



# THE 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*

## FOURTH SUNDAY OF LENT LAETARE SUNDAY

**March 19, 2023**

The setting of the Mass Ordinary at the 12 NOON Mass is  
*Missa Brevis in G Major*, K. 140, 'Pastoralmesse' by Wolfgang Amadeus Mozart (1756-1791).

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### PROCESSIONAL HYMN

*Lord, Who Throughout These Forty Days*

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### INTRODUCTORY RITES

**ENTRANCE ANTIPHON (OFFICIUM)** *Isaiah 66:10, 11; Psalm 121 (122):1*

Chant, mode v

Laetare Jerusalem,  
et conventum facite omnes qui diligitis eam:  
gaudete cum laetitia, quia in tristitia fuistis,  
ut exsultetis,  
et satiimini ab uberibus consolationis vestrae.

*Rejoice, O Jerusalem,  
and come together all you who love her;  
rejoice with joy, you who have been in sorrow,  
that you may exult,  
and be filled from the breasts of your consolation.*

V. Laetatus sum in his quae dicta sunt mihi:  
in domum Domine ibimus.

*V. I rejoiced when it was said to me:  
We shall go into the house of the Lord.*

### SIGN OF THE CROSS AND GREETING

### PENITENTIAL RITE



## KYRIE

*Missa XVIII: Deus Genitor alme*

Chant, mode iv

*Cantor then All:*

Ky - ri - e e - le - i - son.

Chri - ste e - le - i - son.

Ky - ri - e e - le - i - son.

## COLLECT

O God, who through your Word reconcile the human race to yourself in a wonderful way, grant, we pray, that with prompt devotion and eager faith the Christian people may hasten toward the solemn celebrations to come. 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.*



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## LITURGY OF THE WORD

### FIRST READING *I Samuel 16:1b, 6-7, 10-13a*

The Lord said to Samuel: “Fill your horn with oil, and be on your way. I am sending you to Jesse of Bethlehem, for I have chosen my king from among his sons.”

As Jesse and his sons came to the sacrifice, Samuel looked at Eliab and thought, “Surely the Lord’s anointed is here before him.” But the Lord said to Samuel: “Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the Lord looks into the heart.” In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, “The Lord has not chosen any one of these.”

Then Samuel asked Jesse, “Are these all the sons you have?” Jesse replied, “There is still the youngest, who is tending the sheep.” Samuel said to Jesse, “Send for him; we will not begin the sacrificial banquet until he arrives here.” Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The Lord said, “There—anoint him, for this is the one!” Then Samuel, with the horn of oil in hand, anointed David in the presence of his brothers; and from that day on, the spirit of the Lord rushed upon David.

### GRADUAL (RESPONSORIUM) *Psalm 121 (122):1, 7*

Chant, mode vii

Laetatus sum in his quae dicta sunt mihi:  
in domum Domini ibimus.

*I rejoiced when it was said to me:  
We shall go into the house of the Lord.*

V. Fiat pax in virtute tua:  
et abundantia in turribus tuis.

*V. Let peace be in your strength,  
and abundance in your towers.*

### SECOND READING *Ephesians 5:8-14*

Brothers and sisters: You were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says: “Awake, O sleeper, and arise from the dead, and Christ will give you light.”



**TRACT** *Psalm 124 (125):1, 2*

Chant, mode viii

Qui confidunt in Domino sicut mons Sion:  
non commovebitur in aeternum,  
qui habitat in Jerusalem.

*They who trust in the Lord shall be as Mount Zion:  
he shall not be moved for ever  
who dwells in Jerusalem.*

**GOSPEL** *John 9:1-41*

As Jesus passed by he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither he nor his parents sinned; it is so that the works of God might be made visible through him. We have to do the works of the one who sent me while it is day. Night is coming when no one can work. While I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, “Go wash in the Pool of Siloam”—which means Sent—. So he went and washed, and came back able to see.

His neighbors and those who had seen him earlier as a beggar said, “Isn’t this the one who used to sit and beg?” Some said, “It is,” but others said, “No, he just looks like him.” He said, “I am.” So they said to him, “How were your eyes opened?” He replied, “The man called Jesus made clay and anointed my eyes and told me, ‘Go to Siloam and wash.’ So I went there and washed and was able to see.” And they said to him, “Where is he?” He said, “I don’t know.”

They brought the one who was once blind to the Pharisees. Now Jesus had made clay and opened his eyes on a sabbath. So then the Pharisees also asked him how he was able to see. He said to them, “He put clay on my eyes, and I washed, and now I can see.”

So some of the Pharisees said, “This man is not from God, because he does not keep the sabbath.” But others said, “How can a sinful man do such signs?” And there was a division among them. So they said to the blind man again, “What do you have to say about him, since he opened your eyes?” He said, “He is a prophet.”

Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. They asked them, “Is this your son, who you say was born blind? How does he now see?” His parents answered and said, “We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself.” His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Christ, he would be expelled from the synagogue. For this reason his parents said, “He is of age; question him.”



So a second time they called the man who had been blind and said to him, “Give God the praise! We know that this man is a sinner.” He replied, “If he is a sinner, I do not know. One thing I do know is that I was blind and now I see.” So they said to him, “What did he do to you? How did he open your eyes?” He answered them, “I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?” They ridiculed him and said, “You are that man’s disciple; we are disciples of Moses! We know that God spoke to Moses, but we do not know where this one is from.” The man answered and said to them, “This is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. It is unheard of that anyone ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything.” They answered and said to him, “You were born totally in sin, and are you trying to teach us?” Then they threw him out.

When Jesus heard that they had thrown him out, he found him and said, “Do you believe in the Son of Man?” He answered and said, “Who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, the one speaking with you is he.” He said, “I do believe, Lord,” and he worshiped him. Then Jesus said, “I came into this world for judgment, so that those who do not see might see, and those who do see might become blind.”

Some of the Pharisees who were with him heard this and said to him, “Surely we are not also blind, are we?” Jesus said to them, “If you were blind, you would have no sin; but now you are saying, ‘We see,’ so your sin remains.”

## 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 AND NOVENA TO ST. JOSEPH *Prayer of the Good Provider*

Hail, dear Spouse of the Virgin Mother Mary.  
Hail, watchful Guardian and faithful Protector of her child.  
Joseph, best of Teachers.  
Hail, Protector of the poor and frail.  
Hear me, kind St. Joseph.  
Hear me who most needs your love  
and who knows you will not turn away from me  
in the hour of my great need.  
*Amen.*

✠ St. Joseph, pray for me.

✠ **Now and at the hour of my death. Amen.**

## LITURGY OF THE EUCHARIST

**OFFERTORY ANTIPHON** *Psalm 134 (135):3, 6*

Chant, mode ii

Laudate Dominum, quia benignus est:  
psallite nomini ejus, quoniam suavis est:  
omnia quaecumque voluit,  
fecit in caelo et in terra.

*Praise the Lord, for he is good;  
sing to his name, for he is sweet;  
whatsoever he pleased  
he has done in heaven and on earth.*

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

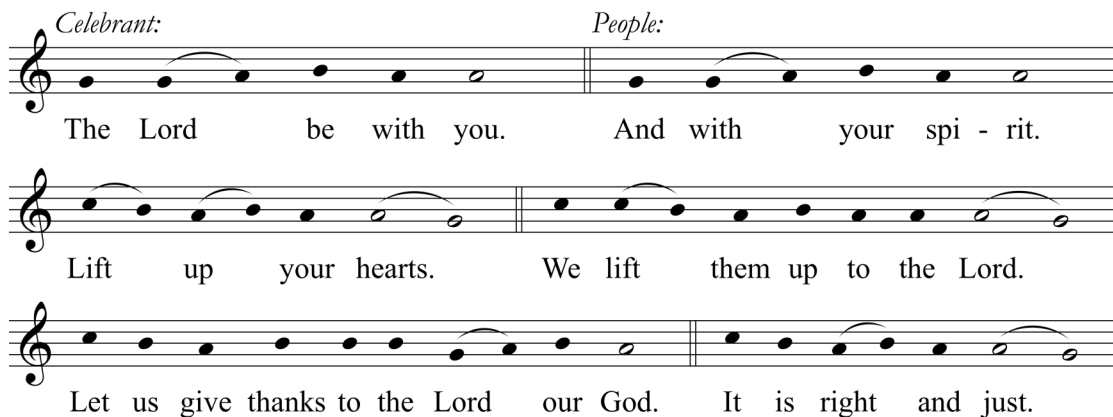
## PRAYER OVER THE OFFERINGS

We place before you with joy these offerings, which bring eternal remedy, O Lord, praying that we may both faithfully revere them and present them to you, as is fitting, for the salvation of all the world. Through Christ our Lord. *Amen.*



## PREFACE

*Celebrant:*                      *People:*



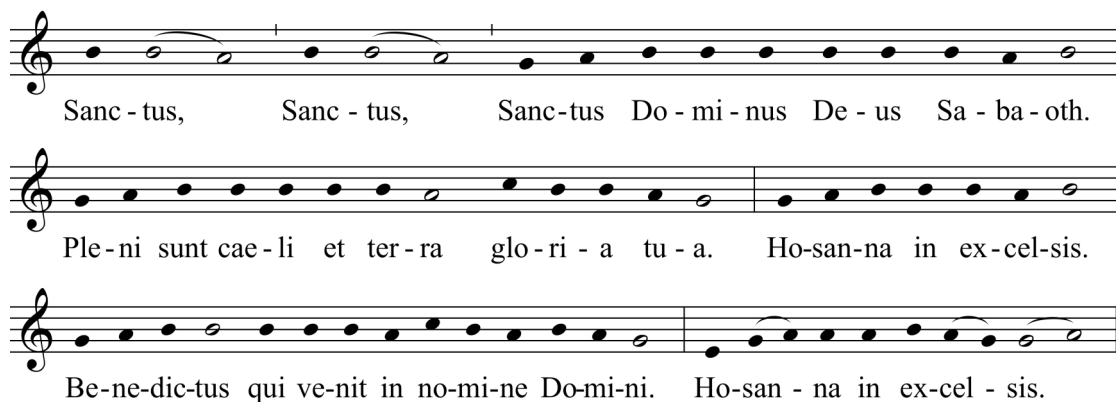
The Lord be with you. And with your spi - rit.

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 XVIII: Deus Genitor alme*

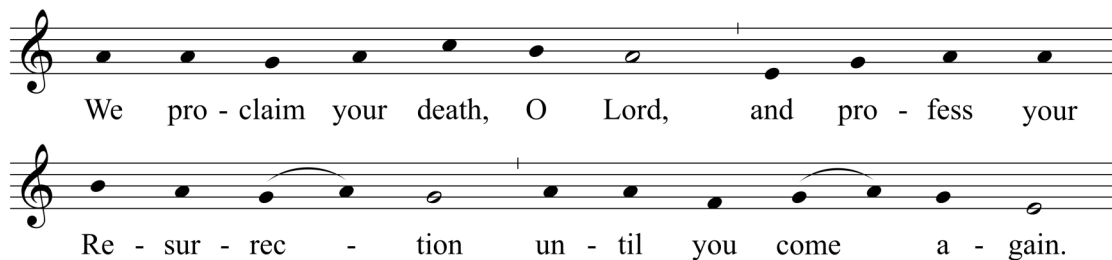


Sanc - tus, Sanc - tus, Sanc-tus Do - mi - nus De - us Sa - ba - oth.

Ple-ni sunt cae-li et ter-ra glo-ri - a tu - a. Ho-san-na in ex-cel-sis.

Be-ne-dic-tus qui ve-nit in no-mi-ne Do-mi-ni. Ho-san - na in ex-cel - sis.

## MYSTERY OF FAITH



We pro - claim your death, O Lord, and pro - fess your

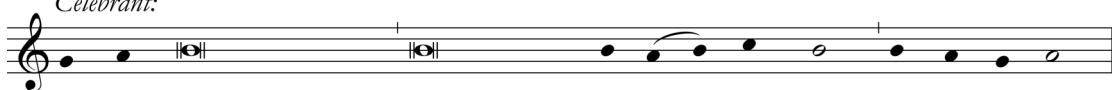
Re - sur - rec - tion un - til you come a - gain.

## 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 XVIII: Deus Genitor alme*



A-gnus De - i, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no - bis.

A-gnus De - i, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no - bis.

A-gnus De - i, qui tol-lis pec-ca-ta mun-di: do-na no-bis pa - cem.

## COMMUNION ANTIPHON *Psalm 121 (122):3, 4*

Chant, mode iv

Jerusalem, quae aedificatur ut civitas,  
cujus participatio ejus in idipsum:  
illuc enim ascenderunt tribus,  
tribus Domini,  
ad confitendum nomini tuo, Domino.

*Jerusalem, which is built as a city,  
which is compact together;  
for there did the tribes go up,  
the tribes of the Lord,  
to praise your name, O Lord.*

## COMMUNION MOTET

Giovanni Pierluigi da Palestrina

*Ave Regina á 5*

Ave Regina caelorum,  
Ave Domina angelorum:  
Salve radix, salve porta  
ex qua mundo lux est orta.  
Gaude, Virgo gloriosa,  
super omnes speciosa:  
Vale, O valde decora,  
et pro nobis Christum exora.

*Hail, Queen of heaven.  
Hail, Lady of the angels.  
Hail, root, hail, gate,  
from which the Light of the world was born.  
Rejoice, glorious Virgin,  
fairest above all.  
Farewell, O most beautiful,  
and pray for us to Christ.*

## POST-COMMUNION PRAYER

O God, who enlighten everyone who comes into this world, illuminate our hearts, we pray, with the splendor of your grace, that we may always ponder what is worthy and pleasing to your majesty and love you in all sincerity. Through Christ our Lord. *Amen.*

## CONCLUDING RITES

### BLESSING AND DISMISSAL

Look upon those who call to you, O Lord, and sustain the weak; give life by your unfailing light to those who walk in the shadow of death, and bring those rescued by your mercy from every evil to reach the highest good. Through Christ our Lord. *Amen.*

### MARIAN ANTIPHON

Chant, mode vi

*Cantor:* *All:*

A - ve Re - gi - na cae - lo - rum, \* A - ve Do - mi - na an - ge - lo - rum:

Sal - ve ra - dix, sal - ve por - ta, Ex qua mun - do lux est or - ta:

Gau - de Vir - go glo - ri - o - sa, Su - per o - mnes spe - ci - o - sa:

Va - le, O val - de de - co - ra, Et pro no - bis Chri - stum ex - o - ra.

*Hail, Queen of heaven. Hail, Lady of the angels. Hail, root, hail, gate, from which the Light of the world was born. Rejoice, glorious Virgin, fairest above all. Farewell, O most beautiful, and pray for us to Christ.*

### VOLUNTARY

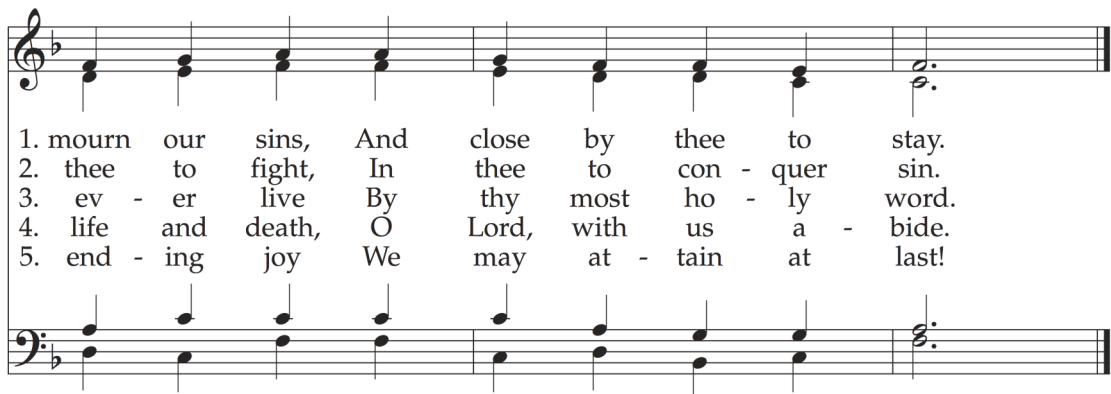
# PROCESSIONAL HYMN



1. Lord, who through - out these for - ty days For  
 2. As thou with Sa - tan didst con - tend, And  
 3. As thou didst hun - ger bear and thirst, So  
 4. And through these days of pen - i - tence, And  
 5. A - bid with us that when this life Of



1. us didst fast and pray, Teach us with thee to  
 2. didst the vic - t'ry win, O give us strength in  
 3. teach us, gra - cious Lord, To die to self, and  
 4. through thy Pas - sion - tide, For - ev - er - more, in  
 5. suf - fer - ing is past, An Eas - ter of un -



1. mourn our sins, And close by thee to stay.  
 2. thee to fight, In thee to con - quer sin.  
 3. ev - er live By thy most ho - ly word.  
 4. life and death, O Lord, with us a - bid.  
 5. end - ing joy We may at - tain at last!

Text: Claudia F. Hernaman (1838-1898), alt.

Tune: ST. FLAVIAN; *The Whole Book of Psalms*, London, 1562



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## LITURGICAL NOTES

Today is “Laetare” Sunday. This Latin title is taken from the incipit (first phrase) of the Introit of the Mass. The analogous Sunday in Advent is the Third Sunday, called “Gaudete.” Pope Innocent III in 1216 expounded on it in a sermon: “On this Sunday, which marks the middle of Lent, a measure of consoling relaxation is provided, so that the faithful may not break down under the severe strain of Lenten fast but may continue to bear the restrictions with a refreshed and easier heart.” As a reprieve from the penitential violet, the traditional liturgical color for Laetare Sunday is rose. Furthermore, the use of the organ and moderate floral decorations are permitted.

## MUSIC NOTES

Choral music at next Sunday’s Solemn Mass for the Fifth Sunday of Lent (Passion): *Messe Basse* by Gabriel Fauré; *Ave Regina*, Op. 171, No. 6 by Josef Rheinberger; and *O bone Jesu*, Op. 37, No. 1 and *Adoramus te, Christe*, Op. 37, No. 2 by Johannes Brahms.



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## STATIONS OF THE CROSS

The Stations of the Cross is prayed every Friday during Lent after the evening Masses: 5:15 PM St. Catherine of Siena and 6 PM at St. Vincent Ferrer.

## SOLEMNITY OF ST. JOSEPH

Monday, March 20 is the Solemnity of St. Joseph, spouse of the Blessed Virgin Mary and Patron of the Universal Church and the Eastern Province of the Order of Preachers. There will be a Solemn Mass and Procession at 6 PM at St. Vincent Ferrer at St. Vincent Ferrer for which the Schola Cantorum will sing *Mass for Four Voices* by Thomas Tallis. (This year, the Solemnity is transferred from the 19th, as that date is a Sunday.)

The Mass will include the Roman tradition of blessing St. Joseph's Day bread. Parishioners are also invited to bring any images, statues, or devotionals of St. Joseph from their homes, and to place them in the St. Joseph Chapel on the north side of the church prior to Mass so that they may be blessed alongside the traditional sweets.

## SOLEMNITY OF THE ANNUNCIATION

Saturday, March 25 is the Solemnity of the Annunciation of the Lord. There will be a Solemn Mass at 12 NOON at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Ave Virgo sanctissima* by Juan Esquivel; and *Ave Virgo sanctissima* and *Canite tuba – Rorate caeli* by Francisco Guerrero.



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

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