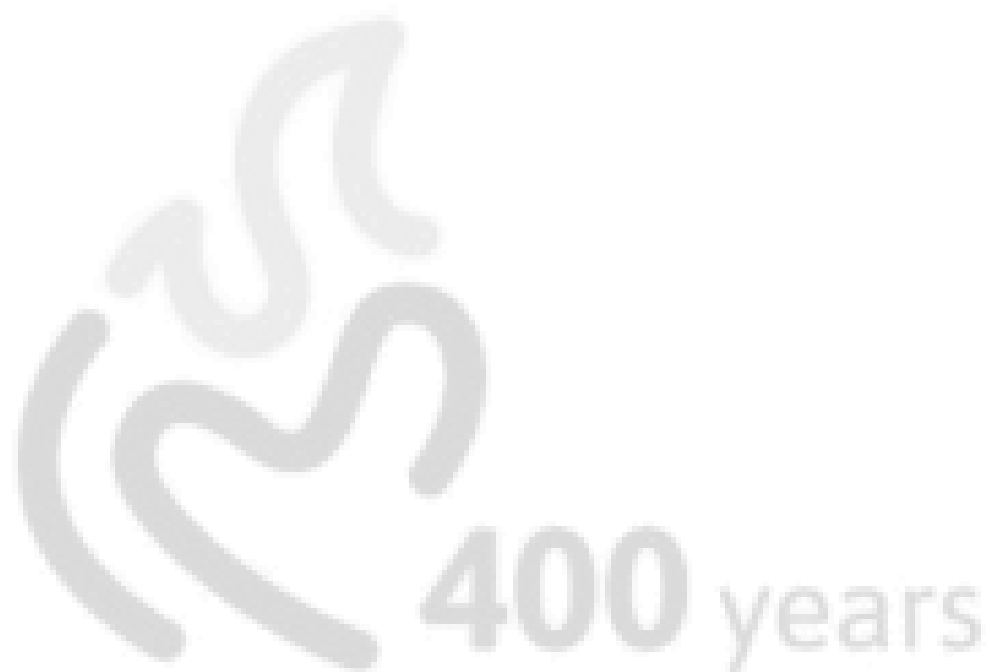


Saint Vincent de Paul Roman Catholic Church, Chicago

1010 West Webster Avenue

773.325.8610

www.stvdep.org



Congregation of the Mission
of **Saint Vincent de Paul**