

# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

## THE EIGHTH SUNDAY IN ORDINARY TIME

FEBRUARY 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.*

### 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 (11:00AM) *Factus est Dominus*

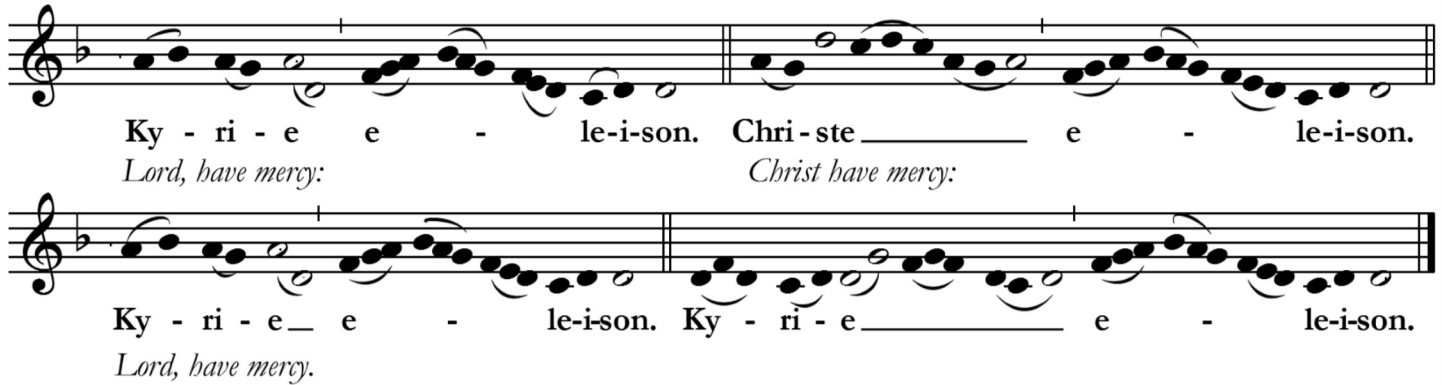
CF. PSALM 18:19-20

The Lord became my protector. He brought me out to a place of freedom; he saved me because he delighted in 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 excel-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. 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 - Christe. Cum Sancto 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 48 in Sunday's Word.*

All Christ's faithful are to 'direct their affections rightly, lest they be hindered in their pursuit of perfect charity by the use of wordly things and by an adherence to riches which is contrary to the spirit of evangelical poverty.' (CCC, 2545)

### FIRST READING

ISAIAH 49:14-15

### RESPONSORIAL PSALM

PSALM 62:2-3, 6-7, 8-9

Rest in God a - lone, — my soul.

Music: John Schiavone, © OCP Publications, Inc.

### SECOND READING

1 CORINTHIANS 4:1-5

### ALLELUIA

VIII

**A**

L- le- lú- ia.

The word of God is living and effective; discerning reflections and thoughts of the heart.

### GOSPEL

MATTHEW 6:24-34

# LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

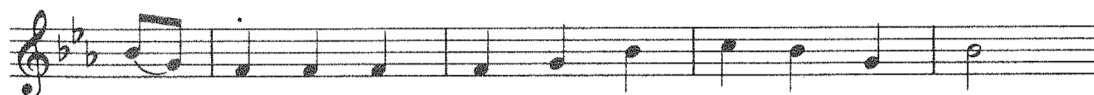
## OFFERTORY

LORD OF ALL HOPEFULNESS

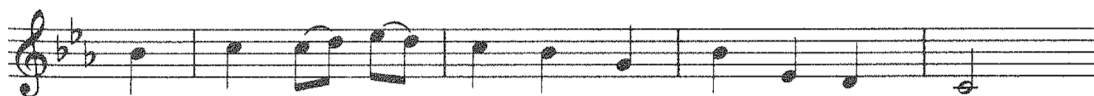
SLANE



1. Lord of all hope - ful - ness, Lord of all joy,  
2. Lord of all ea - ger - ness, Lord of all faith,  
3. Lord of all kind - li - ness, Lord of all grace,  
4. Lord of all gen - tle - ness, Lord of all calm,



Whose trust, e - ver child - like, no cares can de - stroy,  
Whose strong hands were skilled at the plane and the lathe,  
Your hands swift to wel - come, your arms to em - brace,  
Whose voice is con - tent - ment, whose pres - ence is balm,



Be there at our wak - ing, and give us, we pray,  
Be there at our la - bors, and give us, we pray,  
Be there at our hom - ing, and give us, we pray,  
Be there at our sleep - ing, and give us, we pray,



Your bliss in our hearts, Lord, at the break of the day.  
Your strength in our hearts, Lord, at the noon of the day.  
Your love in our hearts, Lord, at the eve of the day.  
Your peace in our hearts, Lord, at the end of the day.



## OFFERTORY (11:00AM)

O THOU, THE CENTRAL ORB

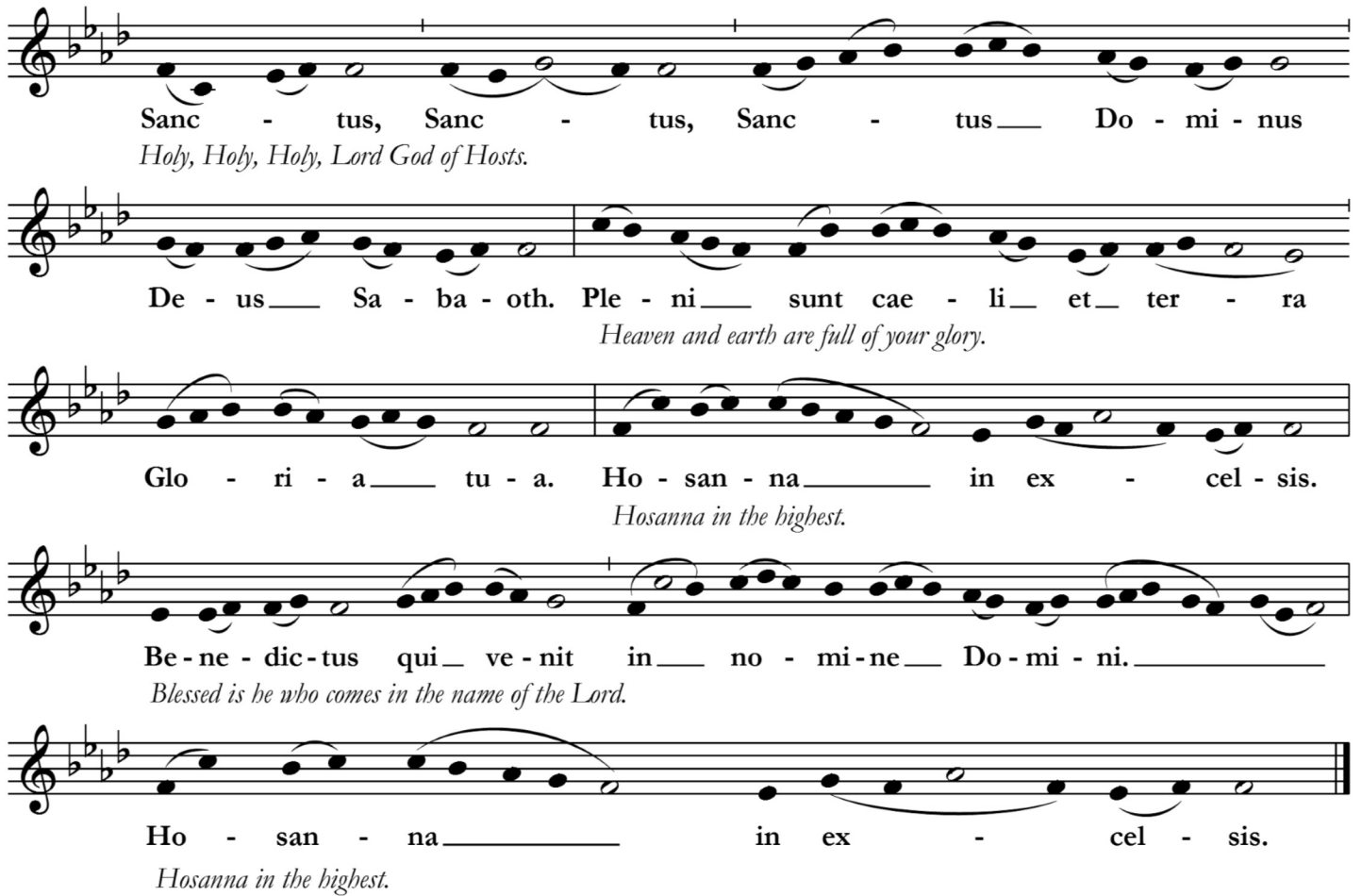
CHARLES WOOD

*O Thou, the central orb of righteous love, pure beam of the most High, eternal Light of this our wintry world, thy radiance bright awakes new joy in faith, hope soars above. Come, quickly come, and let thy glory shine, gilding our darksome heaven with rays Divine. Thy saints with holy lustre round Thee move, as stars about thy throne, set in the height of God's ordaining counsel, as Thy sight gives measured grace to each, Thy power to prove. Let Thy bright beams disperse the gloom of sin, our nature all shall feel eternal day in fellowship with thee, transforming clay to souls erewhile unclean, now pure within. Amen.*

*~Henry Bramsden Ramley*

# SANCTUS

MASS XI "ORBIS FACTOR"



Sanc - tus, Sanc - tus, Sanc - tus\_\_\_ Do - mi - nus  
*Holy, Holy, Holy, Lord God of Hosts.*

De - us\_\_\_ Sa - ba - oth. Ple - ni\_\_\_ sunt cae - li\_\_\_ et\_\_\_ ter - ra  
*Heaven and earth are full of your glory.*

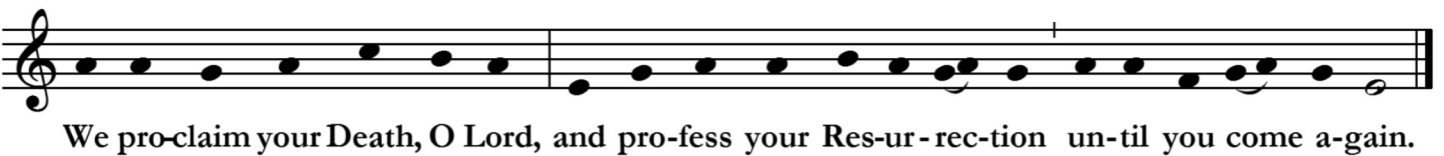
Glo - ri - a\_\_\_ tu - a. Ho - san - na\_\_\_ in ex - cel - sis.  
*Hosanna in the highest.*

Be - ne - dic - tus qui\_\_\_ ve - nit in\_\_\_ no - mi - ne\_\_\_ Do - mi - ni.\_\_\_\_\_  
*Blessed is he who comes in the name of the Lord.*

Ho - san - na\_\_\_ in ex - cel - sis.  
*Hosanna in the highest.*



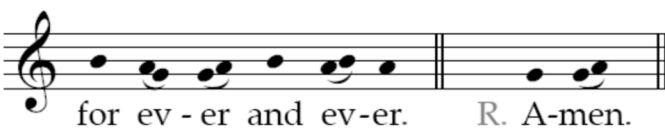
# MYSTERIUM FIDEI



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.



A - gnus De - i, 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.*



Ag - nus De - i, 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.*



Ag - nus De-i, 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 *Primum quaerite*

MATTHEW 6:33

*Please join in singing the antiphon below after the cantor introduction and between verses of Psalm 37.*



Seek first the king-dom of God, and all the rest will be giv-en to you.

Music: Andrew Motyka, © communionantiphons.org

COMMUNION (11:00AM)

TANTUM ERGO

DÉODAT DE SÉVERAC


Tantum ergo sacramentum veneremur cernui, et antiquum documentum novo cedat ritui; praestet fides supplementum sensuum defectui. Genitori Genitoque laus et iubilatio, salus, honor, virtus quoque sit et benedictio; procedenti ab utroque compar sit laudatio. Amen.

*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 Spirit proceeding forth from each eternally; Be salvation, honor, blessing, might and endless majesty. Amen.*

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.

### ABOUT TODAY'S MUSIC

Today marks the last Sunday before the Lenten season. We will “bury” the Alleluia until Easter Vigil! One of the wonderful customs of the music program here at St. Paul’s is that we seldom, if ever, eliminate verses from hymns, especially at the closing of Mass. While we certainly have busy lives, it is very powerful that our parish chooses to stay around and make an extended thanksgiving, musically speaking, for the gift of the Holy Eucharist. The entrance hymn also reminds us that we will literally process toward the Cross as a community this Lenten season: as the Latin saying goes, “*Ave crux, spes unica*” (“*Hail the Cross, our only hope*”). The remainder of the hymnody of the day focuses on fostering the theological virtue of hope: the offertory, in hope for a well-lived Christian life; the closing, in hope for the treasures of heaven. The entrance antiphon (sung at 11AM) reminds us that we are truly protected and loved by God, while the communion antiphon reflects the words of the Gospel: “Seek first the Kingdom of God.” The communion antiphon is a modern setting of the *Graduale Romanum* text by Andrew Motyka, the director of music for the Archdiocese of Indianapolis. The psalm tone for the verses (sung by the cantor) is from St. Meinrad Archabbey. It is a great combination of a newer form (the metrical refrain) with one of deep roots in traditional music (the psalm tone). The choral music at 11AM comes from contrasting sources; the offertory antiphon is a composition of the Irishman Charles Wood. Eventually succeeding Stanford in 1924, he composed little sacred music until the second half of his life. However, that compositional output is of consistently high quality and great beauty. This smaller-scale anthem is very characteristic of the early 20th Century idiom of Anglican choral music: relatively consonant, there is a masterful handling of choral ranges and texture, contrasted with an inspired, yet secondary, organ part. Solo sections, such as the one for the basses, serve the larger texture and “paint” the text in interesting ways. The text, like many of this period, is taken from the writing of an Oxford Movement poet. The Oxford Movement, of course, gave birth to the reception of (eventual) Blessed Henry Cardinal Newman into full communion with the Catholic Church, a development that shook Anglicanism at its foundations. This was just one of many in a stream of converts: one thinks it is not accidental that the high spiritual and intellectual aims of the Oxford Movement provoked both beautiful works of art (such as this anthem) as well as the awakening of many souls to the Christian life. “O Thou, the Central Orb” is more of an Advent text, but its theme of expectation fits the texts of this weekend’s Mass well. The communion motet, in honor of the Blessed Sacrament, is a composition of de Séverac, a pupil of d’Indy, Guilmant, and others. In short, these are the “teaching greats” of late 19th Century French music. De Séverac studied at the *Schola Cantorum* in Paris, a school that began in the wake of the chant revival at Solesmes in the late 19th Century. The *Schola Cantorum*’s role would be pivotal in the inspiration and education of generations of French church musicians, helping foster a blossoming of French ecclesiastical music. This motet uses subtle and beguiling dissonance and resolution to express the mysterious nature of this Eucharistic text prescribed for Benediction of the Blessed Sacrament. The voluntary after Mass is French, but composed a near century earlier. Couperin “Le Grand”, as he was known for his talents, composed his organ Masses in his early 20’s, leaving a musical monument unsurpassed in the French Classical repertoire. This offertory is the largest and most virtuosic of the movements of Couperin’s organ Masses.