

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE EVENING MASS OF THE LORD'S SUPPER

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

APRIL 13, 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 or on the pew cards. Please follow this order of worship for today's music.

PRELUDE

LE BANQUET CELESTE

OLIVIER MESSIAEN

ENTRANCE HYMN

LIFT HIGH THE CROSS

CRUCIFER

Lift high the cross, the love of Christ pro - claim till
all the world a - dore his sa - cred name.

1. Come. Chris - tians, fol - low where the Mas - ter trod, our
2. Led on their way by this tri - um - phant sign, the
3. Each new - born fol - l'wer of the Cru - ci - fied bears

King vic - to - rious, Christ, the Son of God.
hosts of God in con - quering ranks com - bine.
on the brow the seal of him who died.

ENTRANCE ANTIPHON *Nos autem gloriari*

CF. GALATIANS 6:14

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

KYRIE

MASS À 5 (BYRD)

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.

LITURGY OF THE WORD

This evening's Mass readings are found on page 68 in Sunday's Word.

FIRST READING

EXODUS 12:1-8, 11-14

RESPONSORIAL PSALM

PSALM 116:12-13, 15-16BC, 17-18

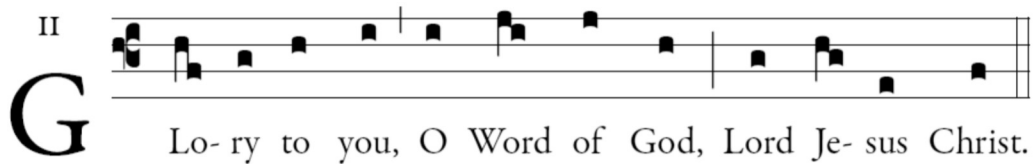


Music: Adam Bartlett, © Illuminare Publications

SECOND READING

1 CORINTHIANS 11:23-26

VERSE BEFORE THE GOSPEL



I give you a new commandment, says the Lord: love one another as I have loved you.

Music: Fr. Columba Kelly, OSB, © St. Meinrad Archabbey

GOSPEL

JOHN 13:1-15

HOMILY

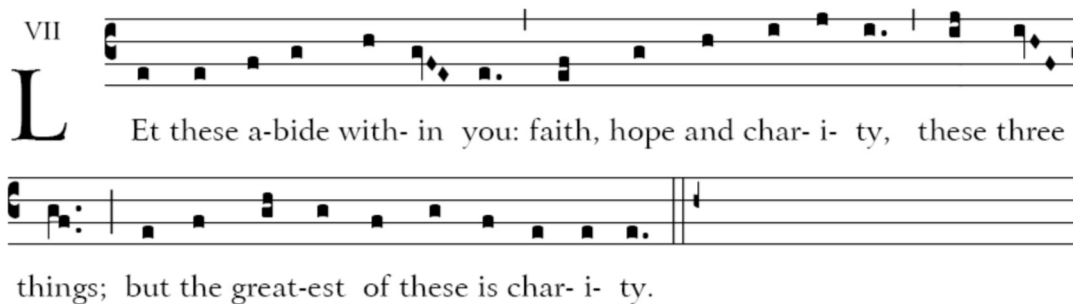
THE REV. BRYAN W. JERABEK, JCL

THE WASHING OF FEET (*MANDATUM*)

All sing the following antiphon assigned by the Church for this day, while the choir sings the assigned verses.

ANTIPHON VII

1 CORINTHIANS 13:13



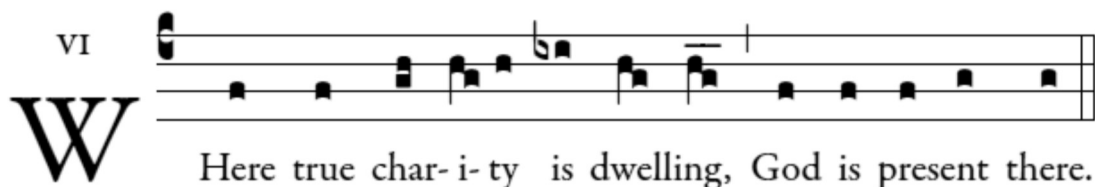
℣. The Lord Jesus, when he had eaten with his disciples, poured water into a basin and began to wash their feet, saying: "This example I leave you." (from Antiphon II) ℟. (cont. next page)

- ✠. If I, your Lord and teacher, have washed your feet, then surely you must wash one another's feet. (*from Ant. IV*) **R.**
- ✠. If there is this love among you, all will know that you are my disciples. (*from Antiphon V*) **R.**
- ✠. I give you a new commandment: love one another as I have loved you, says the Lord. (*from Antiphon VI*) **R.**

HYMN (AS NEEDED)

UBI CARITAS

PLEASE SING THE REFRAIN BELOW AFTER THE CANTOR INTRODUCTION AND BETWEEN VERSES.



Music: *Ubi caritas*, arr. Adam Bartlett, © 2015, www.illuminairepublications.com

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

WHERE CHARITY AND LOVE PREVAIL

CHRISTIAN LOVE

1. Where char - i - ty and love pre - vail,
 2. With grate - ful joy and ho - ly fear
 3. For - give we now each oth - er's faults
 4. Let strife a - mong us be un - known,
 5. Let us re - call that in our midst
 6. No race nor creed can love ex - clude,

There God is ev - er found; Brought here to - geth - er
 God's char - i - ty we learn; Let us with heart and
 As we our faults con - fess; And let us love each
 Let all con - ten - tion cease; Be God's the glo - ry
 Dwells God's be - got - ten Son; As mem - bers of his
 If hon - ored be God's name; Our fam - i - ly em -

by Christ's love, By love are we thus bound.
 mind and soul Now love God in re - turn.
 oth - er well In Chris - tian ho - li - ness.
 that we seek, Be ours God's ho - ly peace.
 bod - y joined, We are in Christ made one.
 brac - es all Whose Fa - ther is the same.

Ubi caritas et amor, deus ibi est. Congregavit nos in unum Christi amor. Exsulemus et in ipso jucundemur.
Timeamus et amemus Deum vivum. Et ex corde diligamus nos sincero. Amen.

Where Charity and Love are found, surely there is God. The Love of Christ has gathered us together. Let us rejoice in Him and be glad. Let us fear and love the living God. And let us love one another with a heart sincere. Amen.

SANCTUS


MASS XVIII

S Anctus, * Sánc-tus, Sánc-tus Dó-mi-nus Dé-us Sá-ba-oth. Pléni sunt
Holy, Holy, Holy, Lord God of Hosts.

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

in nó-mi-ne Dó-mi-ni. Hosán-na in excélsis.
in the name of the Lord. Hosanna in the highest.

MYSTERIUM FIDEI



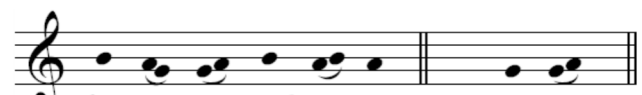
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.

AMEN

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



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



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

AGNUS DEI

MASS À 5 (BYRD)

COMMUNION ANTIPHON *Hoc corpus*

1 CORINTHIANS 11:24-25

This is the Body that will be given up for you; this is the Chalice of the new covenant in my Blood, says the Lord;
do this, whenever you receive it, in memory of me.



1. At that first Eu - cha - rist be - fore you died,
 2. For all your church, O Lord, we in - ter - cede;
 3. We pray for those who wan - der from the fold;

O Lord, you prayed that all be one in you;
 O make our lack of char - i - ty to cease;
 O bring them back, Good Shep - herd of the sheep,

At this our Eu - cha - rist a - gain pre - side,
 Draw us the near - er each to each we plead,
 Back to the faith which saints be - lieved of old,

And in our hearts your law of love re - new.
 By draw - ing all to you, O Prince of Peace.
 Back to the Church which still that faith does keep.

Thus may we all one Bread, one Bod - y be;

Through this blest Sac - ra - ment of U - ni - ty.

Text: William H. Turton, 1859-1938, alt.

Tune: UNDE ET MEMORES, 10 10 10 10 with refrain; William H. Monk, 1823-1889, alt.

POSTCOMMUNION

AVE VERUM CORPUS

WILLIAM BYRD

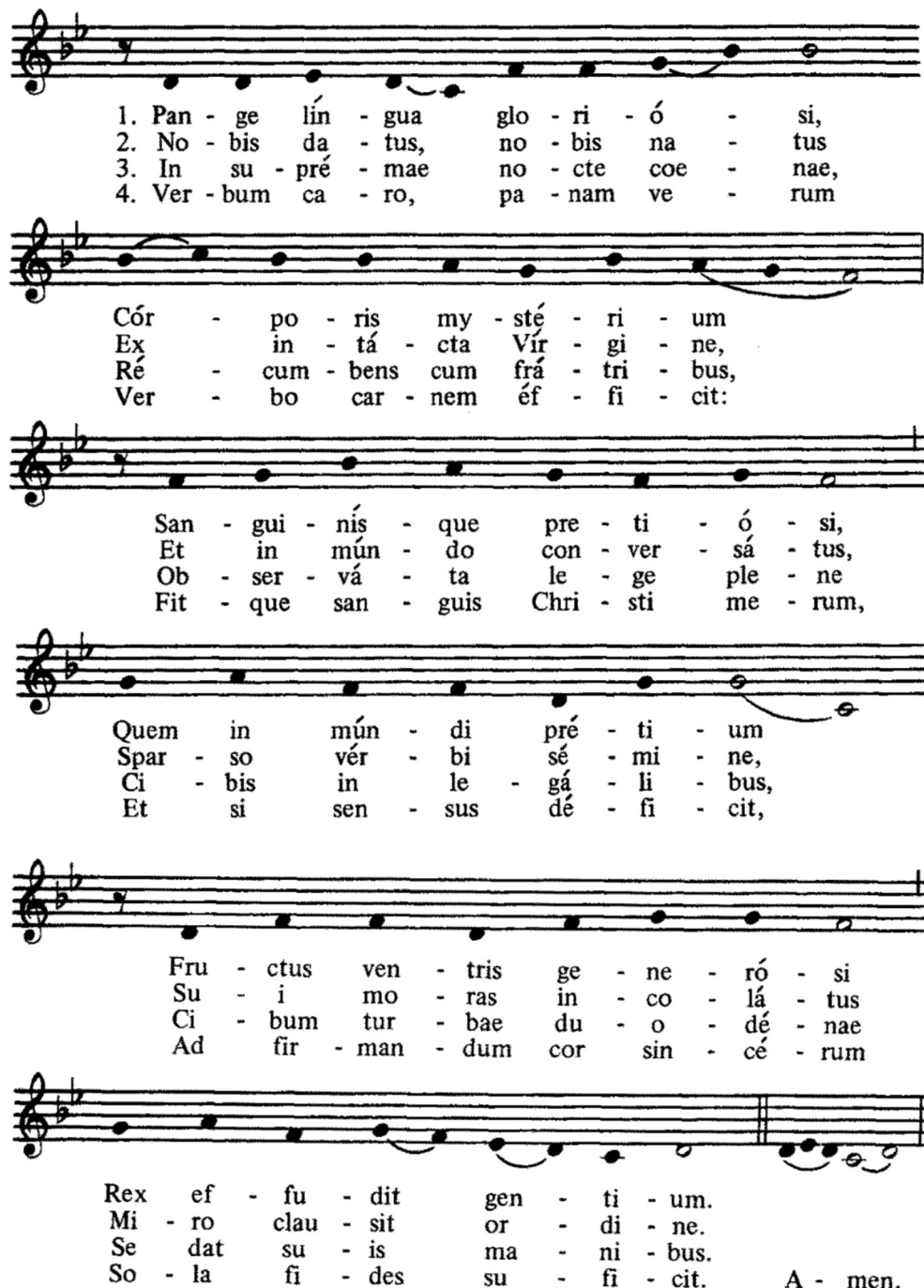
Ave, verum corpus natum de Maria Virgine: vere passum, immolatum in cruce pro homine: cuius latus perforatum unda fluxit et sanguine: esto nobis praegustatum, in mortis examine. O dulcis, o pie, o Jesu fili Mariae, miserere mei. Amen.

*Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man.
 From whose pierced side flowed water and blood: Be a foretaste for us in the trial of death. O sweet, o loving, o Jesus, son of Mary,
 have mercy on me. Amen.*

PRAYER AFTER COMMUNION

THE TRANSFER OF THE MOST BLESSED SACRAMENT

After the postcommunion prayer, the bishop stands before the altar, kneels, and incenses the Blessed Sacrament placed on the altar after communion. He then receives the humeral veil, takes the ciborium (the vessel holding the Blessed Sacrament), and covers it with the veil. The Blessed Sacrament is then carried through the church in procession, with the bishop, priests, and clergy first, followed by the Equestrian Order members, Cathedral Choir, and finally the assembly. During the procession, the hymn "Pange, lingua" is sung. Verses five and six (the Tantum ergo) are sung when the procession reaches the Altar of Repose.



1. Pan - ge lín - gua glo - ri - ó - si,
 2. No - bis da - tus, no - bis na - tus
 3. In su - pré - mae no - cte coe - nae,
 4. Ver - bum ca - ro, pa - nam ve - rum

Cór - po - ris my - sté - ri - um
 Ex in - tá - cta Vir - gi - ne,
 Ré - cum - bens cum frá - tri - bus,
 Ver - bo car - nem éf - fi - cit:

San - gui - nís - que pre - ti - ó - si,
 Et in mún - do con - ver - sá - tus,
 Ob - ser - vá - ta le - ge ple - ne,
 Fit - que san - guis Chri - sti me - rum,

Quem in mún - di pré - ti - um
 Spar - so vér - bi sé - mi - ne,
 Ci - bis in le - gá - li - bus,
 Et si sen - sus dé - fi - cit,

Fru - ctus ven - tris ge - ne - ró - si
 Su - i mo - ras in - co - lá - tus
 Ci - bum tur - bae du - o - dé - nae
 Ad fir - man - dum cor sin - cé - rum

Rex ef - fu - dit gen - ti - um.
 Mi - ro clau - sit or - di - ne.
 Se - dat su - is ma - ni - bus.
 So - la fi - des su - fi - cit. A - men.

5. Tantum ergo Sacramentum Veneremur cernui:
 Et antiquum documentum Novo cedat ritui;
 Praestet fides supplementum Sensuum defectui.

6. Genitori, Genitrique Laus et jubilatio,
 Salus, honor, virtus quoque Sit et benedictio:
 Procedenti ab utroque Comparsit laudatio.

ABOUT TODAY'S MUSIC

The tabernacle is empty, but the Lord is near: it is Holy Thursday, and we are here to join in the mystical representation of Jesus Christ's Last Supper—the beginning of the Paschal Triduum. As we enter Mass, we sing the same hymn sung to end the Chrism Mass. Immediately after, our entrance antiphon reminds us to “glory in the cross of our Lord Jesus Christ...through whom we are saved and delivered.” In this way, even at the beginning of the great celebration, we are presented with the perfect union of meal and sacrifice. Some of the Mass Ordinary (*Kyrie, Gloria, Sanctus, and Agnus Dei*) is sung to Gregorian chant. Gregorian chant is the one repertoire we can all claim as Catholics (cf. *Sacrosanctum Concilium*, #116). In the words of Bl. Pope Paul VI in his letter *Voluntati Obsequens*, chant helps “...make it easier for Christians to achieve unity and spiritual harmony with their brothers and with the living tradition of the past.” This evening, we present a neo-Gregorian setting of the *Mandatum* that makes use of most of the seven antiphons prescribed for this part of the liturgy. These words, taken from Sacred Scripture, remind us of the emptying of self that Jesus Christ experienced, and this initial token of love toward all mankind. The offertory antiphon for Mass is the famous chant *Ubi caritas*. Tonight, the choir sings the most popular 20th Century setting of this work, that of the French composer Maurice Duruflé. Like much of Duruflé choral music, it uses the Gregorian chant melody as a *cantus firmus*, or structural voice, which the composer then treats with modern harmony and contrasts of voicing and texture. The remainder of Mass commemorates this First Eucharist and the Passion; we hear Byrd's serene and masterful “Ave Verum Corpus”, one of the most timeless and amazing musical statements in Christ's Real Presence in the Holy Eucharist. The Cathedral Choir offers two movements of William Byrd's *Mass for Five Voices*, his last and most monumental setting of the Mass Ordinary. Byrd composed his Masses for use in the clandestine Catholic chapels of post-Reformation England: it was prohibited to celebrate the Mass at that time, and so Catholics met in secret to pray and receive the Holy Eucharist. Byrd served in the court of Elizabeth I, where Elizabeth turned a blind eye to Byrd's Catholicism. Indeed, he was well-known as a recusant Catholic, and only avoided prison (or worse) because of his unmatched talent as a composer, choirmaster, and organist. This Mass uses the advantages inherent in five-voice writing (weight of sound and kaleidoscopic dynamic change) and masks the weaknesses (lack of agility, the aforementioned weight, etc.) through use of trio textures and paired voicing. The *Agnus Dei* from this Mass is thrilling in its graceful transitions to and from imitative and homophonic (moving as one) writing, with the ultimate climax of the movement on the last statement of the text “*qui tollis peccata mundi*/ [be] *who takes away the sins of the world*” as a statement of profound faith. At the end of Mass, we pray Aquinas' timeless hymn, *Pange lingua, gloriosi*, the summation of this wonderful liturgy:

Sing, my tongue, the Savior's glory, of His flesh the mystery sing; of the Blood, all price exceeding, shed by our immortal King, destined, for the world's redemption, from a noble womb to spring. Of a pure and spotless Virgin born for us on earth below, He, as Man, with man conversing, stayed, the seeds of truth to sow; then He closed in solemn order wondrously His life of woe. On the night of that Last Supper, seated with His chosen band, He the Pascal victim eating, first fulfills the Law's command; then as Food to His Apostles gives Himself with His own hand. Word-made-Flesh, the bread of nature by His word to Flesh He turns; wine into His Blood He changes; what though sense no change discerns? Only be the heart in earnest, faith her lesson quickly learns. Down in adoration falling, Lo! the sacred Host we hail; Lo! o'er ancient forms departing, newer rites of grace prevail; faith for all defects supplying, where the feeble senses fail. To the everlasting Father, and the Son who reigns on high, with the Holy Ghost proceeding forth from Each eternally, be salvation, honor, blessing, might and endless majesty. Amen.