
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*

SOLEMNITY OF THE MOST HOLY TRINITY



Sunday, May 26, 2024

12 NOON Solemn Mass and Solemn Te Deum

The setting of the Mass Ordinary is
Missa in C Major, K. 167, 'In honorem Sanctissimae Trinitatis'
by Wolfgang Amadeus Mozart (1756-1791).



PRELUDE

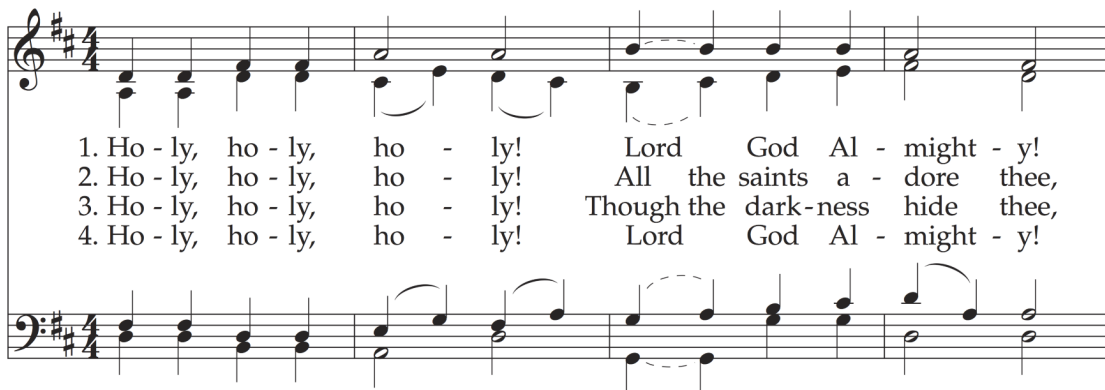
CLAVIER-ÜBUNG, PART III

Prelude in E Flat Major, BWV 552a, 'St. Anne'

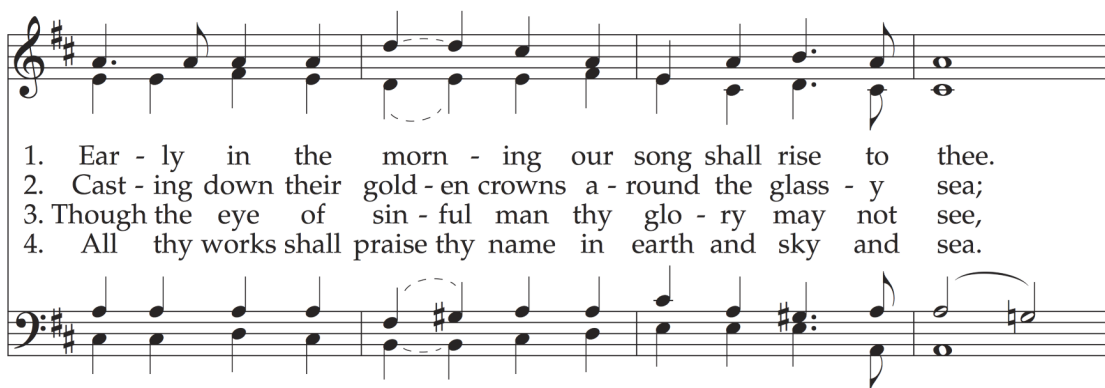
Johann Sebastian Bach

(1685-1750)

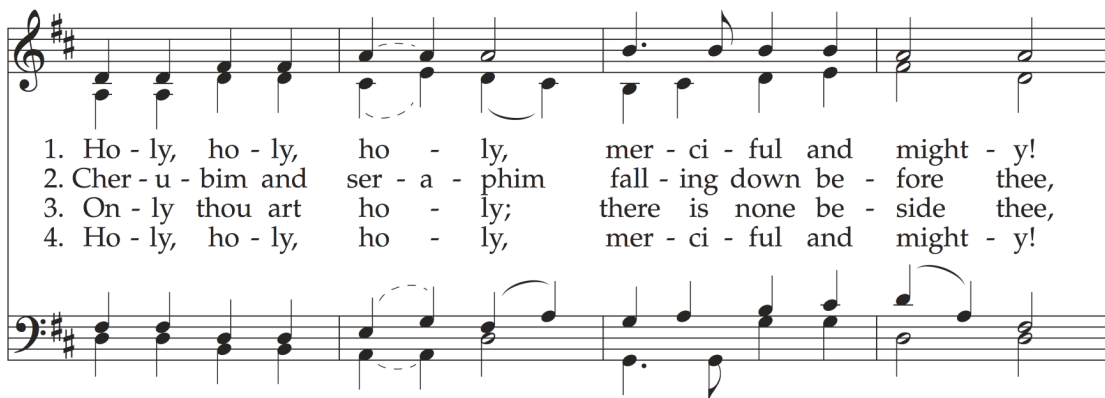
PROCESSIONAL HYMN



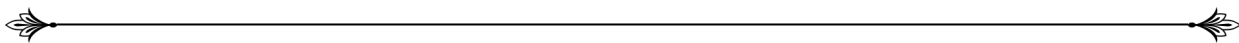
1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
3. Ho - ly, ho - ly, ho - ly! Though the dark-ness hide thee,
4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!



1. Ear - ly in the morn - ing our song shall rise to thee.
2. Cast - ing down their gold - en crowns a - round the glass - y sea;
3. Though the eye of sin - ful man thy glo - ry may not see,
4. All thy works shall praise thy name in earth and sky and sea.



1. Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!
2. Cher - u - bim and ser - a - phim fall - ing down be - fore thee,
3. On - ly thou art ho - ly; there is none be - side thee,
4. Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!



1. God in three Per - sons, bless - ed Trin - i - ty!
2. Which wert, and art, and ev - er - more shalt be.
3. Per - fect in pow'r, in love, and pu - ri - ty.
4. God in three Per - sons, bless - ed Trin - i - ty!

Text: The Right Reverend Reginald Heber (1783-1826)

Tune: NICEA; John B. Dykes (1823-1876)

INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Tobias 12:6*

Chant, mode viii

Benedicta sit sancta Trinitas,
atque indivisa Unitas:
confitebimur ei,
quia fecit nobiscum misericordiam suam.

V. Benedicamus Patrem et Filium
cum Sancto Spiritu.

*Blessed be the Holy Trinity
and undivided Unity.
We will praise him,
because he has shown his mercy to us.*

*V. Let us bless the Father and the Son
with the Holy Spirit.*

SIGN OF THE CROSS AND GREETING

PENITENTIAL ACT

KYRIE AND GLORIA



COLLECT

God our Father, who by sending into the world the Word of truth and the Spirit of sanctification made known to the human race your wondrous mystery, grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity, powerful in majesty. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. *Amen.*

LITURGY OF THE WORD

FIRST READING *Deuteronomy 4:32-34, 39-40*

Moses said to the people: “Ask now of the days of old, before your time, ever since God created man upon the earth; ask from one end of the sky to the other: Did anything so great ever happen before? Was it ever heard of? Did a people ever hear the voice of God speaking from the midst of fire, as you did, and live? Or did any god venture to go and take a nation for himself from the midst of another nation, by testings, by signs and wonders, by war, with strong hand and outstretched arm, and by great terrors, all of which the Lord, your God, did for you in Egypt before your very eyes? This is why you must now know, and fix in your heart, that the Lord is God in the heavens above and on earth below, and that there is no other. You must keep his statutes and commandments that I enjoin on you today, that you and your children after you may prosper, and that you may have long life on the land which the Lord, your God, is giving you forever.

GRADUAL (RESPONSORIUM) *Daniel 3:55-56; Tobit 12:6*

Chant, mode v

Benedictus es, Domine,
qui intueris abyssos,
et sedes super Cherubim.

*Blessed are you, O Lord,
who behold the depths,
and sit upon the cherubim.*

V. Benedicite Deum caeli,
quia fecit vobiscum misericordiam suam.

V. *Bless the God of heaven,
because he has shown his mercy to you.*

SECOND READING *Romans 8:14-17*

Brothers and sisters: For those who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a Spirit of adoption, through whom we cry, “Abba, Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

ALLELUIA *Daniel 3:52*

Chant, mode viii

The Cantor sings the Alleluia; then all repeat it.

The Schola continues through the jubilus (tail) of the Alleluia and sings the Verse, after which the Alleluia is repeated by all.



V. Benedictus es
Domine Deus partum nostorum:
et laudabilis in saecula.

V. *Blessed are you,
O Lord God of our fathers,
and worthy of praise forever.*

GOSPEL *Matthew 28:16-20*

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they all saw him, they worshiped, but they doubted. Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

CREDO

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
All bow:
 our sal - va - tion he came down from heav-en, and by the Ho - ly Spir - it
 was in - car - nate of the Vir - gin Mar - y, and be-came man.
 For our sake he was cru-ci-fied un - der Pon-tius Pi-late, he suf-fered death
 and was bur-ied, and rose a-gain on the third day in ac-cor-dance



with the Scrip-tures. He as-cend-ed in - to heav-en and is seat-ed at
the right hand of the Fa-ther. He will come a-gain in glo - ry to judge
the liv-ing and the dead and his king-dom will have no end.
I be-lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,
who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther
and the Son is a-dored and glo - ri - fied, who has spok - en
through the proph - ets.
I be-lieve in one, ho - ly, ca - tho - lic and a - pos - tol - ic Church.
I con-fess one Bap-tism for the for-give-ness of sins and I look for-ward
to the res-ur-rec-tion of the dead and the life of the world to come.
A - - - men.



UNIVERSAL PRAYER

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Tobias 12:6*

Chant, mode iii

Benedictus sit Deus Pater,
unigenitusque Dei Filius,
Sanctus quoque Spiritus:
quia fecit nobiscum misericordiam suam.

*Blessed be God the Father,
and the only-begotten Son of God,
and also the Holy Spirit;
because he has shown his mercy to us.*

OFFERTORY MOTET *Psalm 95 (96):1-9a*

Orlando di Lasso
(1532-1594)

Cantate Domino canticum novum:
cantate Domino omnis terra.
Cantate Domino et benedicite nomini ejus:
annuntiate de die in diem salutare ejus.
Annuntiate inter gentes gloriam ejus,
in omnibus populis mirabilia ejus.
Quoniam magnus Dominus,
et laudabilis nimis:
terribilis est super omnes deos.
Quoniam omnes dii gentium daemonia:
Dominus autem caelos fecit.
Confessio et pulchritudo in conspectu ejus:
sanctimonia et magnificentia
in sanctificatione ejus.
Afferte Domino, patriae gentium,
afferte Domino gloriam et honorem:
afferte Domino gloriam nomini ejus.
Tollite hostias, et introite in atria ejus:
adorate Dominum in atrio sancto ejus.

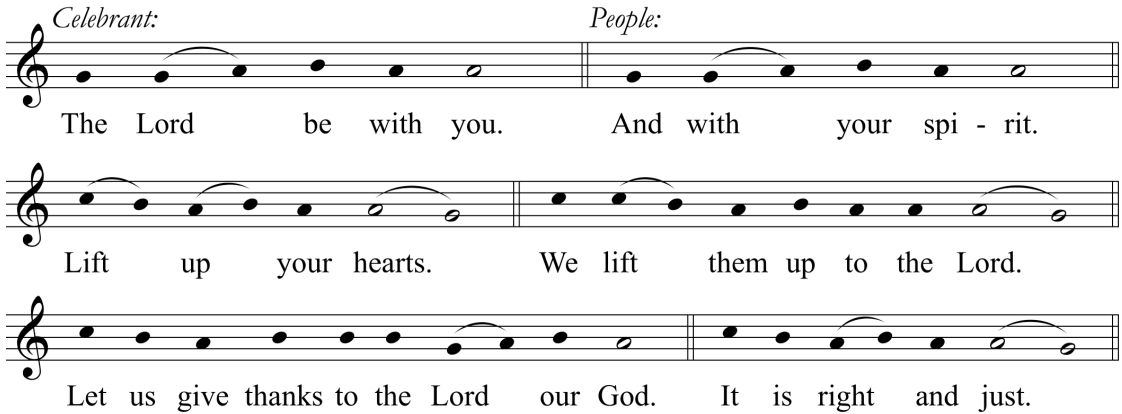
*Sing to the Lord a new song;
sing to the Lord, all the earth.
Sing to the Lord and bless his name;
announce his salvation from day to day.
Announce among the nations his glory,
among all the peoples his wonders.
For great is the Lord,
and greatly to be praised;
he is to be feared above all gods.
For all the gods of the nations are demons;
the Lord made the heavens.
Praise and beauty are before him;
holiness and majesty
in his sanctuary.
Ascribe to the Lord, kindreds of the nations;
ascribe to the Lord glory and honor;
ascribe to the Lord the glory of his name.
Bring sacrifices, and enter into his courts;
adore the Lord in his holy court.*

PRAYER OVER THE OFFERINGS

Sanctify by the invocation of your name, we pray, O Lord our God, this oblation of our service, and by it make of us an eternal offering to you. 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.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

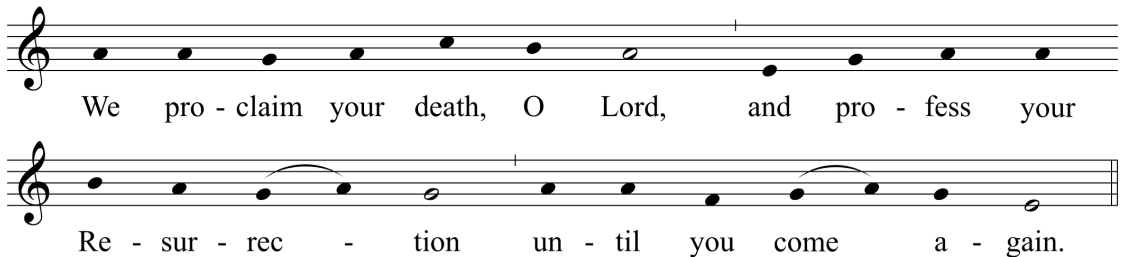
For with your Only Begotten Son and the Holy Spirit you are one God, one Lord: not in the unity of a single person, but in a Trinity of one substance.

For what you have revealed to us of your glory we believe equally of your Son and of the Holy Spirit, so that, in the confessing of the true and eternal Godhead, you might be adored in what is proper to each Person, their unity in substance, and their equality in majesty.

For this is praised by Angels and Archangels, Cherubim, too, and Seraphim, who never cease to cry out each day, as with one voice they acclaim:

SANCTUS

MYSTERY OF FAITH



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

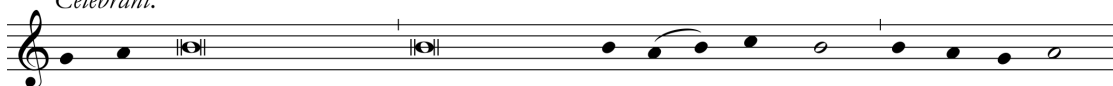
Re - sur - rec - tion un - til you come a - gain.

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.

AGNUS DEI

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.

COMMUNION ANTIPHON *Tobias 12:6*

Chant, mode iv

Benedicimus Deum caeli,
et coram omnibus viventibus confitebimur ei:
quia fecit nobiscum misericordiam suam.

*We bless the God of heaven,
and before all the living we will praise him,
because he has shown his mercy to us.*

COMMUNION MOTET *Psalms 137 (138):1-3*

Orlando di Lasso

Confitebor tibi Domine,
in toto corde meo:
quoniam audisti verba oris mei.
In conspectu angelorum
psallam tibi.
Adorabo ad templum sanctum tuum,
et confitebor nomini tuo:
super misericordia tua et veritate tua:
quoniam magnificasti super omne
nomen sanctum tuum.
In quacumque die invocavero te,
exaudi me:
multiplicabis in anima mea virtutem.

*I will praise you, O Lord,
with my whole heart,
for you have heard the words of my mouth.
In the presence of the angels
I will sing to you.
I will worship toward your holy temple,
and I will praise your name,
because of your mercy and truth;
for you have magnified above all things
your holy name.
On whatever day I call upon you,
hear me;
you shall multiply strength in my soul.*

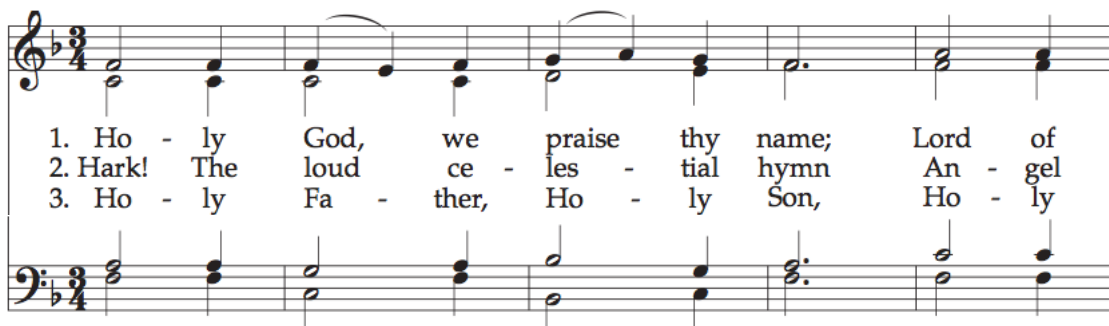
POST-COMMUNION PRAYER

May receiving this Sacrament, O Lord our God, bring us health of body and soul, as we confess your eternal holy Trinity and undivided Unity. Through Christ our Lord. *Amen.*

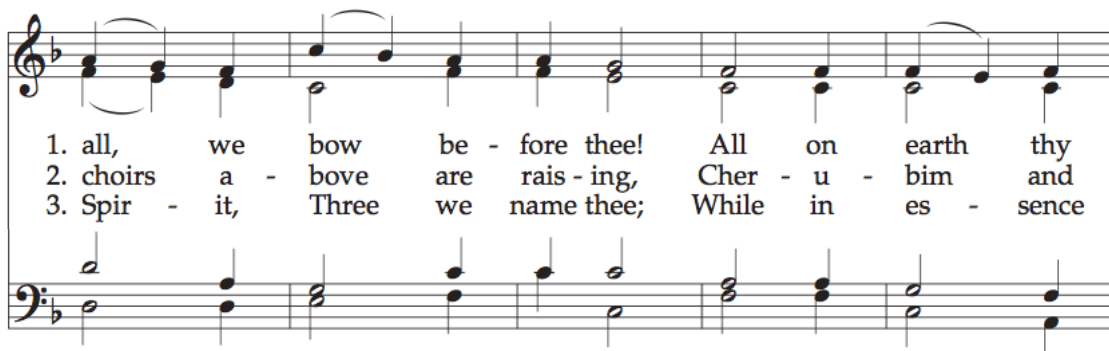
CONCLUDING RITES

BLESSING AND DISMISSAL

TE DEUM



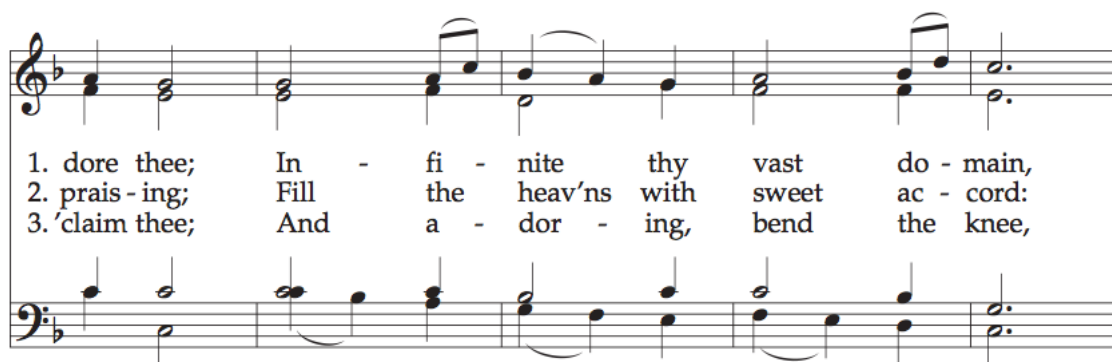
1. Ho - ly God, we praise thy name; Lord of
2. Hark! The loud ce - les - tial hymn An - gel
3. Ho - ly Fa - ther, Ho - ly Son, Ho - ly



1. all, we bow be - fore thee! All on earth thy
2. choirs a - bove are rais - ing, Cher - u - bim and
3. Spir - it, Three we name thee; While in es - sence



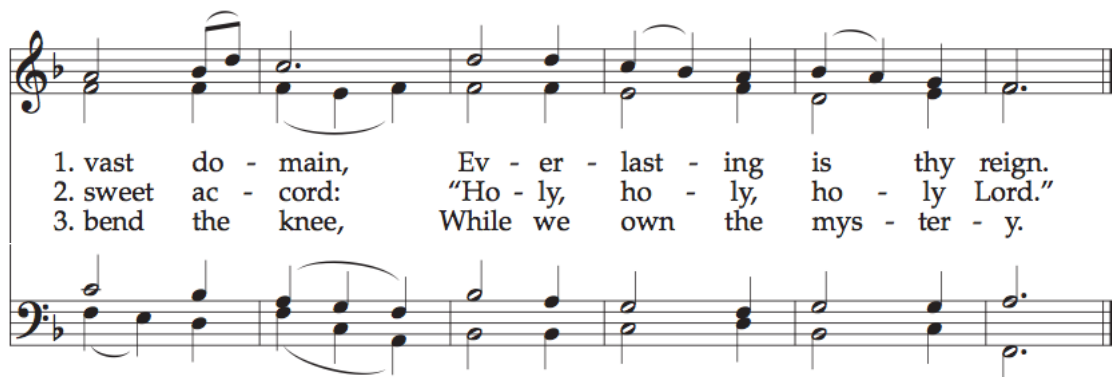
1. scep - ter claim, All in heav'n a - bove a -
2. ser - a phim, In un - ceas - ing cho - rus
3. on - ly One, Un - di - vid - ed God we



1. dore thee; In - fi - nite thy vast do - main,
2. prais - ing; Fill the heav'ns with sweet ac - cord:
3. 'claim thee; And a - dor - ing, bend the knee,



1. Ev - er - last - ing is thy reign. In - fi - nite thy
2. "Ho - ly, ho - ly, ho - ly Lord." Fill the heav'ns with
3. While we own the mys - ter - y. And a - dor - ing,



1. vast do - main, Ev - er - last - ing is thy reign.
2. sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord."
3. bend the knee, While we own the mys - ter - y.

Text: para. *Te Deum*, attr. Ignaz Franz (1719-1790); trans. Clarence A. Walworth (1830-1900)

Tune: GROSSER GOTT; *Allgemeines Katholisches Gesangbuch*, Vienna, 1774

POSTLUDE

CLAVIER-ÜBUNG, PART III

Fugue in E Flat Major, BWV 552b, 'St. Anne'

Johann Sebastian Bach





LITURGICAL NOTES

There is much Trinitarian symbolism throughout Bach's 'St. Anne' Prelude and Fugue. The Prelude has three stylistically distinct themes, representing the Father (French *ouverture*), the Son (Italian concerto), and the Holy Ghost (German fugue). The reprises of the 'Father' theme do not change in length, while those of the 'Son' theme become shorter and those of the 'Spirit' theme expand in length and complexity. In the Fugue, "the same theme recurs in three connected fugues, but each time with another personality. The first fugue is calm and majestic (in the *stille antico*), with an absolutely uniform movement throughout; in the second, the theme seems to be disguised, and is only occasionally recognizable in its true shape, as if to suggest the divine assumption of an earthly form; in the third, it is transformed into rushing sixteenth notes as if a Pentacostal wind were roaring from heaven." (Albert Schweitzer, *Jean-Sebastien Bach, le musicien-poète*, 1905) With Bach's interest in numerology, this piece in E Flat Major has three flats in the key signature and the three sections of the fugue have 36, 45, and 36 measures respectively – all multiples of 3x3.

MUSIC NOTES

For the last three Sundays of the season (Pentecost, Trinity, and Corpus Christi), the Schola has been singing settings of the Mass by Wolfgang Amadeus Mozart. Born in Salzburg on January 27, 1756, Mozart wrote his first composition and first performed in public at age five. His ambitious father Leopold, court composer and *Vice-Kapellmeister* to the Prince-Archbishop of Salzburg, recognized the potential of his precocious son and pupil, and the two embarked on a series of European tours. In 1777, Wolfgang, dissatisfied with his musician-in-service life at Salzburg, left home and visited the court at Mannheim before settling in Paris where he was indifferently received. After struggling to make money by teaching and composing pieces for wealthy patrons, a failed love affair, and the death of his mother, Mozart returned to Salzburg, accepting the post of Court and Cathedral Organist. In 1780 he was commissioned to write his first opera, *Idomeneo*, for the Bavarian court in Munich, where he was treated with great respect. Mozart moved to Vienna in 1781 in search of a more substantial position, fame, and fortune. In this last decade of his life, he found his compositional stride, produced a series of masterpieces in all of the principal genres of his day, including the operas *The Marriage of Figaro* (1785), *Don Giovanni* (1787), *Così fan tutte*, and *The Magic Flute*, the Symphonies Nos. 40 and 41 ('Jupiter'), a series of piano concerti, a clarinet quintet, and the *Requiem*, left incomplete at his death on December 5, 1791.

The Missa in honorem Sanctissimae Trinitatis in C Major, K. 167, was sung for the first time on Trinity Sunday, 1773, in the Church of the Holy Trinity (Dreifaltigkeitskirche) in Salzburg. .



CORPUS CHRISTI SUNDAY

Sunday, June 4 is the Solemnity of Corpus Christi – the Most Holy Body and Blood of Christ. At the 12 NOON Solemn Mass, the Schola Cantorum will sing *Missa in C Major*, K. 317, ‘Krönungsmesse’ by Wolfgang Amadeus Mozart; *Cibavit nos* by Giovanni Bassano; *O quam suavis est* by Marc’Antonio Ingegneri. Following the Solemn Mass, there will be a Eucharistic Procession with brass quartet through the streets, with a stationary altar at St. John Nepomucene, and ending at St. Catherine of Siena with Benediction of the Blessed Sacrament. Eucharistic Adoration will then continue at St. Catherine of Siena until Benediction at 4:45 PM. The Chaplet of Divine Mercy will be prayed at 3 PM and the Rosary recited at 4 PM.



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

The Church of St. Vincent Ferrer
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The Church of St. Catherine of Siena
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