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# 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 HOLY FATHER DOMINIC PRIEST AND FOUNDER OF THE ORDER OF PREACHERS



**Monday, August 4, 2025**

**7 PM Mass in the Dominican Rite**

The setting of the Mass Ordinary is  
*Missa in tempore belli in C Major*, Hob. XXII:9, 'Paukenmesse'  
by Franz Joseph Haydn (1732-1809).



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## PRELUDE

*The People stand as the Procession begins.*

## MASS OF THE CATECHUMENS

*The People kneel as the Ministers enter the Sanctuary.*

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

*Then the Celebrant approaches the Altar and incenses it.*

**OFFICIUM (INTROIT)** *Psalm 2:7, 1*

Chant, mode ii

In medio ecclesiae aperuit os ejus,  
et implevit eum Dominus  
spiritu sapientiae et intellectus:  
stolam gloriae induit eum.

V. Jucunditatem et exultationem  
thesaurizavit super eum.

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

*In the midst of the Church he opened his mouth,  
and the Lord filled him  
with the spirit of wisdom and understanding;  
he clothed him with a robe of glory.*

V. *A treasure of joy and gladness  
he heaped upon him.*

*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 for ever and ever.  
Amen.*



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## 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 your 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

**EPISTOLA** II *Timothy* 4:1-8

Lectio Epistolae secundae beati Pauli  
Apostoli ad Timotheum.

Carissime: Testificor coram Deo et Jesu Christo, qui iudicaturus est vivos et mortuos, per adventum ipsius et regnum ejus: praedica verbum, insta opportune, importune: Argue, obsecra, increpa in omni patientia et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coarcervabunt sibi magistros, prurientes auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur. Tu vero vigila, in omnibus labora, opus fac. Evangelistae, ministerium tuum imple. Sobrius est. Ego enim jam delibor, et tempus resolutionis meae instat. Bonum certamen certavi, cursum consummavi, fidem servavi. In reliquo reposita est mihi corona justitiae, quam reddet mihi Dominus in illa die justus iudex: Non solum autem mihi, sed et iis qui diligunt adventum ejus.

*A reading from the Second Epistle of blessed Paul the Apostle to Timothy.*

*Dearly beloved: I charge you, in the sight of God and Christ Jesus, who will judge the living and the dead by his coming and by his kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and turn aside rather to fables. But be watchful in all things, bear with tribulation patiently, work as a preacher of the gospel, fulfill your ministry. Be sober. As for me, I am already being poured out in sacrifice, and the time of my deliverance is at hand. I have fought the good fight, I have finished the course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day; yet not to me only, but also to those who love his coming.*

**RESPONSORIUM (GRADUAL)** *Psalm 36 (37):30, 31*

Chant, mode i

Os iusti meditabitur sapientiam,  
et lingua ejus loquetur iudicium.

*The mouth of the righteous utters wisdom,  
and his tongue speaks what is just.*

V. Lex Dei ejus in corde ipsius:  
et non supplantabuntur gressus ejus.

V. *The law of his God is in his heart,  
and his steps shall not be supplanted.*

**ALLELUIA** *John 6:56, 57*

Chant, mode v

Alleluia, alleluia.

*Alleluia, alleluia.*

V. Pie Pater Dominice,  
tuorum memor operum,  
sta coram summo Iudice  
pro tuo coetu pauperum.

V. *O loving Father Dominic,  
be mindful of your works;  
standing before the supreme Judge,  
plead for your poor company.*

**SEQUENTIA**

Chant, mode vi

In caelesti hierarchia  
nova sonet harmonia,  
novo ducta cantico.

*In the heavenly hierarchy,  
let there sound a new harmony  
produced in a new canticle.*

Cui concordet in hac via  
nostri chori melodia,  
congaudens Dominico.

*And on this earth let the melody of our choir  
agree therewith,  
rejoicing with Dominic.*

Ex Aegypto vastitatis  
virum suae voluntatis  
vocat Auctor saeculi.

*From the waste of Egypt  
the Creator of the world  
called the man of his decree.*

In fiscella paupertatis  
flumen transiit vanitatis,  
pro salute populi.

*On the ark of poverty  
he fords the stream of vanity  
for the salvation of souls.*

In figura catuli  
praedicator saeculi  
matri praemonstratur.

*Under the figure of a hound  
the preacher of the world  
is shown beforehand to his mother.*

Portans ore faculam,  
ad amoris regulam  
populos hortatur.

*Bearing in his mouth a torch,  
to the law of love  
he exhorts all.*



Hic est novus legislator,  
hic Elias aemulator,  
et detestans crimina.

Vulpes dissipat Samsonis,  
et in tuba Gedeonis  
hostis fugat agmina.

A defunctis revocatum,  
matri vivum reddit natum,  
vivens adhuc corpore.

Signo crucis imber cedit,  
turba fratrum panem edit,  
missum Dei munere.

Felix, per quem gaudia tota  
jam Ecclesia sumens exaltatur.

Orbem replet semine:  
in caelorum agmine tandem collocatur.

Jacet granum occultatum,  
sidus latet obumbratum,  
sed Plasmator omnium

ossa Joseph pullulare,  
sidus jubet radiare,  
in salutem gentium.

O quam probat carnis florem,  
omnem superans odorem,  
tumuli fragrantia.

Aegri currunt et curantur,  
caeci, claudi reparantur,  
virtutum frequentia.

Laudes ergo  
Dominico personemus mirifico  
voce plena.

Clama petens suffragia,  
ejus sequens vestigia,  
plebs egena.

*He is a new law-giver,  
he is the imitator of Elias  
and a detester of crimes.*

*He scatters the foxes of Samson  
and with the trumpet of Gideon  
he puts to flight the hosts of the enemy.*

*While yet alive in body he restores  
to a mother her son  
recalled from the dead.*

*A storm bows to his sign of the cross,  
then the company of brethren eats bread  
sent as a gift of God.*

*The happy man, in whom all the Church  
now takes joy, is exalted.*

*He fills the world with his seed,  
and at last is located in the army of heaven.*

*The grain of wheat lies bidden,  
the star lurks concealed;  
but the Maker of all things*

*commands the bones of Joseph to germinate  
and the star to radiate  
for the salvation of the nations.*

*O how the fragrance of his tomb  
surpassing every aroma,  
proves the bloom of his flesh.*

*The sick come with haste and are cured,  
the blind, the lame are made whole  
by the repetition of his power.*

*Wherefore let us sound forth our praises  
to the great Dominic  
with full voice.*

*O people of need,  
as you follow in his footsteps,  
call on him to intercede.*

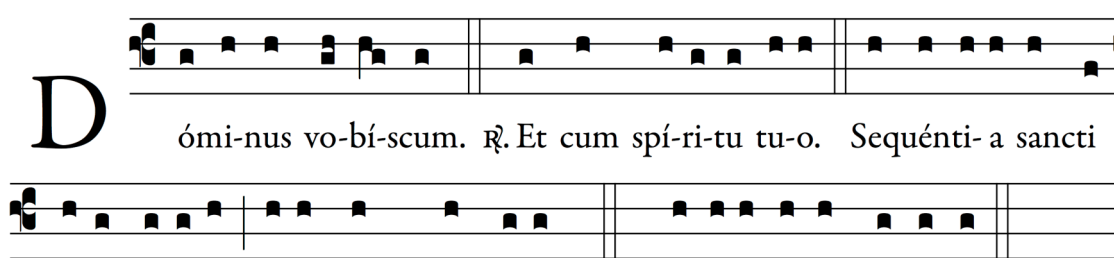


Sed tu, Pater pie,  
bone pastor gregis et patrone,  
prece semper sedula,  
apud curiam summi Regis,  
derelicti vices gregis commenda  
per saecula.  
Amen. Alleluia.

*But you, O loving father,  
good shepherd and defender of your flock,  
with constant attentive prayer  
at the court of the great King  
commend the concerns of your forsaken sheep  
forever.  
Amen. Alleluia.*

*The People stand.*

EVANGELIUM (GOSPEL) *Matthew 5:13-19*



Evangé-li-i secúndum Matthæ-um. R̃. Gló-ri-a ti-bi Dómi-ne.

Ÿ. *The Lord be with you.*

R̃. *And with your spirit.*

Ÿ. *The continuation of the holy Gospel according to Matthew.*

R̃. *Glory be to you, O Lord.*

In illo tempore: Dixit Jesus discipulis suis:  
Vos estis sal terrae. Quod si sal evanuerit,  
in quo salietur? Ad nihilum valet ultra, nisi  
ut mittatur foras et conculcetur ab  
hominibus.

*At that time, Jesus said to his disciples, "You  
are the salt of the earth; but if the salt loses its  
strength, what shall it be salted with? It is no  
longer of any use but to be thrown out and trodden  
underfoot by men.*

Vos estis lux mundi. Non potest civitas  
abscondi supra montem posita: neque  
accedunt lucernam et ponunt eam sub  
modio, sed super candelabrum, ut luceat  
omnibus qui in domo sunt. Sic luceat lux  
vestra coram hominibus: ut videant opera  
vestra bona, et glorificent Patrem vestrum,  
qui in caelis est.

*You are the light of the world. A city set on a  
mountain cannot be hidden. Neither do men light  
a lamp and put it under the measure, but upon the  
lamp-stand, so as to give light to all in the house.  
Even so let your light shine before men, in order  
that they may see your good works and give glory  
to your Father in heaven.*







Nolite putare, quoniam veni solvere legem aut prophetas. Non veni solvere, sed adimplere. Amen, quippe dico vobis: donec transeat caelum et terra, jota unum aut unus apex non praeteribit a lege, donec omnia fiant.

Qui ergo solverit unum de mandatis isti minimis, et docuerit sic homines, minimus vocabitur in regno caelorum. Qui autem fecerit et docuerit, hic magnus vocabitur in regno caelorum.

*Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one jot or one tittle shall be lost from the Law, till all things have been accomplished.*

*Therefore, whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven."*

*The People sit after the invocation.*

## HOMILY

*The People stand. 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.

*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.*



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.

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

*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.*

*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** *Psalms 20 (21):3, 4*

Chant, mode vi

Desiderium animae ejus tribuisti ei, Domine,  
et voluntate labiorum ejus  
non fraudasti eum:  
posuisti in capite ejus  
coronam de lapide pretioso.

*You have given him his heart's desire, O Lord,  
and the request of his lips  
you have not withheld from him;  
you have set on his head  
a crown of precious stones.*

*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

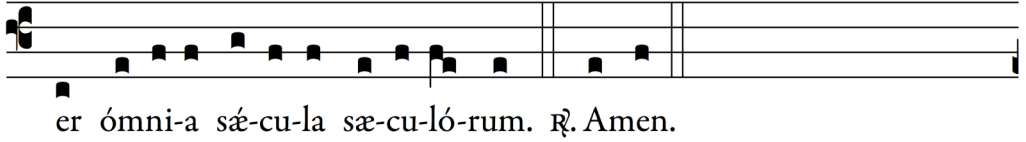
Munera tibi, Domine, dicata sanctifica: ut  
meritis beati Dominici Confessoris tui,  
Patris nostri, nobis proficiant ad medelam.  
Per Dominum nostrum Jesum Christum  
Filium tuum, qui tecum vivit et regnat in  
unitate Spiritus Sancti, Deus...

*Sanctify, O Lord, the gifts consecrated to you; and  
by the merits of blessed Dominic, your confessor our  
father, may they be an aid to our healing: through  
our Lord Jesus Christ, your Son, who lives and  
reigns with you in the unity of the Holy Spirit,  
God...*

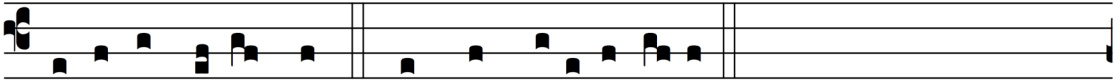
*The People stand as is sung:*

## PREFATIO *Solemn Tone*

P



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



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



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



℣. *For ever and ever.*

℣. *The Lord be with you.*

℣. *Lift up your hearts.*

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

℟. *Amen.*

℟. *And with your spirit.*

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

℟. *It is meet and just.*

*The Celebrant continues:*

Vere dignum et justum est, aequum salutare, nos tibi semper et ubique gratias agere, Domine, sancta Pater, omnipotens aeternae Deus. Qui in tuae sanctae Ecclesiae decorem ac tutamen apostolicam vivendi formam per beatissimum Patriarcham Dominicum renovare voluisti. Ipse enim, Genetricis Filii tui semper ope suffultus, praedicatione sua compescuit haereses, fidei pugiles gentium in salutem instituit, et innumeras animas Christo lucrificavit. Sapientiam ejus narrant populi, ejusque laudes nuntiat Ecclesia.

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, that we should always and in all places give thanks to you, O holy Lord, Father almighty, eternal God, who for the honor and defense of your Church wished to revive through the blessed patriarch Dominic the apostolic form of life. For he, supported always by the power of your Son's mother, overcame heresy by his preaching, established an order of champions of the faith for the salvation of the nations, and won innumerable souls for Christ. The nations speak of his wisdom, and the Church declares his praise.*

*And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to your glory, saying:*

*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**

*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.

*The People respond, saying 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 *Luke 12:42*

Chant, mode vii

Fidelis servus prudens,  
quem constituit dominus  
super familiam suam:  
ut det illis in tempore tritici mensuram.

*The faithful and prudent servant,  
whom his lord sets  
over his household,  
to give them their measure of wheat in due season.*

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

*The People stand.*

## POSTCOMMUNIO

*℟️* Dominus vobiscum.

*℟️* Et cum spiritu tuo.

Oremus.

Concede, quaesumus, omnipotens Deus:  
ut, qui peccatorum nostrorum pondere  
prelimur: beati Dominici Confessoris tui,  
Patris nostri, patrocinio sublevemur:  
Per Dominum nostrum Jesum Christum  
Filium tuum, qui tecum vivit et regnat in  
unitate Spiritus Sancti, Deus, per omnia  
saecula saeculorum. **Amen.**

*℣️. The Lord be with you.*

*℟️. And with your spirit.*

*Let us pray.*

*Grant, we beseech you, almighty God, that we who  
are bowed down by the weight of our sins may be  
raised up by the patronage of blessed Dominic, your  
confessor and our father: through our Lord Jesus  
Christ, your Son, who lives and reigns with you in  
the unity of the Holy Spirit, God, world without  
end. Amen.*

## DISMISSAL

*℟️* Dominus vobiscum.

*℟️* Et cum spiritu tuo.

*℣️. The Lord be with you.*

*℟️. And with your spirit.*



*℣️. Go forth, the Mass is ended.*

*℟️. Thanks be to God.*

*The People kneel for the Final Blessing.*

*℣️* Benedictio Dei omnipotentis,  
Patris, et Filii, et Spiritus Sancti,  
descendat super vos et maneat semper.  
*℟️* Amen.

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



*The People stand.*

**LAST GOSPEL** *John 1:1-14*

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

✠ Initium sancti Evangelii secundum Joannem.

✠ **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.*

## MUSIC NOTES

*Missa in tempore belli* (Mass in Time of War) in C Major was designated “Hob. XXII:9” in the catalogue of Haydn’s music enumerated by musicologist Anthony van Hoboken (no connection to the city in New Jersey). Confusingly, the *Grove Dictionary of Music and Musicians* previously assigned a slightly different chronology to Haydn’s fourteen Masses, with this as No. 10. Especially in the German-speaking world, this work is also known as the *Paukenmesse* because of its iconic use of timpani, as “Pauken” is German for “drum”.

Haydn’s last six Masses were written annually beginning in 1796 for the name day festivities of Princess Maria Hermenegild, the wife of his employer Prince Nikolaus II Eszterházy. Sources are unclear whether this was on the Nativity of Mary on September 8th or on the Holy Name of Mary, which in Haydn’s time was observed on the Sunday following the 8th. Incidentally, the Holy Name of Mary has special significance in Austrian history since it was on this feast in 1683 that Polish King John Sobieski defeated the Turks in the Siege of Vienna; and in celebration of this victory Pope Innocent XI added the feast to the general Roman Calendar the following year. In any case, the Mass for Princess Maria was always offered with elaborate ritual and music at either the Bergkirche or the Stadtpfarrkirche in Eisenstadt, the Eszterházy seat. Together with the oratorios *The Creation* and *The Seasons*, this sextet of Ordinaries from Haydn’s late period collectively represents a highpoint in Classical choral writing.

Haydn composed the *Paukenmesse* in the autumn of 1796. At this time, the Austrians were preparing for invasion by Napoleon’s army which was advancing across Europe, hence the Mass’s name. It was first performed on St. Stephen’s Day, December 26, 1796, in Vienna’s Piarist Church of Maria Treu. It is likely that its first performance in Eisenstadt was on Michaelmas, September 29, 1797.

Scored for orchestral accompaniment, it is being performed here with organist Dr. Raymond Nagem playing a “reduction” of the original.

Choral music at this Sunday’s Solemn Mass for the Nineteenth Sunday in Ordinary Time: *Veni Domine* by Francisco Guerrero; *In illo tempore: Nolite timere* by Cristóbal de Morales; and *Salve Regina á 4* by Cristóbal de Morales .



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## CELEBRATIONS OF ST. DOMINIC

Our Holy Father Dominic, the founder of the Order of Preachers, died on August 6, 1221. To mark the 804th Anniversary, the Parish will have several days worth of special celebrations.

Friday, August 8 is the Solemnity of St. Dominic according to the modern liturgical calendar. We will have a Solemn Mass and Procession at 6 PM at St. Vincent Ferrer for which the Schola will sing *Missa Sanctae Mariae Magdalenae* by William Lloyd Webber; and *Jubilate Deo omnis terra* and *Salve Regina á 8* by Peter Philips. The guest preacher will be Fr. Francis Mary Roaldi, a Franciscan Friars of the Renewal. By ancient tradition, a Franciscan is invited to preach at a Dominican church on St. Dominic's Day and vice versa. A reception will follow the Mass.

## TRANSFIGURATION

Wednesday, August 6 is the Feast of the Transfiguration of the Lord. We will have a Sung Mass at 6 PM at St. Vincent Ferrer.

## ASSUMPTION

Friday, August 15 is the Solemnity of the Assumption of the Blessed Virgin Mary, a Holy Day of Obligation. We will have a Solemn Mass at 6 PM at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Che fà oggi il mio sole* by Gregorio Allegri and *Assumpta est Maria á 5* and *Salve Regina á 6* by Giovanni Pierluigi da Palestrina.

The 11:45 AM Dominican Healthcare Mass at St. Catherine of Siena will be offered as usual. The evening Masses on Thursday, August 14 will be for the Vigil of the Solemnity and will satisfy the obligation.

The Thursday evening Holy Hour at St. Catherine of Siena will take place as usual.

*Cover Image: Rondel from the Nightwalk of St. Vincent Ferrer depicting St. Dominic interceding for the women and children of the city during the sack of Béziers, France, in 1209.*



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

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