



**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*

**SIXTEENTH SUNDAY IN ORDINARY TIME**

**July 23, 2023**

---

**PROCESSIONAL HYMN**

*We Plow the Fields and Scatter*

Page 14

**INTRODUCTORY RITES**

**ENTRANCE ANTIPHON (OFFICIUM)** *Psalm 53 (54):6, 7, 3*

Chant, mode v

Ecce Deus adjuvat me,  
et Dominus susceptor est animae meae:  
averte mala inimicis meis,  
et in veritate tua disperde illos,  
protector meus, Domine.

*Behold, God is my helper,  
and the Lord is the protector of my soul;  
turn back the evils upon my enemies,  
and in your truth destroy them,  
O Lord my protector.*

V. Deus, in nomine tuo salvum me fac:  
et in virtute tua libera me.

*V. O God, in your name save me,  
and in your strength deliver me.*

**SIGN OF THE CROSS AND GREETING**

**PENITENTIAL ACT**



**KYRIE**

*Missa Simplex*

*Cantor then All:*



Lord, have mer - cy.



Christ, have mer - cy.



Lord, have mer - cy.

**GLORIA**

*Missa Simplex*

*Celebrant:*

*All:*



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,



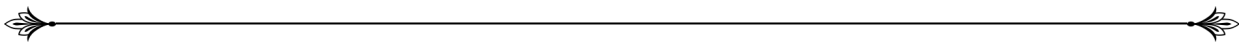
O God, al - migh - ty Fa - ther. Lord Je - sus Christ, On - ly Be - got - ten Son,



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 sea-ted 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 Spi - rit,  
in the glo - ry of God the Fa - ther. A - men.

## COLLECT

Show favor, O Lord, to your servants and mercifully increase the gifts of your grace, that, made fervent in hope, faith and charity, they may be ever watchful in keeping your commands. 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 *Wisdom 12:13, 16-19*

There is no god besides you who have the care of all, that you need show you have not unjustly condemned. For your might is the source of justice; your mastery over all things makes you lenient to all. For you show your might when the perfection of your power is disbelieved; and in those who know you, you rebuke temerity. But though you are master of might, you judge with clemency, and with much lenience you govern us; for power, whenever you will, attends you. And you taught your people, by these deeds, that those who are just must be kind; and you gave your children good ground for hope that you would permit repentance for their sins.

**GRADUAL (RESPONSORIUM)** *Psalm 8:2*

Chant, mode v

Domine Dominus noster,  
quam admirabile est nomen tuum  
in universa terra.

*O Lord our governor,  
how admirable is your name  
in all the earth.*

V. Quoniam elevata est magnificentia tua  
super caelos.

*V. For your magnificence is elevated  
above the heavens.*

**SECOND READING** *Romans 8:26-27*

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

**ALLELUIA** *Psalm 58 (59):2*

Chant, mode ii

*The Cantor sings the Alleluia; then all repeat it.*

*The Cantor continues through the jubilus (tail) of the Alleluia and sings the Verse, after which the Alleluia is repeated by all.*



V. Eripe me de inimicis meis, Deus meus:  
et ab insurgentibus in me libera me.

*V. Rescue me from my enemies, O my God,  
and from those who rise up against me defend me.*

**GOSPEL** *Matthew 13:24-43*

Jesus proposed another parable to the crowds, saying: “The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, ‘Master, did you not sow good seed in your field? Where have the weeds come from?’ He answered, ‘An enemy has done this.’ His slaves said to him, ‘Do you want us to go and pull them up?’ He replied, ‘No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest; then at harvest time I will say to the harvesters, “First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn.”’”

He proposed another parable to them. “The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the ‘birds of the sky come and dwell in its branches.’”

He spoke to them another parable. “The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened.”

All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfill what had been said through the prophet: *I will open my mouth in parables, I will announce what has lain hidden from the foundation of the world.*

Then, dismissing the crowds, he went into the house. His disciples approached him and said, “Explain to us the parable of the weeds in the field.” He said in reply, “He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.”

**HOMILY**

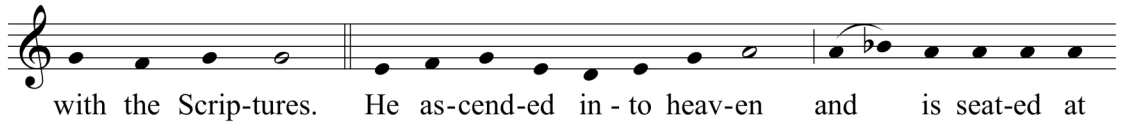
CREDO (sung at 12 NOON)

Chant, mode iv

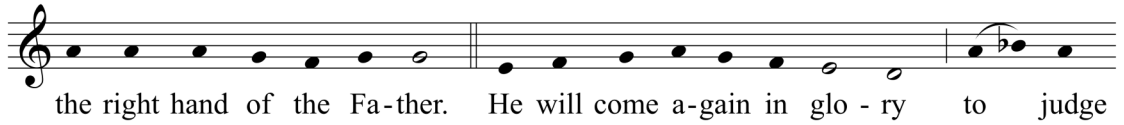
*Celebrant:* I be-lieve in one God, \* the Fa-ther al-might-y, mak-er of heav-en

*All:* and earth, of all things vis - i - ble and in - vis - i - ble.

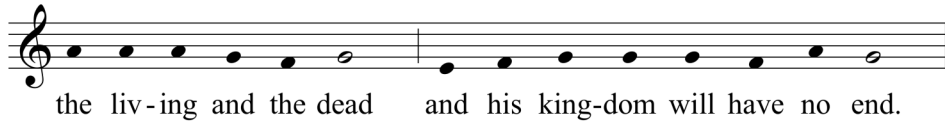
I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son of God,  
born of the Fa-ther be-fore all a - ges. God from God, Light from Light,  
true God from true God, be - got - ten, not made, con - sub - stan - tial  
with the Fa-ther; through him all things were made. For us men and for  
*All bow:* our sal - va - tion he came down from heav-en, and by the Ho - ly Spir - it  
was in - car - nate of the Vir - gin Mar - y, and be - came man.  
For our sake he was cru - ci - fied un - der Pon - tius Pi - late, he suf - fered death  
and was bur - ied, and rose a - gain on the third day in ac - cor - dance



with the Scrip-tures. He as-cend-ed in - to heav-en and is seat-ed at



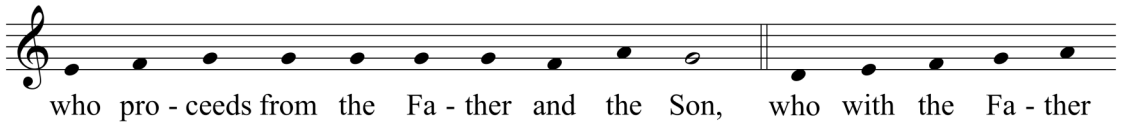
the right hand of the Fa-ther. He will come a-gain in glo - ry to judge



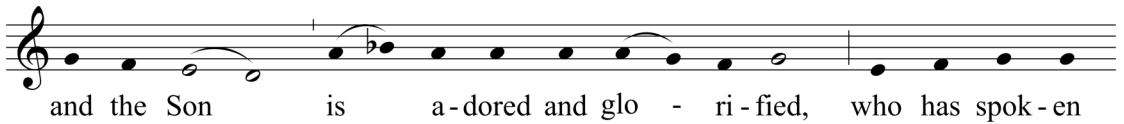
the liv-ing and the dead and his king-dom will have no end.



I be-lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,



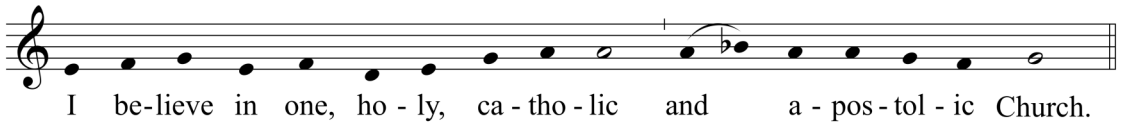
who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther



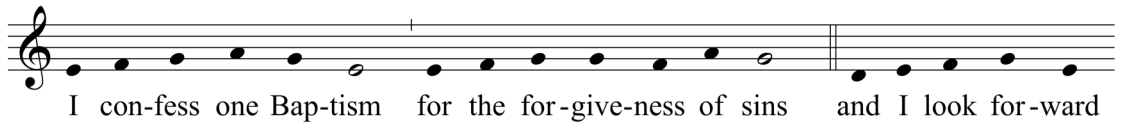
and the Son is a-dored and glo - ri - fied, who has spok - en



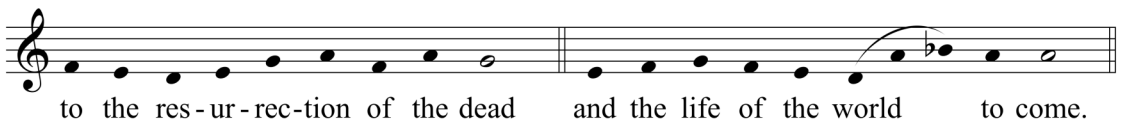
through the proph - ets.



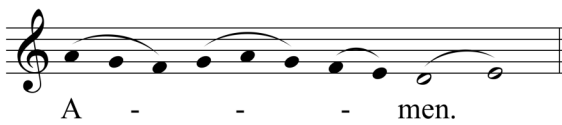
I be-lieve in one, ho - ly, ca - tho - lic and a - pos - tol - ic Church.



I con-fess one Bap-tism for the for-give-ness of sins and I look for-ward



to the res-ur-rec-tion of the dead and the life of the world to come.



A - - - men.

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 18 (19):9, 11, 12*

Chant, mode iv

Justitiae Domini rectae,  
laetificantes corda,  
et judicia ejus dulciora  
super mel et favum:  
nam et servus tuus custodit ea.

*The precepts of the Lord are right,  
rejoicing hearts,  
and his judgments are sweeter  
than honey and the honeycomb,  
for your servant will keep them.*

*At 12 NOON, the Offertory Antiphon is sung to a polyphonic setting by  
Giovanni Pierluigi da Palestrina (1525-1594).*

PRAYER OVER THE OFFERINGS

O God, who in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honor of your majesty may benefit the salvation of all. Through Christ our Lord. *Amen.*

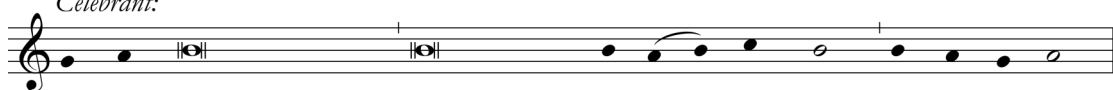




# COMMUNION RITE

## PATER NOSTER

*Celebrant:*



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

*All:*



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



thy will be done on earth as it is in heav - en. Give us this day our dai - ly bread,



and for - give us our tres - pass - es, as we for - give those who tres - pass a - gainst us.



And lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.

*Celebrant:*



De - liv - er us, Lord... our Sav - ior Je - sus Christ.

*People:*



For the king - dom, the pow - er and the glo - ry are yours now and for ev - er.

*To receive Holy Communion on the tongue, please use the Communion line at the altar rail.*

*To receive Holy Communion in the hand, please use the Communion line in the center aisle of the Nave.*

**AGNUS DEI**

*Missa Simplex*



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, have mer-cy on us.



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

**COMMUNION ANTIPHON** *Psalm 50 (51):21*

Chant, mode iv

Acceptabis sacrificium justitiae,  
oblaciones et holocausta,  
super altare tuum, Domine.

*You will accept a sacrifice of justice,  
oblations and burnt offerings  
upon your altar, O Lord.*

**COMMUNION MOTET** *Psalm 8 (complete)* (at 12 NOON)

Hans Leo Hassler  
(1564-1612)

Domine Dominus noster,  
quam admirabile est nomen tuum  
in universa terra:  
quoniam elevata est magnificentia tua  
super caelos.  
Ex ore infantium et lactentium  
perfecisti laudem propter inimicos tuos,  
ut destruas inimicum et ultorem.  
Quoniam videbo caelos tuos,  
opera digitorum tuorum,  
lunam et stellas quae tu fundasti.

Quid est homo, quod memor es ejus?  
aut filius hominis, quoniam visitas eum?  
Minuisti eum paulominus ab angelis:  
gloria et honore coronasti eum:  
et constituisti eum  
super opera manuum tuarum.  
Omnia subjecisti sub pedibus ejus,  
oves et boves universas,  
insuper et pecora campi,  
volucres caeli et pisces maris  
qui perambulant semitas maris.  
Domine Dominus noster,  
quam admirabile est nomen tuum  
in universa terra.

*O Lord our governor,  
how admirable is your name  
in all the earth;  
for your magnificence is elevated  
above the heavens.  
Out of the mouth of infants and of sucklings  
you have perfected praise, because of your enemies,  
that you may destroy the enemy and the avenger.  
For I will behold your heavens,  
the work of your fingers:  
the moon and the stars which you have ordained.*

*What is man, that you are mindful of him?  
or the son of man, that you visit him?  
You have made him a little less than the angels;  
you have crowned him with glory and honor,  
and have set him  
over the works of your hands.  
All things you have subjected under his feet,  
all sheep and oxen,  
and also the beasts of the fields,  
the birds of the air and the fish of the sea,  
that pass through the paths of the sea.  
O Lord our governor,  
how admirable is your name  
in all the earth.*

**POST-COMMUNION PRAYER**

Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. Through Christ our Lord. *Amen.*

**CONCLUDING RITES**

**BLESSING AND DISMISSAL**

**VOLUNTARY**

MARIAN ANTIPHON

Chant, mode v

*Cantor:*                      *All:*

Sal-ve, Re-gi-na, \* Ma-ter mi-se-ri-cor-di-ae: Vi-ta dul-ce-do,  
 et spes nos-tra, sal-ve. Ad-te cla-ma-mus,  
 ex-su-les, fi-li-i He-vae. Ad-te su-spi-ra-mus,  
 ge-men-tes et flen-tes in hac la-cri-ma-rum va-le.  
 E-ia er-go, Ad-vo-ca-ta no-stra, il-los tu-os mi-se-ri-cor-des  
 o-cu-los ad nos con-ver-te. Et Je-sum, be-ne-di-ctum fru-ctum  
 ven-tris tu-i, no-bis post hoc ex-si-li-um o-sten-de.  
 O cle-mens: O pi-a:  
 O dul-cis Vir-go Ma-ri-a.

*Hail, holy Queen, Mother of mercy; our life, our sweetness, and our hope, hail. To you do we cry, poor banished children of Eve; to you do we send up our sighs, mourning and weeping in this vale of tears. Turn then, our advocate, your eyes of mercy upon us; and Jesus, the blessed fruit of your womb, show unto us after this our exile. O clement, O pious, O sweet Virgin Mary.*

PROCESSIONAL HYMN

1. We plow the fields and scat - ter The good seed on the land,  
2. We thank thee, then, O Fa - ther, For all things bright and good,

1. But it is fed and wa - tered By God's al - migh - ty hand.  
2. The seed-time, and the har - vest, Our life, our health, our food.

1. He sends the snow in win - ter, The warmth to swell the grain,  
2. And all that we can of - fer Thy bound-less love im - parts,

1. The breez-es, and the sun - shine, And soft re - fresh - ing rain.  
2. The gifts to thee most pleas - ing Are hum - ble, thank - ful hearts.

Text: Mathias Claudius (1740-1815); trans. Jane M. Campbell (1817-1878)  
Tune: MUNICH; *Neuermehrtes Meiningsches Gesangbuch*, Meiningen, 1693; adapt. Felix Mendelssohn (1809-1847)



---



## MUSIC NOTES

Hans Leo Hassler, born in Nuremberg, was the son of an organist and received his first training from his father. In 1584, Hassler became the first of many German composers of the period to study in Venice where he befriended Giovanni Gabrieli and studied with his uncle, Andrea Gabrieli. He returned to Germany late in 1585 where he worked as a composer and an organist, briefly in Augsburg for the Fugger family. His final appointment was in Dresden as *Kapellmeister* to the Elector Christian II of Saxony, succeeded by Michael Praetorius and Heinrich Schütz. Although a Protestant, much of Hassler's music, including the *Cantiones sacrae* book of motets and a book of Masses, was written for the Roman liturgy.

Choral music at next Sunday's Solemn Mass for the Seventeenth Sunday in Ordinary Time: *Simile est regnum caelorum (Homini negotiatori)* by Jacobus Vaet.



**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](http://www.svsc.info) | (212) 744-2080 | [parish@svsc.info](mailto:parish@svsc.info)