

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

EASTER SUNDAY OF THE RESURRECTION OF THE LORD:

THE EASTER VIGIL IN THE HOLY NIGHT

APRIL 15, 2017

THE MOST REV. ROBERT J. BAKER, STD, CELEBRANT

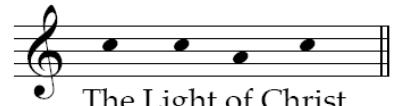


Welcome to the Cathedral of Saint Paul. The order of Mass can be found on page 3 in the Sunday's Word booklets found in the pew racks. Please follow this order of worship for today's music.

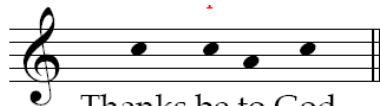
FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL (LUCERNARIUM)

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

PROCESSION



At the door of the church the Deacon, standing and raising the candle, sings:



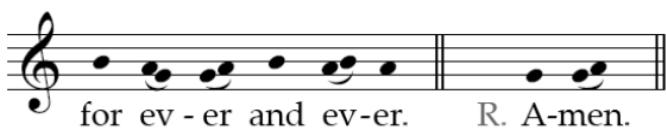
And all reply: Thanks be to God.

THE EASTER PROCLAMATION (EXSULTET)

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph! Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness. Rejoice, let Mother Church also rejoice, arrayed with the lighting of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples. Therefore, dearest friends, standing in the awesome glory of this holy light, invoke with me, I ask you, the mercy of God almighty, that he who has been pleased to number me, though unworthy, among the Levites, may pour into me his light unshadowed, that I may sing this candle's perfect praises.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We lift them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, with ardent love of mind and heart, and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten. Who for our sake paid Adam's debt to the eternal Father, and pouring out his own dear Blood wiped clean the record of our ancient sinfulness. These then are the feasts of Passover, in which is slain the Lamb, the one true Lamb, whose Blood anoints the doorposts of believers. This is the night, when once you led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea. This is the night that with a pillar of fire banished the darkness of sin. This is the night that even now, throughout the world, sets Christian believers apart from worldly vices and from the gloom of sin, lending them to grace, and joining them to his holy ones. This is the night when Christ broke the prison-bars of death, and rose victorious from the underworld. Our birth would have been no gain, had we not been redeemed. O wonder of your humble care for us! O love, O charity beyond all telling, to ransom a slave you gave away your Son! O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer! O truly blessed night, worthy alone to know the time and hour when Christ rose from the underworld! This is the night of which it is written: The night shall be as bright as day, dazzling is the night for me, and full of gladness. The sanctifying power of this night dispels all wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty. On this, your night of grace, O holy Father, accept this candle, a solemn offering, the work of bees and of your servants' hands, an evening sacrifice of praise, this gift from your most holy Church. But now we know the praises of this pillar, which glowing fire ignites for God's honor, a fire into many flames divided, yet never dimmed by sharing of its light, for it is fed by melting wax, drawn out by mother bees to build a torch so precious. O truly blessed night, when things of heaven are wed to those of earth, and divine to the human. Therefore, O Lord, we pray you that this candle, hallowed to the honor of your name, may persevere undimmed, to overcome the darkness of this night. Receive it as a pleasing fragrance, and let it mingle with the lights of heaven. May this flame be found still burning by the Morning Star the one morning star who never sets, Christ your Son, who, coming back from death's domain has shed his peaceful light on humanity, who lives and reigns...



SECOND PART: LITURGY OF THE WORD

This evening's Mass readings are found on page 79 in Sunday's Word.

Please extinguish your candles and be seated. The celebrant then instructs:

¶. Dear brethren, now that we have begun our solemn Vigil, let us listen with quiet hearts to the Word of God. Let us meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer. Let us pray that our God may complete this paschal work of salvation by the fullness of redemption.

FIRST READING

GENESIS 1:1—2:2

RESPONSORIAL PSALM I

PSALM 104:1-2, 5-6, 10, 12, 13-14, 24, 35

Lord, send out your Spi - rit, and re - new the face____ of the earth.

THIRD READING

EXODUS 14:15—15:1

RESPONSORIAL PSALM III

EXODUS 15:1-2, 3-4, 5-6, 17-18

VIII
L ET us sing to the Lord; he has covered himself in glo-ry.

FIFTH READING

ISAIAH 55:1-11

RESPONSORIAL PSALM V

ISAIAH 12:2-3, 4, 5-6

You will draw wa - ter joy-ful-ly____ from the springs of sal - va-tion.____

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_ te. 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 pec - 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.

P
A X Ω

EPISTLE

ROMANS 6:3-11

ALLELUIA

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

Intoned thrice by the cantor, then repeated by all; sung after each verse of the Psalm

Al - le - - lú - ia.

GOSPEL

LUKE 24:1-12

THIRD PART: BAPTISMAL LITURGY

The celebrant leads those present in praying for the Elect, those who will receive the Sacrament of Baptism tonight. He prays that they will receive new life in the Holy Spirit. Then, the help of God, the Saints, and Angels is invoked in the singing of the following litany. During its singing, the celebrant processes to the baptismal font with the Elect.

LITANY OF THE SAINTS

Music notation for the Litany of the Saints, featuring four staves of music with corresponding Latin text in red and black.

V. Lord, have mer-cy. R. Lord, have mer-cy.

V. Christ, have mer-cy. R. Christ, have mer-cy.

V. Lord, have mer-cy. R. Lord, have mer-cy.

Holy Mary, Mother of God, [] R. pray for us.

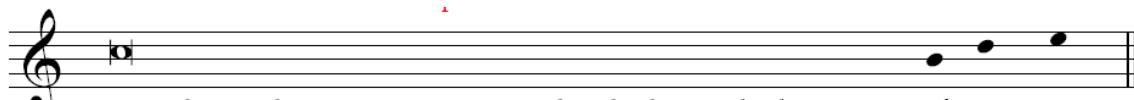
The names of many saints are invoked for their protection and intercession; the Litany ends in the following manner:

Music notation for the concluding part of the Litany of the Saints, featuring three staves of music with corresponding Latin text in red and black.

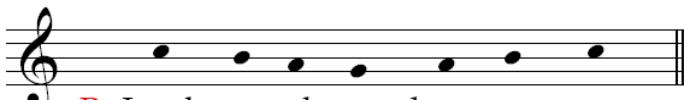
Lord, be mer-ci-ful, R. Lord, de-liv-er us, we pray.

From all e - vil, R. Lord, de-liv-er us, we pray.
From eve - ry sin,
From ever - last-ing death,
By your In - car - na - tion,
By your
Death and Res - ur - rec - tion,
By the out-
pouring
of the Ho - ly Spir - it,

Be merciful to us sin-ners, R. Lord, we ask you, hear our prayer.



Bring these chosen ones to new birth through the grace of Bap-tism,



R. Lord, we ask you, hear our prayer.



Jesus, Son of the liv-ing God, **R.** Lord, we ask you, hear our prayer.



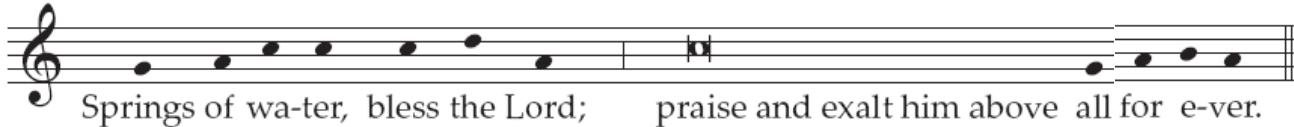
Christ, hear us. **R.** Christ, hear us.



Christ, gra-cious-ly hear us. **R.** Christ, gra-cious-ly hear us.

The celebrant blesses the baptismal waters, recalling God's covenants with his people, Christ's Baptism, Death, and Resurrection, and ending with the invocation of the Holy Spirit. After the water is blessed, the people sing:

AT THE BLESSING OF THE WATER



Springs of wa-ter, bless the Lord; praise and exalt him above all for e-ver.

RENUNCIATION OF SIN

ANointing with the oil of CATECHUMENS

PROFESSION OF FAITH

BAPTISM

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:

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

R. **I do.**

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

R. **I do.**

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

R. **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.**

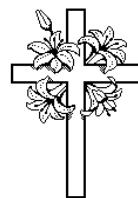
Then the celebrant sprinkles those present with the newly-blessed water as a sign of the renewal of their baptismal covenant:

ANTIPHON DURING THE SPRINKLING RITE *Vidi aquam*

CF. EZEKIEL 47; PSALM 118

I saw water flowing from the Temple, from its right-hand side, alleluia; and all to whom this water came were saved and shall say: Alleluia, Alleluia.

~Gregorian chant, sung by Cathedral Choir



CELEBRATION OF RECEPTION

Candidates, that is those who already possessed the Sacrament of Baptism, are invited to profess their faith in “all the holy Catholic Church believes, teaches, and proclaims...[as]...revealed by God.”

INVITATION

PROFESSION BY THE CANDIDATES

ACT OF RECEPTION

CELEBRATION OF CONFIRMATION

The neophytes (newly-baptized); those received into full communion with the Catholic Church; and those completing their Christian initiation are now sealed by the gift of the Holy Spirit in the Sacrament of Confirmation. First, they are invited to the sacrament, then the celebrant prays upon them [the laying on of hands], and finally they are anointed with the Sacred Chrism consecrated by Bishop Baker at the Chrism Mass this week.

INVITATION

LAYING ON OF HANDS

ANOINTING WITH CHRISM

THE UNIVERSAL PRAYER (GENERAL INTERCESSIONS)

Formerly known as the “General Intercessions”, these intentions are now entitled “Universal Prayer” to highlight the reality that at this point in the Liturgy, we pray for all things, from needs in our parish to the needs of the whole world.

FOURTH PART: LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

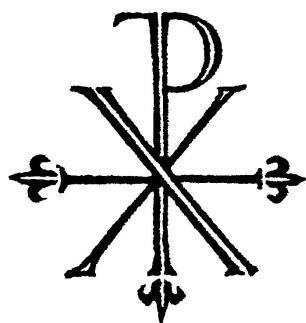
GOOD CHRISTIANS ALL, REJOICE AND SING

GELOBT SEI GOTT

Good Christians all, rejoice and sing!
Now is the triumph
Praise we in songs of victory
that love, that life, which
Your name we bless, O risen Lord,
and sing to-day with
To God the Father and the Son,
and Holy Spirit,

of our King!
To all the world glad news we bring:
can-not die,
and sing with hearts uplift-ed high:
one accord
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!



OFFERTORY MOTET

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

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 - cé - sis.
Hosanna in the highest.

Be - ne - di -

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 - cé - sis.

MYSTERIUM FIDEI

MASS VIII

Save us, Sa - vior of the world, for by your Cross and Re-sur-rec - tion you have set us free.

AMEN

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

for ev - er and ev - er. R. A - men.

... for - ev - er and ev - er. R. A - men.

AGNUS DEI

MASS VIII

(FOLLOWING PAGE)

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.

COMMUNION ANTIPHON *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

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

OFFERTORY

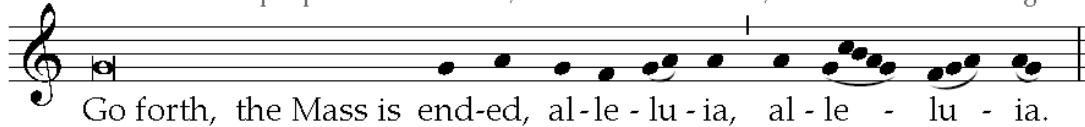
YE CHOIRS OF NEW JERUSALEM

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. Dovouring 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.

DISMISSAL

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings:



Go forth, the Mass is end-ed, al - le - lu - ia, al - le - lu - ia.

All respond:



Thanks be to God, al - le - lu - ia, al - le - lu - ia.

This is observed throughout the Octave of Easter.

CLOSING

JESUS CHRIST IS RIS'N 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 Psalmody*, c.1750, alt.; St. 4, Charles Wesley, 1707-1788

Tune: EASTER HYMN, 77 77 with alleluias; *Lyra Davidica*, 1708

VOLUNTARY

POSTLUDE ON A MELODY OF MELCHIOR VULPIUS

DEREK HOLMAN

ABOUT THIS EVENING'S LITURGY

This evening, we celebrate the greatest of all vigils, the Easter Vigil. This celebration has occurred since the very early days of the Church, and has a rich tradition and symbolism that we hope you find celebrated with great love here at this church. The liturgy begins outside as the Easter fire is blessed. Then the bishop blesses the Paschal candle, from which the lights of all those in the church will be lit. This candle is also lit during every liturgical celebration in the Easter season, as well as during Baptisms, Confirmations, and Funeral Masses; it reminds us of the holiness of this night. We then process to the church, where we hear the timeless words of the Easter Proclamation (*Exsultet*). The text of this proclamation is reprinted in this order of service; it implores God, recalls salvation history, reminds us of the role of creation in our life here on earth, and calls us to proclaim our faith as a "...flame [found] still burning by the Morning star: Christ..." We then hear a progression of readings from the Old Testament paired with responsorial psalms. After this time of recollection, we sing the *Gloria* for the first time in the Easter season. It is followed by St. Paul's powerful words from the book of Romans. These are followed by the first Alleluia we have heard in over forty days. The vigil Alleluia is one of the most ancient chant melodies in the Church; it is repeated three times by bishop and people, then the cantor proclaims the verses from Psalm 118, reminding us that "The stone which the builders rejected [Christ]...[is now] the cornerstone." 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*) We also hear two of the most-loved vernacular Easter hymns, "Good Christians, all" (derived from a German hymn by Vulpius) 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 Villers 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!*



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