

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



THE THIRD SUNDAY OF LENT

MARCH 19, 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 the Third, Fourth, and Fifth Sundays of Lent at the 5PM, 8:30AM, and 11AM Masses (respectively), we celebrate the Scrutinies for the Elect of our parish who will receive the Sacraments of Initiation during the Easter Vigil. Please follow this order for more information about these rites which help prepare the Elect and, by extension, the entire Church for the solemn celebration of the Triduum.

ENTRANCE ANTIPHON (5:00PM & 8:30AM) *Oculi mei*

CF. PSALM 25:15-16

Please join in the antiphon below after the cantor introduction and in between verses of Psalm 25.

VII

M Y eyes are al-ways on the Lord, for he res-cues my
feet from the snare.

Music: Adam Bartlett, © Illuminare Publications, www.illuminarepublications.com

ENTRANCE ANTIPHON (11:00AM) *Oculi mei*

CF. PSALM 25:15-16

My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

X. To you, O Lord, I lift up my soul; O my God, I trust in you, let me never be put to shame.

KYRIE

MASS XVII

Please repeat the "Kyrie" and "Christe" phrases after the cantor; then join in the final "Kyrie".

LITURGY OF THE WORD

This weekend's Mass readings are found on page 54 in Sunday's Word.

FIRST READING

EXODUS 17:3-7

RESPONSORIAL PSALM

PSALM 95:1-2, 6-7, 8-9



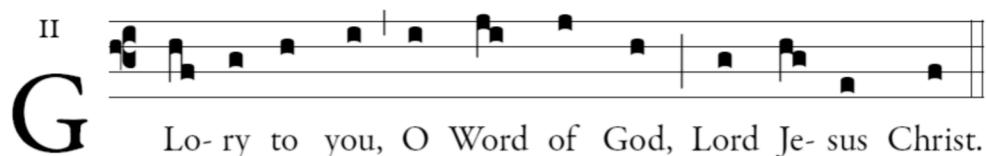
If to - day you hear his voice, hard - en not your hearts.

Music: Richard Proulx, Joseph Gelineau, SJ © GIA Publications, Inc.; Text: © 1963, The Grail

SECOND READING

ROMANS 5:1-2, 5-8

VERSE BEFORE THE GOSPEL



Lord, you are truly the Savior of the world; give me living water, that I may never thirst again.

Music: Adam Bartlett, © Illuminare Publications, www.illuminarepublications.com

GOSPEL

JOHN 4:5-42

HOMILY



THE FIRST SCRUTINY (5:00PM)

The scrutinies, which are solemnly celebrated on Sundays and are reinforced by an exorcism, are rites for self-searching and repentance and have above all a spiritual purpose. The scrutinies are meant to uncover, and then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out, then strengthen all that is upright, strong, and good. For the scrutinies are celebrated in order to deliver the elect from the power of sin and Satan, to protect them against temptation, and to give them strength in Christ, who is the way, the truth, and the life. These rites, therefore, should complete the conversion of the elect and deepen their resolve to hold fast to Christ and to carry out their decision to love God above all. Because they are asking for the three sacraments of initiation, the elect must have the intention of achieving an intimate knowledge of Christ and his Church, and they are expected particularly to progress in genuine self-knowledge through serious examination of their lives and true repentance. In order to inspire in the elect a desire for purification and redemption by Christ, three scrutinies are celebrated. By this means, first of all, the elect are instructed gradually about the mystery of sin, from which the whole world and every person longs to be delivered and thus saved from its present and future consequences. Second, their spirit is filled with Christ the Redeemer, who is the living water (gospel of the Samaritan woman in the first scrutiny), the light of the world (gospel of the man born blind in the second scrutiny), the resurrection and the life (gospel of Lazarus in the third scrutiny). From the first to the final scrutiny the elect should progress in their perception of sin and their desire for salvation. In the rite of exorcism, the elect, who have already learned from the Church as their mother the mystery of deliverance from sin by Christ, are free from the effects of sin and from the influence of the devil. They receive new strength in the midst of their spiritual journey and they open their hearts to receive the gifts of the Savior. The priest or deacon who is the presiding celebrant should carry out the celebration in such a way that the faithful in the assembly will also derive benefit from the liturgy of the scrutinies and join in the intercessions for the elect. (Rite of Christian Initiation of Adults, 141-145)

INVITATION TO SILENT PRAYER

The Celebrant addresses the assembly, asking them to pray in silence that the elect may be given a spirit of repentance, a sense of sin, and the true freedom of the children of God. The Celebrant then addresses the elect, inviting them to similarly pray in silence.

INTERCESSIONS FOR THE ELECT

The Celebrant prays on behalf of the Church that the elect may complete their preparation and find Christ in the Sacraments at Easter.

EXORCISM

The Celebrant prays over the elect twice, laying hands on each in between.

THE DISMISSAL OF THE ELECT

The Elect, who await the Easter Sacraments of Baptism, Eucharist, and Confirmation, now are dismissed from the assembly to continue their catechesis.

After the Dismissal of the Elect, Mass continues with the Universal Prayer (general intercessions) and, if required, the Creed. However, for pastoral reasons, they both may be omitted.

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY ANTIphon (11:00AM) *Iustitiae Domini*

PSALM 19:9-12

The judgments of the Lord are right; they gladden the heart, and are sweeter than honey and the honeycomb:
and so your servant shall keep them.

OFFERTORY

THE GLORY OF THESE FORTY DAYS

ERHALT UNS, HERR



1. The glo - ry of these . for - ty days We
2. A - lone and fast - ing Mo - ses saw The
3. So Dan - iel trained his mys - tic sight, De-
4. Then grant that we like them be true, Con-



cel - e - brate with songs of praise; For Christ, by whom all
lov - ing God who gave the law; And to E - li - jah,
liv - ered from the li - on's might; And John, the Bride-groom's
sumed in fast and prayer with you; Our spir - its strength-en



things were made, Him - self has fast - ed and has prayed.
fast - ing, came The steeds and char - i - ots of flame.
friend, be - came The her - ald of Mes - si - ah's name.
with your grace, And give us joy to see your face.

SANCTUS

MASS XVII

Sanc-tus, Sanc-tus, Sanc-tus, Dó-mi-nus De-us Sá - ba - oth.
Holy, Holy, Holy, Lord God of Hosts;

Ple-ni sunt cae-li et ter-ra gló-ri-a tu - a. Ho - sán-na in ex-cél-sis.
Heaven and earth are full of your glory; Hosanna in the highest.

Be-ne-díc-tus qui ve-nít in nó-mi-ne Dó-mi-ni. Ho - sán-na in ex-cél-sis.
Blessed is he who comes 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 XVII

Ag - nus De - i, qui tol - lis pec - ca - ta mun-di: mi-se-re-re no - bis.
Lamb of God, you take away the sins of the world have mercy on us;

Ag - nus De - i, qui tol - lis pec - ca - ta mun-di: mi-se-re-re no - bis.
Lamb of God, you take away the sins of the world have mercy on us;

Ag - nus De - i, qui tol - lis pec - ca - ta mun-di: do-na no - bis pa - cem.
Lamb of God, you take away the sins of the world grant us peace.

COMMUNION ANTIPHON (ALL MASSES) *Qui biberit aquam*

JOHN 4:13-14

Please join in the refrain below after the choir introduction and between each verse of Isaiah 12.

Who - ev-er drinks my wa-ter shall have a spring with-in, well-ing up to e-ter - nal life.

Music: Andrew Motyka, © 2012, www.communionantiphons.org

**COMMUNION (IF NEEDED)***PARCE, DOMINE**Please join in the refrain below after the cantor introduction and between each verse of Psalm 51.*
*Spare your people, Lord; lest you be angry forever. (Joel 2:17; verses sung from Psalm 51)***POSTCOMMUNION (11:00AM)**“HOW LOVELY IS THY DWELLING-PLACE” FROM *A GERMAN REQUIEM*

BRAHMS

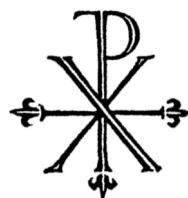
How lovely is Thy dwelling place, O Lord of Hosts. For my soul, it longeth, yea, fainteth for the courts of the Lord; My soul and body crieth out, yea, for the living God. Blest are they that dwell within Thy house; They praise Thy name evermore.

~Psalm 84:1-2, 4

MARIAN ANTIPHON *Ave Regina Caelorum**Please join in the antiphon below..*

ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux
 est orta: Gaude Virgo glo-ri- ó-sa, Su-per omnes spe-ci-
 ó-sa: Va-le, o valde de-có- ra, Et pro no-bis Christum
 ex-ó- ra.

Hail, Queen of Heaven; Hail, Lady of the Angels; Hail, the root; Hail the gate; From which the Light dawned upon the world.
 Rejoice, O glorious Virgin, Lovely above all; Fare thee well, O most beautiful: And pray for us to Christ.



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!

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ABOUT TODAY'S MUSIC

This weekend's 5:00PM Mass begins the series of three "scrutinies" (celebrated on the Third, Fourth, and Fifth Sundays of Lent) wherein the Elect of the parish are examined and prepared for the reception of the Easter sacraments (see more on the third page of this order). The communion antiphon today is a beautiful text set to equally beautiful music by Andrew Motyka, the director of music for the Archdiocese of Indianapolis. A musical sign that this is a penitential season is the absence of instrumental music. An ancient tradition of the Church, this "fasting" allows contemplative silence a greater presence in the liturgy. The music closest to silence is, of course, chant. In addition to our chant Mass Ordinary, Mass XVII, at 11AM we also enjoy the authentic Gregorian entrance antiphon or introit. Today's offertory at 11AM is a beautiful example of "text painting" in the Gregorian repertoire. This beautiful excerpt from Psalm 19 shows the psalmist at true peace with the ordinances and laws of the Lord. In similar fashion, the chant melody is tranquil, almost moving in a way outside of time. In addition, the *ambitus*, or range of the chant, is merely a 6th: this is a clear sign that things are "at peace". The heartrate is still calm! Text painting like this is why Gregorian chant is the music most encouraged by the Church, and more fervently at the Second Vatican Council than at any other ecumenical council! The music is the "handmaiden of the text! The postcommunion anthem sung by the cathedral choir is a lovely reflection on the House of God. Johannes Brahms, a great composer known mostly for his symphonic works, had one of the greatest gifts for melody and lyricism of any musician before or since. This excerpt from his *German Requiem* also shows his gift for texture and choral writing. This piece is one of the most successful adaptations of a foreign language text to English, too, losing little of its immediacy or text-painting in translation. The text is taken from Psalm 84, and the music sets the text so well and so expressively that one listens to the piece and is led to prayer and contemplation of the psalm excerpt.

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