

CATHOLIC ARTISTS SOCIETY ANNUAL MASS FOR ARTISTS



SOLEMN HIGH MASS IN THE EXTRAORDINARY FORM OF THE ROMAN RITE FOR THE SECOND SUNDAY AFTER EASTER GOOD SHEPHERD SUNDAY

The Basilica of Saint Patrick's Old Cathedral – New York City
Sunday, May 4, 2014 ☩ 3:00 PM

⌘ SOLEMN HIGH MASS ⌘

SETTING OF THE MASS ORDINARY

Berliner Messe

Kyrie, Gloria, Alleluias, Sanctus, Benedictus, Agnus Dei

Arvo Pärt

(b. 1935)

VOLUNTARY

TRIO SONATA, OP. 18, NO. 2

II. Einleitung

Hugo Distler

(1908-1942)

Organum

Perotin

(c. 1160-c. 1230)

The People stand as the Procession is begun.

VIDI AQUAM

Plainsong, mode viii

VIII
V



I-di aquam * egre- di- éntem de tem-plo,
a lá- te-re dex- tro, alle- lú- ia: et omnes, ad
quos pervé-nit a- qua i-sta, sal- vi fa- cti sunt,
et di- cent, alle-lú- ia, al- le- lú- ia. Ps. Confi- té-
mi-ni Dómino quó-ni- am bonus: * quó-ni- am in sæcu-lum



I saw water flowing from the right side of the temple, alleluia: and all they to whom that water came were saved, and they shall say: alleluia, alleluia.

V. Give thanks to the Lord, for he is good; for his mercy endureth forever.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall, for ever and ever. Amen.

*V. Ostende nobis, Domine,
misericordiam tuam, alleluia*

R. Et salutare tuum da nobis, alleluia.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*V. Oremus. Exaudi nos, Domine
sancte, Pater omnipotens, aeterne
Deus, et mittere digneris sanctum
Angelum tuum de caelis, qui
custodiat, foveat, protegat, visitet
atque defendat omnes habitantes in
hoc habitaculo. Per Christum
Dominum nostrum.*

R. Amen.

V. Show us, O Lord, thy mercy, alleluia.

R. And grant us thy salvation, alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

*V. Let us pray. Hear us, O holy Lord,
almighty Father, eternal God, and
vouchsafe to send thy holy Angel from
heaven, to guard, cherish, protect,
visit and defend all that are assembled
in this place. Through Christ our
Lord.*

R. Amen.

MASS OF THE CATECHUMENS

The People kneel as the Celebrant enters the Sanctuary.

INTROIT *Psalm 32:5, 6, 1*

Plainsong, mode iv

Misericordia Domini plena est terra,
alleluia: verbo Domini coeli firmati
sunt, alleluia, alleluia.

*The earth is full of the mercy of the
Lord, alleluia: by the word of the Lord
the heavens were established, alleluia,
alleluia.*

*V. Exultate, justi, in Domino: rectos
deceat collaudatio.*

*V. Rejoice in the Lord, O ye righteous:
praise becometh the upright.*

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

*Glory be to the Father, and to the Son,
and to the Holy Ghost. As it was in the
beginning, is now, and ever shall, 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 in excelsis is begun.

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,
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
thee, we bless thee, we adore thee, we
glorify thee, we give thee thanks for thy
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 takest away the sins of the world,
have mercy on us; who takest away
the sins of the world, receive our prayer;
who sittest at the right hand of the
Father, have mercy on us. For thou
only art holy, thou only art the Lord,
thou only art most high, Jesus Christ,
with the Holy Ghost, in the glory of
God the Father. Amen.*

COLLECT

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Oremus.

Deus, qui Filii tui humilitate
jacentem mundum erexisti:
fidelibus tuis sanctam concede
laetitiam; ut, quos perpetuae mortis
eripuisti casibus, gaudiis facias
perfrui sempiternis. Per eundem
Dominum nostrum Jesum Christum
Filium tuum, qui tecum vivit et
regnat in unitate Spiritus Sancti,
Deus, per omnia saeculorum.

R. Amen.

V. *The Lord be with you.*

R. *And with thy spirit.*

V. *Let us pray.*

*O God, the Creator and Redeemer of
all the faithful: grant unto the souls
of thy servants and handmaidens
the remission of all their sins: that
through devout supplications, they
may obtain the pardon which they
have always desired. Through the
same our Lord Jesus Christ, who
liveth and reigneth with thee in the
unity of the Holy Ghost, God, for
ever and ever.*

R. *Amen.*

The People are seated.

EPISTLE *I Peter 2:21-25*

Lectio libri Apocalypsis beati Petri
Apostoli.

Carissimi: Christus passus est pro nobis,
vobis relinquens exemplum, ut
sequamini vestigia ejus: Qui peccatum
non fecit nee inventus est dolus in ore
ejus: qui, cum malediceretur, 'non
maledicebat: cum pateretur, non
comminabatur: tradebat autem
judicanti se injuste: qui peccata nostra
ipse pertulit in corpore suo super
lignum: ut peccatis mortui, justitiae
vivamus: cujus livore sanati estis.
Eratis enim sicut oves errantes, sed
conversi estis nunc ad pastorem et
episcopum animarum vestrarum.

*A reading from the first Epistle of
Blessed Peter the Apostle.*

*Dearly beloved, Christ suffered for us,
leaving you an example, that you
should follow his steps who did no sin,
neither was guile found in his mouth.
Who when he was reviled, did not revile:
when he suffered, he threatened not, but
delivered himself to him that judged him
unjustly: who his own self bore our sins
in his body upon the tree: that we, being
dead to sins, should live to justice; by
whose stripes you were healed. For you
were as sheep going astray: but you are
now converted to the Shepherd and
Bishop of your souls.*

PASCHAL ALLELUIA *Saint Luke 24:35; Saint John 10:14*

Alleluia, alleluia.

Alleluia, alleluia.

*V. Cognoverunt discipuli Dominum
Jesum in fractione panis.*

*V. The disciples knew the Lord Jesus in
the breaking of bread.*

Alleluia.

Alleluia.

*V. Ego sum pastor bonus: et cognosco
oves meas, et cognoscunt me meae.*

*V. I am the good Shepherd: and I know
my sheep, and mine know me.*

Alleluia.

Alleluia.

The People stand as the Gospel Dialogue is begun.

GOSPEL *Saint John 10:11-16*

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*V. ✠ Sequentia sancti Evangelii
secundum Joannis.*

*V. The continuation of the holy Gospel
according to John.*

R. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

In illo tempore: Dixit Jesus pharisaeis:
Ego sum pastor bonus. Bonus pastor
animam suam dat pro ovibus suis.
Mercenarius autem, et qui non est
pastor, cujus non sunt oves propriae,
videt lupum venientem, et dimittit oves,
et fugit: et lupus rapit, et dispergit oves:
mercenarius autem fugit, quia
mercenarius est, et non pertinet ad eum
de ovibus. Ego sum pastor bonus: et
cognosco meas, et cognoscunt me meae.
Sicut novit me Pater, et ego agnosco
Patrem: et animam meam pono pro
ovibus meis. Et alias oves habeo, quae
non sunt ex hoc ovili: et illas oportet me
adducere, et vocem meam audient, et
fiet unum ovile, et unus pastor.

*At that time Jesus said to the Pharisees:
I am the good Shepherd. The good
Shepherd giveth his life for his sheep.
But the hireling, and he that is not the
shepherd, whose own the sheep are not,
seeth the wolf coming and leaveth the
sheep and flieth: and the wolf catcheth
and scattereth the sheep: and the
hireling flieth, because he is a hireling,
and he hath no care for the sheep. I am
the good Shepherd: and I know mine,
and mine know me, as the Father
knoweth me, and I know the Father:
and I lay down my life for my sheep.
And other sheep I have that are not of
this fold: them also I must bring, and
they shall hear my voice, and there shall
be one fold and one shepherd..*

The People are seated.

HOMILY *The Reverend Monsignor Donald Sakano, Pastor of the Basilica*

The People stand.

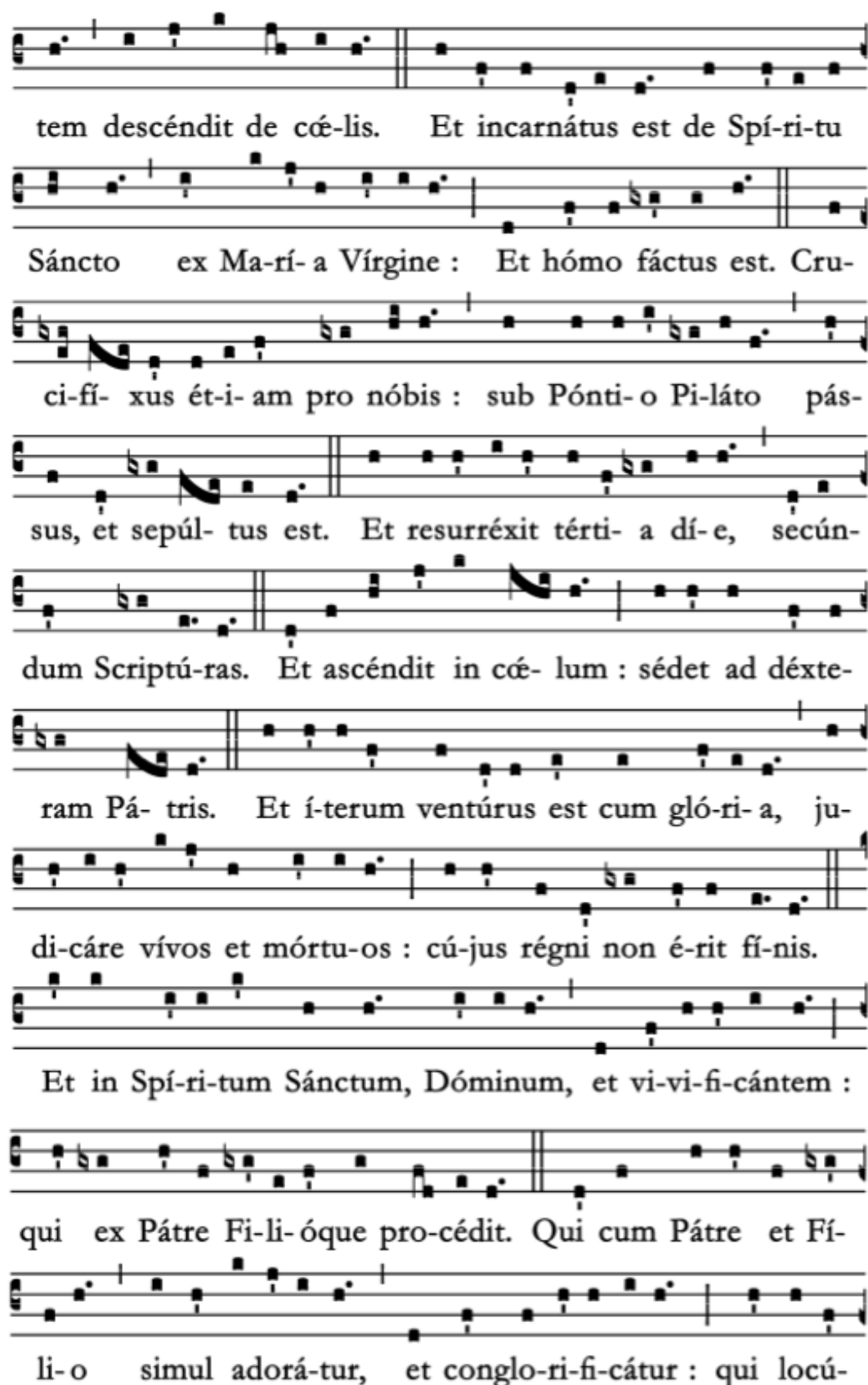
CREDO III

Plainsong, mode v

Sung in alternatum between the Choir and the Congregation.

During the verse 'Et incarnatus est' All kneel.

5. **C** Rédo in únum Dé- um, Pátrem omnipoténtem,
factó-rem cœ-li et térræ, vi-sibí-li-um ómni-um, et
invi-sibí-li-um. Et in únum Dóminum Jé-sum Chrí-
stum, Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná- tum
ante ómni- a sœ- cu- la. Dé-um de Dé-o, lúmen de lú-
mine, Dé-um vérum de Dé-o vé-ro. Géni-tum, non fá-
ctum, consubstanti- á-lem Pátri : per quem ómni- a fácta
sunt. Qui propter nos hómines, et propter nóstram sa-lú-



tem descéndit de cóe-lis. Et incarnátus est de Spí-ri-tu

Sáncto ex Ma-rí-a Vírgine : Et hómo fáctus est. Cru-

ci-fí-xus ét-i-am pro nóbis : sub Pónti-o Pi-láto pás-

sus, et sepúl-tus est. Et resurréxit térti-a dí-e, secún-

dum Scriptú-ras. Et ascéndit in cóe-lum : sédet ad dexte-

ram Pá-tris. Et í-terum ventúrus est cum gló-ri-a, ju-

di-cáre vívos et mórtu-os : cú-jus régni non é-rit fí-nis.

Et in Spí-ri-tum Sánctum, Dóminum, et vi-vi-fi-cántem :

qui ex Pátre Fi-li-óque pro-cédit. Qui cum Pátre et Fí-

li-o simul adorá-tur, et conglo-ri-fi-cátur : qui locú-



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

And in one Lord Jesus Christ, the only begotten Son of God, 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 Ghost of the Virgin Mary, and was made man. 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 sitteth 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.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son, together is adored and glorified: who spoke by the prophets.

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

V. Dominus vobiscum.

V. *The Lord be with you.*

R. Et cum spiritu tuo.

R. *And with thy spirit.*

V. Oremus.

V. *Let us pray.*

The People are seated.

OFFERTORY ANTIPHON *Psalm 62:2, 5*

Hans Leo Hassler
(1564-1612)

Deus, Deus meus, ad te de luce vigilo:
et in nomine tuo levabo manus meas,
alleluia.

*O God, my God, to thee do I watch at
break of day: and in thy name I will lift
up my hands, alleluia.*

As the Antiphon is sung, the Celebrant continues with the following prayers silently:

Offering of Bread and Wine – Suscipe, sancte Pater

Incensing of the Offerings – Per intercessionem

Washing of the Hands – Lavabo

Prayer to the Holy Trinity – Suscipe, sancta Trinitas

Orate, fratres

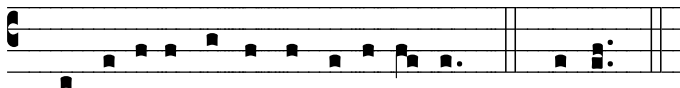
This final prayer before the Preface, the only inaudible Proper, is begun silently.

SECRET

V. Benedictionem nobis, Domine,
conferat salutarem sacra semper
oblatio: ut, quod agit mysterio,
virtute perficiat. Per Dominum
nostrum Jesum Christum, Filium
tuum, qui tecum vivit et regnat in
unitate Spiritus Sancti Deus,

V. *May this holy offering, O Lord, always bring to us thy healing blessing: that what it represents in a mystery, it may accomplish with power. Through our Lord Jesus Christ, thy Son, who liveth and reigneth. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God...*

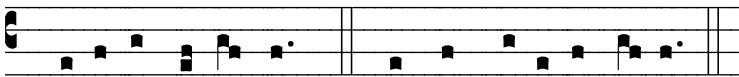
The People stand as is sung:



...Per omni-a sae-cu-la saecu-ló-rum. *R.* A-men.

(V.) ...*For ever and ever.* / R. *Amen.*

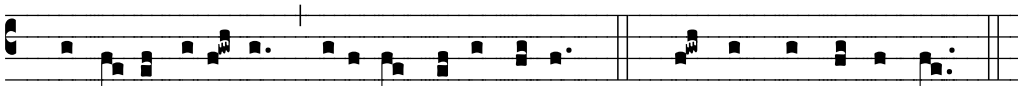
PREFACE *Solemn Tone*



V. Dominus vo-biscum. *R.* Et cum spi-ri-tu tu-o.



V. Sur-sum corda. R. Habe-mus ad Domi-num.



V. Gra-ti-as a-gamus Do-mi-no De-o nostro. *R.* Di-gnum et justum est.

V. *The Lord be with you.* / R. *And with thy spirit.*

V. *Lift up your hearts.* / R. *We have lifted them up to the Lord.*

V. *Let us give thanks to the Lord our God.* / R. *It is meet and just.*

The Celebrant continues:

Vere dignum et justum est, aequum et salutare, te quidem Domine omni tempore, sed in hoc potissimum die gloriosis praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Angus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omnia milita coelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

*It is truly meet and just, right and for
our salvation, at all times to praise thee,
O Lord, but more gloriously especially
this day when Christ our Pasch was
sacrificed. For he is the Lamb who hath
taken away the sins of the world: Who
by dying hath destroyed our death: and
by rising again hath restored us to life.
And therefore with Angels and
Archangels, with Thrones and
Dominations, and with all the hosts of
the heavenly army, we sing the hymn of
thy glory, evermore saying:*

The People kneel as is begun:

SANCTUS AND BENEDICTUS

Sanctus, Sanctus, Sanctus, Dominus
Deus Sabaoth. Pleni sunt caeli et terra
gloria tua. Hosanna in excelsis.

*Holy, Holy, Holy, Lord God of hosts.
Heaven and earth are full of thy glory.
Hosanna in the highest.*

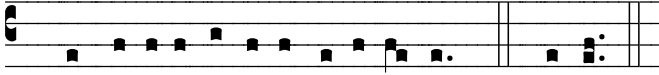
✠ Benedictus qui venit in nomine
Domini. Hosanna in excelsis.

*Blessed is he who cometh in the name of
the Lord. Hosanna in the highest.*

ROMAN CANON

*As the Sanctus is sung, the Celebrant continues with the Canon silently.
The Benedictus is sung after the Elevation of the Chalice.*

The People stand as Celebrant concludes the Final Doxology of the Canon aloud:



...Per omni-a saecu-la saecu-lo-rum. *R.* A-men.

(V.) ...*For ever and ever.* / R. *Amen.*

PATER NOSTER *Solemn Tone*

V. Oremus.

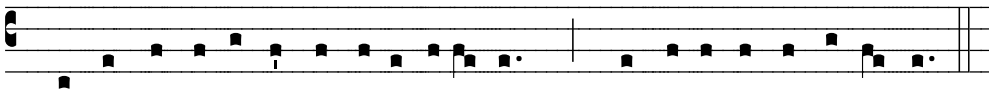
Praeceptis salutaribus moniti, et
divina institutione formati, audemus
dicere:

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...

V. *Let us pray.*

*At the Savior's command and
formed by divine teaching, we dare
to say:*

*Our Father, who art in heaven,
hallowed be thy name. Thy
kingdom come. Thy 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...*

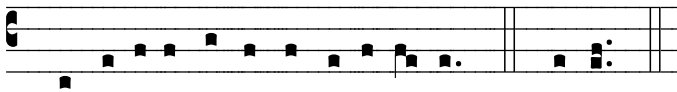


...Et ne nos indu-cas in tenta-ti-o-nem; *R.* sed li-be-ra nos a ma-lo.

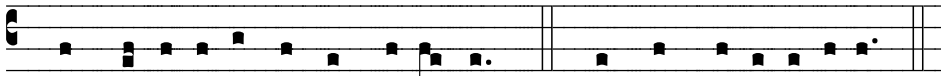
(V.) ...*And lead us not into temptation.* / R. *But deliver us from evil.*

FRACTION OF THE HOST

The Celebrant continues with the fractal prayers silently until its conclusion:



...Per omni-a sae-cu-la saecu-ló-rum. *R.* A-men.



V. Pax Do-mi-ni sit semper vo-bis-cum. *R.* Et cum spi-ri-tu tu-o.

(V.) ...For ever and ever. / R. Amen.

V. The peace of the Lord be always with you. / R. And with thy spirit.

The People kneel.

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 takest away the sins
of the world, have mercy on us.

Lamb of God, who takest away the sins
of the world, have mercy on us.

Lamb of God, who takest away the sins
of the world, grant us peace.

The Celebrant continues with the prayers of Communion silently until the Public Communion:

COMMUNION

V. Ecce Agnus Dei, ecce qui tollis
peccata mundi.

Said thrice:

R. Domine, non sum dignus, ut intres
sub tectum meum, sed tantum dic
verbo et sanabitur anima mea.

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

*R. Lord, I am not worthy that thou
shouldst come under my roof, but
only speak the word and my soul
shall be healed.*

Those People in a state of grace in the Catholic Church may take Holy Communion kneeling, receiving the Sacrament on the tongue.

To each Communicant, a Priest says:

Corpus Domini nostri Jesu Christi
custodiat animam tuam in vitam
aeternam. Amen.

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

COMMUNION ANTIPHON *Saint John 10:14*

Wacław z Szamotuł
(c. 1526-c. 1560)

Ego sum pastor bonus, alleluia: et
cognosco oves meas, et cognoscunt me
meae, alleluia, alleluia.

*I am the good Shepherd, alleluia: and I
know my sheep, and mine know me,
alleluia, alleluia.*

*After the ministration of Communion, the Celebrant recites the Ablution prayers silently.
The People stand for the Post-Communion Prayer.*

POST-COMMUNION PRAYER

V. Dominus vobiscum.

V. *The Lord be with you.*

R. Et cum spiritu tuo.

R. *And with thy spirit.*

V. Oremus.

V. *Let us pray.*

Praesta nobis, quaesumus,
omnipotens Deus: ut vivificationis
 tuae gratiam consequentes, in tuo
semper munere gloriemur. Per
Dominum nostrum Jesum
Christum, Filium tuum, qui tecum
vivit et regnat in unitate Spiritus,
Sancti Deus, per omnia saecula
saeculorum.

*Grant unto us, we beseech thee,
almighty God, that having received
the grace of a new life, we may ever
glory in thy gift. Through our Lord
Jesus Christ, thy Son, who liveth
and reigneth with thee in the unity
of the Holy Ghost, God, for ever
and ever.*

R. Amen.

R. *Amen.*

CONCLUSION OF THE MASS

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. *The Lord be with you.*

R. *And with thy spirit.*

DISMISSAL *Missa II: Lux et origo*

Plainsong, mode vii



V. I- te, mis- sa est. *R.* De- o gra- ti- as.

V. *Go forth, the Mass is ended.* / *R.* *Thanks be to God.*

LAST GOSPEL *Saint John 1:1-14*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. ☒ Initium sancti Evangelii
secundum Joannis.

R. Gloria tibi, Domine.

V. *The Lord be with you.*

R. *And with thy spirit.*

V. *The beginning the holy Gospel
according to John.*

R. *Glory be to thee, 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 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. Quodquod autem receperunt eum, dedit eis potestatem

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 shineth 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 enlighteneth every man that cometh 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

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.

R. Deo gratias.

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. 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.

R. Thanks be to God.

MARIAN ANTIPHON

Plainsong, mode vi

6.
R Egína cœ-li * lætâre, alle-lú-ia : Qui- a quem me-
ru- ísti portâre, alle-lú-ia : Resurréxit, sic-ut di-xit, alle-
lú-ia : Ora pro nó-bis Dé-um, alle-lú- ia.

Queen of heaven, rejoice, alleluia. For he whom thou didst merit to bear, alleluia. Has risen, as he said, alleluia. Pray for us to God, alleluia.

Pope Gregory V (d. 998); Marian Antiphon at Compline from Holy Saturday through Whitsunday.

VOLUNTARY

Litanies

Jehan Alain
(1911-1940)

⌘ ACKNOWLEDGMENTS AND SPECIAL THANKS ⌘

The Reverend Monsignor Donald Sakano,
Pastor of the Basilica of Saint Patrick's Old Cathedral and Homilist

The Reverend Brian Taylor, *Celebrant*
The Reverend Mr. Matthew MacDonald, *Deacon*
Mr. Matthew Newcomb, *Subdeacon*

Mr. Roberto Barrientos, *Master of Ceremonies*
The Schola Cantorum of the Basilica of Saint Patrick's Old Cathedral
Mr. Jared Lamenzo, *Organist & Choirmaster*
Mr. Joshua South, *Director*

The Reverend Walter Wagner, O.P.

The Church of Saint Vincent Ferrer

Mr. David Galalis, *photography*

Mr. Dan Donohue, *poster*

Mr. James D. Wetzels, *Mass booklet*

The Reverend Jean Paul Soler

Mr. Christopher Flatz, *Basilica of Saint Patrick's Old Cathedral*

The patrons and friends of the Society whose generous contributions
made this Mass possible.



There will be two collections.
The first is for the parish of the Basilica;
the second is to help defray the costs of today's Mass and reception.
Thank you for your generosity.



Weather permitting, following the Mass there will be a reception in the Basilica courtyard.



⌘ MUSIC AT THE BASILICA ⌘

Jared Lamenzo is the Organist and Music Director of the historic Basilica of Saint Patrick's Old Cathedral, now celebrating its bicentennial (1809-1815). He has performed with Grammy Award-winning artists and has concertized on historic organs in Germany, Italy, Latin America, and South America, as well as the Vatican. He has served as a member of the American Guild of Organists International Performer of the Year Committee and the Archdiocesan Music Commission's Organ Committee.

Jared is also an Associate Organist of Saint Francis of Assisi Church, was Organ Scholar at the First Presbyterian Church of New York, and the Memorial Church (Harvard). He is a graduate of Harvard in Applied Science, with a Master's degree from N.Y.U.'s Tisch School of the Arts. He won a MacArthur Award for his work in environmental education, technology, and art. His media artwork has been shown at the Chelsea Art Museum, the Sony WonderTech Lab, Eyebeam, the Museum of Contemporary Art (Genova), the L.A. Center for Digital Art, Rockefeller Center, the University of British Columbia, and many others. His latest Basilica recording, based on the "Music of the Invisible" performance with the Basilica Schola and Joshua South, held in conjunction with the New Museum's Ideas City Festival, will be available this summer.

At the Basilica, he plays the magnificent 1868 Henry Erben organ, the last large, intact mid-19th century organ in its original acoustic space in America. The 2,500-pipe organ is the centerpiece of a burgeoning music program, consisting of four different choirs, as well as Basilica Voices, a children's music and religious education program. As renovations of the interior of the Basilica begin this year, the organ is in need of funding for its conservation and protection. Please contact Jared at organist@oldcathedral.org if you are interested in making sure that the Erben organ enriches the prayer of the Church for the next 150 years. For more information, see www.oldcathedral.org/music.

Joshua South is the Cantor and Music Associate of the Basilica. He made his Carnegie Hall debut with the New York Philharmonic singing the role of Riff in the West Side Story Suites, his Avery Fischer Hall solo debut with the American Symphony Orchestra under the baton of Leon Botstein, and a New York City debut with Kent Tritle in the Sacred Music in a Sacred Space concert series. He appeared at Brooklyn Academy of Music in the critically-acclaimed staging of Bach's *Saint Matthew Passion*, directed by Sir Jonathan Miller; his role as Peter was described as 'unforgettable' by the *New York Times*. He was also in the New York premiere of Elliot Goldenthal's *Grendel*, under the direction of Julie Taymor as part of the Lincoln Center Festival. In the 2006-2007 season, Joshua appeared in the American premiere of Sir Paul McCartney's latest oratorio, *Ecce Cor Meum*, at Carnegie Hall. He was also a member of the Servants' Chorus in a semi-staged production of *My Fair Lady*, starring Kelsey Grammer, Brian Dennehy, and Kelli O'Hara, with the New York Philharmonic. International appearances include solo performances in Rome, Italy, and Brazil with the New York Oratorio Society, and a two week recital tour in China.

⌘ NOTES ON THE MUSIC ⌘

Arvo Pärt is an Estonian composer of classical and sacred music. The *Berliner Messe* was commissioned by the 90th Deutsche Katholikentage (“German Catholic Days”) after a period of compositional inactivity. Pärt’s deep appreciation of Gregorian chant and polyphony, as well as the influence of Eastern Orthodox liturgical and musical practice, led to his unique “tintinnabuli” technique of composition (after the complex, yet tonic, sound of a bell). Pärt’s music contains a “tintinnabular voice” which arpeggiates a tonic triad (symbolizing temptation, sin, death) and another voice that moves diatonically (redemption, eternal life). Though often labeled minimalist, his compositions are highly sophisticated sacred music: “Tintinnabuli is the mathematically exact connection from one line to another.....tintinnabuli is the rule where the melody and the accompaniment [accompanying voice]...is one. One plus one, it is one – it is not two. This is the secret of this technique.”

Hans Leo Hassler was the first of many German composers to go to Italy; he arrived in Venice at the height of the Venetian school, receiving instruction from Andrea Gabrieli. Hassler, returning to Germany, was a well-known organist, composer, and consultant on organ design, even engaging in his own mechanical instrument construction. The piece heard today is from his *Cantiones sacrae* of 1591. The Polish composer Waclaw z Szamotuł wrote *Ego sum pastor bonus* in 1564. A Renaissance man, he was educated law, mathematics and Aristotelian philosophy, and wrote poetry as well as music, influenced by the Franco-Flemish school. In 1547 or 1548 he was appointed composer to the court of Sigismund II Augustus. His motets *In te Domine speravi* and *Ego sum pastor bonus* were the first Polish musical compositions to be published abroad.

The organ music sets up a dialogue not only with the Ordinary, but also with the plainchant and polyphony. We begin with a work by the brilliant composer and organist Hugo Distler (1908-1942), whose “neo-Baroque” output is imbued with the techniques of chant and polyphony; we then hear a bit of *Organum* by Perotin (fl. c. 1200) for comparison. The final organ work was written by the great French organist and composer Jehan Alain (1911-1940), whose wide range of influences combine in a captivating kaleidoscope of rhythm and timbre. The melisma of the main theme is contrasted with the mechanistic second theme, partly written while on a train. After the death of his sister, the piece was dedicated thusly, “When in its extremity the Christian soul can find no new word to implore God's mercy, it tirelessly repeats the same plea with vehement faith. The limits of reason are reached, and only faith can pursue its ascension.”

✠ NOTES ON THE LITURGY ✠

The traditional Latin Mass, also known as the Extraordinary Form of the Roman Rite, is the most ancient form of liturgy in the Catholic Church. Many of its prayers and rituals date from the time of the Apostles, with roots in the ceremonies of the Jewish Temple at Jerusalem. It is a work of art which has been carefully refined for almost two thousand years. The Missal we use today was promulgated by Pope Saint John XXIII in 1962.

Because of the richness of its language and symbolism, the ancient liturgy has much to offer artists. It is the Rite that formed innumerable saints and martyrs throughout the history of Christendom. It has inspired some of the most beautiful poetry, music, art, and architecture that the West has produced.

We have put together some notes to guide those unfamiliar with this form of the liturgy, in the hope that by making it more intelligible and tangible for you, you will be better able to appreciate its unique place as a living treasure of the Catholic faith.

Today's Mass for Artists is offered for the intentions of the C.A.S.'s members, and for the salvation of all artists. We remember in a special way the 15th anniversary of Pope Saint John Paul II's influential Letter to Artists, published on April 4, 1999.

✠ 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 Catholic Artists Society, visit the website: www.catholicartistsociety.org or write to catholicartistsociety@gmail.com.

Board

Mr. Kevin Collins, Mr. Daniel Schreck, Ms. Vivian Choi,
Mr. Daniel Donohue, Mr. Christopher Grizzetti

Advisors

The Reverend George W. Rutler, The Reverend Joseph Koterski, S.J., Mr. Dino Marcantonio

AD MAJOREM DEI GLORIAM.

To the greater glory of God.