

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



PENTECOST SUNDAY

JUNE 4, 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 ANTIphon (5:00PM & 8:30AM) *Spiritus Domini*

WISDOM 1:7

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

Refrain 8. G

T HE Spir- it of the Lord has filled the whole world
al- le- lu- ia, al- le- lu- ia.

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

ENTRANCE ANTIphon (11:00AM) *Spiritus Domini*

WISDOM 1:7; PSALM 68

Spiritus Domini replevit orbem terrarum: et hoc quod continet omnia, scientiam habet vocis, alleluia.

¶. Exsurgat Deus, et dissipentur inimici eius: et fugiant, qui oderunt eum, a facie eius.

The Spirit of the Lord has filled the whole world, and that which contains all things understands what is said.

¶. Let God arise, and let his enemies be scattered; and let those who hate him flee before his face.

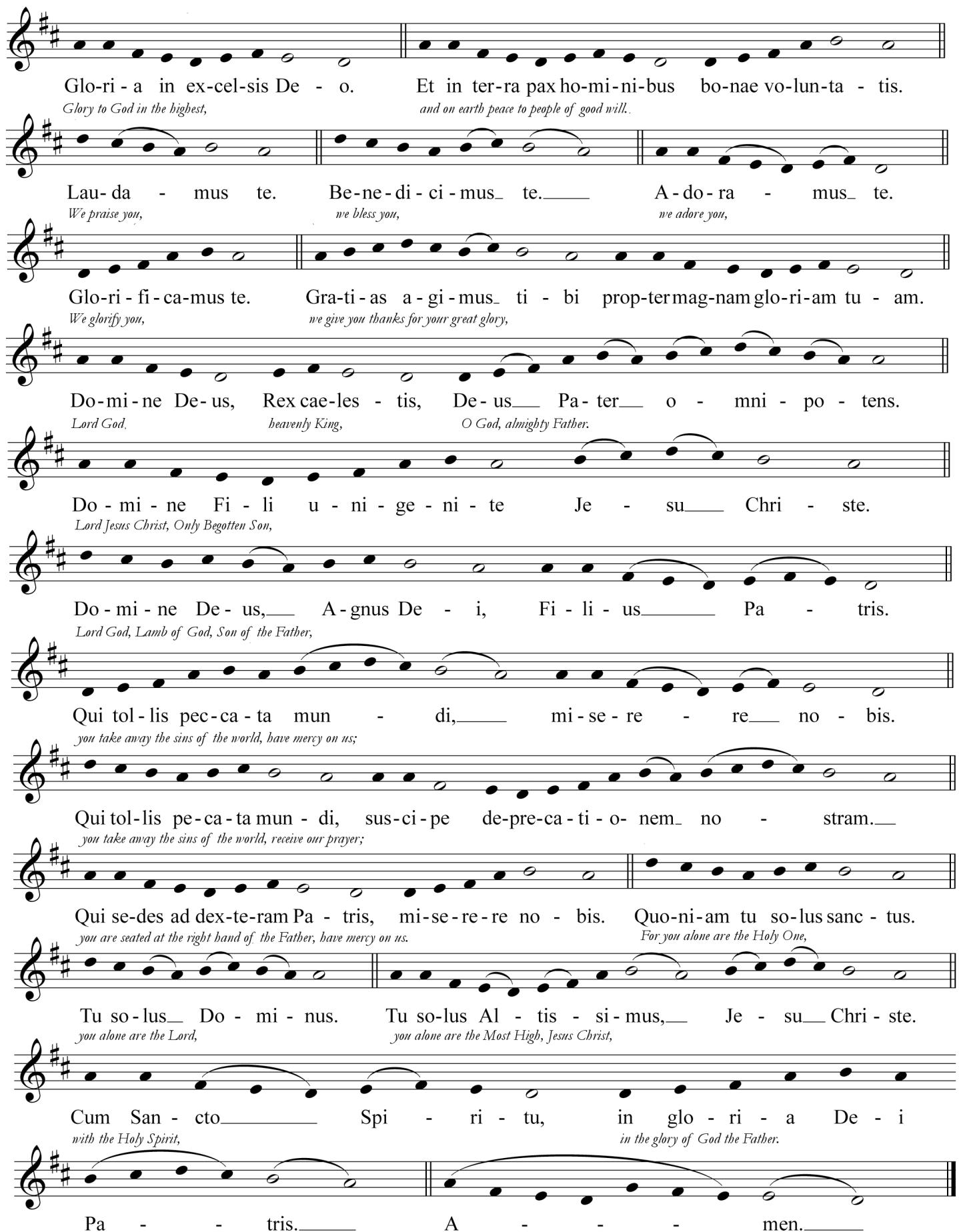
KYRIE

MASS VIII

Ky-ri - e (Lord, have mercy)
Chri-ste (Christ, have mercy)
Ky - ri - e (Lord, have mercy)
Ky-ri - e

GLORIA

MASS VIII


 Glo-ri - a in ex-cel-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.
*We praise you,
we bless you,
we adore you,*

Glo-ri - fi - ca-mus te. Gra - ti - as a - gi - mus_ ti - bi prop - ter mag - nam glo - ri - am tu - am.
*We glorify you,
we give you thanks for your great glory,*

Do - mi - ne De - us, Rex cae - les - tis, De - us Pa - ter o - mni - po - tens.
*Lord God,
heavenly King,
O God, almighty Father.*

Do - mi - ne Fi - li u - ni - ge - ni - te Je - su Chri - ste.
Lord Jesus Christ, Only Begotten Son,

Do - mi - ne De - us, A - gnus 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.
you take away the sins of the world, have mercy on us;

Qui tol - lis pec - ca - ta mun - di, sus - ci - pe de - pre - ca - ti - o - nem_ no - stram.
you take away the sins of the world, receive our prayer;

Qui se - des ad dex - te - ram Pa - tris, mi - se - re - re no - bis. Quo - ni - am tu so - lus sanc - tus.
*you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One,*

Tu so - lus Do - mi - nus. Tu so - lus Al - tis - si - mus, Je - su Chri - ste.
*you alone are the Lord,
you alone are the Most High, Jesus Christ,*

Cum San - cto Spi - ri - tu, in glo - ri - a De - i
*with the Holy Spirit,
in the glory of God the Father.*

Pa - - - tris. A - - - men.

THE LITURGY OF THE WORD

The readings for Saturday's Pentecost Vigil begin on page 98; the Pentecost Sunday readings are found on page 100.

FIRST READING

5:00PM:

GENESIS 11:1-9

8:30 & 11:00AM:

ACTS 2:1-11

RESPONSORIAL PSALM

PSALM 104

Refr.
7 c.

L



Ord, send out your Spir- it, and re-new the face of the earth.

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SECOND READING

5:00PM:

ROMANS 8:22-27

8:30 & 11:00AM:

1 CORINTHIANS 12:3B-7, 12-13



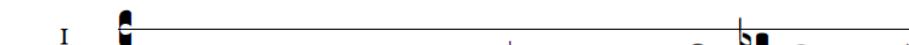
SEQUENCE (8:30 & 11:00AM)

VENI SANCTE SPIRITUS

(Please join in singing the sequence below.)

I

C



Ome, Ho-ly Spir-it, come! And from your ce-les- tial

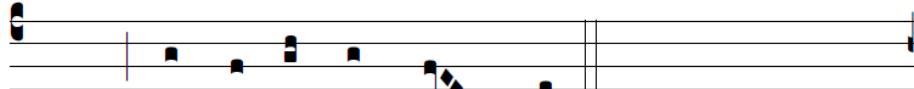
home Shed a ray of light di-vine!

2. Come, Fa-ther of the poor! Come, source of all our store!

Come, within our bo- soms shine.



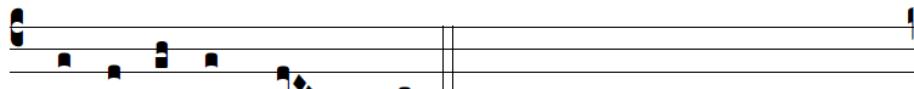
3. You, of comfort-ers the best; You, the soul's most wel-come



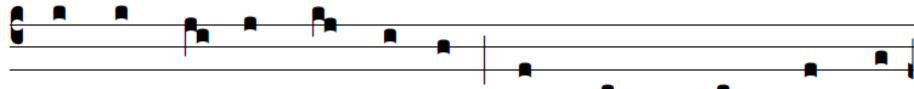
guest; Sweet re-freshment here be-low;



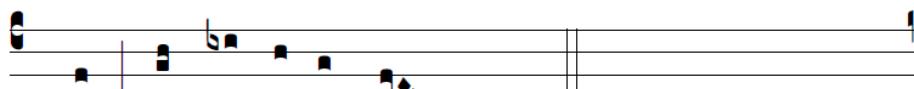
4. In our la-bor, rest most sweet; Grateful cool-ness in the heat;



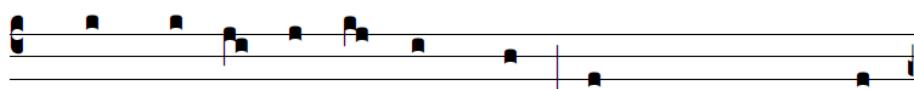
Sol-ace in the midst of woe.



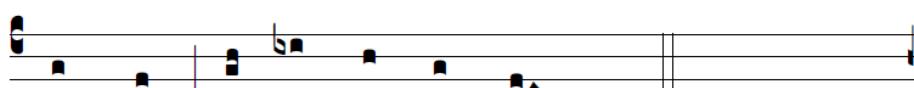
5. O most bles-sed Light di-vine, Shine with-in these hearts of



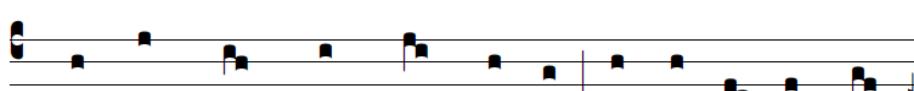
yours, And our inmost be- ing fill!



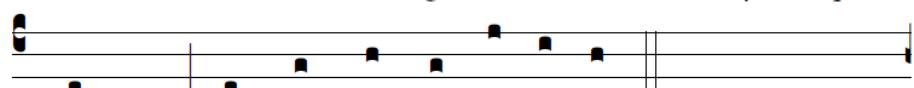
6. Where you are not, we have naught, No-thing good in deed



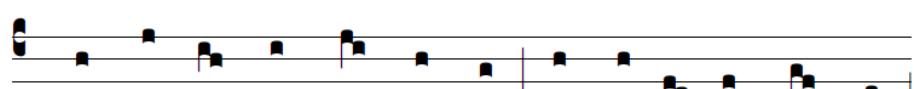
or thought, No-thing free from taint of ill.



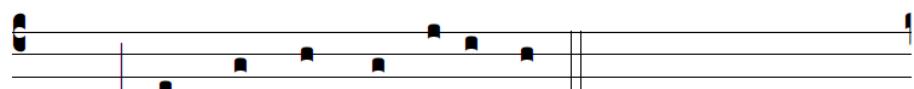
7. Heal our wounds, our strength re-new; On our dry-ness pour



your dew; Wash the stains of guilt a-way:



8. Bend the stub-born heart and will; Melt the fro-zен, warm the



chill; Guide the steps that go a-stray.

9. On the faithful, who a-dore And con-fess you, ev- er-more
 In your sev'n-fold gift de-scend;

10. Give them vir-tue's sure re-ward; Give them your sal-va-tion,
 Lord; Give them joys that nev-er end. A- mén. Al- le- lu- ia.

ALLELUIA

Cantor, then all:

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Come, Holy Spirit, fill the hearts of the faithful and kindle in them the fire of your love.

GOSPEL

5:00PM:

JOHN 7:37-39

8:30 & 11:00AM:

JOHN 20:19-23

HOMILY

CREDO (CREED/PROFESSION OF FAITH) (11:00AM)

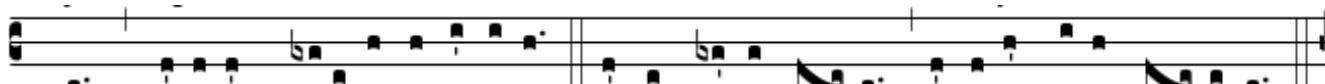
CREDO III

Please join in the singing of the Creed.

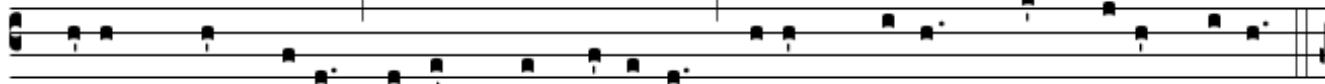
XVII. s.

C Redo in unum De- um, Patrem omni-po-téntem, factó-rem cæli et terræ,
I believe in one God, *the Father almighty,* *maker of heaven and earth*

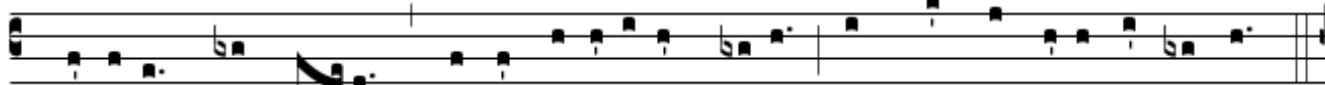
vi-si-bí-li- um óm-ni- um, et invi-si-bí- li- um. Et in unum Dómi-num Je-sum Chri-
Of all things visible and invisible, *I believe in one Lord Jesus Christ,*



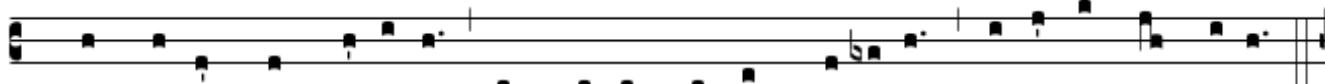
stum, Fí-li-um De-i un-i-gé-ni-tum. Et ex Patre na- tum ante ómni- a sae- cu-la.
the Only Begotten Son of God, *born of the Father before all ages.*



De-um de De-o, lumen de lúmi-ne, De-um ve-rum de De-o ve-ro.
God from God, *Light from Light,* *true God from true God,*



Gé-ni-tum, non fac-tum, consubstanti- á-lem Patri: per quem ómni- a fac-ta sunt.
begotten, not made, *consubstantial with the Father; through him all things were made.*



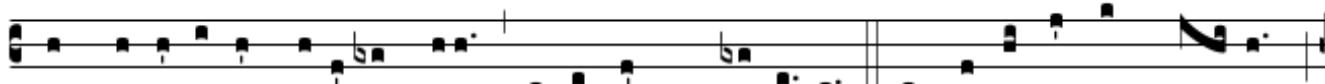
Qui propter nos hómi-nes, et propter nostram sa-lú-tem descéndit de cæ-lis.
For us men *and for our salvation* *he came down from heaven,*



Et incarná-tus est de Spí-ri-tu Sancto ex Ma-rí- a Vírgi-ne: Et homo factus est.
and by the Holy Spirit was incarnate of the Virgin Mary, *and became man.*



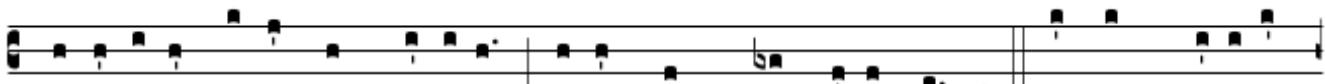
Cru-ci-fí- xus ét-i- am pro no-bis: sub Pónti- o Pi-lá-to passus, et sepúl- tus est.
For our sake he was crucified under Pontius Pilate, *he suffered death and was buried,*



Et re-surré-xit térti- a di-e, se-cúndum Scriptú-ras. Et ascéndit in cæ- lum:
I and rose again on the third day, in accordance with the Scriptures. *He ascended into heaven*



sedet ad déxte-ram Pa- tris. Et í-te-rum ventú-rus est cum gló-ri- a,
and is seated at the right hand of the Father. *He will come again in glory*



ju-di-cá-re vi-vos et mórtu- os: cu-ius regni non e-rit fi-nis. Et in Spí-ri-tum
to judge the living and the dead, and his kingdom will have no end. *I believe in the Holy Spirit*



Sanctum, Dómi-num, et vi-vi-fi-cántem: qui ex Patre Fi-li- óque pro-cé-dit.
the Lord, the giver of life, *who proceeds from the Father and the Son,*

Qui cum Patre et Fí-li- o simul ador-á-tur, et conglo-ri-fi-cá-tur: qui locú-tus est
who with the Father and the Son is adored and glorified, *who has spoken*

per Pro-phé-tas. Et unam sanctam cathó-li-cam et apostó-li-cam Ecclé-si- am.
through the prophets. I believe in one, holy, catholic, and apostolic Church.

Confí-te-or unum baptísma in remissi- ónem pecca-to-rum. Et exspecto re-surre-
I confess one Baptism for the forgiveness of sins *and I look forward to the resurrection*

cti- onem mortu-o-rum. Et vi-tam ventú-risae-cu-li. A- men.
of the dead *and the life of the world to come.* *Amen.*

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY HYMN (ALL MASSES)

COME DOWN, O LOVE DIVINE

DOWN AMPNEY

1. Come down, O Love di - vine, Seek now this soul of
 2. O let it free - ly burn, Till earth - ly pas - sions
 3. And so the yearn - ing strong, With which the soul will

mine, And vis - it it with your own ar - dor glow - ing;
 turn To dust and ash - es in its heat con - sum - ing;
 long, Shall far out-pass the power of hu - man tell - ing;

O Com-fort - er, draw near, With - in my heart ap-
 And let your glo - rious light Shine ev - er on my
 For none can guess its grace, Till love cre - ates the

pear, And kin - dle it, your ho - ly flame be - stow - ing.
 sight, And clothe me round, the while my path il - lum - ing.
 place Where - in the Ho - ly Spir - it makes its dwell - ing.

OFFERTORY ANTIphon (11:00AM) *Confirma hoc Deus*

PSALM 68:29-30

Confirma hoc Deus, quod operatus es in nobis: a templo tuo, quod est in Ierusalem, tibi offerent reges munera,
alleluia.

Confirm, O God, that which you have accomplished in our midst; from your holy temple which is in Jerusalem, kings shall offer tribute to you, alleluia.

SANCTUS

MASS VIII

San - ctus, * San - ctus, San - ctus
Holy, Holy, Holy.

Dó - mi-nus De-us Sá - ba - oth.
Lord God of hosts.

Ple - ni sunt cæ - li et ter - ra gló - ri - a tu - a.
Heaven and earth are full of your glory.

Ho-sán - na in ex - cél - sis.
Hosanna in the highest.

Be - ne - dí - ctus qui ve - nit in nó-mi-ne Dó - mi-ni. Ho-sán - na
Blessed is he who comes in the name of the Lord. Hosanna in the highest.

in ex - cél - sis.

MYSTERIUM FIDEI

MASS VIII

Save us, Sa - vior of the world, for by your Cross and Re-sur-rec - tion you have set us free.

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 VIII

Sheet music for the Agnus Dei in G major, featuring four staves of music with lyrics in Latin and English. The lyrics are:

A - gnus_ De - i, qui tol - lis - pe - ca - ta_ mun - di:
Lamb of God, who takes away the sins of the world,

mi - se - re - re no - bis A - gnus_ De - i,
have mercy on us.

qui tol - lis pe - ca - ta_ mun - di: mi - se - re - re no - bis

A - gnus_ De - i, qui tol - lis - pe - ca - ta_

Lamb of God, who takes away the sins of the world, grant us peace.

mun - di: do - na_ no - bis pa - cem.



COMMUNION ANTIphon (5:00PM & 8:30AM)*Repleti sunt omnes**Please join in singing the refrain below after the cantor introduction and in between psalm verses.*

VII

T Hey were all filled with the Ho-ly Spir-it and spoke
of the marvels of God, al- le-lu-ia.

Music: Adam Bartlett, © Creative Commons; www.illuminarepublications.com**COMMUNION (11:00AM)**

“THE SPIRIT OF THE LORD” FROM THE APOSTLES

EDWARD ELGAR

The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor: He hath sent me to heal the broken-hearted to preach deliverance to the captives and recovery of sight to the blind – to preach the acceptable year of the Lord; to give unto them that mourn a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that He might be glorified. For as the earth bringeth forth her bud, and as the garden that causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel. ~Isaiah 61:1-3, 11

COMMUNION ANTIphon (11:00AM) *Factus est repente*

ACTS 2:2, 4

Factus est repente de caelo sonus advenientis spiritus vehementis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia, alleluia.

And suddenly there came from the sky a noise like a strong driving wind, where they were all sitting, alleluia. And they were all filled with the Holy Spirit and they began to speak of the wonderful works of God, alleluia.

~Choral setting by Jacob [Gallus] Handl

DISMISSAL

V.

Go forth, the Mass is end-ed, al-le - lu - ia, al - le - lu - ia.

R.

Thanks be to God, al-le - lu - ia, al - le - lu - ia.

CLOSING

COME, HOLY GHOST

LAMBIOTTE

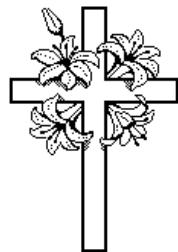


1. Come, Ho - ly Ghost, Cre - a - tor blest, And in our
2. O Com - fort - er, to thee we cry, Thou heav'n - ly
3. O Ho - ly Ghost, Through thee a - lone, Know we the
4. Praise we the Lord, Fa - ther and Son, And Ho - ly

hearts take up thy rest; Come with thy grace
gift of God most high; Thou fount of life,
Fa - ther and the Son; Be this our firm
Spir - it with them one; And may the Son

and heav'n - ly aid To fill the hearts which thou hast
and fire of love, And sweet a - noint - ing from a -
un - chang - ing creed, That thou dost from them both pro -
on us be - stow All gifts that from the Spir - it

made, To fill the hearts which thou hast made.
bove, And sweet a - noint - ing from a - bove.
ceed, That thou dost from them both pro - ceed.
flow, All gifts that from the Spir - it flow.



VOLUNTARY

5:00PM: VENI CREATOR

NICOLAS DE GRIGNY

8:30 & 11:00AM: CHORAL VARIÉ SUR "VENI CREATOR SPIRITUS"

MAURICE DURUFLÉ

V. FINAL: ALLEGRO

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ABOUT TODAY'S MUSIC

Today we celebrate Pentecost Sunday, the end of the Easter season and the day that marks the gift of the Holy Spirit, the Consoler, to the Church and her members. Our entrance antiphon (sung in English at 5:00 & 8:30, and in the Gregorian original at 11) describes the action of the Holy Spirit as sanctifier and bestower of wisdom. The offertory antiphon (sung at 11) is a passage from the Psalms, read as a plea to the Holy Trinity that the Holy Spirit might finish his work on earth. Today's communion antiphon is an English setting at 5:00 & 8:30 and is a polyphonic (or choral) setting at 11AM by Jacob Handl. Handl, also known by the Latin equivalent of his last name (*Gallus*), was the most talented composer of the late Renaissance and early Baroque in the Hapsburg lands of Austria and Eastern Europe. While geographically his career was spent solely in this region, musically his output reflects both the local and more exotic (especially Venetian) influences. This motet, likely composed during his tenure as a choirmaster in Moravia, is designed for a small choir of limited resources. Handl's music more often utilized large choral forces and the then-very-en-vogue Venetian polychoral style, but this simple motet makes use of just four voices. The use of "word painting" here is simple, but elegant—the text is still king here, in comparison to Handl's Venetian influences, where word painting was either neglected or less obvious. After the figurative descent of the Holy Spirit in the motet, the choir first (on *loquentes*) "speaks" through melismatic passages, then leads to a firm statement of "*magnalia Dei*", or "the wonders of God". After this, a syncopated statement of Alleluias takes over, joyfully ending the motet. The other music of the day is taken from more general Pentecost sources. The communion anthem at 11AM is the prologue to Edward Elgar's oratorio, *The Apostles*. This monumental work, considered among if not the finest of Elgar's output, was composed for and debuted in 1903 in Birmingham—England, that is! Elgar is important as the most eminent composer of English art music of the period between 1890-1920 and, for our context, because of his Roman Catholic faith. This was still a time when English society viewed Catholicism with suspicion; Catholics had only recently be restored the freedoms other Britons enjoyed. Elgar's early musical work was as a church organist, but he quickly became renowned for his compositions. "The Spirit of the Lord" allows us to hear the more bombastic elements of the Edwardian age in its dramatic crescendos and fortissimo passages, which are also underscored by homophony, when all voices move as one to declaim a text. At the same time, Elgar's talent for melody, vocal and orchestral (or organ, in this case) color, and structure is ever-present. Tension is always diffused gracefully, which those same climactic moments arrive with careful structural preparation of the emotional release. *The Apostles* was originally intended as but one part of a tripartite work (a la Wagner's Ring cycle), but the rather lukewarm reception of part two, *The Kingdom*, meant that we can only imagine what Elgar had in store for the third part! A final note about the singing of the Creed at 11AM: while the Creed is sung but a few times a year here at St. Paul's, a creative tension in the liturgical documents (especially *Musicam Sacram*, #34) exists. On one hand, the preferred mode of professing the Creed is by singing; on the other hand, the document suggests the Creed should be done in such a way that there is "fitting participation by the faithful". Nonetheless, the sung form is listed as the first option in both the *General Instruction on the Roman Missal* (GIRM) and this curial document. Therefore, our use of the sung Creed today is a profound bow to the desires of the Church.

