

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



THE SEVENTH SUNDAY IN ORDINARY TIME

FEBRUARY 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.

ENTRANCE HYMN

PRAISE TO THE LORD, THE ALMIGHTY

LOBE DEN HERREN

1. Praise to the Lord, the Al - might - y, the king of cre -
2. Praise to the Lord, a - bove all things so might - i - ly
3. Praise to the Lord, who shall pros - per our work and de -
4. Praise to the Lord— O let all that is in us a -
a - tion! O my soul, praise him, for
reign - - ing; Keep - ing us safe at his
fend us; Sure - ly his good - ness and
dore him! All that has life and breath
he is your health and sal - va - - tion!
side, and so gent - ly sus - tain - - ing.
mer - cy shall dai - ly at - tend us.
come now with prais - es be - fore him!
Come, all who hear: Broth - ers and sis - ters, draw near,
Have you not seen All you have need - ed has been
Pon - der a - new What the Al - might - y can do,
Let the "A - men!" Sound from his peo - ple a - gain—
Praise him in glad ad - o - ra - - tion!
Met by his gra - cious or - - dain - - ing?
Who with his love will be - friend us.
Glad - ly with praise we a - dore him!

Text: *Lobe den Herrn, den mächtigen König*; Joachim Neander, 1650-1680; tr. by Catherine Winkworth, 1827-1878, alt.
Tune: LOBE DEN HERREN, 14 14 47 8; Stralsund Gesangbuch, 1665; descant by C. S. Lang, 1891-1971, © 1953, Novello and Co. Ltd.

ENTRANCE ANTIPHON (11:00AM) *Domine in tua*

PSALM 13:6

O Lord, I trust in your merciful love. My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me.

KYRIE

MASS XI "ORBIS FACTOR"

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

Ky - ri - e e - - le-i-son. Chri - ste _____ e - - le-i-son.
Lord, have mercy: *Christ have mercy:*

Ky - ri - e e - - le-i-son. Ky - ri - e _____ e - - le-i-son.
Lord, have mercy.

GLORIA

MASS XI "ORBIS FACTOR"

After the celebrant intones the first phrase, please join in singing from "Et in terra pax"

Glo - ri - a in excelsis 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. Glo - ri - fi - ca - mus te.
We praise you, we bless you, we adore you, we glorify you,

Gra - ti - as a - gi - mus ti - bi. prop - ter mag - nam glo - ri - am tu - am. Do - mi - ne De - us,
we give you thanks for your great glory, Lord God,

Rex cae - le - stis, De - us Pa - ter o - mni - po - tens. Do - mi - ne Fi - li u - ni - ge - ni - te
heavenly King, O God, Almighty Father. Lord Jesus Christ, Only-Begotten Son,

Je - su Chri - ste. Do - mi - ne De - us, Ag - nus 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. Qui tol - lis pec - ca - ta mun - di,
you take away the sins of the world, have mercy on us; you take away the sins of the world,

sus - ci - pe de - pre - ca - ti - o - nem no - stram. Qui se - des ad dex - te - ram Pa - tris, mi - se - re - re no - bis.
receive our prayer; you are seated at the right hand of the Father, have mercy on us.

Quo - ni - am tu__ so-lus sanc-tus. Tu so-lus Do-mi-nus. Tu so - lus Al-tis-si - mus,
For you alone are the Holy One, *you alone are the Lord,* *you alone are the most high,*

Je su__ Chri-ste. Cum San-cto Spi-ri-tu, in glo-ri-a De - i Pa - tris. A - men.
Jesus Christ, *with the Holy Spirit, in the glory of God the Father.* *Amen.*

THE LITURGY OF THE WORD

The Mass readings are found on page 46 in Sunday's Word.

“The Law of the Gospel fulfills the commandments of the Law. The Lord’s Sermon on the Mount, far from abolishing or devaluing the moral prescriptions of the Old Law, releases their hidden potential and has new demands arise from them: it reveals their entire divine and human truth. It does not add new external precepts, but proceeds to reform the heart, the root of human acts, where man chooses between the pure and the impure, where faith, hope, and charity are formed and with them the other virtues. The Gospel thus brings the Law to its fullness through imitation of the perfection of the heavenly Father, through forgiveness of enemies and prayer for persecutors, in emulation of the divine generosity.” (CCC, 1968)

FIRST READING

LEVITICUS 19:1-2, 17-18

RESPONSORIAL PSALM

PSALM 103:1-2, 3-4, 8, 10, 12-13

The Lord is kind and mer - ci - ful.

Music: Richard Proulx, Joseph Gelineau, SJ © GIA Publications, Inc.

SECOND READING

1 CORINTHIANS 3:16-23

ALLELUIA

VIII
A L- le- líu- ia.

Whoever keeps the word of Christ, the love of God is truly perfected in him.

GOSPEL

MATTHEW 5:38-48

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

LOVE DIVINE, ALL LOVES EXCELLING

HYFRYDOL

1. Love di - vine, all loves ex - cel - ling, Joy of
 2. Come, al - might - y to de - liv - er, Let us
 3. Fin - ish then your new cre - a - tion, Pure and

heav'n to earth come down! Fix in us your
 all your life re - ceive; Sud - den - ly re-
 spot - less, gra - cious Lord, Let us see your

hum - ble dwell - ing, All your faith - ful mer - cies crown.
 turn and nev - er, Nev - er more your tem - ples leave.
 great sal - va - tion Per - fect - ly in you re - stored.

Je - sus, source of all com - pas - sion, Love un-
 Lord, we would be al - ways bless - ing, Serve you
 Changed from glo - ry in - to glo - ry, Till in

bound - ed, love all pure; Vis - it us with
 as your hosts a - bove, Pray, and praise you
 heav'n we take our place, Till we sing be-

your sal - va - tion, Let your love in us en - dure.
 with - out ceas - ing, Glo - ry in your pre - cious love.
 fore the al - might - y Lost in won - der, love and praise.

OFFERTORY (11:00AM)

LORD, FOR THY TENDER MERCIES' SAKE

RICHARD FARRANT

Lord, for thy tender mercy's sake, lay not our sins to our charge, but forgive that is past, and give us grace to amend our sinful lives. To decline from sin and incline to virtue, that we may walk in a perfect heart before thee now and evermore. Amen.

SANCTUS

MASS XI "ORBIS FACTOR"

Sanctus, Sanctus, Sanctus, Dominus.
Holy, Holy, Holy, Lord God of Hosts.

Deus Sabaoth. Peleni sunt caeli et terra.
Heaven and earth are full of your glory.

Gloria tua.
Hosanna in exaltation.

Hosanna in the highest.
 Bene dictus qui venit in nomine domini.
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 Resur-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 XI "ORBIS FACTOR"

Agnus Dei, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no-bis.
Lamb of God, who takes away the sins of the world: have mercy on us.

Agnus Dei, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no-bis.
Lamb of God, who takes away the sins of the world: have mercy on us.

Agnus Dei, qui tol-lis pec-ca-ta mun-di: do-na no-bis pa-cem.
Lamb of God, who takes away the sins of the world: grant us peace.

COMMUNION ANTIPHON (11:00AM) *Narrabo omnia*

PSALM 9:2-3

I will recount all your wonders, I will rejoice in you and be glad, and sing psalms to your name, O Most High.

POSTCOMMUNION (11:00AM)

O SACRUM CONVIVIUM

DOMENICO BARTOLUCCI

O sacred banquet! in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given. Alleluia. ~St. Thomas Aquinas

COMMUNION

GODHEAD HERE IN HIDING

ADORO TE DEVOTE



1. God-head here in hid-ing, whom I do a-dore,
2. See-ing, touch-ing, tast-ing are in thee de-ceived;
3. On the cross thy God-head made no sign to men;
4. I am not like Thom-as, wounds I can-not see,
5. O thou our re-mind-er of Christ cruc-i-fied,
6. Bring the tend-er tale true of the Pel-i-can;
7. Je-su, whom I look at shroud-ed here be-low,



1. Masked by these bare shadows, shape and noth-ing more,
2. How says trust-y hear-ing? That shall be be-lieved;
3. Here thy ver-y man-hood steals from hu-man ken:
4. But can plain-ly call thee Lord and God as he:
5. Liv-ing Bread, the life of us for whom he died,
6. Bathe me, Je-su Lord, in what thy bos-om ran:
7. I be-seach thee send me what I thirst for so,



1. See, Lord, at thy ser - vice low lies here a heart
2. What God's Son has told me, take for truth I do;
3. Both are my con-fes - sion, both are my be - lief,
4. Let me to a deeper faith dail - y near-er move,
5. Lend this life to me then: feed and feast my mind,
6. Blood whereof a sin - gle drop has pow'r to win
7. Some day to gaze on thee face to face in light



1. Lost, all lost in won - der at the God thou art.
2. Truth him-self speaks tru - ly, or there's no-thing true.
3. And I pray the pray - er of the dy - ing thief.
4. Dail - y make me hard - er hope and dear - er love.
5. There be thou the sweetness man was meant to find.
6. All the world for - give - ness of its world of sin.
7. And be blest for ev - er with thy glo - ry's sight.

CLOSING

GO MAKE OF ALL DISCIPLES

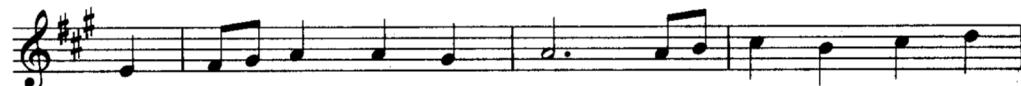
ELLA COMBE



1. "Go make of all dis - ci - ples": We hear the
2. "Go make of all dis - ci - ples": Bap - tiz - ing
3. "Go make of all dis - ci - ples": We at your
4. "Go make of all dis - ci - ples": We wel - come



call, O Lord, That comes from you, our Fa - ther,
in the name Of Fa - ther, Son, and Spir - it—
feet would stay Un - til each life's vo - ca - tion
your com - mand; "Lo, I am with you al - ways":



In your e - ter - nal Word. In - spire our ways of
From age to age the same. We call each new dis -
Ac - cents your ho - ly way. We cul - ti - vate the
We take your guid - ing hand. The task looms large be -



learn - ing Through earn - est, fer - vent prayer, And let our
ci - ple To fol - low you, O Lord, Re - deem - ing
na - ture God plants in ev - 'ry heart, Re - veal - ing
fore us— We fol - low with - out fear. In heav'n and



dai - ly liv - ing Re - veal you ev - 'ry - where.
soul and bod - y By wa - ter and the Word.
in our wit - ness The Mas - ter Teach - er's art.
earth your pow - er Shall bring God's king - dom here.

VOLUNTARY

PRAELUDIUM IN D

JOHANN PACHELBEL

ABOUT TODAY'S MUSIC

With but a week and a half left in Ordinary Time, we are very near the Lenten season. The initial texts of Lent (e.g., Ash Wednesday Mass) ask for God's mercy in a spirit of repentance. Therefore, it should be no surprise that today's Mass moves us toward this understanding of mercy. The readings at Mass show God's covenant with the Israelites as fulfilled in Jesus Christ; in addition, St. Paul focuses us on the dignity of all human beings as made in the image and likeness of God. Mass begins with the profoundly peaceful entrance antiphon text: "*O Lord, I trust in your merciful love...I will sing to the Lord who has been bountiful with me.*" In a somewhat unusual turn, even the communion antiphon continues this theme (it more often reflects the gospel of the day): "*I will recount all your wonders, I will rejoice in you and be glad, and sing psalms to your name, O Most High.*" It should be clear from all these themes that God's mercy compels us to be always joyful. So, we use hymnody that is rather extroverted along with the usual complement of organ music. The "feast" of instrumental music is appropriate as we end Ordinary Time: the Church prohibits the use of instruments for anything other than accompanying voices during the season of Lent. There was an outright prohibition of instruments during these seasons (except on feasts and solemnities) until the pontificate of Pius XII, which explains why there is no Lenten instrumental music composed for the liturgy. In some areas (especially Spain and Portugal), the prohibition was even more strict, with the organ totally silenced for Lent: the "penitential" harpsichord or piano were substituted as needed! The choral pieces at 11AM Mass today are both small-scale works: one, a product of Renaissance England, showing the puritanical syllabic setting of texts required by the English reformation leaders; the other, a 20th Century composition by the late Cardinal Bartolucci which quotes the "O Sacrum Convivum" chant melody in the soprano part, accompanied by lush choral writing. The prelude and voluntary after Mass are compositions of Johann Pachelbel, best known for his "Canon in D", beloved of brides everywhere. Pachelbel was an accomplished composer in almost every Baroque genre, but is chiefly remembered as an organ composer—in particular as the one in which the South German organ school reached its peak. The prelude in D minor played after Mass is typical of his preludes and toccatas: it has some virtuosic passagework, then one voice holds while others present and ornament motivic material. Less virtuosic than contemporary North German organ works, Pachelbel's distinct style was nevertheless a major influence on the young J.S. Bach, whose family knew Pachelbel well. Pachelbel's most lasting achievement (and perhaps his greatest influence on Bach) is in his *Magnificat* fugues. There is a variety of subject and countersubject that is a clear model for Bach's masterful works in the genre. Pachelbel's famous Canon shows the composer's skill at writing variations, and indeed, the variation form plays a central role in his compositional output for organ. In the *Ciaccona* (or *Chaconne*, a dance form) played as a prelude, one can clearly hear this variation form in action. In addition, there is more than a little suggestion of the piece that is the apogee of the keyboard variation form—J.S. Bach's *Passacaglia* in C minor.

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