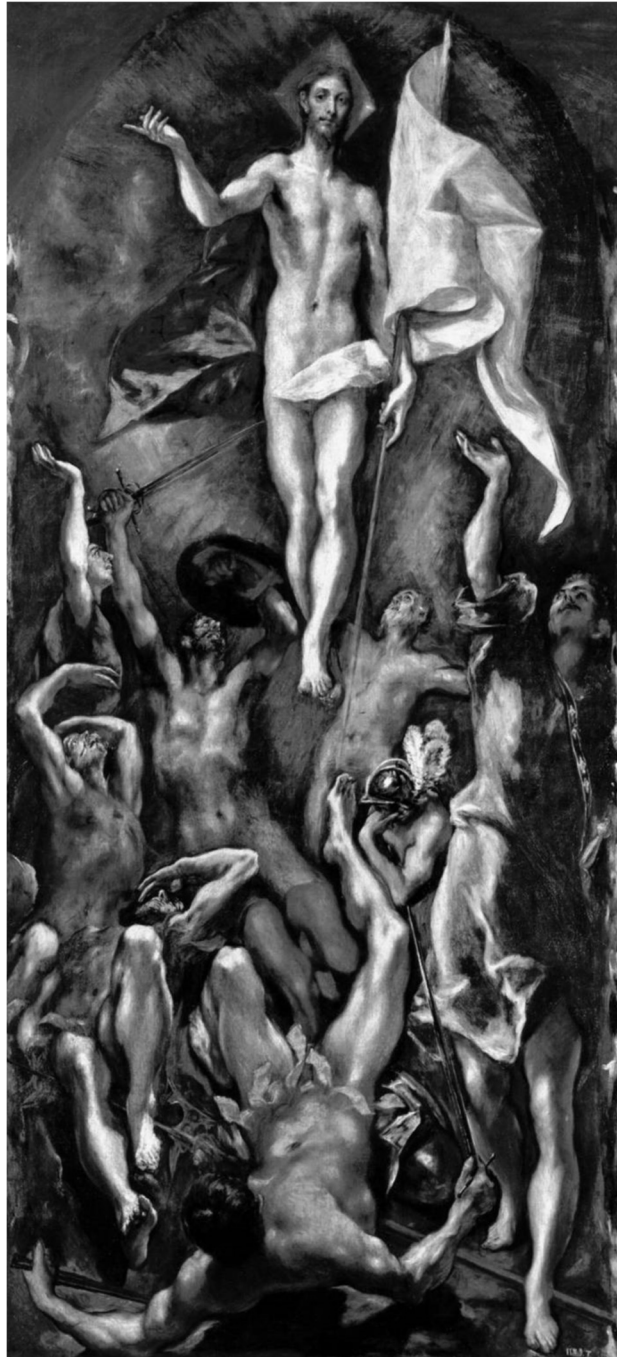


# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



**EASTER SUNDAY OF THE RESURRECTION OF THE LORD:  
THE MASS DURING THE DAY**

APRIL 16, 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.

# ENTRANCE HYMN

JESUS CHRIST IS RISEN TODAY

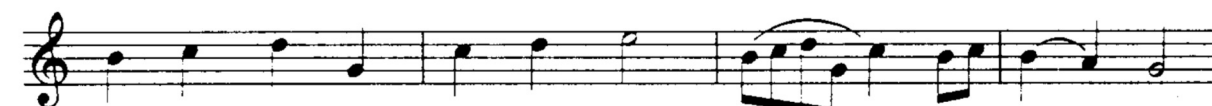
EASTER HYMN



1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!
2. Hymns of praise then let us sing, Al - le - lu - ia!
3. But the pains which he en - dured, Al - le - lu - ia!
4. Sing we to our God a - bove, Al - le - lu - ia!



Our tri - um - phant ho - ly day, Al - le - lu - ia!  
 Un - to Christ, our heav'n - ly King, Al - le - lu - ia!  
 Our sal - va - tion have pro - cured; Al - le - lu - ia!  
 Praise e - ter - nal as his love; Al - le - lu - ia!



Who did once up - on the cross, Al - le - lu - ia!  
 Who en - dured the cross and grave, Al - le - lu - ia!  
 Now a - bove the sky he's King, Al - le - lu - ia!  
 Praise him, now his might con - fess, Al - le - lu - ia!



Suf - fer to re - deem our loss. Al - le - lu - ia!  
 Sin - ners to re - deem and save. Al - le - lu - ia!  
 Where the an - gels ev - er sing. Al - le - lu - ia!  
 Fa - ther. Son, and Spir - it blest. Al - le - lu - ia!

Text: St. 1, *Surrexit Christus hodie*. Latin, 14th C.; Para. in *Lyra Davidica*, 1708, alt.; St. 2, 3, *The Compleat Psalmist*, c.1750, alt.; St. 4, Charles Wesley, 1707-1788  
 Tune: EASTER HYMN, 77-77 with alleluias; *Lyra Davidica*, 1708




## ENTRANCE ANTIPHON (11:00AM) *Resurrexi*

CF. PS 139:18, 5-6

I have risen and I am with you still, alleluia. You have laid your hand upon me, alleluia. Too wonderful for me, this knowledge, alleluia, alleluia.

# KYRIE (8:30AM)

MASS VIII



Ky-ri - e e - - le - i - son.  
*Lord, have mercy;*

Chri-ste e - - le - i - son.  
*Christ, have mercy;*

Ky-ri - e e - - le - i - son.  
*Lord, have mercy;*

Ky-ri - e e - - le - i - son.

# KYRIE (11:00AM)

MISSA BREVIS ST. JOANNIS DE DEO (F.J. HAYDN)



# GLORIA

MASS VIII



Glo-ri - a in ex-cel-sis De - o. Et in ter-ra pax ho-mi-ni-bus bo-nae vo-lun-ta - tis.  
*Glory to God in the highest, and on earth peace to people of good will.*

Lau-da - mus te. Be-ne-di-ci-mus te. A-do-ra - mus te.  
*We praise you, we bless you, we adore you,*

Glo-ri-fi-ca-mus te. Gra-ti-as a-gi-mus ti - bi prop-ter mag-nam glo-ri-am tu - am.  
*We glorify you, we give you thanks for your great glory,*

Do-mi-ne De-us, Rex cae-les - tis, De - us Pa - ter o - mni - po - tens.  
*Lord God, heavenly King, O God, almighty Father.*

Do - mi - ne Fi - li u - ni - ge - ni - te Je - su Chri - ste.  
*Lord Jesus Christ, Only Begotten Son,*

Do - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris.  
*Lord God, Lamb of God, Son of the Father,*

Qui tol - lis pec - ca - ta mun - di, mi - se - re - re no - bis.  
*you take away the sins of the world, have mercy on us;*

Qui tol - lis pe - ca - ta mun - di, sus - ci - pe de - pre - ca - ti - o - nem no - stram.  
*you take away the sins of the world, receive our prayer;*

Qui se - des ad dex - te - ram Pa - tris, mi - se - re - re no - bis. Quo - ni - am tu so - lus sanc - tus.  
*you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One,*

Tu so - lus Do - mi - nus. Tu so - lus Al - tis - si - mus, Je - su Chri - ste.  
*you alone are the Lord, you alone are the Most High, Jesus Christ,*

Cum San - cto Spi - ri - tu, in glo - ri - a De - i  
*with the Holy Spirit, in the glory of God the Father.*

Pa - tris. A - - - men.



## THE LITURGY OF THE WORD

*The Mass readings can be found on page 89 of Sunday's Word.*

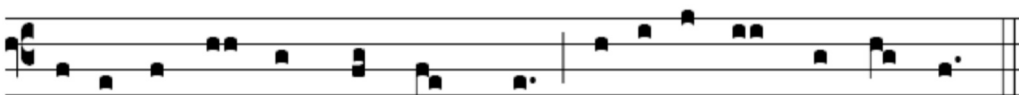
FIRST READING

ACTS 10:34A, 37-43

RESPONSORIAL PSALM

PSALM 118:1-2, 16-17, 22-23

II D



**G** His is the day the Lord has made; let us rejoice and be glad.

Text: © New American Bible; Music: Aristotle Esguerra, © Creative Commons

SECOND READING

COLOSSIANS 3:1-4

*Sung by Cantor, Choir, and Assembly in English*

II

**C** Hristians, to the Paschal Victim Offer your thankful

praises A lamb the sheep redeems; Christ, who on-ly is sinless,

Reconci-les sinners to the Father. Death and life have contended

in that combat stupendous: The Prince of life, who died, reigns

immortal. Speak, Mary, declaring What you saw wayfaring. "The

tomb of Christ, who is living, The glory of Jesus' resurrection;

Bright angels attesting, The shroud and napkin resting. Yes,

Christ my hope is a- ri-sen; To Gal-i-lee he goes before you."

Christ indeed from death is risen, our new life obtaining.

Have mercy, victor King, e-ver reigning A- men. Al-le-lu-ia

## ALLELUIA



Christ our paschal lamb has been sacrificed; let us then feast with joy in the Lord.

## GOSPEL

JOHN 20:1-9

## HOMILY

THE REV. BRYAN W. JERABEK, JCL

## THE RENEWAL OF BAPTISMAL PROMISES

*Dear brethren, through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:*

℣. Do you renounce sin, so as to live in the freedom of the children of God?

℟. I do.

℣. Do you renounce the lure of evil, so that sin may have no mastery over you?

℟. I do.

℣. Do you renounce Satan, the author and prince of sin?

℟. I do.

℣. Do you believe in God, the Father almighty, Creator of heaven and earth?

℟. I do.

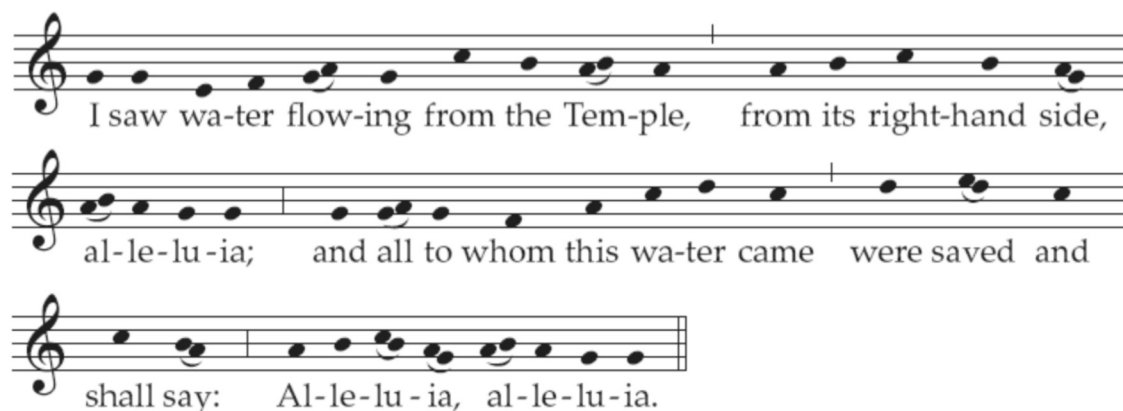
℣. Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father?

℟. I do.

℣. Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

℟. I do.

## ANTIPHON DURING THE SPRINKLING RITE (8:30AM)



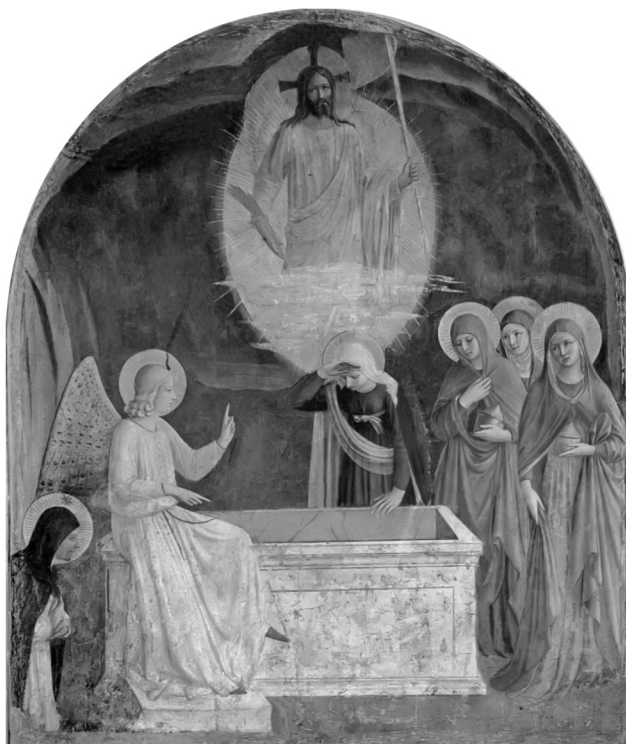
**ANTIPHON DURING THE SPRINKLING RITE (11:00AM)** *Vidi aquam*

CF. EZEKIEL 47; PSALM 118

GREGORIAN CHANT, SUNG BY CATHEDRAL CHOIR

*(See facing page for translation.)*

**THE UNIVERSAL PRAYER (GENERAL INTERCESSIONS)**



## LITURGY OF THE EUCHARIST

*Page 7 in Sunday's Word*

**OFFERTORY (11:00AM)**

YE CHOIRS OF NEW JERUSALEM

C.V. STANFORD

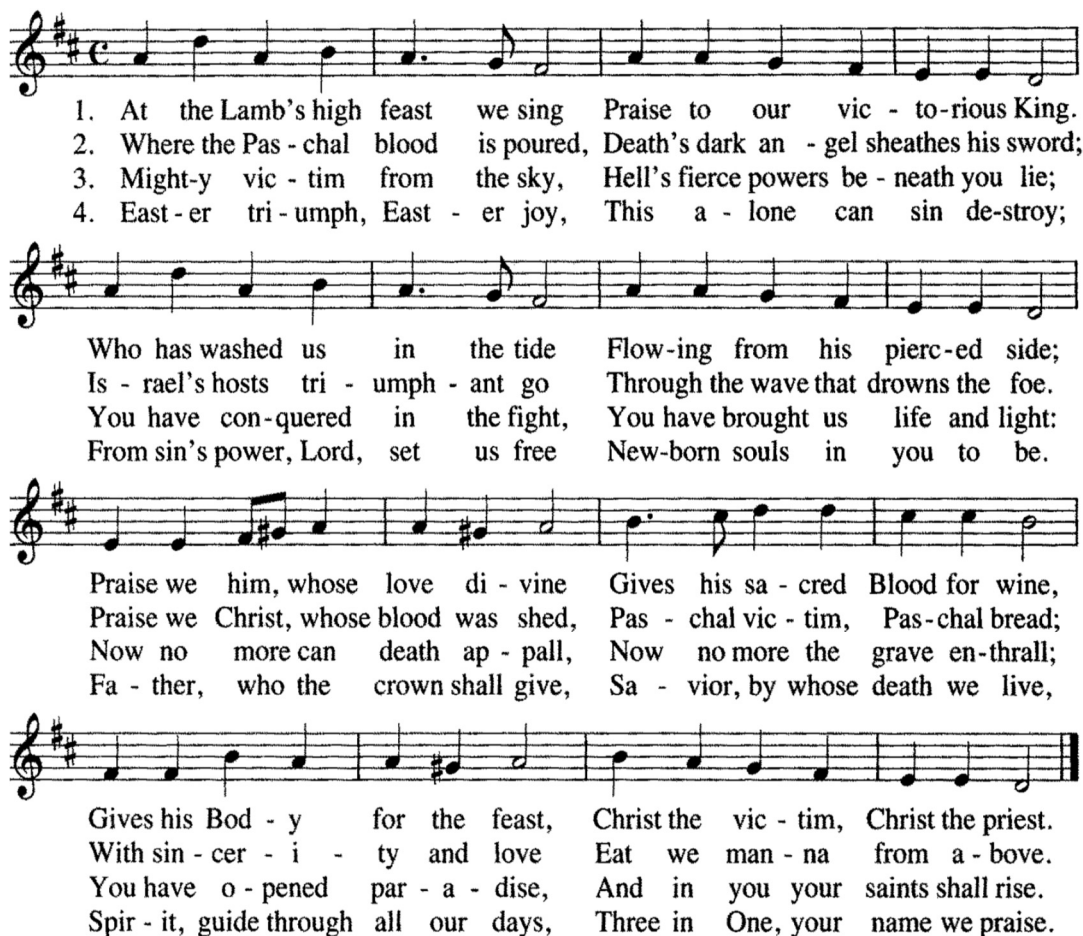
*Ye choirs of new Jerusalem, Your sweetest notes employ, The Paschal victory to hymn In strains of holy joy. For Judah's Lion bursts His chains, Crushing the serpent's head; And cries aloud through death's domains To wake the imprisoned dead. Devouring depths of hell Their prey at His command restore; His ransomed hosts pursue their way Where Jesus goes before. Triumphant in His glory now To Him all power is given; To Him in one communion bow All saints in earth and heaven. While we, His soldiers, praise our King, His mercy we implore, Within His palace bright to bring And keep us evermore. All glory to the Father be, All glory to the Son, All glory, Holy Ghost, to Thee, While endless ages run. Alleluia! Amen.*

**OFFERTORY**

AT THE LAMB'S HIGH FEAST

SALZBURG

*(FOLLOWING PAGE)*



1. At the Lamb's high feast we sing Praise to our vic - to - rious King.  
 2. Where the Pas - chal blood is poured, Death's dark an - gel sheathes his sword;  
 3. Might-y vic - tim from the sky, Hell's fierce powers be - neath you lie;  
 4. East - er tri - umph, East - er joy, This a - lone can sin de - stroy;

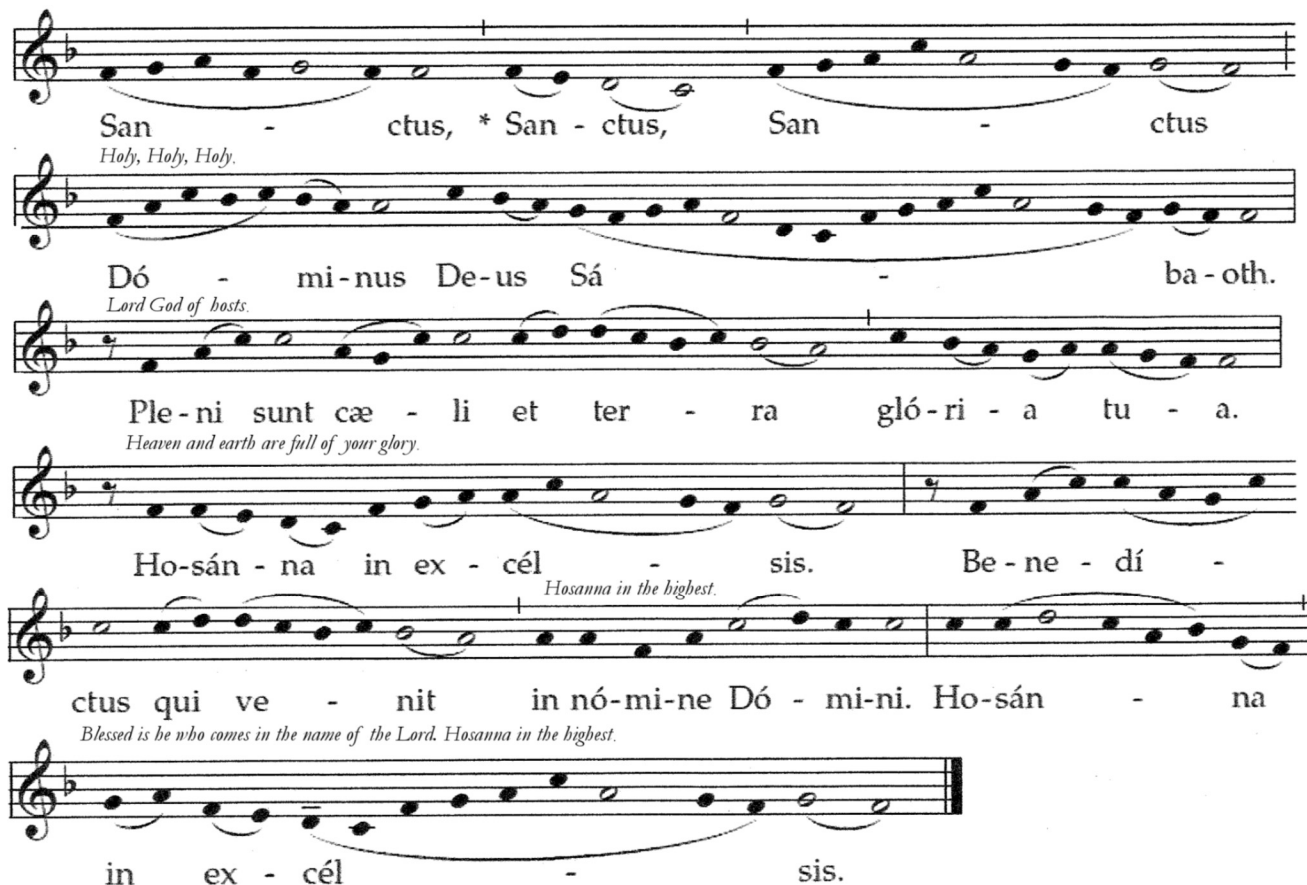
Who has washed us in the tide Flow - ing from his pierc - ed side;  
 Is - rael's hosts tri - umph - ant go Through the wave that drowns the foe.  
 You have con - quered in the fight, You have brought us life and light:  
 From sin's power, Lord, set us free New-born souls in you to be.

Praise we him, whose love di - vine Gives his sa - cred Blood for wine,  
 Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;  
 Now no more can death ap - pall, Now no more the grave en - thrall;  
 Fa - ther, who the crown shall give, Sa - vior, by whose death we live,

Gives his Bod - y for the feast, Christ the vic - tim, Christ the priest.  
 With sin - cer - i - ty and love Eat we man - na from a - bove.  
 You have o - pened par - a - dise, And in you your saints shall rise.  
 Spir - it, guide through all our days, Three in One, your name we praise.

# SANCTUS

## MASS VIII



San - ctus, \* San - ctus, San - ctus  
*Holy, Holy, Holy.*

Dó - mi - nus De - us Sá - ba - oth.  
*Lord God of hosts.*

Ple - ni sunt cæ - li et ter - ra gló - ri - a tu - a.  
*Heaven and earth are full of your glory.*

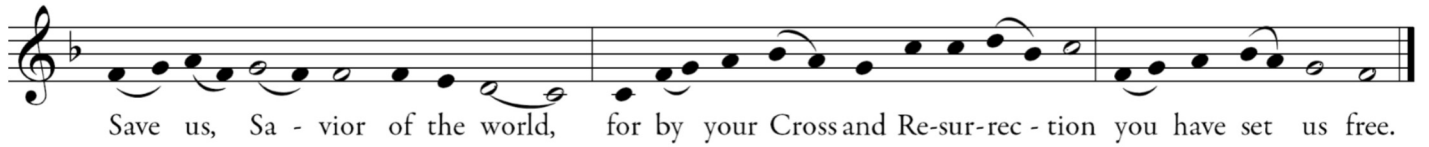
Ho - sán - na in ex - cél - sis. Be - ne - dí -  
*Hosanna in the highest.*

ctus qui ve - nit in nó - mi - ne Dó - mi - ni. Ho - sán - na  
*Blessed is he who comes in the name of the Lord. Hosanna in the highest.*

in ex - cél - sis.

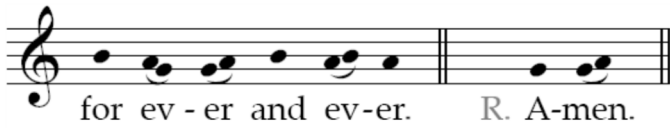


## MYSTERIUM FIDEI



## AMEN

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



## AGNUS DEI (8:30AM)

MASS VIII

A - gnus\_ De - i, qui tol - lis - pe - ca - ta\_\_ mun - di:  
*Lamb of God, who takes away the sins of the world,*

mi - se - re - re\_\_ no - bis A - gnus\_ De - i,  
*have mercy on us.*

qui tol - lis pe - ca - ta\_\_ mun - di: mi - se - re - re\_\_ no - bis

A - gnus\_ De - i, qui tol - lis - pe - ca - ta\_\_  
*Lamb of God, who takes away the sins of the world, grant us peace.*

mun - di: do - na\_\_ no - bis\_\_ pa - cem.

## AGNUS DEI (11:00AM)

MISSA BREVIS ST. JOANNIS DE DEO (F.J. HAYDN)

## 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 (11:00AM) *Pascha nostrum*

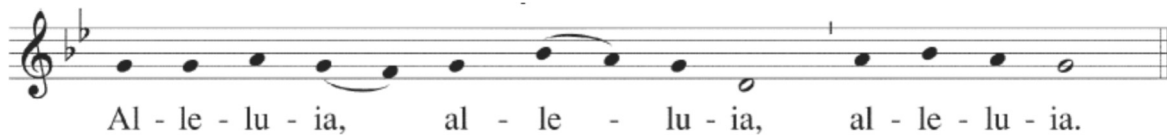
1 CORINTHIANS 5:7-8

Christ our Passover has been sacrificed; therefore let us keep the feast with the unleavened bread of purity and truth, alleluia.

### COMMUNION

O FILI ET FILIAE

*Please join in the following refrain after the cantor intonation and between each verse.*



### POSTCOMMUNION

HAEC DIES

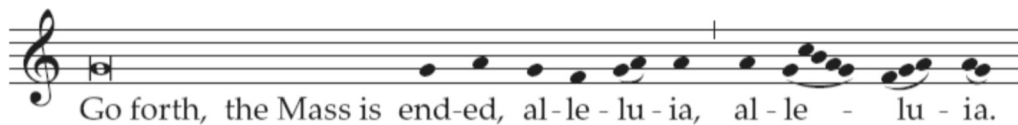
WILLIAM BYRD

Haec dies quam fecit Dominus. Exultemus et laetemur in ea. Alleluia

*This is the day which the Lord has made; we will rejoice and be glad in it: Alleluia ~Psalm 118:24*

### DISMISSAL

℣.



℟.



## CLOSING

GOOD CHRISTIANS ALL, REJOICE AND SING

GELOBT SEI GOTT



Good Chris-tians all, re - joice and sing! Now is the tri - umph  
The Lord of life is ris'n to - day! Sing songs of praise a -  
Praise we in songs of vic - to - ry that love, that life, which  
Your name we bless, O ris - en Lord, and sing to - day with  
To God the Fa - ther and the Son, and Ho - ly Spi - rit,



of our King! To all the world glad news we bring:  
long his way; let all the earth re - joice and say:  
can - not die, and sing with hearts up - lift - ed high:  
one ac - cord the life laid down, the life re - stored:  
al - ways One, we sing for life in us be - gun:



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

## VOLUNTARY

POSTLUDE ON A MELODY OF MELCHIOR VULPIUS

DEREK HOLMAN



*For more information on the Cathedral's Sacred Music Apostolate, please visit [www.https://stpaulsbhm.wordpress.com/sacred-music/](http://stpaulsbhm.wordpress.com/sacred-music/). There you will find thorough descriptions of the Second Vatican Council's vision of the cathedral church as a unique home for the treasury of Sacred Music. Coming events, descriptions of the choral ensembles and cathedral organ (which is in need of restoration and rebuilding), and much more is at your fingertips! Come visit us online or in person.*

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## ABOUT TODAY'S LITURGY

Today's Mass celebrates the reality of Easter morning: the tomb lays empty—Christ is risen! The entrance antiphon of today's Mass reminds us of this truth. Then, we hear the first Alleluia we have heard in over forty days. In Masses such as today's, celebrated in the diocese's cathedral church, in a diverse city, and on a day when many visitors are present, the Church has taught in the 20th and 21st Century that Gregorian chant is the one repertoire we can all claim as Catholics (cf. *Sacrosanctum Concilium*, #116). In the words of Pope Paul VI, chant helps "...make it easier for Christians to achieve unity and spiritual harmony with their brothers and with the living tradition of the past." (*Voluntati Obsequens*) One of the more recent developments in liturgical music is the reawakening of the desire for chant-like settings in the vernacular; in this way, the text is more immediately comprehended by those present. The sequence *Victimae paschali laudes* is also represented in the vernacular. While there are now only a handful of sequences in the Mass (and only two, on Easter and Pentecost, are obligatory), these are very important to our liturgical spirituality. Besides being a signal that "today is important", they also provide insight (in poetic fashion) on the themes and liturgical texts of that day. The musical shape of the sequence is very interesting, as well, since the climax of the musical setting (in this case indicated by the highest pitches of the chant) reflects that of the text. We also hear two of the most-loved vernacular Easter hymns, "Good Christians, all" (derived from a German hymn by Vulpus) and "Jesus Christ is Risen Today", one of Charles Wesley's most famous hymn-paraphrases. The former provides the basis of the Easter voluntary after Mass, while latter shows Wesley's incomparable ability to beautifully paraphrase scriptural texts into metrical hymns. The two choral pieces presented by Cathedral Choir as English in origin, but the similarities end there. William Byrd's virtuosic six-voice motet *Haec Dies* is based on the text of the Easter gradual (the chant between readings of the Mass). Written relatively early in his career, it is a display of both compositional talent and faith in the Resurrection. The brisk duple meter of the first section throws the first text "Haec dies.../"This day was made by the Lord..." back and forth between parts. This then leads to the second section, where triple meter (a dance rhythm, allegorically used to represent rejoicing) is deployed on the text "Exsultemus..../"Let us rejoice and be glad", culminating in one of the most rhythmically complicated cadences in all Renaissance music. The final section setting the text "Alleluia" is serene and heavenly, with voices entering and exiting in peace, with a final, brilliantly bright chord to end the piece. "Ye Choirs of New Jerusalem" is Charles Villiers Stanford's most famous Easter anthem. A translation of a Latin hymn, Stanford, a master of what might be called "technical composition" uses various textures to contrast ideas in the text, reserving all voices for the most important texts. In this room and on this organ, the piece is a bit of a battle: the organ (being higher in the room) has an acoustic advantage over the choral singers, and so good diction and articulation are crucial! The piece ends in a rousing "Alleluia, Amen" finale. *Christus Surrexit!*

## 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 REVEREND BRYAN W. JERABEK, JCL, RECTOR