

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE SIXTH SUNDAY IN ORDINARY TIME

FEBRUARY 12, 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.

Today, we welcome the Cathedral Ladies' Schola to the 5:00PM Mass as well as the Cathedral Men's Schola to the 8:30AM Mass. These groups, open without audition to anyone interested in a relaxed, enjoyable choral music experience, sing a 4-5 times a year for Sunday Mass and rehearse every Wednesday night from 5:15 -6:00PM. They study Gregorian chant as a way of preserving the musical patrimony of the Church (a job given to Cathedral churches in the Constitution on the Sacred Liturgy of the Second Vatican Council). Gregorian chant also is the most effective music for building a healthy, life-long singing technique that is applicable to all other styles of music. For more information or to join either of the scholae, please contact the Director of Music.

ENTRANCE ANTIPHON (ALL MASSES) *Esto mihi in Deum*

CF. PSALM 31:3-4

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

*~ Gregorian chant, sung by Cathedral Choir (11:00AM);
Ladies' Schola (5:00PM); Men's Schola (8:30AM)*



KYRIE

MISSA SIMPLEX

Cantor/Choir:	All:	Cantor/Choir:
Ky - ri - e, e - le - i - son.	Ky - ri - e, e - le - i - son.	Chri - ste, e - le - i - son.
All:	Cantor/Choir:	All:
Chri - ste, e - le - i - son.	Ky - ri - e, e - le - i - son.	Ky - ri - e, e - le - i - son.

GLORIA

MISSA SIMPLEX

Glo-ry to God in the high - est, and on earth peace to peo-ple of good will.

We praise you, we bless— you, we a - dore you, we glo - ri - fy you,

we give you thanks for your great glo - ry, Lord God, heav - en - ly King,

O — God, al-might-y Fa - ther. Lord Je - sus Christ, On - ly Be - got - ten Son,

Lord God, Lamb of God, Son of the Fa - ther, you take a - way the sins of the world,

have mer - cy on us; you take a - way the sins of the world, re - ceive our prayer;

you are seat - ed at the right hand of the Fa - ther, have mer - cy on us.

For you a - lone are the Ho - ly One, you a - lone are the Lord,

you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,

in the glo - ry of God the Fa - ther. A - men. —

THE LITURGY OF THE WORD

The Mass readings are found on page 44 in Sunday's Word.

“The New Law is called a *law of love* because it makes us act out of the love infused by the Holy Spirit, rather than from fear; a *law of grace*, because it confers the strength of grace to act, by means of faith and the sacraments; a *law of freedom*, because it sets us free from the ritual and juridical observances of the Old Law, inclines us to act spontaneously by the prompting of charity and, finally, lets us pass from the condition of a servant who ‘does not know what his master is doing’ to that of a friend of Christ—’For all that I have heard from my Father I have made known to you’—or even to the status of son and heir.” (CCC, 1972)

FIRST READING

SIRACH 15:15-20

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

PSALM 119:1-2, 4-5, 17-18, 33-34



Music: Fr. John Schiavone, © 1998, OCP Publications, Inc.

GRADUAL (11:00AM) *Tu es, Deus*

PSALM 77:15, 16

You alone are the God who works wonders; you manifested your strength among the nations.

℟. With your arm you delivered your people, the sons of Israel and Joseph.

**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

1 CORINTHIANS 2:6-10

ALLELUIA (11:00AM) *Cantate Domino*

PSALM 98:1

Alleluia. *℟. Sing to the Lord a new song; for the Lord has accomplished wondrous deeds.*

**A note about the Gregorian Alleluia: much more elaborate than the Alleluia refrain at today's other Masses (which is taken from the Divine Office), The elongated last "ia" syllable of the chant, called a "jubilus", is a musical allegory for the never-ending song of the heavenly choirs worshipping the Holy Trinity.*

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



Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom.

GOSPEL

MATTHEW 5:17-37

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

PRaise, MY SOUL, THE KING OF HEAVEN

LAUDA ANIMA

1. Praise, my soul, the King of heav - en; To his feet your
2. Praise him for his grace and fa - vor To his peo - ple
3. Fa - ther - like he tends and spares us; Well our fee - ble
4. Frail as sum-mer's flow'r we flour - ish, Blows the wind and
5. An - gels, help us to a - dore him; You be - hold him

trib - ute bring; Ran-somed, healed, re - stored, for - giv - en,
in dis - tress; Praise him still the same as ev - er,
frame he knows; In his hands he gent - ly bears us,
it is gone; But while mor - tals rise and per - ish,
face to face; Sun and moon, bow down be - fore him,

Ev - er - more his prais - es sing: Al - le - lu - ia!
Slow to chide, and swift to bless: Al - le - lu - ia!
Res - cues us from all our foes. Al - le - lu - ia!
God en - dures un - chang - ing on: Al - le - lu - ia!
Dwell-ers all in time and space: Al - le - lu - ia!

Al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia! Praise the high e - ter - nal one!
Al - le - lu - ia! Praise with us the God of grace.

OFFERTORY ANTIPHON (ALL MASSES) *Benedictus es Domine*

PSALM 119:12, 13

Blessed are you, O Lord, teach me your commandments. O Lord, you are blessed, teach me your commandments.

With my lips have I declared all the judgments spoken by your mouth. ~ *Gregorian chant***SANCTUS**

MISSA SIMPLEX

Ho-ly, Ho-ly, Ho - ly, Lord God of hosts. Heav-en and earth are full of your glo - ry.

Ho-san-na in the high - est. Bless-ed is he who comes in the name of the Lord.

Ho - san - na in the high - est.

MYSTERIUM FIDEI

MISSA SIMPLEX

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

MISSA SIMPLEX

Lamb of God, you take a - way the sins of the world, have mer - cy on us.

Lamb of God, you take a - way the sins of the world, have mer - cy on us.

Lamb of God, you take a - way the sins of the world, grant us — peace. —

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

I a

T Hey ate and had their fill, and what they craved the

Lord gave them; they were not dis- ap- point- ed in what

they craved.

Music: Bruce Ford, © 2015, courtesy of www.ccwatershed.com



MARIAN ANTIPHON *Ave Regina Caelorum*

Please join in the antiphon below..

VI

A - ve Re- gí- na cæ- ló- rum, * A- ve Dómi- na Ange-

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

JERUSALEM THE GOLDEN

EWING



1. Je - ru - sa - lem the gold - en, with milk and hon - ey blest,
2. They stand, those halls of Zi - on, all ju - bi - lant with song,
3. There is the throne of Da - vid; and there, from care re - leased,
4. Oh, sweet and bless - ed coun - try, the home of God's e - lect!

be - neath thy con - tem - pla - tion sink heart and voice op - pressed:
and bright with man - y an an - gel, and all the mar - tyr throng;
the shout of them that tri - umph, the song of them that feast;
Oh, sweet and bless - ed coun - try that ea - ger hearts ex - pect!

I know not, oh, I know not, what joys a - wait us there; what
the Prince is ev - er in them, the day - light is se - rene; the
and they who with their Lead - er have con - quered in the fight, for
Je - sus, in mer - cy bring us to that dear land of rest, who

ra - dian - cy of glo - ry, what bliss be - yond com - pare!
pas - tures of the bless - ed are decked in glo - rious sheen.
ev - er and for ev - er are clad in robes of white.
art, with God the Fa - ther, and Spi - rit, ev - er blest.

VOLUNTARY

TOCCATA IN C, BWV 564

J.S. BACH

I. TOCCATA

III. FUGUE

HAVE YOU ENJOYED THE MUSIC AT THE CATHEDRAL LATELY?

Perhaps God is calling you (or someone in your family...even a friend!) to serve him through music. The pre-Lent period is an ideal time to consider a commitment. Whether you feel the Cathedral Choir, Children's Schola Cantorum, Mens' Schola, Ladies' Schola, or Cantor Group is right for you, there is likely a place for you in the cathedral music apostolate. There is a special need for cantors at the 8:30AM Mass. Full descriptions of all groups are available on the cathedral website at www.stpaulsbhm.org/music. Please contact the Director of Music, Bruce Ludwick, Jr., for more information at Ludwick@stpaulsbhm.org or 205.251.1279x107. There are also plenty of service opportunities that do not involve singing. As always, your financial generosity toward the Music Fund is also appreciated and is a perfect way to honor a loved one or a friend or to simply give thanks to God!

ABOUT TODAY'S MUSIC

This Sunday, we near ever closer to the holy season of Lent, which arrives (in just under a month) on March 1. While the near-apocalyptic tone of the last weeks in Ordinary Time is not present, the liturgy nonetheless reminds us (mostly through the readings) that we must avoid vice in this life and focus on heavenly truths. The hopeful message given in the second reading (“...what eye has not seen, and ear has not heard...God has prepared for those who love him”) is echoed in the Communion antiphon of the day, reminding us that, even in the desert, the Israelites “ate and had their fill...they were not disappointed in what they craved”. In this way, the communion antiphon it helps unify the different parts of the Mass and reminds us that Christ is truly present in the greatest way in the Holy Eucharist. Praying this word of God as we receive the Word Incarnate helps dispose us to properly receive the gifts God wants to give us in Holy Communion. That said, this communion antiphon is explicitly Eucharistic, drawing as it does the parallel between the manna given to the Israelites in the Old Testament with the true Bread of Heaven that is Jesus Christ. In this way, it also shows us that the Church has always read Jesus Christ as the fulfillment of the psalmist’s desires. Praying these antiphons at Mass is like a miniature *lectio divina*, where we can let the Holy Spirit teach us in this liturgy what he wants us to learn about God. We are fortunate to have the presence of a choral group at each liturgy this weekend: the Ladies’ Schola at 5PM, the Men’s Schola at 8:30AM, and Cathedral Choir at 11:00AM. The scholae focus on the Gregorian chant repertoire, but are also the entry-level choral groups at the cathedral. This weekend’s chants are particularly beautiful, addressing God the Father. The 11AM Mass brings us both a Gregorian Gradual and Alleluia; this week’s Alleluia is especially memorable. The text (“Sing a new song to the Lord...”) clearly expresses confidence in God’s promises, which are outlined so well in the day’s readings and antiphons. The Alleluia has an unusual shape, leaping (almost dancing) to a higher pitch, then rapidly running downhill. Its repetitive shape also seems to challenge the listener (and singer) to redouble their rejoicing! The closing hymn at all Masses is a hymn of Bernard of Cluny from the 12th Century translated in the 19th Century into English by the Anglican clergyman John Mason Neale. The hymn text itself is a beautiful paraphrase of the Revelation 21 and 22 as well as the eleventh chapter of Hebrews. Compact and direct, it describes the heavenly treasures that await the Christian who perseveres. Finally, the voluntary after Mass is a product of the virtuosity of the young Bach. While it lacks the highly formalized structure and Italianate discipline of Bach’s later work, it makes up for it in pure exuberance and drive. The Toccata begins with many passages in what is known as the *stylus phantasticus*, the characteristic style of North German organ playing of the generation before Bach. This eventually gives way to an ascending motivic idea, punctuated by rapid chords. All draws to a close, leading into the second movement (not listed in your order, but played during the communion procession) in the relative minor key. It is also characteristic of the writing of Corelli and Vivaldi, with a soprano melody accompanied by continuo. A twist, though: Bach closes the movement with a section in the *durezze e ligature* style of Frescobaldi predating the rest of the material by 50-75 years. The tripartite piece closes with a joyful, gigue-like fugue.



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