



ST. GERTRUDE
CHURCH



ST. CATHERINE OF SIENA

Mass in the Dominican Rite

April 30, 2024 at 7 P.M.

THE DOMINICAN RITE

The Rite of the Order of Preachers, or Dominican Rite, is unique to the Order, and has been part of its tradition since the late Middle Ages. Prior to the Council of Trent (1545–1563), including the time of St. Dominic, every region had developed its own rite or usage of the Mass and Divine Office. The establishment of priories of friars and convents of nuns throughout an enormous geographical area (at least by the standards of the Middle Ages) meant that each community was following a different version of the Mass and Divine Office. While some of these forms of the liturgy differed by a few words, others used entirely different texts and musical settings in the Propers (prayers that change according to the day) and incorporated a tremendous diversity of postures and actions for those at the altar. The fifth Master General of the Order of Preachers, Bl. Humbert de Romanis, O.P. (c. 1190–1277), sought to unify the prayers of all Dominicans, and established a new liturgy unique to the Order of Preachers in 1256, which combined elements of the Gallican Rite, Roman usage, and the Parisian Rite. About a decade later, the sixth Master General, Giovanni da Vercelli, O.P. (c. 1205–1283), successfully petitioned Pope Clement IV to issue a Papal Bull which forbade any further changes to the Dominican Rite. While new feasts have been added since the Rite's establishment, the form of the liturgy remains largely unchanged over the last 768 years.

ST. CATHERINE OF SIENA

Today we celebrate the Feast of St. Catherine of Siena (1347–1380), mystic and doctor of the Church. Catherine's call to religious life began around five or six, when she received a vision of Christ seated in glory with several Apostles; by age seven she vowed to give her life to God. As a teenager, she vehemently resisted her parents' attempts to marry her, and after years of protesting her parents gave up. After receiving a vision of St. Dominic, Catherine joined the Mantellate, the forerunners of what is now the Dominican Laity. At age 21, she received another vision of Christ telling her to leave her cloistered life, and she began helping the sick, the poor, and the incarcerated. As her fame from these good works grew, she became drawn into politics, calling for the reform of clergy and the renewal of the Church. She was most notably involved in the Western Schism and Avignon Papacy. At the age of 33, Catherine's long-held practice of extreme fasting left her body no longer able to function. She died on April 29, 644 years ago.

THE MUSIC

The musical setting of the Propers is Dominican Chant, and the Ordinary is the Messa à quattro, composed in 1642 by the Benedictine abbess Chiara Margarita Cozzolani, O.S.B.; under her leadership, the nuns of the Convent of Santa Radegonda in Milan became renowned as some of the finest singers in Italy.

Cover: St. Catherine of Siena, Sister Plautilla Nelli, O.P., between 1550 and 1588



ORDER OF MASS

St. Catherine of Siena

NOTICE

Kindly note that the posture rubrics (kneel, stand, etc.) for the congregation differ from those of the friars in the sanctuary. Likewise, the sung responses in the Dominican Rite are different than the Roman Rite. The congregation should follow what is given in this booklet.

PRELUDE

Toccata ottava (*Secondo libro*)

Girolamo Frescobaldi

INTROIT

At the ringing of the sacristy bell, all stand as the Capella sings:

Mihi adhaerere Deo bonum est,
ponere in Domino Deo spem meam:
defecit caro mea, et cor meum,
Deus cordis mei
et pars mea Deus in aeternum. Alleluia.

Ÿ. Quam bonus Israël Deus his
qui recto sunt corde!

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

*It is good for me to be near to God,
to put my hope in the Lord God.
My flesh and my heart waste away;
God is the strength of my heart,
my portion forever. Alleluia.*

Ÿ. *How good is God to Israel,
to those who are pure of heart!*

Ÿ. *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,
world without end. Amen.*

Antiphon: Psalm 73:28a, 26

Versicle: Psalm 73:1

Music: Dominican Chant

PRAYERS AT THE FOOT OF THE ALTAR

All kneel

During the singing of the Office, Kyrie, and Gloria, the priest (normal typeface) and servers (italics) say:

In nomine Patris et Filii
et Spiritus Sancti.

Amen.

Confitemini Domino quoniam bonus.
Quoniam in saeculum misericordia eius.

Confiteor Deo omnipotenti
et beatæ Mariæ semper virginî,
et beato Dominico patri nostro,
et omnibus sanctis, et vobis, fratres,
quia peccavi nimis
cogitatione locutione,
opere et omissione: mea culpa:
precor vos orare pro me.

*Misereatur tui omnipotens Deus
et dimittat tibi omnia peccata tua:
liberet te ab omni malo, salvet
et confirmet in omni opere bono,
et perducatur te ad vitam æternam.
Amen.*

*Confiteor Deo omnipotenti
et beatæ Mariæ semper virginî,
et beato Dominico patri nostro,
et omnibus sanctis, et vobis, fratres,
quia peccavi nimis
cogitatione locutione,
opere et omissione: mea culpa:
precor te orare pro me.*

Misereatur vestri omnipotens Deus
et dimittat vobis omnia peccata tua:
liberet vos ab omni malo, salvet

In the name of the Father, and of the Son,
and of the Holy Spirit.

Amen.

Give thanks to the Lord, for he is good.
For his mercy endures forever.

I confess to almighty God
and to blessed Mary ever virgin,
and to blessed Dominic our father,
and to all the saints, and to you, brethren,
that I have greatly sinned,
in my thoughts, words,
deeds, and omission, through my fault:
I beseech you to pray for me.

*May almighty God have mercy on you
and forgive you all your sins,
may he free you from all evil, strengthen
and confirm you in every good work,
and bring you to everlasting life.
Amen.*

*I confess to almighty God
and to blessed Mary ever virgin,
and to blessed Dominic our father,
and to all the saints, and to you, brethren,
that I have greatly sinned,
in my thoughts, words,
deeds, and omission: through my fault:
I beseech you to pray for me.*

May almighty God have mercy on you
both and forgive you all your sins,
may he free you from all evil, strengthen

et confirmet in omni opere bono,
et perducatur vos ad vitam aeternam.

Amen.

Absolutionem et remissionem omnium
peccatorum vestrorum, tribuat vobis
omnipotens et misericors Dominus.

Amen.

Adiutorium nostrum in nomine Domini.
Qui fecit caelum et terram.

Aufer a nobis, Domine, cunctas iniquitates
nostras, ut ad Sancta Sanctorum, puris
mereamur mentibus introire.

Per Christum Dominum nostrum. Amen.

KYRIE

Kyrie eleison.

Christe eleison.

Kyrie eleison.

During the Prayers at the Foot of the Altar, the Capella sings:

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Music: Chiara Margarita Cozzolani, O.S.B.

GLORIA IN EXCELSIS

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,
Iesu Christe, Domine Deus, Agnus Dei,
Filius Patris, qui tollis peccata
mundi, miserere nobis;

All stand. The Capella sings:

*Glory to God in the highest and on earth
peace to people 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, O God, almighty Father.
O Lord, the Only Begotten Son
Jesus Christ, Lord God, Lamb of God,
Son of the Father, you take away the sins
of the world, have mercy on us;*

qui tollis peccata mundi,
 suscipe deprecationem nostram.
 Qui sedes ad dexteram
 Patris, miserere nobis.
 Quoniam tu solus Sanctus,
 tu solus Dominus, tu solus
 Altissimus, Iesu Christe, cum Sancto
 Spiritu: in gloria Dei Patris. Amen.

*you take away the sins of the world,
 receive our prayer;
 you are seated at the right hand of the
 Father, have mercy on us.
 For you alone are the Holy One,
 you alone are the Lord, you alone are the
 Most High, Jesus Christ, with the Holy
 Spirit, in the glory of God the Father. Amen.*

Music: Chiara Margarita Cozzolani, O.S.B.

COLLECT

Priest: Do - mi - nus vo - bis - cum. *All:* Et cum spi - ri - tu tu - o.
The Lord be with you. And with your spirit.

Priest: Oremus.

Deus, qui beatae Catharinae, virginitatis et
 patientiae speciali privilegio decoratae,
 malignantium spirituum certamina vincere, et
 in amore tui nominis inconcusse permanere
 tribuisti: concede quaesumus, ut eius
 imitatione calcata mundi nequitia et
 omnium hostium superatis insidiis;
 ad tuam secure gloriam transeamus:
 per Dominum nostrum Iesum Christum
 Filium tuum, qui tecum vivit et regnat
 in unitate Spiritus Sancti Deus,

Let us pray.

*O God, who enabled blessed Catherine, graced
 with the special privilege of virginity and patience,
 to overcome the assaults of evil spirits and to
 stand unshaken in the love of your name;
 grant, we beseech you, that by her
 example we may safely pass to your glory,
 treading under foot the wickedness of the world,
 and overcoming the snares of all our enemies.
 Through our Lord Jesus Christ,
 your Son, who lives and reigns with you
 in the unity of the Holy Spirit, God,*

Priest: ...per om - nia saecula sae - cu - lo - rum. *All:* A - men.
for ever and ever.

All sit

EPISTLE

Galatians 6:14–18

The senior acolyte chants:

Lectio Epistolae beati Pauli
Apostoli ad Galatas.

Fratres: mihi autem absit gloriari, nisi in
cruce Domini nostri Iesu Christi: per quem
mihi mundus crucifixus est, et ego mundo.
In Christo enim Iesu neque circumcisio
aliquid valet, neque praeputium, sed nova
creatura. Et quicumque hanc regulam secuti
fuerint, pax super illos, et misericordia, et
super Israëli Dei. De cetero nemo mihi
molestus sit: ego enim stigmata
Domini Iesu in corpore meo porto.
Gratia Domini nostri Iesu Christi,
cum spiritu vestro, fratres. Amen.

*A reading from letter of St. Paul
the Apostle to the Galatians.*

*Brethren: may I never boast except in the
cross of our Lord Jesus Christ, through which the
world has been crucified to me, and I to the world.
For in Christ Jesus neither does circumcision mean
anything, nor does uncircumcision, but only a new
creation. And to all who follow this rule
be peace and mercy
from the God of Israel. From now on, let no one
make troubles for me; for I bear the stigmata of
the Lord Jesus on my body.
The grace of our Lord Jesus Christ
be with your spirit, brethren. Amen.*

RESPONSORY

Alleluia.

Ÿ. Sideribus cunctis fulgentior est Catharina:
et decus aeternum haec est
quoque virginibus.

As the priest prepares the chalice, the Capella sings:

Alleluia.

Ÿ. *Brighter than all the stars shines Catherine,
and she is, moreover, ever the glory
of virgins.*

*Words: Dominican Missal
Music: Dominican Chant*

ALLELUIA

Alleluia.

Ÿ. Surrexit Dominus, et occurrens
mulieribus ait: «Avete.» Tunc
accesserunt, et tenuerunt pedes eius.

All stand as the Capella sings:

Alleluia.

Ÿ. *The Lord arose, and upon meeting the
women said: “Hail.” Then
they approached him, and held his feet.*

*Words: after Matthew 28:9
Music: Dominican Chant*

GOSPEL

Matthew 13:31–35

Priest: Do - mi - nus vo - bis - cum. *All:* Et cum spi - ri - tu tu - o.
The Lord be with you. And with your spirit.

Priest: Sequentia San - cti E - van - ge - li - i se - cun - dum N. *All:* Glo - ri - a ti - bi, Do - mi - ne.
A continuation of the holy Gospel according to N. Glory to you, O Lord.

In illo tempore: dixit Iesus turbis parabolam hanc:

«Simile est regnum caelorum grano sinapis, quod accipiens homo seminavit in agro suo: Quod minimum quidem est omnibus seminibus: cum autem creverit, maius est omnibus oleribus, et fit arbor, ita ut volucres caeli veniant et habitent in ramis eius.»

Aliam parabolam locutus est eis.
«Simile est regnum caelorum fermento, quod acceptum mulier abscondit in farinae satis tribus, donec fermentatum est totum.»

Haec omnia locutus est Iesus in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictum erat per Prophetam dicentem: «Aperiam in parabolis os meum; eructabo abscondita a constitutione mundi. »

In those days Jesus spoke to the crowds this parable:

“The Kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the birds of the sky come and dwell in its branches.”

He spoke to them another parable.
“The Kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened.”

All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfill what had been said through the prophet: “I will open my mouth in parables, I will announce what has lain hidden from the foundation of the world.”

All sit

HOMILY

The Reverend Darren Pierre, O.P.

DIALOGUE

Priest: Do - mi - nus vo - bis - cum. *All:* Et cum spi - ri - tu tu - o.
The Lord be with you. And with your spirit.

Priest: Oremus.

Let us pray.

OFFERTORY

Veritatem dico in Christo, non mentior:
quoniam tristitia mihi magna est,
et continuus dolor cordi meo:
optabam enim ego ipsa anathema esse
a Christo pro fratribus meis.
Alleluia.

All sit. The Capella sings as the priest says quietly:

*I speak the truth in Christ, I do not lie;
that I have great sorrow,
and constant anguish in my heart.
For I could wish that I myself were accursed and
separated from Christ for the sake of my brethren.
Alleluia.*

Words: Romans 9:1a, 2–3

Music: Dominican Chant

MOTET

Dic nobis Maria,
quid vidisti in via?
«Sepulcrum Christi viventis,
et gloriam vidi resurgentis;
angelicos testes,
sudarium, et vestes.
Surrexit Christus spes mea:
praecedet suos in Galilaeam.»

The Capella sings:

*Tell us, O Mary [of Magdala],
what did you see on your journey?
“I saw the tomb of the living Christ,
and the glory of the risen one;
angelic witnesses putting aside
the shroud and burial cloths.
Arise is Christ, my hope:
he will go before his people into Galilee.”*

Words: attr. Wipo of Burgundy

Music: Giovanni Bassano

*The offering today entirely supports the Dominican Rite at St. Gertrude Church,
in particular the music, today and in the future. Thank you for your generosity.*

OBLATION

As the Capella sings the Offertory and motet, the priest says quietly:

Quid retribuam Domino
pro omnibus quae retribuit mihi?

*How can I repay the Lord
for all the good he has done for me?*

Calicem salutaris accipiam
et nomen Domini invocabo.

*I will take the cup of salvation
and call on the name of the Lord.*

Suscipe sancta Trinitas hanc oblationem,
quam tibi offero in memoriam passionis
Domini nostri Iesu Christi: et praesta, ut in
conspectu tuo tibi placens ascendat, et meam
et omnium fidelium salutem operetur aeternam.

*Receive, O Holy Trinity, this offering,
which I offer to you in memory of the passion of
our Lord Jesus Christ; and grant that it may
ascend worthily in your sight, and bring about my
eternal salvation and that of all the faithful.*

Lavabo inter innocentes manus meas, et
circumdabo altare tuum Domine: ut audiam
vocem laudis, et enarrem universa mirabilia
tua. Domine dilexi decorem domus tuae,
et locum habitationis gloriae tuae.

*I will wash my hands in innocence and
circle your altar, O Lord, that I may hear the
voice of praise and tell of all your marvellous
deeds. Lord, I have loved the beauty of your house,
and the dwelling-place of your glory.*

In spiritu humilitatis, et in animo contrito,
suscipiamur Domine a te: et sic fiat
sacrificium nostrum, ut a te suscipiatur
hodie, et placeat tibi Domine Deus.

*In the spirit of humility and with a contrite heart,
let us be accepted by you, Lord, and let
our sacrifice be accepted by you
today and be pleasing to you, O Lord God.*

At the conclusion of the Offertory, the priest 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 acceptable in the sight of the Lord.*

Domine, exaudi orationem meam:
et clamor meus ad te veniat.

*O Lord, hear my prayer,
and let my cry come before you.*

SECRET

Oremus. Munera, quaesumus, Domine,
quae tibi in honorem beatae Catharinae
Virginis offerimus, benigno suscipe vultu:
et nos, eius meritis et intercessione,
ad tuam facito
propitius pervenire laetitiam.
Per Dominum nostrum Iesum
Christum, Filium tuum: Qui tecum vivit et
regnat in unitate Spiritus Sancti Deus:

The priest turns to the altar and says quietly:

*Let us pray. Receive with a kindly countenance, O
Lord, the gifts we offer you in honor of the blessed
Virgin Catherine;
and, through her merits and intercession,
graciously grant that may we reach
the joy of your presence.
Through our Lord Jesus
Christ, your Son, who lives and reigns
with you in the unity of the Holy Spirit, God,*

Priest: ...per om - ni - a sae - cu - la sae - cu - lo - rum. *All:* A - men.
for ever and ever.

PREFACE

All stand

Priest: Do - mi - nus vo - bis - cum. *All:* Et cum spi - ri - tu tu - o.
The Lord be with you. And with your spirit.

Priest: Sur - sum cor - da. *All:* Ha - be - mus ad Do - mi - num.
Lift up your hearts. We lift them up to the Lord.

Priest: Gra - ti - as a - ga - mus Do - mi - no De - o nos - tro.
Let us give thanks to the Lord our God.

All: Dig - - num et jus - tum est.
It is right and just.

Vere dignum et iustum est,
aequum et salutare:
te quidem, Domine, omni tempore, sed in
hoc potissimum gloriosus praedicare,
cum Pascha nostrum immolatus est Christus.

Ipsa enim verus est Agnus,
qui abstulit peccata mundi.
Qui mortem nostram moriendo destruxit,
et vitam resurgendo reparavit.

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

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.

THE CANON

Te igitur, clementissime Pater, per Iesum
Christum, Filium tuum, Dominum nostrum,
supplices rogamus ac petimus:
uti accepta habeas et benedicas haec dona,
haec munera, haec sancta sacrificia illibata:
In primis, quae tibi offerimus pro Ecclesia
tua sancta catholica, quam
pacificare, custodire, adunare et regere

*It is truly right and just,
our duty and our salvation,
at all times to acclaim you, O Lord but in
this time above all to laud you yet more gloriously,
when Christ our Passover has been sacrificed.*

*For he is the true Lamb
who has taken away the sins of the world;
by dying he has destroyed our death,
and by rising, restored our life.*

*And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:*

All kneel. The Capella sings and the priest says quietly:

*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.*

Music: Chiara Margarita Cozzolani, O.S.B.

*To you, therefore, most merciful Father, we make
humble prayer and petition through Jesus Christ,
your Son, our Lord;
that you accept and bless these gifts,
these offerings, these holy and unblemished
sacrifices, which we offer you firstly for
your holy catholic Church. Be pleased to grant her
peace, to guard, unite and govern her*

digneris toto orbe terrarum: una cum famulo tuo Papa nostro Francisco et Antistite nostro Dionysio et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus. Memento, Domine, famulorum famularumque tuarum et omnium circumstantium, quorum tibi fides cognita est et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae, tibi que reddunt vota sua aeterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque

throughout the whole world, together with your servant our Pope Francis and Dennis our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith. Remember, Lord, your servants and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and wellbeing, and paying their homage to you, the eternal God, living and true.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. Through the same Christ our Lord. Amen.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that

ab aeterna damnatione nos eripi, et
in electorum tuorum iubeas grege numerari.
Per eundem Christum Dominum nostrum.
Amen.

Quam oblationem tu, Deus, in omnibus,
quaesumus, benedictam, adscriptam, ratam,
rationabilem, acceptabilemque facere
digneris: ut nobis
Corpus et Sanguis fiat dilectissimi Filii tui
Domini nostri Iesu Christi.

Qui, pridie quam pateretur,
accepit panem in sanctas ac venerabiles
manus suas, et elevatis oculis in caelum ad te
Deum Patrem suum omnipotentem,
tibi gratias agens, benedixit, fregit,
deditque discipulis suis, dicens:
Accipite et manducate ex hoc omnes:
HOC EST ENIM CORPUS MEUM.

Simili modo, postquam cenatum est,
accipiens et hunc praeclarum Calicem
in sanctas ac venerabiles manus suas;
item tibi gratias agens, benedixit,
deditque discipulis suis, dicens:
Accipite et manducate ex hoc omnes:

HIC EST ENIM CALIX SANGUINIS MEI
NOVI ET AETERNI TESTAMENTI,
MYSTERIUM FIDEI:
QUI PRO VOBIS ET PRO MULTIS
EFFUNDETUR IN REMISSIONEM PECCATORUM.
Haec quotiescumque feceritis,
in mei memoriam facietis.

*we be delivered from eternal damnation and
counted among the flock of those you have chosen.
Through the same Christ our Lord.
Amen.*

*Be pleased, O God, we pray, to bless,
acknowledge, and approve this offering
in every respect; make it spiritual and
acceptable, so that it may become for
us the Body and Blood of your most
beloved Son, our Lord Jesus Christ.*

*On the day before he was to suffer,
he took bread in his holy and venerable
hands, and with eyes raised to heaven to you,
O God, his almighty Father,
giving you thanks, he said the blessing, broke the
bread and gave it to his disciples, saying:
Take this, all of you, and eat of it,
FOR THIS IS MY BODY.*

*In a similar way, when supper was ended,
he took this precious Chalice
in his holy and venerable hands, and
once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:
Take this, all of you, and eat of it,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
THE MYSTERY OF FAITH:
WHICH WILL BE Poured OUT FOR YOU AND FOR
MANY FOR THE FORGIVENESS OF SINS.
As often as you do these things,
you will do them in remembrance of me.*

Unde et memores, Domine, nos servi
tui, sed et plebs tua sancta, eiusdem
Christi, Filii tui, Domini nostri
tam beatae passionis,
nec non et ab inferis resurrectionis,
sed et in caelos gloriosae ascensionis,
offerimus praeclarae maiestati tuae de tuis
donis ac datis hostiam puram, hostiam
sanctam, hostiam immaculatam, Panem
sanctum vitae aeternae et Calicem
salutis perpetuae.

Supra quae propitio ac sereno vultu
respicere digneris,
et accepta habere,
sicuti accepta habere dignatus es
munera pueri tui iusti Abel, et sacrificium
patriarchae nostri Abrahae,
et quod tibi obtulit summus sacerdos
tuus Melchisedech, sanctum sacrificium,
immaculatam hostiam.

Supplices te rogamus, omnipotens
Deus: iube haec perferri
per manus sancti Angeli tui
in sublime altare tuum, in conspectu divinae
maiestatis tuae: ut, quotquot ex hac altaris
participatione sacrosanctum Filii tui
Corpus et Sanguinem sumpserimus,
omni benedictione caelesti
et gratia repleamur. Per eundem Christum
Dominum nostrum. Amen.

*Therefore, O Lord, as we celebrate the
memorial of the blessed Passion,
the Resurrection from the dead, and
the glorious Ascension into heaven of Christ,
your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty from the gifts that
you have given us, this pure victim, this holy
victim, this spotless victim, the holy Bread
of eternal life and the Chalice
of everlasting salvation.*

*Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just, the sacrifice
of Abraham, our father in faith,
and the offering of your
high priest Melchizedek, a holy sacrifice,
a spotless victim.*

*In humble prayer we ask you, almighty
God: command that these gifts be borne
by the hands of your holy Angel
to your altar on high in the sight of your divine
majesty, so that all of us, who through this
participation at the altar receive the most holy
Body and Blood of your Son,
may be filled with every grace
and heavenly blessing. Through the same
Christ our Lord. Amen.*

Memento etiam, Domine,
famulorum famularumque tuarum,
qui nos praecesserunt cum signo fidei,
et dormiunt in somno pacis.
Ipsis, Domine, et omnibus in Christo
quiescentibus, locum refrigerii,
lucis et pacis, ut indulgeas, deprecamur.
Per eundem Christum Dominum nostrum.
Amen.

Aloud: Nobis quoque peccatoribus
famulis tuis, de multitudine miserationum
tuarum sperantibus, partem aliquam et
societatem donare digneris, cum tuis
sanctis Apostolis et Martyribus: cum
Ioanne, Stephano, Matthia, Barnaba,
Ignatio, Alexandro, Marcellino, Petro,
Felicitate, Perpetua, Agatha, Lucia, Agnete,
Caecilia, Anastasia, et omnibus Sanctis tuis:
intra quorum nos consortium,
non aestimator meriti, sed veniae,
quaesumus, largitor admitte. Per Christum
Dominum nostrum.

Per quem haec omnia,
Domine, semper bona creas,
sanctificas, vivificas, benedicis,
et praestas nobis.



Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipotenti, in unitate
Spiritus Sancti, omnis honor et gloria,

Remember also, Lord
your servants,
who have gone before us with the sign of faith
and rest in the sleep of peace.
Grant them, O Lord, we pray, and all
who sleep in Christ, a place of refreshment,
light and peace.
Through the same Christ our Lord.
Amen.

To us, also, your servants, who,
though sinners, hope in your abundant
mercies, graciously grant some share and
fellowship with your
holy Apostles and Martyrs: with
John the Baptist, Stephen, Matthias, Barnabas,
Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy, Agnes,
Cecilia, Anastasia and all your Saints;
admit us, we beseech you, into their company,
not weighing our merits, but granting us
your pardon, through Christ
our Lord.

Through whom you continue to make
all these good things, O Lord;
you sanctify them, all them with life, bless them,
and bestow them upon us.

Through him, and with him, and in him,
O God, almighty Father, in the unity of
the Holy Spirit, all glory and honor is yours,

Priest:  *All:* 

...per om - ni - a sae - cu - la sae - cu - lo - rum. A - men.
for ever and ever.

PATER NOSTER

All stand. The priest chants alone:

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 cotidianum 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 are in heaven:

hallowed be your name;

*your kingdom come; your will be done,
as it is in heaven and on earth.*

*Give us this day our daily bread;
and forgive us our debts
as we forgive our debtors;*

Priest: *All:*

...et ne nos in-du-cas in ten-ta-ti-o - nem. Sed li - be - ra nos a ma - lo.
and lead us not into temptation, but deliver us from evil.

THE FRACTION

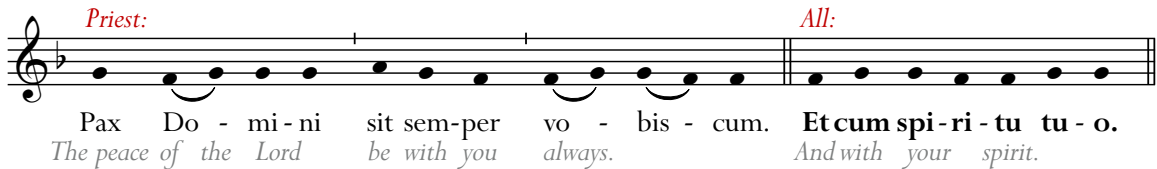
The priest says quietly:

Libera nos, quaesumus, Domine,
ab omnibus malis, praeteritis, praesentibus et
futuris: et intercedente beata et
gloriosa semper Virgine Dei Genetrice
Maria, cum beatis Apostolis tuis Petro et
Paulo, atque Andrea, et omnibus Sanctis, da
propitius pacem in diebus nostris: ut, ope
misericordiae tuae adiuti, et a peccato simus
semper liberi et ab omni perturbatione
securi. Per eundem Dominum nostrum
Iesum Christum Filium tuum, qui tecum
vivit et regnat in unitate Spiritus Sancti Deus,

*Deliver us, Lord, we pray,
from every evil, past, present, and
future: and with the intercession of the blessed and
glorious ever-Virgin Mary, Mother of God,
with your blessed Apostles Peter and
Paul, and Andrew, and with all the Saints,
graciously grant peace in our days, that, by
the help of your mercy, we may be
always free from sin and safe from all
distress. Through the same, our Lord
Jesus Christ, your Son, who lives and reigns
with you in the unity of the Holy Spirit, God,*

Priest: *All:*

...per om - ni - a sae - cu - la sae - cu - lo - rum. A - men.
for - ever and ever.



Priest: Pax Do - mi - ni sit sem - per vo - bis - cum. *All:* Et cum spi - ri - tu tu - o.
 The peace of the Lord be with you always. And with your spirit.

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.

All kneel as the Capella sings and the priest says quietly:

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

Music: Chiara Margarita Cozzolani, O.S.B.

During the singing of the Agnus Dei, the priest says quietly:

Haec sacrosancta commixtio Corporis et Sanguinis Domini nostri Iesu Christi fiat mihi et omnibus summentibus salus mentis et corporis: et ad vitam aeternam promerendam atque capessendam praeparatio salutaris. Per eundem Christum Dominum nostrum. Amen.

May this most sacred mingling of the Body and Blood of our Lord Jesus Christ be, for me and for all who receive it, health of mind and body: and a fruitful preparation for meriting and obtaining eternal life. Through the same Christ our Lord. Amen.

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, by the will of the Father, and the work of the Holy Spirit, through your death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil: and keep me always faithful to your commandments, and let me never be parted from you, who with the same God, the Father and the Holy Spirit, live and reign, God, forever and ever. Amen.

Corpus et Sanguis Domini nostri Iesu Christi
custodiant me in vitam aeternam. Amen.

*May the Body and Blood of our Lord Jesus Christ
keep me safe for eternal life. Amen.*

COMMUNION

Benedicta es tu, filia, a Domino Deo excelso,
prae omnibus mulieribus super terram:
quia hodie nomen tuum ita magnificavit,
ut non recedat laus tua
de ore hominum. Alleluia.

As the priest receives communion, the Capella sings:

*Blessed are you, daughter, by the Lord God Most
High, above all women upon the earth:
for this day he has so greatly magnified your name,
that your praise shall never cease
from the mouths of men. Alleluia*

*Antiphon: Vulgate — Judith 13:23a, 25a
Music: Dominican Chant*

INVITATION TO COMMUNION

Ecce Agnus Dei,
ecce qui tollit peccata mundi.

After the Antiphon concludes, the priest says:

*Behold the Lamb of God,
behold him who takes away the sins of the world.*

All quietly say three times:

**Dòmine, non sum dignus,
ut intres sub tectum mèum,
sed tantum dic vèrbo
et sanàbitur ànima mèa.**

*Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.*

DISTRIBUTION OF COMMUNION

Corpus Domini nostri Iesu Christi custodiat
te in vitam aeternam. Amen.

Upon distributing communion, the priest says:

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

The people do not respond.

MOTET

Christe, adoramus te,
et benedicimus tibi,
quia per sanctam crucem tuam
redemisti mundum.
Domine, miserere nobis.

As the people receive communion, the Capella sings:

*O Christ, we adore you
and we give blessing to you,
for by your holy cross
you have redeemed the world.
Lord, have mercy on us.*

*Words: antiphon from Vespers of the Holy Cross
Music: Claudio Monteverdi*

VOLUNTARY

Toccata quarta per le levatione (*Libro primo*)

The organist plays:

Girolamo Frescobaldi

PRAYER OF ABLUTION

Quod ore sumpsimus, Domine,
pura mente capiamus: ut de Corpore
et Sanguine Domini nostri Iesu Christi fiat
nobis remedium sempiternum. Amen.

After the distribution of Communion, the priest says silently:

*What has passed our lips as food, O Lord,
may we possess in purity of mind, that the Body
and Blood of our Lord Jesus Christ may be
our healing for eternity. Amen.*

PRAYER AFTER COMMUNION

All stand

Priest:

All:

Do - mi - nus vo - bis - cum. Et cum spi - ri - tu tu - o.
The Lord be with you. And with your spirit.

Priest: Oremus.

Sumptis, Domine, divinae gratiae
sacramentis: quaesumus ut, intercedente
beata Catharina Virgine tibi acceptissima,
hostiles superemus incursus;
et, ad aeternae redemptionis augmenta
proficientes, tuis semper oculis placeamus:

Let us pray.

*Having received this sacraments of divine grace O
Lord, we pray, that through the intercession of
blessed Catherine, Virgin most pleasing to you,
we may overcome the onslaughts of our foes; and,
ever advancing toward our eternal redemption,
may we always be pleasing in your sight:*

Per Dominum nostrum Iesum Christum
Filius tuum, qui tecum vivit et regnat
in unitate Spiritus Sancti Deus,

Through our Lord Jesus Christ,
your Son, who lives and reigns with you
in the unity of the Holy Spirit, God,

Priest: *All:*

... per om - nia saecula sae - cu - lo - rum. A - men.
for ever and ever.

ITE, MISSA EST

Priest: *All:*

Do - mi - nus vo - bis - cum. Et cum spi - ri - tu tu - o.
The Lord be with you. And with your spirit.

Priest:

I - te, mis - sa est.
Go forth, the mass is ended.

All:

De - o gra - ti - as.
Thanks be to God.

The priest says quietly:

Placeat tibi, sancta Trinitas,
obsequium servitutis meae, et praesta ut
sacrificium, quod oculis tuae maiestatis
indignus obtuli, tibi sit acceptabile,
mihique et omnibus pro quibus illud obtuli,
sit te miserante propitiabile. Per Christum
Dominum nostrum. Amen.

May the submission of my servitude be pleasing
to you, O holy Trinity, and grant that the
sacrifice which I have offered, unworthy though
I am, may be acceptable to you in the sight of
your majesty. And by your mercy may it be a
propitiation for me and all for whom I have
offered it. Through Christ our Lord. Amen.

THE BLESSING

All kneel

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

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

RECESSION

The organist plays:

Bergamasca

Bernardo Pasquini

THE LAST GOSPEL

All stand

As the organist plays the recession, the priest and servers says quietly in dialogue:

Dominus vobiscum.
Et cum spiritu tuo.

The Lord be with you.
And with your spirit.

Initium sancti Evangelii
secundum Ioannem.
Gloria tibi, Domine.

The beginning of the holy Gospel
according to John.
Glory to you, O Lord.

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 Ioannes. Hic venit in testimonium ut
testimonium perhiberet de lumine, ut omnes
crederent per illum. Non erat ille
lux, sed ut testimonium perhiberet de lumine.

*In the beginning was the Word, and the Word
was with God, and the Word was God.
He was in the beginning with God.
All things came to be through him, and without
him nothing came to be.
What came to be through him was life,
and this life was the light of the human race;
the light shines in the darkness,
and the darkness has not overcome it.
There was a man sent from God whose name
was John. He came for testimony, to
testify to the light, so that all
might believe through him. He was not the
light, but came to testify to the light.*

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 eius:
qui non ex sanguinibus,
neque ex voluntate carnis, neque ex
voluntate viri, sed ex Deo nati sunt.

*The true light, which enlightens everyone,
was coming into the world.
He was in the world, and the world came to be
through him, but the world did not know him.
He came to what was his own, but his own
people did not accept him. But to those who did
accept him he gave power to become children of
God, to those who believe in his name,
who were born not by natural generation,
nor by human choice, nor by
a man's decision, but of God.*

All genuflect:

ET VERBUM CARO FACTUM EST,

AND THE WORD BECAME FLESH

All stand:

Et habitavit in nobis: et vidimus
gloriam eius, gloriam quasi unigeniti a Patre
plenum gratiae et veritatis.
Deo gratias.

*and made his dwelling among us, and we saw
his glory, the glory as of the Father's only Son,
full of grace and truth.
Thanks be to God.*

The priests and servers process to the sacristy.

Following Mass, a first class relic of St. Catherine will be available for veneration.

The next Dominican Rite Mass will take place on Monday, May 13 at 7 P.M., the Memorial of Blessed Imelda Lambertini, O.P. The musical setting of the Ordinary will be the Messe de Tournai (c. 1330), one of the earliest polyphonic masses in existence, composed during the life of Bl. Imelda.

As the Dominican Rite at St. Gertrude is a new endeavor, we are looking for people to get involved in supporting this liturgy in various capacities. If you are interested, please speak with Fr. Luke or Dr. Holman after Mass, or email frluke@stgertrude.org or cholman@stgertrude.org.

St. Gertrude Church offers our sincere thanks to The Most Reverend Dennis Schnurr, D.D., Archbishop of Cincinnati, and The Very Reverend Allen Moran, O.P., Prior Provincial of the Province of St. Joseph, for their kind permission to offer the Dominican Rite.

