
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 ST. LOUIS BERTRAND, O.P. CONFESSOR — THE APOSTLE OF THE AMERICAS



Monday, October 9, 2023

7 PM Mass in the Dominican Rite

The setting of the Mass Ordinary is *Missa Ego flos campi*
by Juan Gutiérrez de Padilla (c. 1590-1664).

MUSIC NOTES

Juan Gutiérrez de Padilla was born in Málaga, Spain, and held positions at the Cathedrals of Jerez de la Frontera and Cádiz before emigrating to the New World in 1620. Having settled in Puebla, Mexico (then in the viceroyalty of New Spain), he was appointed *maestro di capilla* of Puebla's Cathedral in 1629. The music of New Spain, since its beginnings in the 1530s, had been modeled on that of Old Spain. During Padilla's tenure, Puebla boasted a music establishment rivaling anything in the Spanish Empire. Under the beneficence of Bishop Palafox y Mendoza especially, the choir included 28 men and 11 boys – much larger than any choir in Rome. *Missa Ego flos campi* is Padilla's best-known composition and is for double choir – SATB+SATB..

Cover Image: Bottom Center Medallion of the St. Louis Bertrand Window in St. Vincent Ferrer showing the Ordination of St. Louis by St. Thomas of Villanova, Bishop of Valencia, in October, 1547, designed by Charles Connick and installed in 1934

The People stand as the Procession begins.

MASS OF THE CATECHUMENS

*The People kneel after the Ministers enter the Sanctuary.
As the Introit is sung, the Celebrant privately says the Prayers at the Foot of the Altar.
As the Celebrant approaches the Altar, the People stand.*

OFFICIUM (INTROIT) *Psalm 29 (30):12, 13, 2*

Chant, mode iii

Convertisti planctum meum in gaudium mihi:
conscidisti saccum meum,
et praecinxisti me laetitia:
Domine Deus meus,
in aeternum confitebor tibi.

*You have turned my mourning into joy;
you have cut off my sackcloth,
and girded me with gladness;
O Lord my God,
I will praise you for ever.*

V. Exaltabo te, Domine,
quoniam suscepisti me:
nec delectasi inimicos meos super me.

*V. I will extol you, O Lord,
for you have upheld me
and have not made my enemies rejoice over me.*

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

*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.*



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 you 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  ómi-nus vo-bí-scum. R̄. Et cum spí-ri-tu tu-o.

℣. *The Lord be with you.*

℞. *And with your spirit.*

Oremus.

Deus, qui beatum Ludovicum confessorem tuum, per corporis mortificationem, et fidei praeconium sanctorum gloriae coaequasti: praesta, ut quod fide profitemur, pietatis operibus jugiter impleamus. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia saecula saeculorum.

Amen.

Let us pray.

O God, who through mortification of the body and preaching of the faith, raised blessed Louis, your confessor, to the glory of the saints; grant that what we profess by faith we may ever fulfill by works of piety: through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the same Holy Spirit, God, for ever and ever.

Amen.

EPISTOLA *Romans 10:10-18*

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Fratres: Corde enim creditur ad justitiam: ore autem confessio fit ad salutem. Dicit enim scriptura: Omnis qui credit in illum non confundetur. Non enim est distinctio Iudaei et Graeci: nam idem Dominus omnium, dives in omnes qui invocant illum. Omnis enim, quicumque invocaverit nomen Domini salvus erit. Quomodo ergo invocabunt, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem, evangelizantium bona. Sed non omnes obediunt evangelic. Isaias enim dicit: Domine quis credidit auditui nostro? Ergo fides ex auditu: auditus autem per verbum Christi. Sed dice: Numquid non audierunt? Et quidem: in omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum.

A reading from the Epistle of St. Paul to the Romans.

Brethren: For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The Scripture says, No one who believes in him will be put to shame. There is no distinction between Jew and Greek; the same Lord is Lord of all, enriching all who call upon him. For everyone who calls on the name of the Lord will be saved. But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent? As it is written, How beautiful are the feet of those who bring the good news! But not everyone has heeded the good news; for Isaiah says, Lord, who has believed what was heard from us? Thus faith comes from what is heard, and what is heard comes through the word of Christ. But I ask, did they not hear? Certainly they did; for, Their voice has gone forth to all the earth, and their words to the ends of the world.

RESPONSORIUM (GRADUAL) *Psalm 17:45, 50*

Chant, mode viii

Populus quem non cognovi servivit mihi:
in auditu auris obedivit mihi.

V. Propterea confitebor tibi
in populis Domine:
et nomini tuo psalmum dicam.

*A people which I knew not has served me;
at the hearing of the ear, they have obeyed me.*

V. *Therefore, will I praise you,
O Lord, among the nations;
and I will sing a psalm to your name.*

ALLELUIA *Psalm 17:2, 3*

Chant, mode v

Alleluia, alleluia.

V. Diligam te, Domine, fortitudo mea:
Dominus firmamentum meum,
et refugium meum,
et liberator meus.
Deus meus adjutor meus,
sperabo in eum.

Alleluia.

Alleluia, alleluia.

V. *I will love you, O Lord, my strength:
the Lord is my stronghold,
and my refuge,
and my deliverer.
My God is my helper,
in him will I put my trust.*

Alleluia.

The People stand.

EVANGELIUM (GOSPEL) *Mark 16:15-18*

D

ómi-nus vo-bí-scum. R̄. Et cum spí-ri-tu tu-o. Sequénti-a sancti

Evangé-li- i secúndum Marcum. R̄. Gló-ri- a ti-bi Dómi-ne.

Ÿ. *The Lord be with you.*

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

R̄. *And with your spirit.*

R̄. *Glory be to you, O Lord.*

In illo tempore: Dixit Jesus discipulis suis: Euntes in mundum universum, praedicate evangelium omni creaturae. Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Signa autem eos qui crediderint haec sequentur: In nomine meo daemones ejicient: linguis loquentur novis: serpentes tollent: et si mortiferum quid biberint, non eis nocebit: super aegros manus imponent, et bene habebunt.

At that time, Jesus said to his disciples: "Go into the whole world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents with their hands, and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."

The People sit after the invocation.

HOMILY

The People stand. The People sit when the Celebrant does.

At the words Et incarnatus est, *kneel through* Et homo factus est.

CREDO

Chant, mode iv

Credo in unum Deum,
Patrem omnipotentem,
factorem caeli et terrae,
visibilium omnium, et invisibilium.

*I believe in one God,
the Father almighty,
maker of heaven and earth,
and of all things, visible and invisible.*

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.

*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
judicare vivos, et mortuos:
cujus regni non erit finis.

*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.*

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.

*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.*

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

*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 *Psalm 22 (23):4, 5*

Chant, mode i

Virga tua et baculus tuus:
ipsa me consolata sunt.
Parasti in conspectu meo mensam,
adversus eos qui tribulant me:
impinguasti in oleo caput meum.

*Your rod and your staff,
they have consoled me.
You have prepared a table before me,
against those who afflict me;
you have anointed my head with oil.*

*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

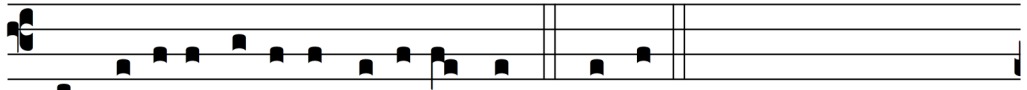
Sacrificium hujus sacrae mensae, a Rege
regum Jesu Christo pro nobis paratae, tibi
Deus offerimus: et beati Ludovici
suffragantibus meritis, nostrum inde
subsidium et solamen haurire concede.
Per eundem Dominum nostrum Jesum
Christum, Filium tuum, qui tecum vivit et
regnat in unitate ejusdem Spiritus Sancti,
Deus...

*We offer you, O God, the sacrifice of this hallowed
table prepared for us by the King of kings, Jesus
Christ; grant us through the pleading merits of the
blessed Louis to draw from thence our help and
consolation: through the same our Lord Jesus
Christ, your Son, who lives and reigns with you in
the unity of the Holy Spirit, God...*

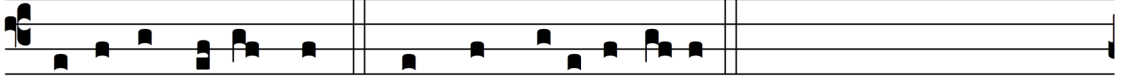
The People stand as is sung:

PREFATIO *Solemn Tone*

P



er ómni-a sæ-cu-la sæ-cu-ló-rum. R̄. Amen.



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



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



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

Ÿ. *For ever and ever.*

Ÿ. *The Lord be with you.*

Ÿ. *Lift up your hearts.*

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

R̄. *Amen.*

R̄. *And with your spirit.*

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

R̄. *It is meet and just.*

The Celebrant continues:

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeteme Deus per Christum Dominum nostrum.

Per quem majestatem tuam laudant angeli adorant dominationes tremunt potestates; caeli, caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione 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 through Christ our Lord.

Through whom the angels praise your majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray you join our voices also, while we say in humble praise:

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 t ne nos indúcas in tenta-ti-ó-nem. R̄. Sed lí-bera nos a malo.

Ÿ. *And lead us not into temptation.*

R̄. *But deliver us from evil.*

The Celebrant continues the fractal prayer silently until its conclusion:

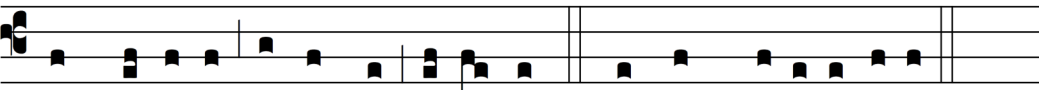
Ÿ. Per omnia saecula saeculorum.

Ÿ. *For ever and ever.*

R̄. Amen.

R̄. *Amen.*

PAX DOMINI



P ax Dómi-ni sit semper vo-bí-scum. R̄. Et cum spí-ri-tu tu- o.

Ÿ. *May the peace of the Lord be always with you.*

R̄. *And with your spirit.*

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.

Said 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 *Isaiah 49:6*

Chant, mode i

Ecce dedi te in lucem gentium,
ut sis salus mea
usque ad extremum terrae.

*Behold I have given you to be the light of the nations,
that you may be my salvation
even to the ends of the earth.*

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

The People stand.

POSTCOMMUNIO

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Praesta, quaesumus omnipotens et misericors Deus, ut qui beati Ludovici merita celebramus, ejus etiam virtutes imitemur: et imitando proficiamus, et proficiendo ad caelestia regna cum eo pervenire valeamus. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia saecula saeculorum.

Amen.

V. The Lord be with you.

R. And with your spirit.

Let us pray.

Grant, we beseech you, almighty and merciful God, that we who honor the merits of the blessed Louis, may likewise imitate his virtues; and through that imitation make progress, and by progress, be enabled to attain with him the kingdom of heaven: through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the same Holy Spirit, God, for ever and ever.

Amen.

DISMISSAL

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with your spirit.

I -te, missa est. R. Deo grá-tias.

V. Go forth, the Mass is ended.

R. Thanks be to God.

The People kneel for the Final Blessing.

V. Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super vos et maneat semper.

R. Amen.

V. May the blessing of almighty God, Father, and Son, and Holy Spirit descend upon you and remain with you always.

R. Amen.

The People stand.

LAST GOSPEL *John 1:1-14*

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

✠ Initium sancti Evangelii secundum Joannis.

✠ **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.*