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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*

## THIRD SUNDAY IN ORDINARY TIME

January 26, 2025

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### PROCESSIONAL HYMN

*What Child Is This*

Page 13

### INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 96 (97):7, 8, 1*

Chant, mode vii

Adorate Deum, omnes angeli ejus:  
audivit, et laetata est Sion:  
et exsultaverunt filiae Judae.

*Adore God, all you his angels.  
Zion heard, and was glad;  
and the daughters of Judah rejoiced.*

V. Dominus regnavit, exsultet terra:  
laetentur insulae multae.

V. *The Lord has reigned; let the earth rejoice;  
let the multitude of the islands be glad.*

### SIGN OF THE CROSS AND GREETING

### PENITENTIAL ACT

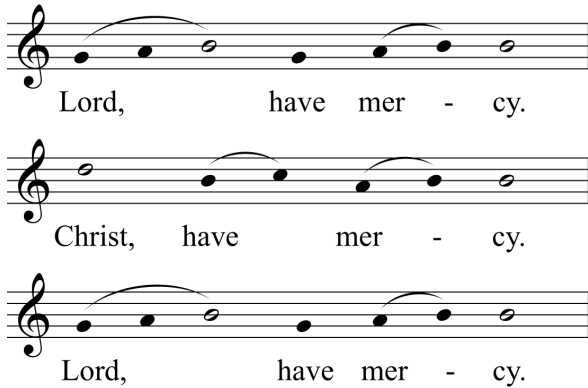


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## KYRIE

*Roman Missal Mass*

*Cantor then All:*



Lord, have mer - cy.

Christ, have mer - cy.

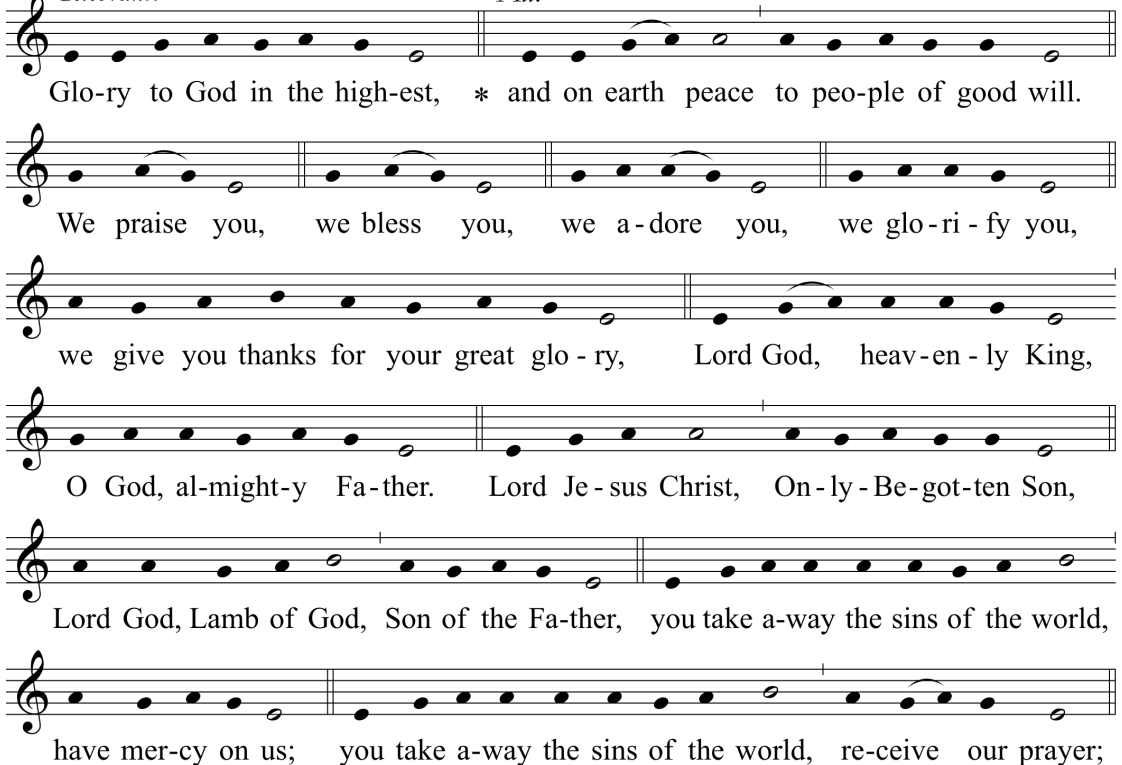
Lord, have mer - cy.

## GLORIA

*Roman Missal Mass*

*Celebrant:*

*All:*



Glo-ry to God in the high-est, \* and on earth peace to peo-ple of good will.

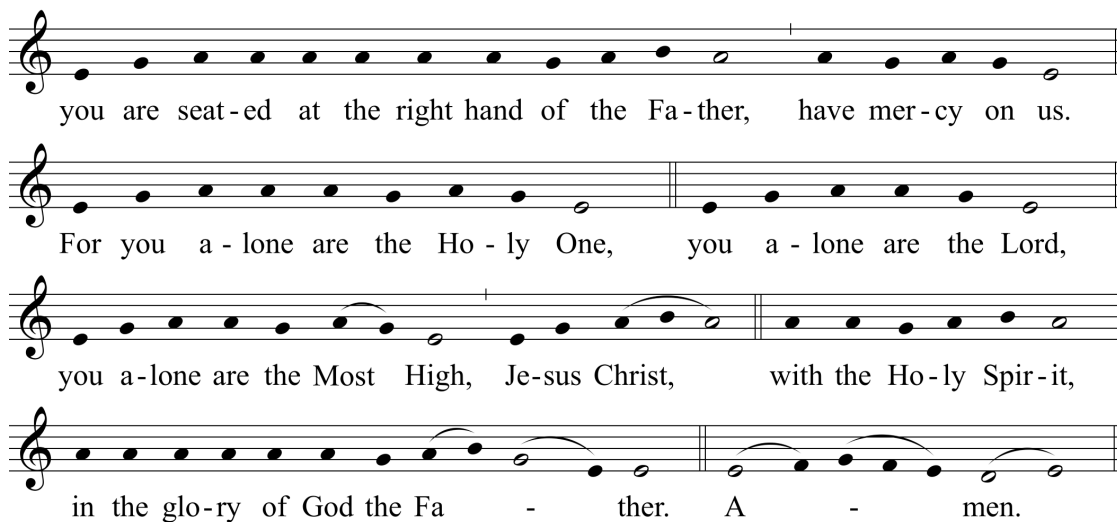
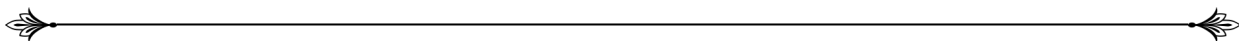
We praise you, we bless you, we a-dore you, we glo-ri - fy you,

we give you thanks for your great glo - ry, Lord God, heav-en - ly King,

O God, al-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.

## COLLECT

Almighty ever-living God, direct our actions according to your good pleasure, that in the name of your beloved Son we may abound in good works. 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 *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.

*(continued on next page)*



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!”

**GRADUAL (RESPONSORIUM)** *Psalm 101 (102):16, 17*

Chant, mode v

Timebunt gentes nomen tuum, Domine,  
et omnes reges terrae gloriam tuam.

*The nations shall fear your name, O Lord,  
and all the kings of the earth your glory.*

V. Quoniam aedificavit Dominus Sion:  
et videbitur in majestate sua.

V. *For the Lord has built up Zion,  
and he shall be seen in his majesty.*

**SECOND READING** *I 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** *Psalm 96 (97):1*

Chant, mode viii

*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. Dominus regnavit,  
exsultet terra:  
laetentur insulae multae.

V. *The Lord has reigned;  
let the earth rejoice;  
let the multitude of the islands be glad.*

**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."

**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 117 (118):16, 17*

Chant, mode ii

Dextera Domini fecit virtutem,  
dextera Domini exaltavit me:  
non moriar, sed vivam,  
et narrabo opera Domini.

*The right hand of the Lord has wrought strength;  
the right hand of the Lord has exalted me.  
I shall not die, but live,  
and shall declare the works of the Lord.*

**OFFERTORY MOTET** *(at 12 NOON)*

Richard Deering  
(c. 1580-1630)

Quem vidistis, pastores, dicite,  
annuntiate nobis, in terris quis apparuit?  
Natum vidimus et choros angelorum  
collaudantes Dominum, alleluia.

*Whom did you see, shepherds, speak,  
tell us: who has appeared on earth?  
The new-born we saw and choirs of angels  
praising the Lord, alleluia.*

### PRAYER OVER THE OFFERINGS

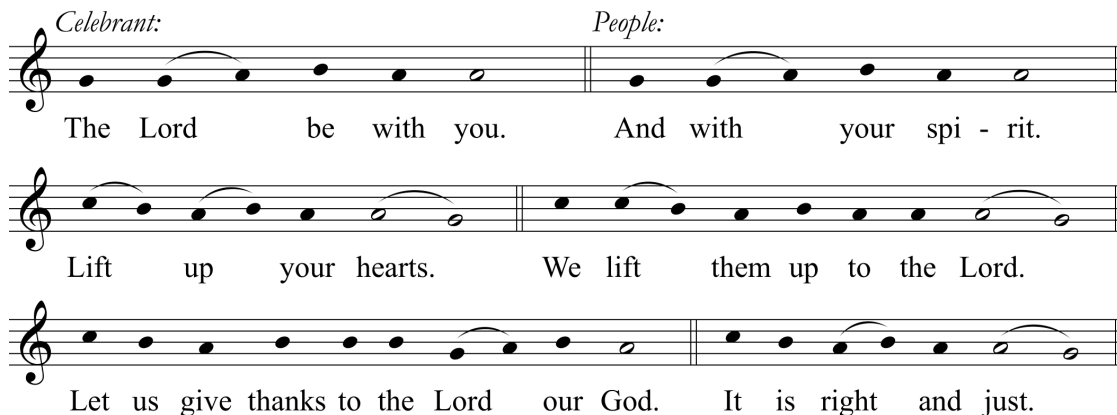
Accept our offerings, O Lord, we pray, and in sanctifying them grant that they may profit us for salvation. Through Christ our Lord. *Amen.*





## PREFACE

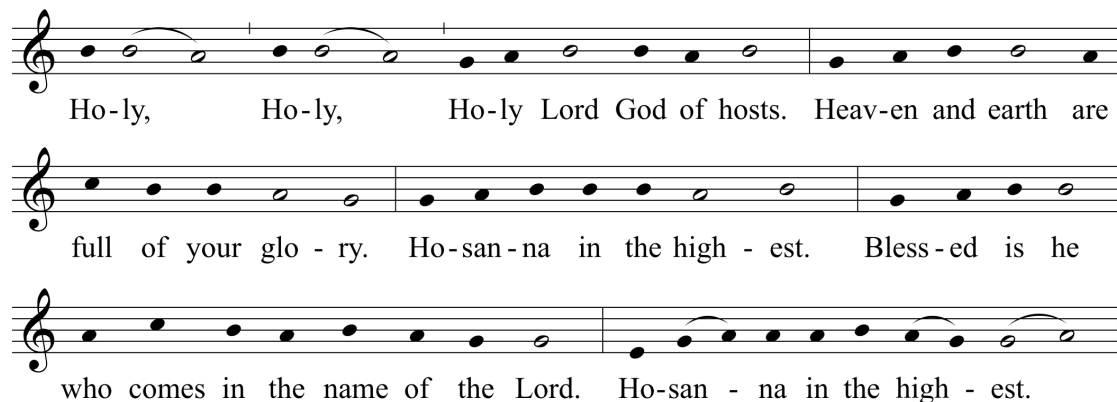
*Celebrant:*                      *People:*



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.

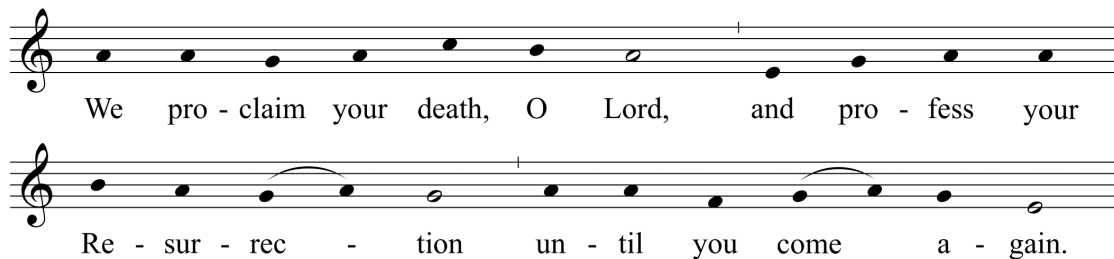
## SANCTUS

*Roman Missal Mass*



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



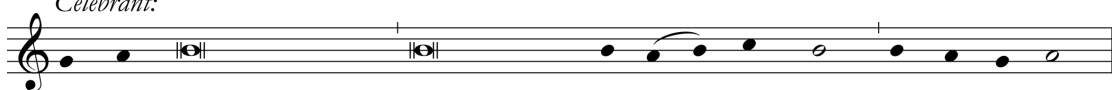
We pro - claim your death, O Lord, and pro - fess your  
Re - sur - rec - tion un - til you come a - gain.

## 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

*Roman Missal Mass*



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 *Luke 4:22*

Chant, mode vii

Mirabantur omnes de his  
quae procedebant de ore Dei.

*All marveled at these things  
that came from the mouth of God.*

## COMMUNION MOTET *Psalm 71 (72):10 (at 12 NOON)*

William Byrd

Reges Tharsis á 5

(c. 1540-1623)

Reges Tharsis et insulae  
munera offerent:  
reges Arabum et Saba  
dona Domino Deo adducent.

*The kings of Tharsis and of the islands  
shall offer gifts;  
the kings of the Arabias and of Sheba  
shall bring presents to the Lord God.*

## COMMUNION MOTET *John 1:14 (at 12 NOON)*

John Sheppard

(c. 1515-1558)

Verbum caro factum est  
et habitavit in nobis:  
cujus gloriam vidimus  
quasi unigeniti a Patre  
plenum gratiae et veritatis.

*The Word was made flesh,  
and dwelt among us,  
and we beheld his glory,  
the glory as of the only-begotten of the Father,  
full of grace and truth.*

## POST-COMMUNION PRAYER

Grant, we pray, almighty God, that, receiving the grace by which you bring us to new life, we may always glory in your gift. Through Christ our Lord. *Amen.*

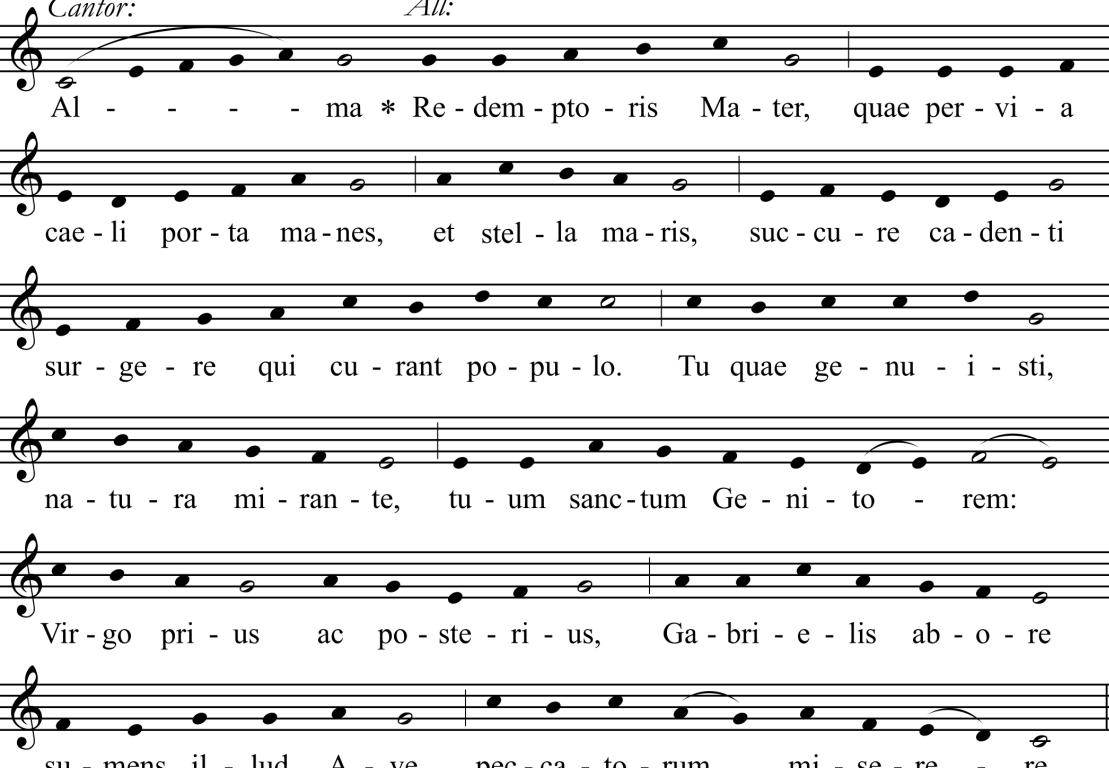
# CONCLUDING RITES

## BLESSING AND DISMISSAL

### MARIAN ANTIPHON

Chant, mode v

*Cantor:* *All:*



Al - - - ma \* Re - dem - pto - ris Ma - ter, quae per - vi - a  
cae - li por - ta ma - nes, et stel - la ma - ris, suc - cu - re ca - den - ti  
sur - ge - re qui cu - rant po - pu - lo. Tu quae ge - nu - i - sti,  
na - tu - ra mi - ran - te, tu - um sanc - tum Ge - ni - to - rem:  
Vir - go pri - us ac po - ste - ri - us, Ga - bri - e - lis ab - o - re  
su - mens il - lud A - ve, pec - ca - to - rum mi - se - re - re.

*Loving Mother of the Redeemer, who remains the accessible gate of heaven and star of the sea, give aid to a falling people that strives to rise. You who begot, with nature marveling, your holy Creator. Virgin before and after, from the mouth of Gabriel receiving that Ave, have mercy on sinners.*

### VOLUNTARY

#### FOUR CAROL PRELUDES

Greensleeves

Richard Purvis  
(1913-1994)

## PROCESSIONAL HYMN



1. What child is this, who, laid to rest, On  
2. Why lies he in such mean es - tate Where



1. Ma - ry's lap is sleep - ing? Whom an - gels greet with  
2. ox and ass are feed - ing? Good Chris - tian, fear: for



1. an - thems sweet, While shep - herds watch are keep - ing.  
2. sin - ners here The si - lent Word is plead - ing.



This, this is Christ the King, Whom shep-herds guard and an - gels sing;



Haste, haste to bring him laud, The babe, the Son of Ma - ry.



Text: William C. Dix (1837-1898)

Tune: GREENSLEEVES; English folk song, 16th century; harm. Sir John Stainer (1840-1901)



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## MUSIC NOTES

Richard Deering, born in Hampshire, had by 1610 graduated from Christ Church, Oxford with a music degree. He traveled to Italy in the 1610s where he converted to Catholicism. By 1617, he was living in Brussels, employed as the organist of an English Benedictine community of nuns. He returned to England in 1625 as organist to the Catholic Queen Henrietta Maria and “musician for the lutes and voices” to King Charles I. Much of his music has an Italian influence, especially that of the madrigal style.

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, the body of priests and singers attached to the English monarch. 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.

John Sheppard was appointed Gentlemen of the Chapel Royal during the reign of Henry VIII. Sheppard had previously served as *Informator Choristarum* (Choirmaster) at Magdalen College, Oxford. Sheppard was a composer for the Chapel Royal as well, and was considered the one of the finest English church composer of his time, along with Tallis. (They were of the generation preceding the better-known Byrd.) Sheppard was evidently a key figure in Mary Tudor’s restoration of the elaborate Sarum Rite (the *de facto* national Rite of the Catholic Church originally emanating from the liturgical practices of Salisbury Cathedral) upon her ascension to the throne in 1553.



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## CANDLEMAS

Sunday, February 2, is the Feast of the Presentation of the Lord, commonly known as Candlemas. For the 12 NOON Solemn Mass, the Schola Cantorum will sing *Communion Service in F* (in Latin) by Harold Darke; *Magnificat for Double Choir*, Op. 164 by Sir Charles Villiers Stanford; and *Nunc dimittis in B Flat* by Charles Wood. The Solemn Mass will include the blessing of candles traditionally offered on this Feast.

## CONCERT NEXT SUNDAY

Next Sunday, February 2, at 2:30 PM at St. Vincent Ferrer, the New York City Brass Choir and Parish Organist James Wetzel will offer a free hour-long concert of brass and organ music. All are most welcome. For more information: [nycbrasschoir.com](http://nycbrasschoir.com).



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

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