
**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. THOMAS AQUINAS, O.P.
PRIEST AND DOCTOR OF THE CHURCH**



Thursday, March 7, 2024

7 PM Mass in the Dominican Rite

The setting of the Mass Ordinary is *Mass in E Flat Major*, Op. 109, 'Cantus Missae'
by Josef Rheinberger (1839-1901).

PRELUDE

SONATA NO. 8 IN E MINOR, OP. 132
IV. Passacaglia

Josef Rheinberger

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) *Ecclesiasticus (Sirach) 15:5*

Chant, mode vi

In medio ecclesiae aperuit os ejus,
et implevit eum Dominus
spiritu sapientiae et intellectus:
stolam gloriae induit eum.

V. Jucunditatem et exultationem
thesaurizavit super eum.

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

*In the midst of the Church he opened his mouth,
and the Lord filled him
with the spirit of wisdom and understanding:
he clothed him with a robe of glory.*

V. *A treasure of joy and gladness
he heaped upon him.*

*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 your 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 ecclesiam tuam beati Thomae confessoris tui atque doctoris mira eruditione clarificas, et sancta operatione fecundas: da nobis, quaesumus, et quae docuit, intellectu conspicere, et quae egit, imitatione complere. 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 made your Church glorious through the marvelous learning of blessed Thomas, your confessor and doctor, and rendered it fruitful by his holy deeds; grant us, we beseech you, both clearly to understand the things he taught, and faithfully to imitate what he did: 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 *Wisdom 7:7-14*

Lectio libri Sapientiae.

Optavi, et datus est mihi sensus: et invocavi, et venit in me spiritus sapientiae: et praeposui illam regnis et sedibus, et divitias nihil esse duxi in comparatione illius. Nec comparavi illi lapidem pretiosum, quoniam omne aurum in comparatione illius, arena est exigua, et tamquam lutuni aestimabitur argentum in conspectu illius. Super salutem et speciem dilexi illam, et proposui pro luce habere illam, quoniam inexstinguibile est lumen illius. Venerunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius. Et laetatus sum in omnibus: quoniam antecedebat me ista sapientia, et ignorabam quoniam horum omnium mater est. Quam sine fictione didici, et sine invidia communico: et honestatem illius non abscondo. Infinitus erim thesaurus est hominibus, quo qui usi sunt, participes facti sunt amicitiae Dei.

A reading from the Book of Wisdom.

I prayed, and prudence was given me; I pleaded, and the spirit of Wisdom came to me. I preferred her to scepter and throne, and deemed riches nothing in comparison with her. Nor did I liken any priceless gem to her; because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire. Beyond health and comeliness I loved her, and I chose to have her rather than the light, because the splendor of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands; and I rejoiced in them all, because Wisdom is their leader; though I had not known that she is the mother of these. Simply I learned about her, and ungrudgingly do I share—her riches I do not hide away; for to men she is an unfailing treasure; those who gain this treasure win the friendship of God, to whom the gifts they have from discipline commend them.

RESPONSORIUM (GRADUAL) *Psalm 36 (37):30, 31*

Chant, mode i

Os justi meditabitur sapientiam:
et lingua ejus loquetur iudicium.

℣. Lex Dei ejus in corde ipsius:
et non supplantabuntur gressus ejus.

*The mouth of the just man shall meditate wisdom,
and his tongue shall speak judgment.*

℣. *The law of his God is in his heart,
and his steps shall not be supplanted.*

Quasi stella matutina
in media nebulae,
et quasi luna plena in diebus suis.

V. Et quasi sol refulgens,
sic ille refulsit in templo Dei.

V. Quasi arcus refulgens
inter nebulas gloriae,
et quasi flos rosarum in diebus vernis.

V. Quasi lilia quae sunt
in transitu aquae,
et quasi thus redolens in diebus aestatis.

V. Quasi ignis effulgens,
et thus ardens in igne.

V. Quasi vas auri solidum,
ornatum omni lapide pretioso.

*As the morning star
in the midst of a cloud,
and as the full moon in his days.*

V. *And as the sun when it shines,
so did he shine in the temple of God.*

V. *And as the rainbow appearing
in the cloudy sky,
and as the flower of roses in the springtime.*

V. *And as the lilies that are
on the brink of the water,
and as the redolent frankincense in summertime.*

V. *As a bright fire,
and frankincense burning in the fire.*

V. *As a massive vessel of gold,
adorned with every precious stone.*

The People stand.

EVANGELIUM (GOSPEL) *Matthew 5:13-19*

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

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

V̄. *The Lord be with you.*

V̄. *The continuation of the holy Gospel according
to Matthew.*

R̄. *And with your spirit.*

R̄. *Glory be to you, O Lord.*



In illo tempore: Dixit Jesus discipulis suis: Vos estis sal terrae. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras et conculcetur ab hominibus.

Vos estis lux mundi. Non potest civitas abscondi supra montem posita: neque accedunt lucernam et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt. Sic luceat lux vestra coram hominibus: ut videant opera vestra bona, et glorificent Patrem vestrum, qui in caelis est.

Nolite putare, quoniam veni solvere legem aut prophetas. Non veni solvere, sed adimplere. Amen, quippe dico vobis: donec transeat caelum et terra, jota unum aut unus apex non praeteribit a lege, donec omnia fiant.

Qui ergo solverit unum de mandatis isti minimis, et docuerit sic homines, minimus vocabitur in regno caelorum. Qui autem fecerit et docuerit, hic magnus vocabitur in regno caelorum.

At that time, Jesus said to his disciples, "You are the salt of the earth; but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men.

You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven.

Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one jot or one tittle shall be lost from the Law, till all things have been accomplished.

Therefore, whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven."

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 88 (89):25*

Chant, mode ii

Veritas mea et misericordia mea cum ipso:
et in nomine meo exaltabitur cornu ejus.

*My truth and my mercy are with him;
and in my name shall his horn be exalted.*

*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

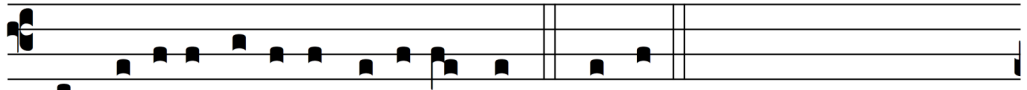
Passionis Filii tui, Domine, memoriam
recensentes deposcimus, ut quod tibi in
beati Thomae confessoris tui atque
doctoris solemnitate deferimus,
sacrificium sit acceptum. Per eundem
Dominum nostrum Jesum Christum,
Filium tuum, qui tecum vivit et regnat in
unitate Spiritus Sancti, Deus,...

*We bear in mind the passion of your Son, O
Lord, and pray that what we bring you on this
feastday of blessed Thomas, your confessor and
doctor, may be an accepted sacrifice: through the
same Jesus Christ, your Son, our Lord, who lives
and reigns with you in the unity of the Holy Spirit,
God,...*

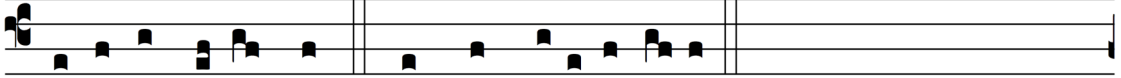
The People stand as is sung:

PREFATIO *Solemn Tone*

P



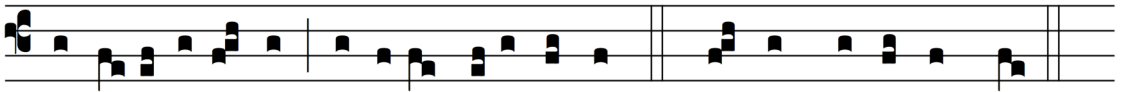
er ómni-a sæ-cu-la sæ-cu-ló-rum. R̄. Amen.



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, aeternae Deus. Qui beatum Thomam Doctorem, vitae innocentia et ingenii sublimitate vere angelicum, in Ecclesia tua suscitare voluisti, ut eam saluberrima et firmissima communiret doctrina, et solis instar illustraret: cujus sapientiam, omnibus praecipue commendatam, totus admiratur orbis terrarum. 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 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. You have willed to raise up as a Doctor in your Church the blessed Thomas, an Angel in purity of life and elevation of mind, who should everywhere establish sound and saving doctrine, and like a star, light up the heavens, and whose wisdom, extolled by all, should win the admiration of the world. 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:

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.

V̄. And lead us not into temptation.

R̄. But deliver us from evil.

The Celebrant continues the fractal prayer silently until its conclusion:


V̄. Per omnia saecula saeculorum.

V̄. 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.

V̄. 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 *Matthew 25:20, 21*

Chant, mode vii

Domine, quinque talenta tradidisti mihi,
ecce alia quinque superlucratus sum.
Euge serve fidelis
quia in pauca fuisti fidelis,
supra multa te constituam:
intra in gaudium domini tui.

*Lord, you did hand over five talents to me;
behold, I have gained five others in addition.
Well done, faithful servant,
because you have been faithful over a few things,
I will set you over many things;
enter into the joy of your master.*

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

The People stand.

POSTCOMMUNIO

℟. Dominus vobiscum.

℞. **Et cum spiritu tuo.**

Oremus.

Haec nos, quaesumus Domine,
communio sancta laetificet, qua beati
Thomae confessoris tui atque doctoris
suffragiis, virtutes roborentur interius, et
actus exterius piae operationis excrescant.
Per Dominum nostrum Jesum Christum
filium tuum, qui tecum vivit et regnat in
unitate ejusdem Spiritus Sancti, Deus, per
omnia saecula saeculorum.

Amen.

℣. *The Lord be with you.*

℞. *And with your spirit.*

Let us pray.

*May this holy communion gladden us, we beseech
you, O Lord, that by it and through the prayers of
blessed Thomas, your confessor and doctor, our
virtues may be strengthened inwardly, and grow
outwardly in good works: 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.

V. *The Lord be with you.*

R. Et cum spiritu tuo.

R. *And with your spirit.*



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.

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

R. Amen.

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.*



PRELUDE

SONATA NO. 8 IN E MINOR, OP. 132

I. Fugue

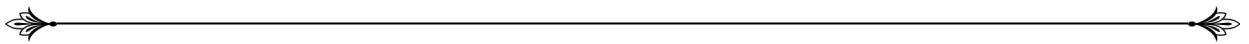
Josef Rheinberger

MUSIC NOTES

Josef Rheinberger was one of the most prominent German (though born in Liechtenstein) organists and teachers of the 19th century. From 1860-1866, he was the organist of Munich's Court Church of St. Michael (Michaelskirche), considered the spiritual center of the Counter Reformation and the largest Renaissance church north of the Alps. In it are the tombs of six members of the royal Bavarian Wittelsbach family. In 1877, Rheinberger was named music director of Munich's Royal Chapel. This influential position facilitated many of his ecclesiastical compositions, including the *Cantus Missae*, which is dedicated to Pope Leo XIII and for which Rheinberger was made a knight of the papal Order of St. Gregory the Great. When the present Royal School of Music was founded in Munich in 1867 by Hans von Bülow, Rheinberger was appointed its professor of organ and composition (eventually elevated to 'Royal' Professor), a post he held until his death. Many prominent American composers number among his pupils, including Horatio Parker and George Whitefield Chadwick. Additionally, he held a post as director of the Munich Choral Society from 1864-1877. For his 60th birthday, he was awarded an honorary doctorate by the University of Munich. Described by a contemporary as "unrivaled in skill, refinement, and devotion to his subject," Rheinberger was a prolific composer whose religious works include twelve Masses, a *Requiem*, and a *Stabat Mater*. His other compositions include several operas, symphonies, chamber music, and many organ sonatas.

Apart from the organ sonatas, Rheinberger's most famous work is the *Cantus Missae*. It was written in the months immediately following his rejection of the ideals of the Cecilian movement—a conservative movement which set out to reform Roman Catholic music-making in the 19th century. Cecilians attempted to place church music firmly within the liturgy by deliberately suppressing musical individuality in favor of clear declamation of the text and a rejection of all artistic gestures associated with the Enlightenment. Rheinberger's Op. 109—though undeniably dependent on earlier models—exhibits the composer's new-found freedom and flexibility when writing sacred music.

Right from the opening bars, the antiphonal writing harks back to the late-Renaissance splendor of Venice's *cori spezzati* (spaced choirs) tradition, and echoes of Bach and Mendelssohn are never far away. However, this music is distinctively Rheinberger's own and shows to great effect his glorious and limitless powers of invention. At the heart of



the Mass are the concise and largely syllabic settings of the long Gloria and Credo texts. Of note are a few moments of brazen word painting (as outlawed by the Cecilian movement) at the words ‘et incarnatus est’, ‘descendit’ and ‘ascendit’ in the Credo. The expansive Kyrie precedes these central movements, and the Credo is followed by an ethereal Sanctus, a gently dancing Benedictus, and an Agnus Dei whose carefully notated dynamic contrasts and elliptical modulations lead into an extended ‘dona nobis pacem’ section whose instrumentally conceived textures create a symphonic conclusion to this remarkable piece. ~from notes by Jeremy Summerly © 2006.

Choral music at this Sunday’s Solemn Mass for the Fourth Sunday of Lent (Laetare):
Missa á 8 by Michael Praetorius; *Sic Deus dilexit mundum* by Melchior Schramm;
Laetatus sum by Melchior Franck.

NEW YORK PURGATORIAL SOCIETY MASS

On Monday, March 11 at 7 PM, a sung Requiem Mass in the Dominican Rite sponsored by the New York Purgatorial Society will be offered at St. Vincent Ferrer on. All are most welcome.

SOLEMNITY OF ST. PATRICK

Monday, March 18 is the Solemnity of St. Patrick, the Patron of the Archdiocese of New York, transferred from Sunday, March 17. There will be a Sung Mass and Procession at 6 PM at St. Vincent Ferrer.

SOLEMNITY OF ST. JOSEPH

Tuesday, March 19 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 in A minor*, Op. 197 by Josef Rheinberger.

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.

Cover Image: Central Lancet of the Blessed Sacrament Window in St. Vincent Ferrer showing St. Thomas Aquinas, O.P.

The window was designed by Charles Connick and installed in 1933.

Photo by the Reverend Lawrence Lev, O.P.



PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

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