

# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

## THE MOST HOLY BODY AND BLOOD OF CHRIST

JUNE 18, 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

AT THAT FIRST EUCHARIST

UNDE ET MEMORES

1. At that first Eu - cha - rist be - fore you died,  
2. For all your church, O Lord, we in - ter - cede;  
3. We pray for those who wan - der from the fold;

O Lord, you prayed that all be one in you;  
O make our lack of char - i - ty to cease;  
O bring them back, Good Shep - herd of the sheep,

At this our Eu - cha - rist a - gain pre - side,  
Draw us the near - er each to each we plead,  
Back to the faith which saints be - lieved of old,

And in our hearts your law of love re - new.  
By draw - ing all to you, O Prince of Peace.  
Back to the Church which still that faith does keep.

Thus may we all one Bread, one Bod - y be;

Through this blest Sac - ra - ment of U - ni - ty.

### ENTRANCE ANTIPHON (8:30 & 11:00AM) *Cibavit eos*

PSALM 81:17

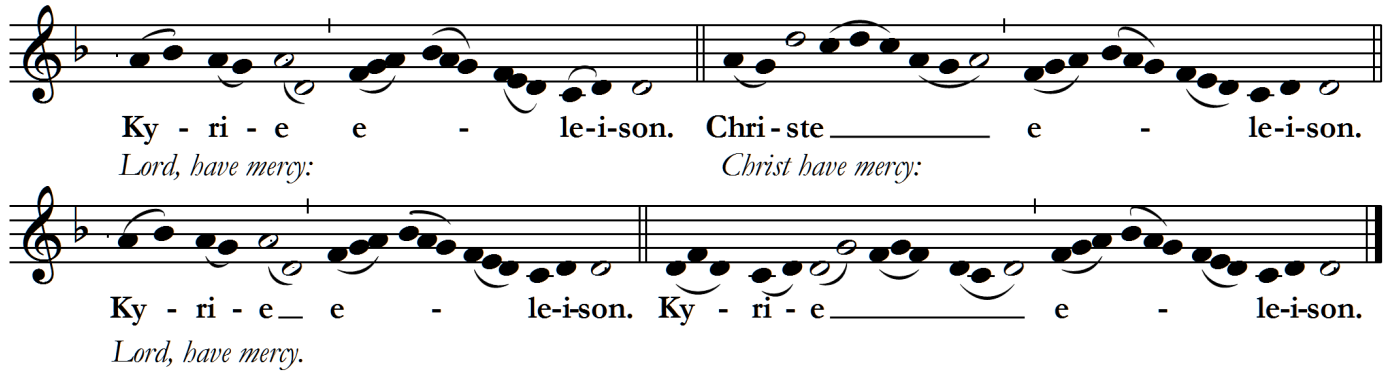
*Cibavit eos ex adipe frumenti, alleluia: et de petra, melle saturavit eos, alleluia.*

*He fed them with the finest wheat and satisfied them with honey from the rock.*

## 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"



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.*

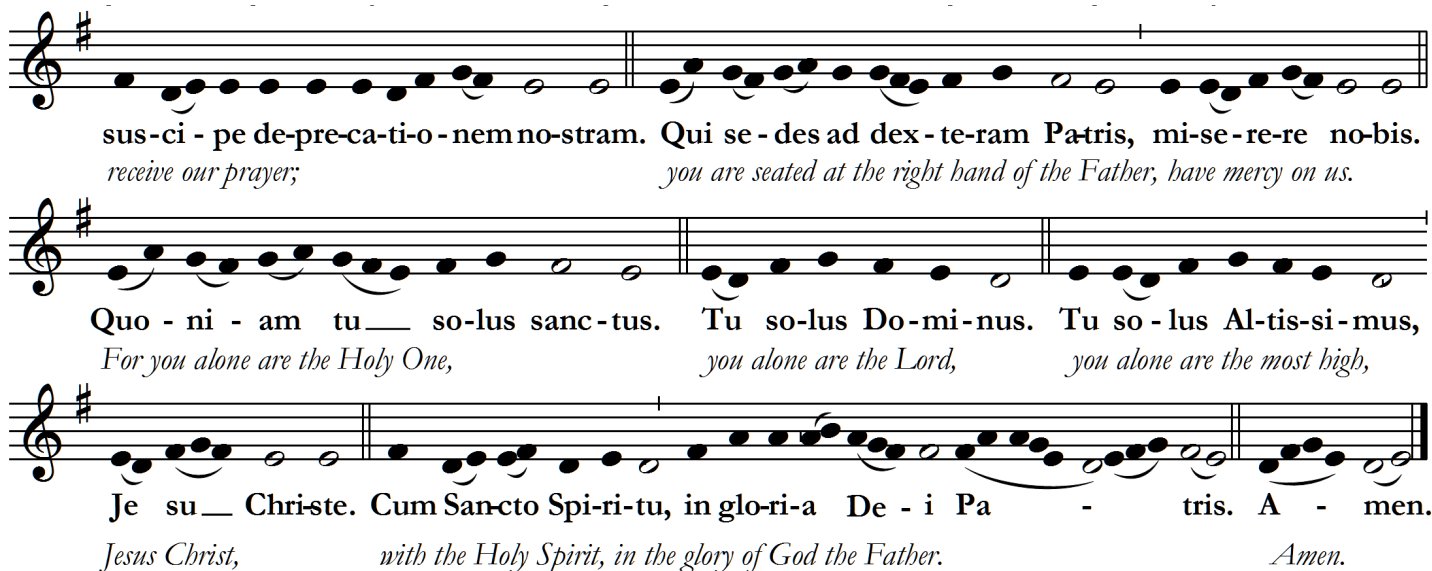
Lau-da-mus te. Be-ne - di - ci-mus te. A-do-ra-mus te. Glo-ri-fi-ca-mus te.  
*We praise you, we bless you, we adore you, we glorify you,*

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 - Chris - te. 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 can be found on page 108 of Sunday's Word.*

### FIRST READING

DEUTERONOMY 8:2-3, 14B-16A

### RESPONSORIAL PSALM

PSALM 147:12-13, 14-15, 19-20



Praise the Lord, Je - ru - sa - lem.

Music: Jeff Ostrowski, © Corpus Christi Watershed, Inc.

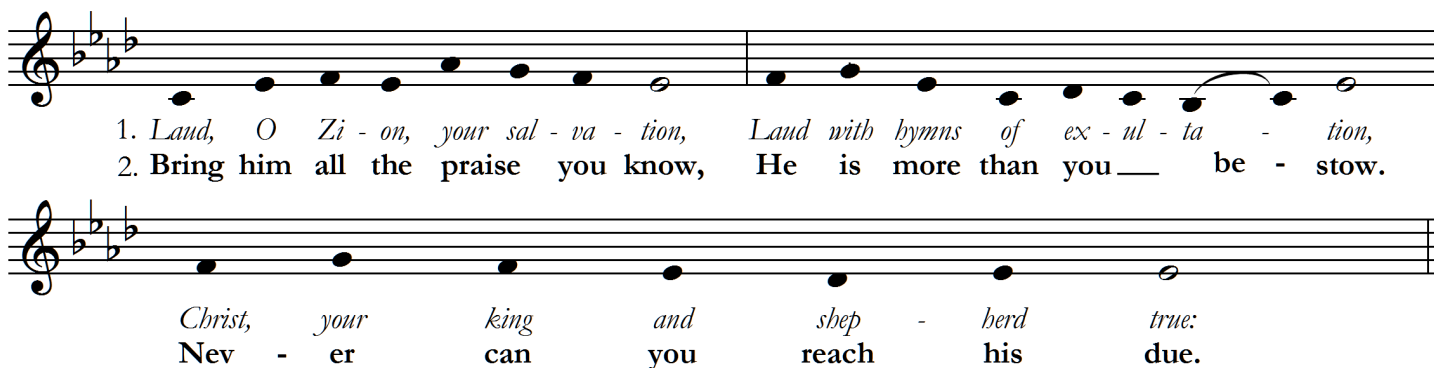
### SECOND READING

1 CORINTHIANS 10:16-17

### SEQUENCE (8:30 & 11:00AM; RECITED AT 5:00PM)

LAUDA SION

*Please join in singing the bolded verses of the sequence along with the cantor.*



1. Laud, O Zi - on, your sal - va - tion, Laud with hymns of ex - ul - ta - tion,  
 2. Bring him all the praise you know, He is more than you be - stow.

Christ, your king and you shep - herd true:  
 Nev - er can you reach his due.

3. *Spe - cial theme for glad thanks - giv - ing* is the quick' - ning and the liv - ing  
 4. From his hands of old par - tak - en, As we know, by faith un-sha-ken,

Bread to - day be - fore you set: 5. Full and clear ring out your — chant - ing,  
 Where the Twelve at sup - per met. 7. Here the new law's new ob - la - tion,

Joy nor sweet - est grace be want - ing, From your heart let prais - es burst:  
 By the new king's rev - e - la - tion, End the form of an - cient rite:

6. For to - day — the feast is hold - en, When the in - sti - tu - tion old - en  
 8. Now the new the old ef - fac - es, Truth a - way the shad - ow cha - ses,

Of that sup - per was re - bearsed. 9. What he did at — sup - per seat - ed,  
 Light dis - pels the gloom of night. 10. And his rule for — gui - dance tak - ing,

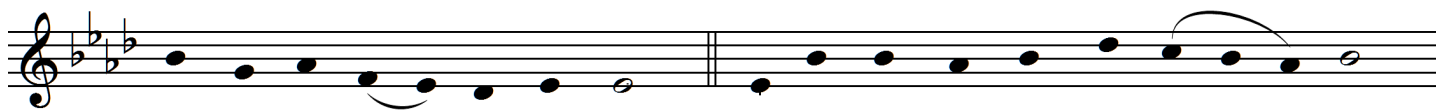
Christ or - dained to be re - peat - ed, His me - mor - ial ne'er to cease:  
 Bread and wine we hal - low, mak - ing Thus our sac - ri - fice of peace.

11. This the truth each Chris - tian learns, Bread in - to his flesh — he turns,  
 12. Sight hath fail'd, nor thought con - ceives, But a daunt - less faith be - lieves,

To his pre - cious — blood the wine: 13. Here be - neath these signs are hid - den  
 Res - ting on a — pow'r di - vine. 14. Blood is poured and flesh is bro - ken,

Price - less things to sense for - bid - den; Signs, not things are all we see:  
 Yet in ei - ther won - drous to - ken Christ en - tire we know to be.

15. Who so — of this food — par - takes, Does not rend — the Lord nor breaks;  
 16. Thou - sands are, as one, re - ceiv - ers, One, as thou - sands of be - liev - ers,



*Christ is whole to— all that taste:* 17. *Bad and good the feast are shar - ing,*  
Eats of him who— can-not waste. 18. *Life to these, to those dam-na - tion,*



*Of what di - vers dooms pre - par - ing,* *End - less death, or end - less life.*  
See how like par - ti - ci - pa - tion Is with un - like is - sues rife.



19. *When the sac - ra - ment is bro - ken,* *Doubt not, but be - lieve 'tis spo - ken,*  
20. *Nought the pre - cious gift— di - vides,* *Break-ing but the sign— be - tides*



*That each sev - ered out - ward to - ken* *doth the ver - y— whole con - tain.*  
Je - sus still the same a - bides, still un - bro - ken— does re - main.



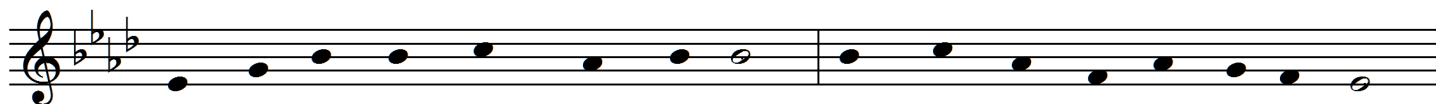
21. *Lo! the an - gel's food is giv - en* *To the pil - grim who bath striv - en;*  
22. *Truth the an - cient types ful - fill - ing,* *I - saac bound, a vic - tim will - ing,*



*See the child - ren's bread from heav - en,* *Which on dogs may— not be spent.*  
Pas - chal lamb, its life— blood spill - ing, man - na to the— fa - thers sent.



23. *Ver - y bread, good shep - herd tend— us,* *Je - sus, of thy love be - friend us,*  
24. *You who all things can and know,—* *Who on earth such food be - stow,—*



*You re - fresh us, you de - fend us,* *Your e - ter - nal good - ness send us*  
Grant us with your saints, though low - est, Where the heav'n - ly feast you show,—



*In the land— of life to see.* A - men.— *Al - le - lu - ia.*  
Fel - low heirs and guests to be.



## ALLELUIA



I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever.

## GOSPEL

JOHN 6:51-58



## LITURGY OF THE EUCHARIST

*Page 7 in Sunday's Word*

## OFFERTORY

O FOOD OF EXILES LOWLY

INNSBRUCK

1. O Food of ex - iles low - ly, O Bread of  
2. O cleans - ing wa - ter, stream - ing From Je - sus'  
3. O Lord, we kneel be - fore you And fer - vent-  
an - gels ho - ly, O Man - na from on high! We  
side, re - deem - ing All those of A - dam's race! O  
ly a - dore you, All hid be - neath this bread. But  
hun - ger for your bless - ing, All good in you pos -  
quench - ing foun - tain flow - ing, Our ev - 'ry want be -  
make to us this prom - ise: To see you in your  
sess - ing. With fa - vor hear our heart's out - cry.  
stow - ing, O come and fill our souls with grace.  
full - ness, The sa - cred bo - dy's mys - tic head.

Text: *O esca viatorum*; Mainz Gesangbuch, 1661; Tr. by M. Owen Lee, CSB, b.1930  
Tune: INNSBRUCK, 77 6 77 8; Heinrich Isaak, c.1460-c.1527; Harm. by J.S. Bach, 1685-1750

# OFFERTORY MOTET (8:30 & 11:00AM)

TANTUM ERGO

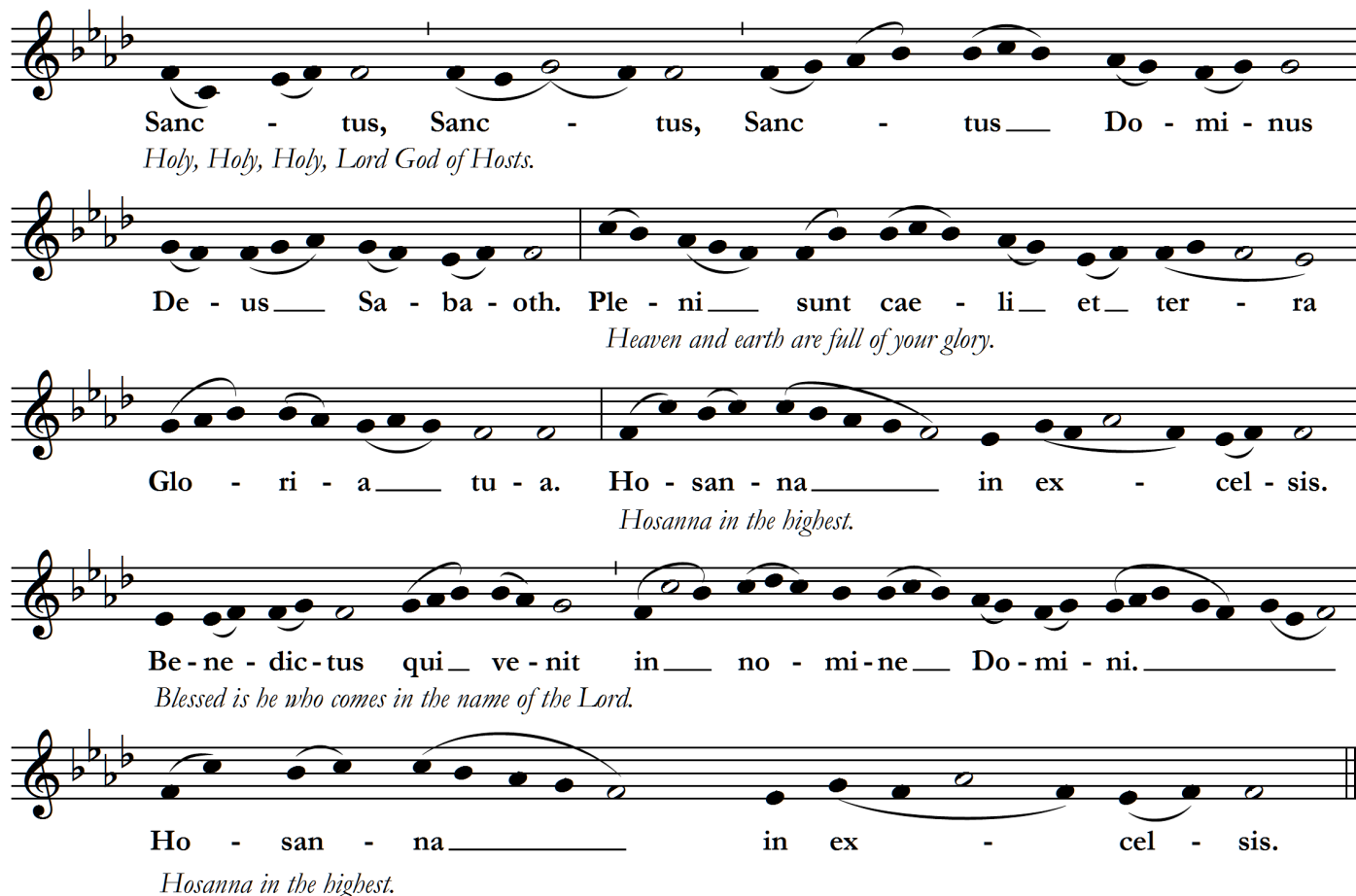
DÉODAT DE SÉVERAC

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

## SANCTUS

MASS XI "ORBIS FACTOR"



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

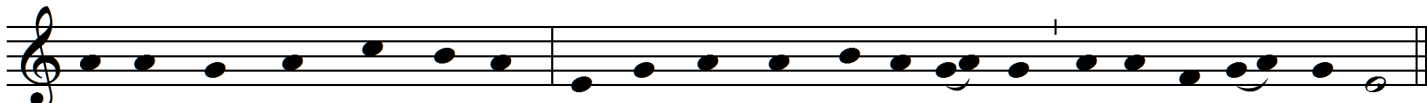
De - us — Sa - ba - oth. Ple - ni — sunt cae - li — et — ter - ra  
*Heaven and earth are full of your glory.*

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.*

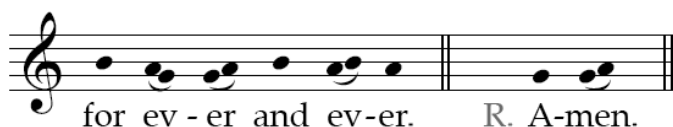
## MYSTERIUM FIDEI



We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.

## AMEN

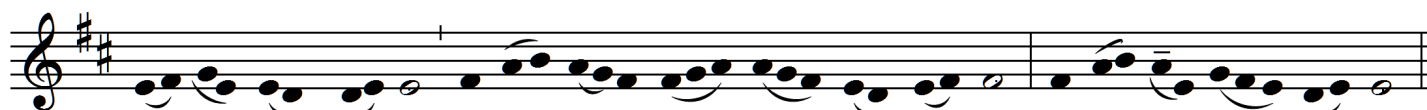
*After the Doxology, the people respond "Amen" according to one of the formulae below:*



for ev - er and ev - er. R. A - men.



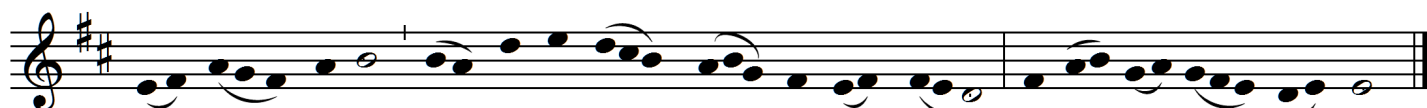
... for - ev - er and ev - er. R. A - men.



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

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 - seech 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.

#### COMMUNION ANTIPHON (8:30 & 11:00AM) *Qui manducat*

JOHN 6:57

*Qui manducat carnem meam, et bibit sanguinem meam, in me manet, et ego in eo, dicit Dominus.*

*He who eats my flesh and drinks my blood, abides in me, and I in him, says the Lord.*



*At the 8:30AM Mass (due to the Corpus Christi procession after Mass), Mass ends with the postcommunion prayer. After this, the priest exposes the Blessed Sacrament in a monstrance on the altar, and all kneel while O Salutaris Hostia is sung by the choir. Music for Exposition, Benediction, and the procession itself can be found on the procession handouts you received from the ushers.*

#### POSTCOMMUNION (8:30AM)

LIKE AS THE HART

HERBERT HOWELLS

*Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God? My tears have been my meat day and night, while they daily say unto me, "Where is now thy God?"*

~Psalm 42:1-3

**CLOSING (5:00PM & 11:00AM)**

JESUS, MY LORD, MY GOD, MY ALL

*SWEET SACRAMENT*

1. Je - sus, my Lord, my God, my All,  
 2. Had I but Mar - y's sin - less heart,  
 3. O! see up - on the al - tar placed



How can I love thee as I ought?  
 To love thee with, my dear - est King;  
 The vic - tim of di - vin - est love!



And how re - vere this won - drous gift,  
 O! with what bursts of fer - vent praise,  
 Let all the earth be - low a - dore,



So far sur - pass - ing hope or thought?  
 Thy good - ness, Je - sus would I sing.  
 And join the choirs of heav'n a - bove.



Sweet Sac - ra - ment, we thee a - dore! O make us love thee



more and more! O make us love thee more and more.

**VOLUNTARY**

"SINFONIA" FR CANTATA NR. 29

J.S. BACH/ARR. GUILMANT

## ABOUT TODAY'S MUSIC

Today, we focus specifically on the great gift of the Holy Eucharist and its significance in Christian life. *Corpus Christi* is the second of three solemnities in Ordinary Time that directly follow the Easter season: *Holy Trinity* (celebrated last week) is the first, and the *Solemnity of the Sacred Heart* (celebrated this coming Friday) is the third. *Corpus Christi* is very unique in that the texts for the Mass of the day were composed by one man (St. Thomas Aquinas) and these texts have survived without much revision since the establishment of the feast. It is rare that any feast imparts such incredible inspiration and real influence to the life of the Church, but then not many authors have the intellect and faith of a Thomas! His hymn *Adoro te devote* has inspired countless pieces of sacred music and its imagery (i.e., the pelican, which was reputed to pierce its own breast to feed its children with its blood) has remained a significant part of Christian life. Likewise, “O Salutaris Hostia” is part of his hymn *Verbum supernum* written for the Divine Office of the feast day. As we might imagine, this day is also linked to Holy Thursday, when the Holy Eucharist was first celebrated. As such, the *Pange lingua* sung in procession (with its concluding *Tantum Ergo*) is associated with the beginning of the *Triduum* as well. The Holy Eucharist continues to inspire fine music: the entrance and closing hymns at Mass are both compositions of 19th Century England, a place where a rediscovery of eucharistic faith inspired many conversions to Catholicism. The setting of the *Tantum Ergo* sung at Mass is a composition of the French Romanticist Déodat de Séverac. He studied at the *Schola Cantorum* in Paris, the school founded (at least partially) in reaction to the rigid academicism of the *Conservatoire de Paris*. Students at the *Schola Cantorum* were chiefly preparing for a life in liturgical music, and so it is fitting that we hear this Eucharistic motet as part of the sacred liturgy. Séverac’s intensely chromatic writing requires great nuance from the choir as well as a dramatic scope uncharacteristic for the modest range and duration of this motet. Another work of great subtlety is Herbert Howells’ “Like as the hart”. Howells, the greatest composer of choral music in 20th Century England, excelled at writing music in response to tragic events—his “Take him, earth, for cherishing”, written in response to the assassination of President John F. Kennedy, remains one of the great artistic memorials of a death of a public figure. Before this, though, Howells composed his *Four Anthems* during the “London Blitz” of World War II. All four of these works are tremendously inspired, but his setting of Psalm 122 (*O pray for the peace of Jerusalem*) and Psalm 42 (*Like as the Hart*) have remained at the forefront of the choral repertoire in English-speaking countries. “Like as the hart” deploys some devices of more contemporary music (for example, many passages that mimic the “blue note” in jazz and other African-American music) in a traditional framework. The piece is most famous for its gorgeous melodies, presented first by the men’s voices, then elaborated upon by a soprano descant. The homophonic conclusion of the work underpins a stunning soprano solo imploring God’s help and peace. Finally, our sequence today: *Lauda Sion*. This text, which has been optional in the Ordinary Form of the Mass since 1970 (and therefore is often omitted, to the great deprivation of the faithful), is Aquinas’ Eucharistic text *par excellence*. One sees this first in the length of the sequence (24 verses!), but then notices that Aquinas takes us on a veritable “Eucharistic journey”: first we praise God, then we recall the institution of the Eucharist, and so on. This tremendous catechesis in poetry and song is a true gift of Tradition, one that must be preserved in cathedral churches like ours (cf. *Sacrosanctum concilium*, #112, 114, 116, 118). Please pray over these texts today and rejoice in the miraculous gift that is the Most Holy Body and Blood of Christ.

**PLEASE THANK CATHEDRAL CHOIR FOR THEIR FINE WORK THIS YEAR IN ENRICHING OUR LITURGY. ALTHOUGH THEY RETURN AT TIMES DURING THE SUMMER (AND WILL SING FOR THE FIRST MASS OF THANKSGIVING OF SOON-TO-BE FATHER BRADLEY JANTZ NEXT SUNDAY AT 11AM), THEY WILL OTHERWISE BE ON BREAK UNTIL EARLY SEPTEMBER.**



# THE CATHEDRAL OF SAINT PAUL

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THE MOST REVEREND ROBERT J. BAKER, STD  
BISHOP OF BIRMINGHAM IN ALABAMA

THE VERY REVEREND BRYAN W. JERABEK, JCL  
RECTOR

## LITURGICAL SCHEDULE

SUNDAY MASSES

SATURDAY 5:00PM (ANTICIPATED), SUNDAY 8:30 & 11:00AM

WEEKDAY MASSES

MONDAY-FRIDAY, 6:30AM & 12:10PM

CONFESSIONS

MONDAY-FRIDAY, 11:30AM-12:00PM; SATURDAY, 3:00-4:00PM OR BY APPOINTMENT

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