

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



ASH WEDNESDAY

MARCH 1, 2017

Welcome to the Cathedral of Saint Paul. The order of Mass can be found on page 3 in the Sunday's Word booklets found in the pew racks. Please follow this order of worship for today's music.

On Ash Wednesday, a universal day of fast, ashes are distributed. The faithful, by receiving ashes, enter upon the season appointed for spiritual purification. This sign, biblical in origin and preserved among the customs of the Church until our own day, expresses the human condition as affected by sin. In this sign we outwardly profess our guilt before God and thereby, prompted by the hope that the Lord is kind and compassionate, patient and abounding in mercy, express our desire for inward conversion. This sign is also the beginning of the journey of conversion that will reach its goal in the celebration of the sacrament of reconciliation during the days leading to Easter.

~Ceremonial of Bishops

ENTRANCE ANTIphon *Misereris omnium*

CF. WISDOM 11:24, 25, 27

You are merciful to all, O Lord, and despise nothing that you have made. You overlook people's sins, to bring them to repentance, and you spare them, for you are the Lord our God.

¶. Be merciful to me, O God, be merciful to me, for my soul confides in you.

(SUNG BY CHOIR/SCHOLA)

On this day, the Penitential Act is replaced (albeit later in the Mass) with the Imposition and Distribution of Ashes. Mass begins with the Collect, or opening prayer.

LITURGY OF THE WORD

Today's Mass readings are found on page 50 in Sunday's Word.

FIRST READING

JOEL 2:12-18

RESPONSORIAL PSALM

PSALM 51:3-4, 5-6AB, 12-13, 14, 17

Be merci - ci - ful, O Lord, for we have sinned.

VERSE BEFORE THE GOSPEL

II

Lo- ry to you, O Word of God, Lord Je- sus Christ.

If today you hear his voice, harden not your hearts.

GOSPEL

MATTHEW 6:1-6, 16-18

BLESSING AND DISTRIBUTION OF ASHES

The choir or schola sing the following antiphons and responsory assigned by the Church for this day of penitence. For the hymns that are interspersed between the antiphons, please read down in the order of worship.

ANTIPHON I

Let us change our garments to sackcloth and ashes, let us fast and weep before the Lord, that our God, rich in mercy, might forgive us our sins.

ANTIPHON II

CF. JOEL 2:17; ESTHER 4:17

Let the priests, the ministers of the Lord, stand between the porch and the altar and weep and cry out: Spare, O Lord, spare your people; do not close the mouths of those who sing your praise, O Lord.

HYMN

ERHALT UNS, HERR

1. A - gain we keep this sol - emn fast, A
 2. The law and proph - ets from of old In
 3. More spar - ing, there - fore, let us make The
 4. Let us a - void each harm - ful way That
 5. We pray, O bless - ed Three in One, Our

gift of faith from a - ges past, This Lent which binds us
 fig - ured ways this Lent fore - told, Which Christ, all a - ges'
 words we speak, the food we take, Our sleep, our laugh-ter,
 lures the care - less mind a - stray; By watch - ful prayer our
 God while end - less a - ges run, That this, our Lent of

lov - ing - ly To faith and hope and char - i - ty.
 Lord and Guide, In these last days has sanc - ti - fied.
 ev - 'ry sense; Learn peace thru ho - ly pen - i - tence.
 spir - its free From schem - ing of the En - e - my.
 for - ty days, May bring us growth and give you praise.

HYMN

HEINLEIN



1. For - ty days and for - ty nights You were fast - ing in the wild;
 2. Shall not we your sor - row share And from world - ly joys ab-stain,
 3. Then if Sa - tan on us press, Flesh or spir - it to as - sail,
 4. So shall we have peace di - vine: Ho - lier glad - ness ours shall be;
 5. Keep, O keep us, Sav - ior dear, Ev - er con - stant by your side;



For - ty days and for - ty nights Tempt-ed and yet un - de - filed.
 Fast-ing with un - ceas-ing prayer, Strong with you to suf - fer pain?
 Vic - tor in the wil - der-ness, Grant we may not faint nor fail!
 Round us, too, shall an - gels shine, Such as served you faith-ful - ly.
 That with you we may ap - pear At the e - ter - nal East-er - tide.

Text: George H. Smyttan, 1822-1870, alt.

Tune: HEINLEIN, 7 7 7 7; Attr. to Martin Herbst, 1654-1681; Harm. ascr. to J. S. Bach, 1685-1750

5:30PM: MISERERE MEI, DEUS

WILLIAM BYRD

Miserere mei, Deus, secundum magnam misericordiam tuam, et secundum multitudinem miserationum tua-
 rum, dele iniuriam meam.

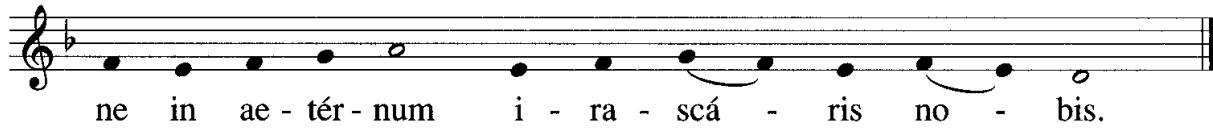
Have mercy on me, O God, according to your great mercy. And according to your abundant mercy, blot out my transgressions.
~Psalm 51:3

HYMN

PARCE DOMINE



Par - ce Dó - mi - ne, par - ce pó - pu - lo tu - o:



ne in ae - té - num i - ra - scá - ris no - bis.

Spare your people, Lord; lest you be angry forever. (Joel 2:17; verses sung from Psalm 51)

RESPONSORY *Emendemus in melius*

CF. BARUCH 3:2; PSALM 79:9

12:10PM: ENGLISH SETTING BY FR. SAMUEL F. WEBER, OSB

5:30PM: GREGORIAN CHANT SETTING IN LATIN

¶. Let us correct our faults which we have committed in ignorance, let us not be taken unawares by the day of our death, looking in vain for leisure to repent. Hear us, O Lord, and show us your mercy, for we have sinned against you.

¶. Help us, O God, our Savior; for the sake of your name, O Lord, set us free.

¶. Hear us, O Lord...

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

HEAR US, ALMIGHTY LORD

ATTENDE, DOMINE



Hear us, al - might - y Lord, show us your
At - tén - de Dó - mi - ne, et mi - se -



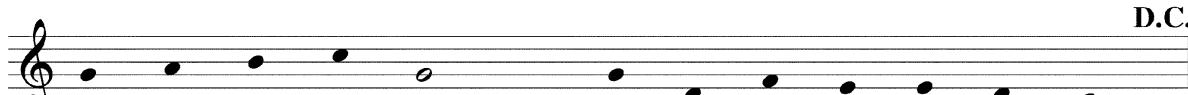
mer - cy Sin - ners we stand here be - fore you.
ré - re, Qui - a pec - cá - vi - mus ti - bi.



1. Je - sus our Sav - ior, Lord of all the na - tions,
2. Word of the Fa - ther, key-stone of God's build - ing,
3. God of com - pas - sion, Lord of might and splen - dor,
4. Hum- bly con - fes - sing, that we have of - fend - ed,
5. In - no - cent cap - tive, you were led to slaugh - ter,



Christ our Re - deem - er, hear the prayers we of - fer,
Source of our glad - ness, gate - way to the King - dom,
Gra - cious - ly lis - ten, hear our cries of an - guish.
Strip - ped of illus - ions, nak - ed in our sor - row,
Sen - tenced by sin - ners, when they brought false wit - ness.



Spare us and save us, com - fort us in sor - row.
Free us in mer - cy from the sins that bind us.
Touch us and heal us where our sins have wound - ed.
Par - don, Lord Je - sus, those your blood has ran - somed.
Keep from dam - na - tion those your death has res - cued.

D.C.

S

Anctus, * Sánctus, Sánctus Dóminus Dé-us Sába-oth. Pléni sunt
Holy, Holy, Holy, *Lord God of Hosts.*

caéli et térra gló-ri-a tú-a. Hosánnā in excélsis. Benedíctus qui vénit
Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes

in nōmine Dómini. Hosánnā in excélsis.
in the name of the Lord. Hosanna in the highest.

MYSTERIUM FIDEI

A musical score for 'The Star-Spangled Banner' on a treble clef staff. The melody consists of a series of eighth and sixteenth note patterns. The score is divided into measures by vertical bar lines, with a repeat sign and a double bar line with a 'C' indicating a repeat. The notes are black dots on the staff, and the measure numbers 1, 2, 3, 4, and 5 are written above the staff.

We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.

AMEN

After the Doxology, the people respond "Amen" according to one of the formulae below:

A musical score for a single line of singing. It consists of a treble clef, a dotted half note, a dotted eighth note followed by a sixteenth note, a dotted eighth note followed by a sixteenth note, a dotted half note, a dotted eighth note followed by a sixteenth note, a dotted half note, a vertical bar line, another vertical bar line, a dotted half note, a dotted eighth note followed by a sixteenth note, and a dotted half note. Below the notes, the lyrics 'for ev - er and ev-er.' are written in a cursive font, followed by 'R. A-men.' in a larger, bold font.

AGNUS DEI

A

gnus De-i, * qui tollis peccáta mundi: miserére nobis.
Lamb of God, you take away the sins of the world: have mercy on us.

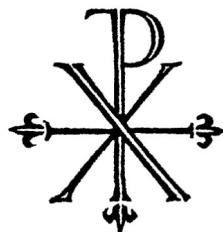
Agnus Dei, * qui tollis peccáta mundi: miseré nobis.
Lamb of God, *you take away the sins of the world:* *have mercy on us.*

Agnus De-i, * qui tollis peccáta mundi: dona nobis pa-cem.
Lamb of God, you take away the sins of the world: grant us peace.

HOLY COMMUNION

We invite all Catholics who are properly disposed (i.e., in the state of grace and having fasted for one hour before communion) to come forward in the usual way to receive Holy Communion.

All others, including our non-Catholic guests, may remain in their pews and join us in prayer. Alternatively, to participate in the communion procession and receive a blessing, come forward in the line and cross your arms over your chest as you approach the minister. Thank you.



COMMUNION ANTIphon *Qui meditabitur*

PSALM 1:2-3

He who ponders the Law of the Lord day and night will yield fruit in due season.

COMMUNION

O FOOD OF EXILES LOWLY

INNSBRUCK

1. O Food of ex - iles low - ly, O Bread of
2. O cleans - ing wa - ter, stream - ing From Je - sus'
3. O Lord, we kneel be - fore you And fer - vent-

an - gels ho - ly, O Man - na from on high! We
side, re - deem - ing All those of A - dam's race! O
ly a - dore you, All hid be - neath this bread. But

hun - ger for your bless - ing, All good in you pos -
quench-ing foun - tain flow - ing, Our ev - 'ry want be -
make to us this prom - ise: To see you in your

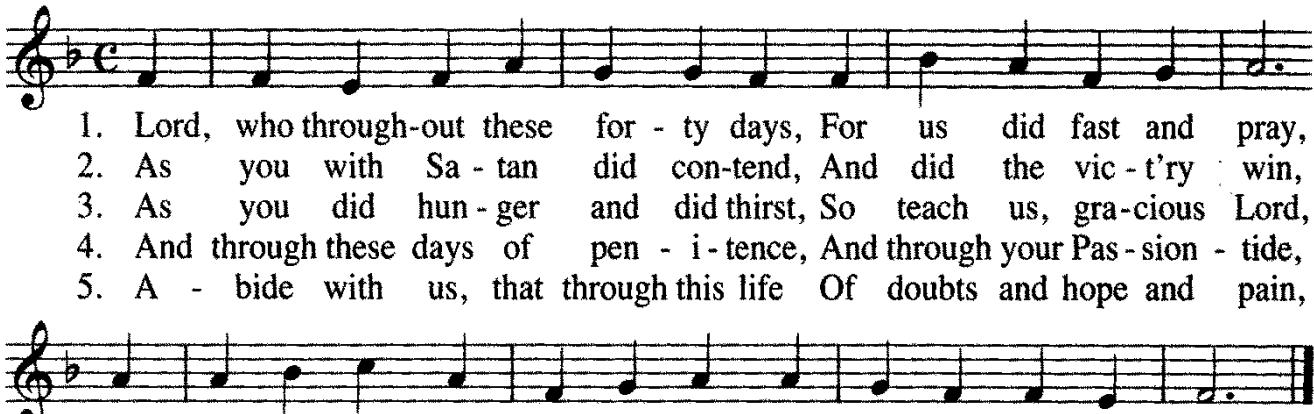
sess - ing. With fa - vor hear our heart's out - cry.
stow - ing, O come and fill our souls with grace.
full - ness, The sa - cred bo - dy's mys - tic head.

Text: *O esca viatorum; Mainz Gesangbuch, 1661; Tr. by M. Owen Lee, CSB, b.1930*
Tune: INNSBRUCK, 77 6 77 8; Heinrich Isaak, c.1460-c.1527; Harm. by J.S. Bach, 1685-1750

CLOSING

LORD, WHO THROUGHOUT THESE FORTY DAYS

ST. FLAVIAN



1. Lord, who through-out these for - ty days, For us did fast and pray,
2. As you with Sa - tan did con-tend, And did the vic - t'ry : win,
3. As you did hun - ger and did thirst, So teach us, gra-cious Lord,
4. And through these days of pen - i - tence, And through your Pas - sion - tide,
5. A - bide with us, that through this life Of doubts and hope and pain,

Teach us to o - ver - come our sins, And close by you to stay.
O give us strength in you to fight, In you to con-quer sin.
To die to self, and so to live By your most ho - ly word.
For ev - er - more, in life and death, O Lord! with us a - bide.
An East - er of un - end - ing joy We may at last at - tain!

ABOUT TODAY'S MUSIC

Today, we begin our solemn observance of the season of Lent. The Ash Wednesday liturgy is much like that of Good Friday: stark and arresting in its directness. While the Sundays of Lent generally focus on the goodness of God rather than our personal penitence, it is clear from even one glance at today's liturgy that the theme is "Remember that you are dust, and to dust you shall return." The texts for the entire Mass until communion are very personal and focused on conversion. At communion we finally hear that one who "ponders the...Lord...will yield fruit in due season": a sort of focus to this liturgical season and the liturgy of the day. A further sign that this is the season of penitence is the absence of instrumental music. An ancient tradition in the Church, this "fasting" from instruments during the season of Lent (except for accompanying choral music) is a way to focus our minds and hearts during the liturgy on the texts the Church presents to us for our continuing conversion. It has also given birth to some of the most gorgeous a cappella choral music in the repertoire. Today, we hear Byrd's *Miserere mei, Deus*, a setting of penitential Psalm 51. You will notice immediately that even Byrd submits to this penitential discipline. Although the texture (five voices) is rich, the voices move mostly together, putting a special emphasis on these once-a-year texts. It is also helpful to remember that Byrd's *Gradualia* (an all-Latin collection of Catholic music) were never actually "legal". By the date of their composition, the Catholic Mass was outlawed in England, and so this is a "protest piece", if you will, or better yet, a refusal to renounce the True Faith. Still, the most appropriate music for this day is unquestionably Gregorian chant. We present a number of true Gregorian settings today, including the entrance antiphon, communion antiphon, and a number of the antiphons and responsory for the imposition of ashes. We will also hear a number of "neo-Gregorian" settings that either use the original melody with an English text or are composed in the style of the originals. These adaptations share the same spirituality as the originals while presenting a vernacular text that is more immediately accessible. This movement of chant composition has experienced a wonderful springtime in the past few years. We hope today's Mass will be a fitting and holy beginning to your observance of the season of Lent.

Find "a home on the web" at our website: www.stpaulsbhm.org. It includes a comprehensive sacred music section with a plethora of information, including ways to support sacred music at the cathedral.



THE CATHEDRAL OF SAINT PAUL

2120 3RD AVENUE NORTH
BIRMINGHAM, ALABAMA 35203
WWW.STPAULSBHM.ORG 205.251.1279

THE MOST REVEREND ROBERT J. BAKER, STD
BISHOP OF BIRMINGHAM IN ALABAMA

THE VERY REVEREND BRYAN W. JERABEK, JCL
RECTOR

LITURGICAL SCHEDULE

SUNDAY MASSES

SATURDAY 5:00PM (ANTICIPATED), SUNDAY 8:30 & 11:00AM

WEEKDAY MASSES

MONDAY-FRIDAY, 6:30AM & 12:10PM

CONFESIONS

MONDAY-FRIDAY, 11:30AM-12:00PM; SATURDAY, 3:00-4:00PM OR BY APPOINTMENT

COPYRIGHTS

All music used with permission under Onelicense #A702187. English Settings of the Antiphons and Responsory for Ash Wednesday composed by Fr. Samuel F. Weber and Adam Bartlett. © St. Meinrad Archabbey and © Illuminare Publications under Creative Commons. Gregorian chant settings from the Graduale Romanum