

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE FOURTH SUNDAY OF LENT

MARCH 26, 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. Note that today, on Laetare Sunday, we have a reprieve from the Lenten discipline restricting instrumental music. In the words of the entrance antiphon, "Rejoice!"

ENTRANCE ANTIPHON (5:00PM & 8:30AM) *Laetare, Ierusalem*

CF. ISAIAH 66:10-11

Please join in the antiphon below after the cantor introduction and between psalm verses.



5. Re-joice, O Je-ru-sa-lem, all you who love her.

Music: Columba Kelly, OSB © 2011, St. Meinrad Archabbey

ENTRANCE ANTIPHON (11:00AM) *Laetare, Ierusalem*

CF. ISAIAH 66:10-11

Rejoice, Jerusalem, and all who love her. Be joyful, all who were mourning; exult and be satisfied at her consoling breast. *V. I rejoiced when it was said unto me: let us go to the house of the Lord.*

KYRIE (5:00PM & 8:30AM)

MASS XVII

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



KYRIE (11:00AM)

MASS À 5 (BYRD)

LITURGY OF THE WORD

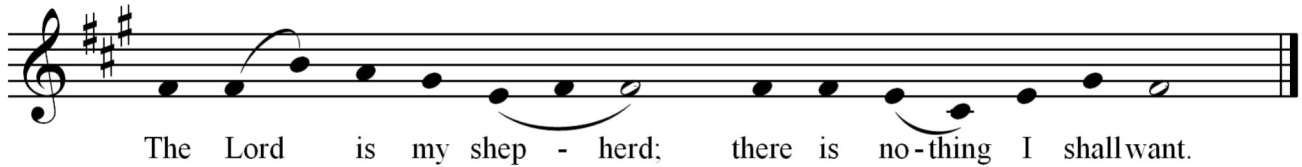
Today's Mass readings are found on page 57 in Sunday's Word.

FIRST READING

1 SAMUEL 16:1B, 6-7, 10-13A

RESPONSORIAL PSALM (5:00PM & 8:30AM)

PSALM 23:1-3A, 3B-4, 5, 6



Fr. Samuel F. Weber, OSB © St. Meinrad Archabbey; Text: © New American Bible

GRADUAL (11:00AM) *Laetatus sum*

PSALM 122:1,7

Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus.

V. Fiat pax in virtutibus: et abundantia in turribus tuis.

I rejoiced when they said unto me: "Let us go to the house of the Lord"!

V. Let peace reign within your walls, and abundance in your towers.

**A note about the Gradual: while the usual practice at St. Paul is to sing the Responsorial Psalm, occasionally, the chant repertoire offers a particularly beautiful example of the Gradual. The Gradual, like the Responsorial Psalm, is designed as a meditation upon the readings of the day. It also remains the Church's "first option" for the chant between the two readings.*

SECOND READING

EPHESIANS 5:8-14



VERSE BEFORE THE GOSPEL



I am the light of the world, says the Lord; whoever follows me will have the light of life.

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

GOSPEL

JOHN 9:1-41

HOMILY

THE SECOND SCRUTINY (8:30AM)

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.

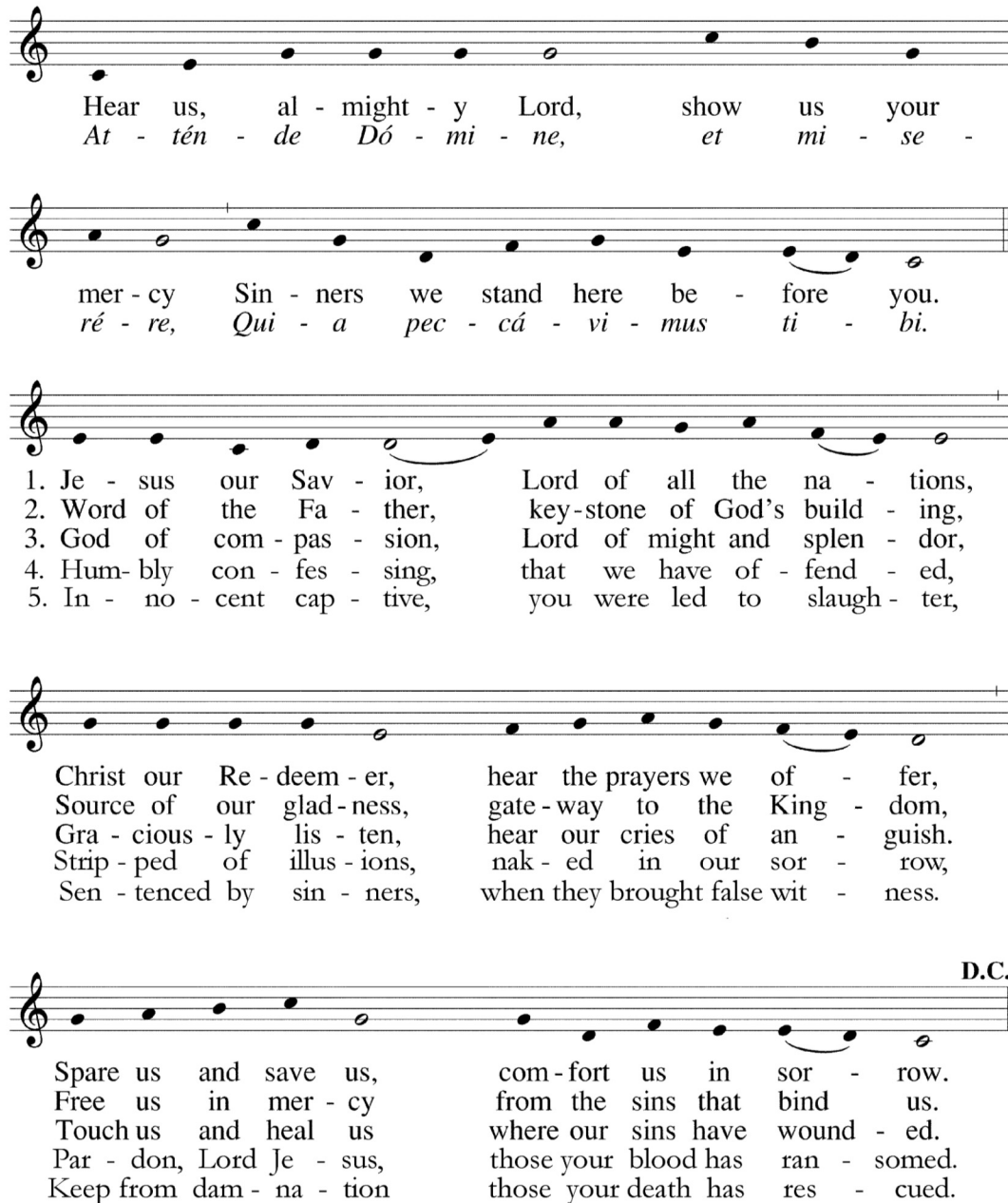
LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

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.

D.C.

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.

OFFERTORY ANTIPHON (11:00AM) *Laudate Dominum*

PSALM 135:3-6

Praise the Lord, for he is good: Sing a psalm to his name, for he is delightful: The Lord does whatever he wills, in heaven and on earth.

~Gregorian chant, sung by Cathedral Choir

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 (5:00PM & 8:30AM)

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;

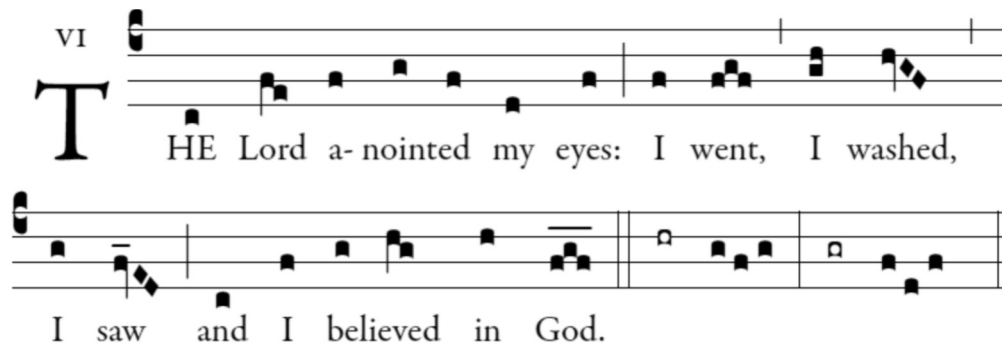
Ag - nus De - i, qui tol - lis pec - ca - ta mun-di: mi-se-re-re no - bis.
Lamb of God, you take away the sins of the world have mercy on us;

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) *Dominus linivit oculus*

CF. JOHN 9:11, 36

Please join in the refrain below after the cantor introduction and between each verse of Psalm 27.



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



POSTCOMMUNION (11:00AM)

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.

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.



CLOSING

TAKE UP YOUR CROSS

BOURBON



1 Take up your cross, the Sa - vior said, if
 2 Take up your cross, let not its weight fill
 3 Take up your cross, heed not the shame, and
 4 Take up your cross, then, in his strength, and
 5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with
 2 your weak spi - rit with a - larm; his strength shall bear your
 3 let your fool - ish heart be still; the Lord for you ac -
 4 calm - ly ev - ery dan - ger brave: it guides you to a -
 5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.
 2 spi - rit up, and brace your heart, and nerve your arm.
 3 cept - ed death up - on a cross, on Cal - vary's hill.
 4 bun - dant life and leads to vic - tory o'er the grave.
 5 bear the cross may hope to wear the glo - rious crown.

YOUR SUPPORT OF OUR MUSIC PROGRAM, BOTH IN ATTENDANCE AT LITURGIES AND CONCERTS, IN PRAYER, AND THROUGH FINANCIAL GENEROSITY, IS MUCH APPRECIATED. IF YOU HAVE IDEAS, QUESTIONS, OR WOULD LIKE TO MAKE A DONATION TO THE MUSIC FUND AT ST. PAUL, PLEASE CONTACT OUR DIRECTOR OF MUSIC AND ORGANIST, BRUCE LUDWICK, JR., OR SIMPLY VISIT THE ORGAN GALLERY AFTER THE 5PM OR 11AM MASSES ANY WEEKEND. VISITORS ARE ALWAYS MOST WELCOME! YOU CAN ALSO CHECK OUT OUR SACRED MUSIC SUBPAGE ON THE CATHEDRAL WEBSITE, WHERE MUSIC LISTS, ORDERS OF WORSHIP, AND OTHER USEFUL INFORMATION IS OFTEN POSTED. THERE ARE ALSO DESCRIPTIONS OF ALL THE CHORAL ENSEMBLES, OF THE MÖLLER ORGAN, AND A GENERAL OVERVIEW OF THE CATHEDRAL'S MUSIC PROGRAM AND ITS ROOTS IN THE CONSTITUTION ON THE SACRED LITURGY (SACROSANCTUM CONCILIUM) OF THE SECOND VATICAN COUNCIL: WWW.STPAULSBHM.ORG/MUSIC

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ABOUT TODAY'S MUSIC

Though we are in the midst of a penitential season, today we have an opportunity to rejoice. The first word of today's Mass (the Entrance Antiphon) sings "*Laetare*: Rejoice"! Today is an exception to the Lenten "fast from instruments"—a sign that our redemption is at hand and that Easter is soon to arrive. Hopefully, today's rejoicing will help us to better appreciate the sacred silence of the remainder of this holy season. At the 11:00AM Mass, the Cathedral Choir offers two movements of William Byrd's *Mass for Five Voices*. The five-part Mass is his largest-scale setting of the Mass Ordinary, and most likely postdates his four- and three-voice settings. While not as technically challenging as many of his motets, the five-voice Mass is one of his most finely crafted works. Byrd composed his Masses for use in the clandestine Catholic chapels of post-Reformation England, although the *Mass à 5* benefits from a decent-sized choir. It was prohibited to celebrate the Mass at that time, and so Catholics met in secret, often in the country houses of nobility, 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. While he composed a great deal of music for both the Catholic Church and the Anglican tradition, it is his Latin works that are most intensely personal. The *Kyrie* from this Mass is rather brief, but shows the contrapuntal mastery and turn of phrase for which Byrd is famous. The *Agnus Dei* is longer and possesses some of the most emotional moments in the entire Mass. Where in the four-voice Mass phrases often seem unfinished, harmonies wander, and things generally seem restless, Byrd uses the more generous voicing of the five-voice Mass to make each choral statement of the text "Agnus Dei" more insistent and dramatic. It is clear that this is a stubborn statement of faith in the Catholic Church by the composer in the face of great adversity. After these bold declarations, the movement focuses toward the final words "*Dona nobis pacem*: grant us peace". The dense texture of this Mass allows Byrd to extend the long for "peace" to a greater extent than in his other two Masses. The result is a tranquility which perfectly expresses the text. Byrd's *Ave Verum Corpus*, his most famous choral work, is also presented as a postcommunion motet. The beauty and allegorical nature of the sacred polyphony we hear today helps us to rejoice on this Laetare Sunday and calls us into a deeper experience of the Mass, which is precisely why this repertoire is named second only to Gregorian chant in suitability for the sacred liturgy.

PLEASE JOIN US ON FRIDAY, APRIL 7, AT 5:30PM FOR OUR ANNUAL CHORAL STATIONS OF THE CROSS. CATHEDRAL CHOIR PRESENTS VARIOUS WORKS FROM THE TEXTS OF GOOD FRIDAY AND HOLY WEEK IN HONOR OF OUR LORD'S PASSION AND DEATH. THIS MUSIC COMBINES WITH THE WORDS OF ST. ALPHONSUS LIGUORI'S MEDITATIONS TO ENRICH OUR EXPERIENCE OF THIS RICH DEVOTION. STAY AFTERWARD FOR THE FINAL KNIGHTS OF COLUMBUS FISH FRY OF THE LENTEN SEASON. THIS IS A GREAT OPPORTUNITY TO INVITE FRIENDS AND FAMILY TO THE CATHEDRAL, ESPECIALLY THOSE WHO DO NOT KNOW THE CATHOLIC FAITH. COME JOIN US!