



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*

TWENTIETH SUNDAY IN ORDINARY TIME August 17, 2025

PROCESSIONAL HYMN

From All That Dwell Below the Skies

Page 14

INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 83 (84):10, 11, 2*

Chant, mode iv

Protector noster aspice Deus,
et respice in faciem Christi tui:
quia melior est dies una in atriis tuis
super millia.

*Behold, O God our protector,
and look upon the face of your Christ:
for better is one day in your courts
than thousands elsewhere.*

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

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

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,



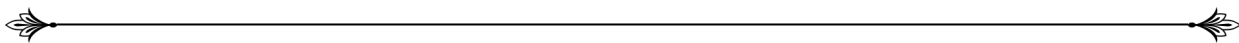
O God, al - migh - ty Fa - ther. Lord Je - sus Christ, On - ly Be - got - ten Son,



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

O God, who have prepared for those who love you good things which no eye can see, fill our hearts, we pray, with the warmth of your love, so that, loving you in all things and above all things, we may attain your promises, which surpass every human desire. 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 *Jeremiah 38:4-6, 8-10*

In those days, the princes said to the king: “Jeremiah ought to be put to death; he is demoralizing the soldiers who are left in this city, and all the people, by speaking such things to them; he is not interested in the welfare of our people, but in their ruin.” King Zedekiah answered: “He is in your power”; for the king could do nothing with them. And so they took Jeremiah and threw him into the cistern of Prince Malchiah, which was in the quarters of the guard, letting him down with ropes. There was no water in the cistern, only mud, and Jeremiah sank into the mud.

Ebed-melech, a court official, went there from the palace and said to him: “My lord king, these men have been at fault in all they have done to the prophet Jeremiah, casting him into the cistern. He will die of famine on the spot, for there is no more food in the city.” Then the king ordered Ebed-melech the Cushite to take three men along with him, and draw the prophet Jeremiah out of the cistern before he should die.

GRADUAL (RESPONSORIUM) *Psalms 117 (118):8, 9*

Chant, mode v

Bonum est confidere in Domino,
quam confidere in homine.

*It is good to confide in the Lord,
rather than to confide in man.*

V. Bonum est sperare in Domino,
quam sperare in principibus.

V. *It is good to trust in the Lord,
rather than to trust in princes.*

SECOND READING *Hebrews 12:1-4*

Brothers and sisters: Since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart. In your struggle against sin you have not yet resisted to the point of shedding blood.



ALLELUIA *Psalm 94 (95):1*

Chant, mode vii

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. Venite, exsultemus Domino:
jubilemus Deo salutari nostro.

V. *Come, let us rejoice in the Lord;
let us sing joyfully to God our Savior.*

GOSPEL *Luke 12:49-57*

Jesus said to his disciples: “I have come to set the earth on fire, and how I wish it were already blazing! There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law.”

HOMILY

CREDO (*sung at 12 NOON*)

Chant, mode iv

Celebrant: *All:*

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



UNIVERSAL PRAYER

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 33 (34):8, 9*

Chant, mode viii

Immisset Angelus Domini
in circuitu timentium eum,
et eripiet eos:
gustate et videte
quoniam suavis est Dominus.

*The Angel of the Lord shall encamp
round about those who fear him,
and shall deliver them:
taste and see
that the Lord is sweet.*

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

PRAYER OVER THE OFFERINGS

Receive our oblation, O Lord, by which is brought about a glorious exchange, that, by offering what you have given, we may merit to receive your very self. Through Christ our Lord. *Amen.*



PREFACE

Celebrant: *People:*

The Lord be with you. And with your spi - rit.
Lift up your hearts. We lift them up to the Lord.
Let us give thanks to the Lord our God. It is right and just.

SANCTUS

Missa Simplex

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav-en and earth are full of your glo-ry. 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.

MYSTERY OF FAITH

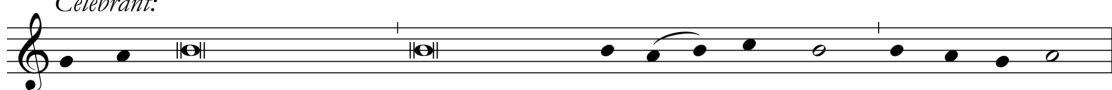
We pro - claim your death, O Lord, and pro - fess your
Re - sur - rec - tion un - til you come a - gain.

PER IPSUM

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-against 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 *Matthew 6:33*

Chant, mode viii

Primum quaerite regnum Dei,
et omnia adiciuntur vobis,
dicit Dominus.

*Seek first the kingdom of God,
and all things shall be added unto you,
says the Lord.*

COMMUNION MOTET *(at 12 NOON)*

Salve Regina á 5 (1576)

Tomás Luis de Victoria

(c. 1548-1611)

Salve Regina, Mater misericordiae,
vita, dulcedo, et spes nostra, salve.
Ad te clamamus exsules filii Hevae.
Ad te suspiramus,
gementes et flentes in hac lacrimarum valle.
Eia, ergo, advocata nostra,
illos tuos misericordes oculos ad nos converte.
Et Jesum, benedictum fructum ventris tui,
nobis post hoc exilium ostende.
O clemens, O pia, O dulcis Virgo Maria.

*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.*



POST-COMMUNION PRAYER

Made partakers of Christ through these Sacraments, we humbly implore your mercy, Lord, that, conformed to his image on earth, we may merit also to be his coheirs in heaven. Who lives and reigns for ever and ever. *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. From all that dwell be - low the skies,
2. E - ter - nal are thy mer - cies, Lord;

1. Let the Cre - a - tor's praise a - rise;
2. E - ter - nal truth at - tends thy Word;

1. Let the Re - deem - er's name be sung
2. Thy praise shall sound from shore to shore,

1. Through ev - 'ry land by ev - 'ry tongue.
2. Till suns shall wax and wane no more.

Text: Isaac Watts (1674-1748)

Tune: DUKE STREET; John Hatton (d. 1793)



MUSIC NOTES

What do the “á 5” and “(1576)” in the title of this Sunday’s Communion Motet indicate? The “á 5” tells us that this polyphonic (meaning choral) setting of the *Salve Regina* is for five different vocal parts or “lines”, namely Soprano, Alto, Tenor 1, Tenor 2, and Bass. “(1576)” marks the year that it was first written or published. Such things are sometimes appended to a work’s title to differentiate it from other settings of the same text by one composer. For example, the Spanish Renaissance composer Tomás Luis de Victoria wrote four settings of the Marian Antiphon *Salve Regina*. Two settings for five voices, both voiced SATTB; one setting for six voices, voiced SSAATB; and one setting for eight voices, voiced in the “double choir” formation SATB+SATB. So for the setting today, both the “á 5” is necessary to distinguish it from his six and eight-part settings as well as the “(1576)” to clarify which of the two five-part settings is being sung. Conversely, the absence of such post-nominals usually indicates that the composer set the text in question only once, as in today’s Offertory Antiphon *Immittet angelus Domini* by Palestrina.

Choral music at next Sunday’s Solemn Mass for the Twenty-first Sunday in Ordinary Time: *Canite tuba in Sion* by Jacob Handl and *Salve Regina á 6* by Jacobus Vaet.



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