
**SOLEMN REQUIEM MASS IN THE DOMINICAN RITE
WITH ABSOLUTION AT THE CATAFALQUE**

co-sponsored by the
New York Purgatorial Society
and the Catholic Artists Society

Propers of the Requiem Mass
for All the Dead



The Church of St. Vincent Ferrer
in the City and Archdiocese of New York

Friday, November 10, 2023

7 PM

The setting of the Requiem Mass Ordinary is *Missa pro defunctis* (Requiem á 8)
by Duarte Lôbo (c. 1565-1646).

MASS OF THE CATECHUMENS

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

OFFICIUM (INTROIT) *IV Esdras 2:34, 35; Psalm 64 (65):2, 3*

Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

V. Te decet hymnus, Deus in Sion,
et tibi reddetur votum in Jerusalem.
Exaudi orationem meam,
ad te omnis caro veniet.

*V. A hymn befits you, O God, in Zion,
and to you shall a vow be repaid in Jerusalem.
Hear my prayer;
unto you all flesh shall come.*

KYRIE ELEISON

Kyrie eleison. Christe eleison.
Kyrie eleison.

*Lord, have mercy. Christ, have mercy.
Lord, have mercy.*

The People kneel.

ORATIO (COLLECT)



D ómi-nus vo-bí-scum. *℞.* Et cum spí-ri-tu tu-o.

℣. *The Lord be with you.*

℞. *And with your spirit.*

Oremus.

Deus veniae largitor et humanae salutis amator, quaesumus clementiam tuam: ut nostrae congregationis fratres, propinquos, et benefactores, qui ex hoc saeculo transierunt, beata Maria semper virgine intercedente cum omnibus sanctis tuis, ad perpetuae beatitudinis consortium pervenire concedas. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. **Amen.**

Let us pray.

O God, the giver of pardon, and the lover of human salvation, we beseech your clemency: that you grant the brethren of our congregation, kinsfolk, and benefactors, which are departed out of this world, blessed Mary ever virgin making intercession with all the saints, to come to the fellowship of eternal blessedness: 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.

The People sit.

EPISTOLA *Revelation 14:13*

Lectio libri Apocalypsis beati Joannis
Apostoli.

In diebus illis: Audivi vocem de caelo,
dicentem mihi: Scribe: Beati mortui qui in
Domino moriuntur. Amodo jam dicit
spiritus, ut requiescant a laboribus suis:
opera enim illorum sequuntur illos.

*A reading from the Book of Revelation of St. John
the Apostle.*

*On that day, I heard a voice from heaven, saying to
me: Write: Blessed are the dead who die in the
Lord. From henceforth now, says the Spirit, that
they may rest from their labors, for their works
follow them.*

RESPONSORIUM (GRADUAL) *IV Esdras 2:34, 35*

Chant, mode ii

Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.

V. Animae eorum in bonis demorentur:
et semen eorum hereditet terram.

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

V. *Their souls shall dwell among good things,
and their seed shall inherit the earth.*

TRACTUS

Chant, mode viii

Absolve, Domine, animas
omnium fidelium defunctorum
ab omni vinculo delictorum.

V. Et gratia tua illis succurrente,
mereantur evadere iudicium ultionis,
et lucis aeternae beatitudine perfrui.

*Absolve, O Lord, the souls
of all the faithful departed
from every bond of sin.*

V. *And by the help of your grace may they
be enabled to escape the judgment of punishment,
and enjoy the bliss of eternal light.*



SEQUENTIA

Dies irae, dies illa,
solvat saeculum in favilla:
teste David cum Sibylla.
Quantus tremor est futurus,
quando Iudex est venturus,
cuncta stricte discussurus.

Tuba, mirum spargens sonum
per sepulchra regionum,
coet omnes ante thronum.
Mors stupebit et natura,
cum resurget creatura,
judicanti responsura.
Liber scriptus proferetur,
in quo totum continetur,
unde mundus iudicetur.
Iudex ergo cum sedebit,
quidquid latet, apparebit:
nil inultum remanebit.
Quid sum miser tunc dicturus?
Quem patronem rogaturus?
Cum vix iustus sit securus?

Rex tremendae majestatis,
qui salvandos salvat gratis,
salva me, fons pietatis.

Recordare, Jesu pie,
quod sum causa tuae viae:
ne me perdas illa die.
Quaerens me, sedisti lassus:
redemisti, crucem passus:
tantus labor non sit cassus.
Iuste iudex ultionis,
donum fac remissionis,
ante diem rationis.
Ingemisco, tamquam reus:
culpa rubet vultus meus:
supplicanti parce, Deus.

*The day of wrath, that day
will dissolve all in ashes
as foretold by David with the Sibyl.
How much tremor there will be
when the Judge will come,
investigating all strictly.*

*The trumpet, scattering a wondrous sound
through the sepulchres of the region,
will summon all before the throne.
Death with nature shall marvel
when the creature arises
to respond to the Judge.
The book of record shall be brought forth,
in which all is contained,
from which the world shall be judged.
When therefore the Judge will sit,
whatever hides shall appear:
nothing shall remain unpunished.
What am I, miserable, then to say?
Which patron to ask?
Whenever the just may hardly be secure.*

*King of tremendous majesty,
who freely saves those that are to be saved,
save me, font of mercy.*

*Remember, merciful Jesus,
that I am the cause of you way:
lest you lose me in that day.
Seeking me, you sat tired:
you redeemed me, having suffered the cross:
let not so much hardship be lost.
Just Judge of retribution,
give the gift of remission
before the day of reckoning.
I sigh, like the guilty:
my face reddens in guilt:
spare your supplicant, O God.*

Qui Mariam absolvisti,
et latronem exaudisti,
mihi quoque spem dedisti.
Preces meae non sunt dignae:
sed tu bonus fac benigne,
ne perenni cremer igne.
Inter oves locum praesta,
et ab haedis me sequestra,
statuens in parte dextra.

Confutatis maledictis,
flammis acribus addictis.
Voca me cum benedictis.
Oro supplex et acclinis,
cor contitum quasi cinis:
Gere curam mei finis.

Lacrimosa dies illa,
qua resurget ex favilla
judicandus homo reus.
Huic ergo, parce Deus:
Pie Jesu Domine,
dona eis requiem.
Amen.

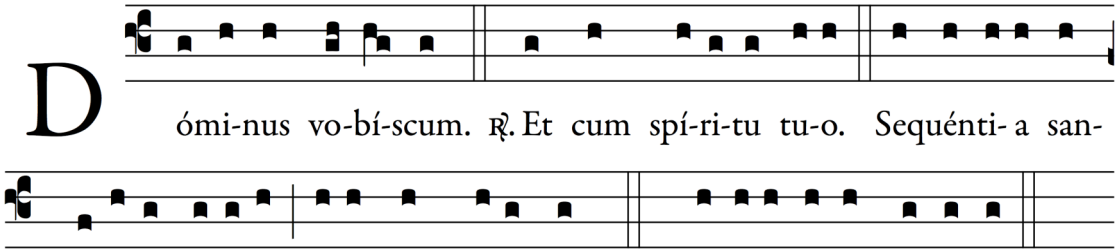
*You who absolved Mary,
and heard the robber,
give hope to me also.
My prayers are unworthy:
but you, good Lord, have mercy,
lest I am burned up by the eternal fire.
Among your sheep grant me a place,
and take me out from among the goats,
setting me on the right hand.*

*When the wicked are confounded,
sentenced to acrid flames:
call me amongst the blessed.
I meekly and humbly pray,
my heart is as crushed as the cinders:
perform the healing of my end.*

*Tearful will be that day,
on which from the ashes arises
the guilty man who is to be judged.
Spare him therefore, O God.
Merciful Lord Jesus,
grant them rest.
Amen.*

The People stand.

EVANGELIUM (GOSPEL) *John 6:51-55*



D ómi-nus vo-bí-scum. R̄. Et cum spí-ri-tu tu-o. Sequénti-a san-
cti Evangé-li- i secúndum Jo-ánnem. R̄. Gló-ri- a ti-bi Dómi-ne.

℟̄. The Lord be with you.

℟̄. The continuation of the holy Gospel according to John.

℟̄. And with your spirit.

℟̄. Glory be to you, O Lord.

In illo tempore: Dixit Jesus turbis Judaeorum: Ego sum panis vivus, qui de caelo descendi. Si quis manducaverit ex hoc pane, vivet in aeternum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigabant ergo Judaei ad invicem, dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen dico vobis: nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem et bibit meum sanguinem, habet vitam aeternam: Et ego resuscitabo eum in novissimo die.

At that time, Jesus said to the multitudes of the Jews: I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eats my flesh and drinks my blood hath everlasting life: and I will raise him up in the last day.

*There are two collections at the Offertory.
The first is for the Parish; the second is to help defray the Societal costs of tonight's Mass.
Thank you for your generosity.*

MASS OF THE FAITHFUL

The People remain standing.

℟ Dominus vobiscum.
℞ Et cum spiritu tuo.

℟ Oremus

℟. *The Lord be with you.*

℞. *And with your spirit.*

℟. *Let us pray.*

The People sit.

OFFERTORIUM

Domine Jesu Christe, Rex gloriae,
libera animas omnium fidelium
defunctorum de manu inferni
et de profundo lacu:
libera eas de ore leonis,
ne absorbeat eas tartarus,
ne cadant in obscurum:
sed signifer sanctus Michael
repraesentet eas in lucem sanctam:
Quam olim Abrahae promisisti,
et semini ejus.

℣. Hostias et preces
tibi, Domine, offerimus:
tu suscipe pro animabus illis,
quarum hodie memoriam agimus:
fac eas, Domine, de morte transire ad vitam.
Quam olim Abrahae promisisti,
et semini ejus.

*Lord Jesus Christ, King of glory,
deliver the souls of all the faithful departed
from the clutches of hell
and from the deep pit;
deliver them from the lion's mouth;
let not Tartarus swallow them up,
nor let them fall into darkness;
but may the standard-bearer Saint Michael
bring them into the holy light:
which once you promised to Abraham
and his seed.*

℣. *Sacrifices and prayers
to you, O Lord, we offer;
receive them on behalf of those souls
whom we commemorate today;
grant them, O Lord, to pass from death to life:
which once you promised to Abraham
and his seed.*

As the Offertory Antiphon is sung, the Celebrant continues the Offertory Prayers silently until he turns to the People, saying:

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

Deus, cujus misericordiae non est numerus, suscipe propitius preces humilitates nostrae: et animabus omnium fidelium defunctorum, quibus tui nominis dedisti confessionem, per haec sacramenta salutis nostrae, cunctorum remissionem tribue peccatorum. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

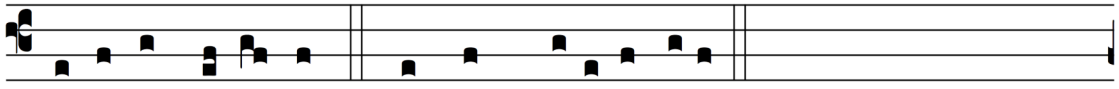
O God, of whose mercy there is no end, favorably receive our humble prayers, and by means of this sacrament of our salvation, grant to the souls of all the faithful departed, who by your grace confessed your holy name, remission of all their sins: through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

The People stand as is sung:

PREFATIO *Ferial Tone*



Per ómni- a saecu- la saecu- ló- rum. R. Amen.



Dómi- nus vo- bí- scum. R. Et cum spí- ri- tu tu- o.



Sur- sum corda. R. Habémus ad Dómi- num.



Grá- ti- as agámus Dómi- no De- o nostro. R. Di- gnum et justum est.

℣. *For ever and ever.*

℟. *Amen.*

℣. *The Lord be with you.*

℟. *And with your spirit.*

℣. *Lift up your hearts.*

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

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

℟. *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, aeternae Deus, per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit, ut quos contristat certa moriendi conditio, eosdem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur: et dissoluta terrestris hujus incolatus domo, aeterna in caelis habitatio comparatur.

Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

It is truly meet 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. For in him the hope of a blessed resurrection has shone upon us, so that those whom the certainty of death saddens may be consoled by the promise of future immortality. For to those who believe in you, O Lord, life is only changed, not taken away; and in exchange for the dissolution of this earthly dwelling-place they receive an eternal dwelling-place in heaven.

And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to your glory, saying without ceasing:

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:

P 
er ómni-a sǎcu-la sǎcu-ló-rum. R̄. Amen.

∞ For ever and ever.

R̄ Amen.

The People stand as the Celebrant sings:

PATER NOSTER

Oremus.

Præceptis 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 be your name. Your kingdom come. Your will be done on earth, as 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:




P er ómni- a sæcu-la sæcu-ló-rum. R̄. Amen.

Ÿ. *For ever and ever.*

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,
dona eis requiem.

Agnus Dei, qui tollis peccata mundi,
dona eis requiem.

Agnus Dei, qui tollis peccata mundi,
dona eis requiem sempiternam.

*Lamb of God, who takes away the sins
of the world, grant unto them rest.*

*Lamb of God, who takes away the sins
of the world, grant unto them rest.*

*Lamb of God, who takes away the sins
of the world, grant unto them rest eternal.*

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 in vitam aeternam. Amen.

*May the Body of our Lord Jesus Christ
preserve you unto life everlasting. Amen.*

COMMUNIO *IV Esdras 2:34, 35*

Lux aeterna luceat eis, Domine,
cum sanctis tuis in aeternum:
quia pius es.

*May light eternal shine upon them, O Lord,
in the company of your saints for ever,
for you are gracious.*

V. Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.

V. Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.

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

The People kneel.

POSTCOMMUNIO

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

Oremus.

Praesta, quaesumus, omnipotens et misericors Deus: ut animae famulorum famularumque tuarum, pro quibus hoc sacrificium laudis tuae obtulimus majestati: per hujus virtutem sacramenti, a peccatis omnibus expiatae, lucis perpetuae, te miserante, recipiant beatitudinem. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. **Amen.**

✠. *The Lord be with you.*

✠. *And with your spirit.*

Let us pray.

Grant, we beseech you, almighty and merciful God, that the souls of your servants and handmaidens, for whom we offer to your majesty this sacrifice of praise, may, by virtue of this sacrament, be cleansed from all sin, and by your mercy receive the happiness of eternal light: through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, world without end. Amen.

DISMISSAL

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

✠. *The Lord be with you.*

✠. *And with your spirit.*

Musical notation for the dismissal. It consists of a single staff with a treble clef and a common time signature. The melody is written with square neumes. The text 'Requi-éscant in pa-ce. R. Amen.' is written below the staff. The first letter 'R' is large and positioned at the beginning of the staff. The text is split into two lines: 'Requi-éscant in pa-ce. R. Amen.' on the first line and 'Requi-éscant in pa-ce. R. Amen.' on the second line. The staff has a double bar line at the end.

R equi- éscant in pa-ce. R. Amen.

✠. *May they rest in peace.*

✠. *Amen.*

The Last Gospel is omitted.

The People sit after the invocation.

HOMILY

ABSOLUTION AT THE CATAFALQUE

As the Ministers process to the Catafalque, the Responsory is sung. The People remain standing.

RESPONSORIUM

Chant, mode ii

Libera me, Domine, de morte aeterna,
in die illa tremenda:
Quando caeli movendi sunt et terra:
Dum veneris judicare saeculum per ignem.

✓. Dies illa, dies irae, calamitatis
et miseriae: dies magna et amara valde.
Quando caeli...

✓. Tremens factus sum ego,
et timeo, dum discussio venerit,
atque ventura ira.
Dum veneris...

✓. Creator omnium rerum Deus,
qui me de limo terrae formasti
et mirabiliter proprio sanguine redemisti,
corpusque meum licet modo putrescat,
de sepulcro facies in die iudicii resuscitari.
Exaudi, exaudi, exaudi me,
ut animam meam in sinu Abrahae,
patriarchae tui, jubeas collocari.
Libera me...

Kyrie eleison.
Christe eleison.
Kyrie eleison.

*Deliver me, O Lord, from death eternal
in that awful day.
When the heavens and the earth shall be moved:
When you shall come to judge the world of fire.*

V. *That day, that day of wrath, of sore distress
and of misery, that great and exceeding bitter day.
When the heavens...*

V. *Dread has laid hold on me,
and I fear exceedingly because of the judgment
and of the wrath to come.
When you shall come...*

V. *O God, creator of all things
who has formed me from the mire of the earth
and has wonderfully redeemed me by your own blood,
and although my body may yet decay,
you shall make it rise from the tomb on judgement day.
Hear, O hear, O hear me,
that my soul would you gather to the bosom
of Abraham your patriarch.
Deliver me...*

*Lord, have mercy.
Christ, have mercy.
Lord, have mercy.*

The Celebrant sings 'Pater noster' audibly, and then continues the Our Father silently until:

℣ Et ne nos inducas in tentationem.

℟ **Sed libera nos a malo.**

℣ A porta inferi.

℟ **Erue, Domine, animas eorum.**

℣ Dominus vobiscum.

℟ **Et cum spiritu tuo.**

Oremus.

Fidelium Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt piis supplicationibus consequantur.

Deus, cujus miseratione animae fidelium requiescunt: famulis et famulabus tuis omnibus hic et ubique in Christo quiescentibus da propitius veniam peccatorum, ut a cunctis reatibus absoluti, tecum sine fine laetentur: Per eundem Christum Dominum nostrum. **Amen.**

℣ Requiescant in pace.

℟ **Amen.**

℣ *And lead us not into temptation.*

℟ *But deliver us from evil.*

℣ *From the gate of hell.*

℟ *Deliver their souls, O Lord.*

℣ *The Lord be with you.*

℟ *And with your spirit.*

Let us pray.

O God, creator and redeemer of all, to the souls of all your faithful servants and handmaids grant remission of their sins, that pardon, which always through pious supplication they have hoped to obtain.

O God, by whose mercy the souls of the faithful find rest, to all these your servants and handmaids who everywhere rest in Christ give favorable pardon from sin, and absolving from all stain, protect them until the final joy: Through the same Christ our Lord.

℣ *May they rest in peace.*

℟ *Amen.*

The People leave in silence.

ACKNOWLEDGMENTS AND SPECIAL THANKS

The Parish of St. Vincent Ferrer and St. Catherine of Siena
The Reverend Peter Martyr Yungwirth, O.P., *Pastor of the Parish and Subdeacon*
The Reverend Leo Camurati, O.P., *Celebrant and Homilist*
The Reverend Raymond La Grange, O.P., *Deacon*
The Schola Cantorum of St. Vincent Ferrer
James D. Wetzel, *Director of Music*
Donald Cherry, *Advertisements*

*The funding for this evening's music is made possible in part
by generous gifts from the members of the New York Purgatorial Society.*

NEW YORK PURGATORIAL SOCIETY

Under the patronage of St. Michael the Archangel, the NYPS's mission is to pray daily and offer Masses for the poor and forgotten souls in Purgatory. Membership is \$30 *per anum*, which helps to defray expenses of offering the monthly Mass at St. Vincent's, where the Society is in residence. For more information, to donate, or to join the Purgatorial Society, visit the website: nypurgatorial.com or write to purgatorial.ny@gmail.com.

Board

Donald Cherry, Patrick Egan, David Lane (*Una Voce*), Dino Marcantonio, Stephen Pack

Chaplain

The Reverend Joseph F. Wilson

CATHOLIC ARTISTS SOCIETY

The Catholic Artists Society was initiated in response to Pope Benedict XVI's Address to Artists at the Sistine Chapel in November 2009. Following the Holy Father's call for artists to be "custodians of Beauty" and "heralds and witnesses of Hope for humanity" the Society seeks to encourage the ongoing artistic and spiritual development of artists and media professionals, so that their work may more perfectly reflect God's glory, enriching and ennobling men and women, our society, and our culture. For more information, to donate, or to join the CAS, visit the website: catholicartistsociety.org or write to catholicartistsociety@gmail.com.

Board

Kevin Collins, Daniel Donohue, Christopher Grizzetti, Dino Marcantonio,
Kari Reiss, Daniel Schreck, James D. Wetzel





ST. CECILIA

Wednesday, November 22 is the Memorial of St. Cecilia, Virgin Martyr. Because she is the patron saint of music and musicians, there will be a Solemn Mass at 6 PM at St. Vincent Ferrer for which the Schola Cantorum will sing *Missa Filiae Jerusalem á 5* by Tiburtio Massaino; *Afferentur regi virgines* by Giovanni Pierluigi da Palestrina; and *Cantantibus organis* by Bernadino Morelli.

CHRIST THE KING SOLEMN MASS AND PROCESSION

Sunday, November 26 is the Solemnity of Our Lord Jesus Christ, King of the Universe, the final Sunday of the liturgical year. The Most Reverend Gerardo J. Colacicco, Auxiliary Bishop of New York will celebrate the 12 NOON Pontifical Mass at St. Vincent Ferrer for which the Schola will sing *Missa Brevis in C Major*, K. 258, ‘Piccolomini-Messe’ by Wolfgang Amadeus Mozart; *Benedictus Deus Israel* by Claudio Merulo; and *Ommes gentes plaudite – Psallite Deo nostro* by Hieronymus Praetorius.

Following the Mass, there will be a Eucharistic Procession down Fifth Avenue to St. Patrick’s Cathedral, where Bp. Colacicco will offer the final Benediction. All are encouraged to attend.

LITURGICAL NOTES

A Requiem is the proper Mass for All Souls’ Day, for funeral Masses, and for Masses offered for the deceased. The term ‘Requiem Mass’ is taken from the incipit (first phrase) of the Introit of the Mass, ‘*Requiem aeternam dona eis, Domine*’ (Rest eternal grant unto them, O Lord), in the same way that Gaudete and Laetare Sundays are named.

The Church Universal exists in three levels: the Church Triumphant (those in heaven); the Church Militant (those living on earth, battling sin); and the Church Suffering (or the Church Expectant – those in Purgatory). In Purgatory, the power of prayer consumes the dross of temporal sin that had not been sufficiently shed during the soul’s life on earth to enter heaven immediately. As a spiritual work of mercy, it is the responsibility the Church Militant to pray for these souls who no longer have the power to seek intercession on their own.

MUSIC NOTES

The works of Duarte Lôbo, along with those of Manuel Cardoso, represent the golden age of Portuguese polyphony, roughly corresponding to the period of Spanish rule (1580 -1640). A pupil of Manuel Mendes of Évora Cathedral, Lobo was later appointed *mestre de capela* there. He subsequently served at Lisbon’s Hospital Real before becoming *mestre* of Lisbon’s Cathedral in 1594.

