

# THE DIOCESE OF BIRMINGHAM IN ALABAMA

## THE RITE OF ORDINATION

TO THE PRESBYTERATE

EL RITO DE LA ORDENACIÓN SACERDOTAL



THE MOST REVEREND ROBERT J. BAKER, S.T.D.,  
BISHOP OF BIRMINGHAM IN ALABAMA, CELEBRANT

THE CATHEDRAL OF SAINT PAUL

JUNE 24, 2017 AT 11:00AM

PRESBYTERAL ORDINATION  
OF

THE REV. MR. JOSHUA MARK ALTONJI  
THE REV. MR. BRADLEY ALLEN JANTZ

ON

THE SOLEMNITY OF THE NATIVITY OF SAINT JOHN THE BAPTIST

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MINISTERS OF THE LITURGY

CELEBRANT

THE MOST REV. ROBERT J. BAKER, S.T.D., BISHOP OF BIRMINGHAM IN ALABAMA

CONCELEBRANTS

THE MOST REV. DAVID E. FOLEY, D.D., BISHOP EMERITUS OF BIRMINGHAM IN ALABAMA  
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CATHEDRAL CHOIR OF THE CATHEDRAL OF ST. PAUL; COLIN ALEXANDER, CANTOR

*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.*

*Bienvenidos a la Catedral de San Pablo. El orden de la Santa Misa lo pueden encontrar en la página 3 de los libritos Sunday's Word que se encuentran frente a ustedes en las bancas. Por favor siga el orden de la celebración y la música de hoy.*

## PRELUDE/PRELUDIO

THE SPIRIT OF THE LORD

EDWARD ELGAR

## ENTRANCE HYMN/HIMNO DE ENTRADA

CHRIST IS MADE THE SURE FOUNDATION

WINCHESTER NEW



1. Christ is made the sure foun - da - tion, Christ the head and  
 2. To this tem - ple where we call you, Come, O Lord of  
 3. Grant, we pray, to all your peo - ple, All the grace they



cor - ner - stone; Cho - sen of the Lord, and pre - cious,  
 hosts, to - day; With your wont - ed lov - ing kind - ness  
 ask to gain; What they gain from you for ev - er



Bind - ing all the Church in one; Ho - ly Zi - on's  
 Hear your ser - vants as they pray, And your full - est  
 With the bless - ed to re - tain, And here - af - ter



help for ev - er, And her con - fi - dence a - lone.  
 ben - e - dic - tion Shed in all its bright ar - ray.  
 in your glo - ry Ev - er - more with you to reign.

Text: *Angularis fundamentum*; 11th C.; Tr. by John M. Neale, 1818-1866, alt.

Tune: WESTMINSTER ABBEY, 8 7 8 7 8 7; Adapted from an anthem of Henry Purcell, 1659-1695

## ENTRANCE ANTIPHON/ANTIFONA DE ENTRADA *De ventre matris meae*

ISAIAH 49:1,2; PSALM 92

*De ventre matris meae vocavit me Dominus nomine meo: et posuit os meum ut gladium acutum: sub tegumento manus suae protexit me, posuit me quasi sagittam electam. V. Bonum est confiteri Domino: et psallere nomini tuo, Altissime.*

From my mother's womb the Lord called me by my name; and he made my mouth like unto a sharp sword; he protected me in the shadow of his hand, and he made me as his chosen arrow.

V. It is good to give thanks to the Lord, and to praise your name, O Most High.

## KYRIE

## MASS FOR FIVE VOICES (WILLIAM BYRD)

*Kyrie eleison; Christe eleison; Kyrie eleison. / Lord, have mercy; Christ, have mercy; Lord, have mercy. / Señor ten piedad; Cristo ten piedad; Señor ten piedad.*

## GLORIA/GLORIA A DIOS

## MASS VIII

*Gloria a Dios en el cielo, y en la tierra paz a los hombres que ama el Señor. Por tu inmensa gloria te alabamos, te bendecimos, te adoramos, te glorificamos, te damos gracias, Señor Dios, Rey celestial, Dios Padre todopoderoso, Señor, Hijo único, Jesucristo. Señor Dios, Cordero de Dios, Hijo del Padre; tú que quitas el pecado del mundo, ten piedad de nosotros; tú que quitas el pecado del mundo, atiende nuestra súplica; tú que estás sentado a la derecha del Padre, ten piedad de nosotros; porque sólo tú eres Santo, sólo tú Señor, sólo tú Altísimo, Jesucristo, con el Espíritu Santo en la gloria de Dios Padre. Amén.*

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.*

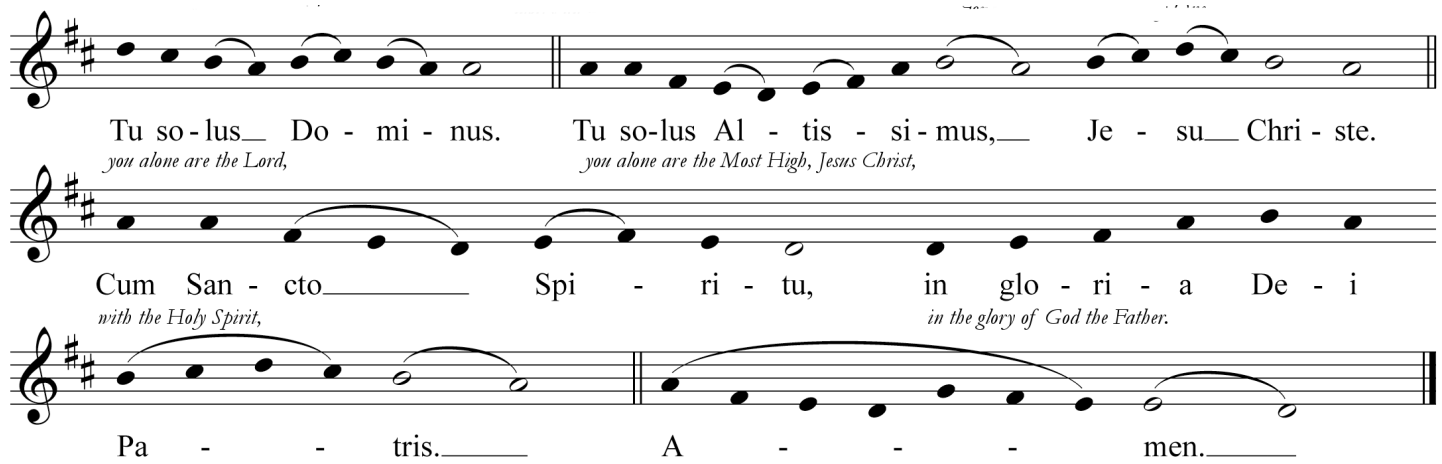
Do - mi - ne Fi - li u - ni - ge - ni - te Je - su Chri - ste.  
*Lord Jesus Christ, Only Begotten Son,*

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 pe-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,*



## LITURGY OF THE WORD/LITURGIA DE LA PALABRA

### FIRST READING/PRIMERA LECTURA

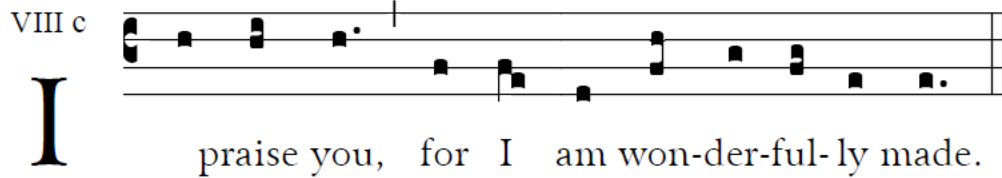
JEREMIAH 1:4-9

Hear me, O coastlands, listen, O distant peoples. The LORD called me from birth, from my mother's womb he gave me my name. He made of me a sharp-edged sword and concealed me in the shadow of his arm. He made me a polished arrow, in his quiver he hid me. You are my servant, he said to me, Israel, through whom I show my glory. Though I thought I had toiled in vain, and for nothing, uselessly, spent my strength, yet my reward is with the LORD, my recompense is with my God. For now the LORD has spoken who formed me as his servant from the womb, that Jacob may be brought back to him and Israel gathered to him; and I am made glorious in the sight of the LORD, and my God is now my strength! It is too little, he says, for you to be my servant, to raise up the tribes of Jacob, and restore the survivors of Israel; I will make you a light to the nations, that my salvation may reach to the ends of the earth.

Escúchenme, islas; pueblos lejanos, atiéndanme. El Señor me llamó desde el vientre de mi madre; cuando aún estaba yo en el seno materno, él pronunció mi nombre. Hizo de mi boca una espada filosa, me escondió en la sombra de su mano, me hizo flecha puntiaguda, me guardó en su aljaba y me dijo: "Tú eres mi siervo, Israel; en ti manifestaré mi gloria". Entonces yo pensé: "En vano me he cansado, inútilmente he gastado mis fuerzas; en realidad mi causa estaba en manos del Señor, mi recompensa la tenía mi Dios". Ahora habla el Señor, el que me formó desde el seno materno, para que fuera su servidor, para hacer que Jacob volviera a él y congregar a Israel en torno suyo—tanto así me honró el Señor y mi Dios fue mi fuerza—. Ahora, pues, dice el Señor: "Es poco que seas mi siervo sólo para restablecer a las tribus de Jacob y reunir a los sobrevivientes de Israel; te voy a convertir en luz de las naciones, para que mi salvación llegue hasta los últimos rincones de la tierra".

℣. The Word of the Lord.

℟. Thanks be to God.



*Te doy gracias, Señor, porque me has formado maravillosamente.*

O LORD, you have probed me, you know me: you know when I sit and when I stand; you understand my thoughts from afar. My journeys and my rest you scrutinize, with all my ways you are familiar. **R.**

Truly you have formed my inmost being; you knit me in my mother's womb. I give you thanks that I am fearfully, wonderfully made; wonderful are your works. **R.**

My soul also you knew full well; nor was my frame unknown to you. When I was made in secret, when I was fashioned in the depths of the earth. **R.**

Tú me conoces, Señor, profundamente: tú conoces cuándo me siento y me levanto, desde lejos sabes mis pensamientos, tú observas mi camino y mi descanso, todas mis sendas te son familiares. **R.**

Tú formaste mis entrañas, me tejiste en el seno materno. Te doy gracias por tan grandes maravillas; soy un prodigio y tus obras son prodigiosas. **R.**

Conocías plenamente mi alma; no se te escondía mi organismo, cuando en lo oculto me iba formando, y entretejiendo en lo profundo de la tierra. **R.**

Music: Richard Rice, © 2017, used under Creative Commons 3.0 permissions.

## SECOND READING/SEGUNDA LECTURA

ACTS 13:22-26

In those days, Paul said: "God raised up David as king; of him God testified, I have found David, son of Jesse, a man after my own heart; he will carry out my every wish. From this man's descendants God, according to his promise, has brought to Israel a savior, Jesus. John heralded his coming by proclaiming a baptism of repentance to all the people of Israel; and as John was completing his course, he would say, 'What do you suppose that I am? I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of his feet.' 'My brothers, sons of the family of Abraham, and those others among you who are God-fearing, to us this word of salvation has been sent.'"

En aquellos días, Pablo les dijo a los judíos: Hermanos: Dios les dio a nuestros padres como rey a David, de quien hizo esta alabanza: He hallado a David, hijo de Jesé, hombre según mi corazón, quien realizará todos mis designios. Del linaje de David, conforme a la promesa, Dios hizo nacer para Israel un salvador: Jesús. Juan preparó su venida, predicando a todo el pueblo de Israel un bautismo de penitencia, y hacia el final de su vida, Juan decía: 'Yo no soy el que ustedes piensan. Después de mí viene uno a quien no merezco desatarle las sandalias'. Hermanos míos, descendientes de Abraham, y cuantos temen a Dios: Este mensaje de salvación les ha sido enviado a ustedes".

**V.** The Word of the Lord.

**R.** Thanks be to God.

## ALLELUIA/ALELUYA



You, child, will be called prophet of the Most High, for you will go before the Lord to prepare his way.

*Y a ti, niño, te llamarán profeta del Altísimo, porque irás delante del Señor a preparar sus caminos.*

## GOSPEL/EVANGELIO

LUKE 1:57-66. 80

℣: The Lord be with you.

℟: **And with your spirit.**

℣: A ✠ reading from the holy Gospel according to Luke.

℟: **Glory to you, O Lord.**

When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John." But they answered her, "There is no one among your relatives who has this name." So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, "John is his name," and all were amazed. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. All who heard these things took them to heart, saying, "What, then, will this child be?" For surely the hand of the Lord was with him. The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.

Por aquellos días, le llegó a Isabel la hora de dar a luz y tuvo un hijo. Cuando sus vecinos y parientes se enteraron de que el Señor le había manifestado tan grande misericordia, se regocijaron con ella. A los ocho días fueron a circuncidar al niño y le querían poner Zacarías, como su padre; pero la madre se opuso, diciéndoles: "No. Su nombre será Juan". Ellos le decían: "Pero si ninguno de tus parientes se llama así". Entonces le preguntaron por señas al padre cómo quería que se llamara el niño. Él pidió una tablilla y escribió: "Juan es su nombre". Todos se quedaron extrañados. En ese momento a Zacarías se le soltó la lengua, recobró el habla y empezó a bendecir a Dios. Un sentimiento de temor se apoderó de los vecinos y en toda la región montañosa de Judea se comentaba este suceso. Cuantos se enteraban de ello se preguntaban impresionados: "¿Qué va a ser de este niño?" Esto lo decían, porque realmente la mano de Dios estaba con él. El niño se iba desarrollando físicamente y su espíritu se iba fortaleciendo, y vivió en el desierto hasta el día en que se dio a conocer al pueblo de Israel.

℣. The Gospel of the Lord.

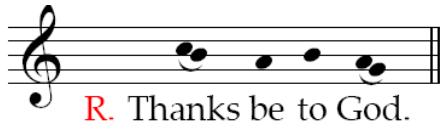
℟. **Praise to you, Lord Jesus Christ.**

*(Please remain standing after the Gospel so that the Bishop may bless all present with the Book of Gospels.)*

# RITE OF ORDINATION

## ELECTION OF THE CANDIDATES

*The elect are called forward by a Deacon. They go to the Bishop, who questions the Priest in charge of their formation regarding their worthiness. After the Bishop declares them worthy the people respond:*



## HOMILY

THE MOST REVEREND ROBERT J. BAKER, S.T.D.

## PROMISE OF THE ELECT

*The elect for the priesthood stand before the Bishop. He questions them regarding their faith, their willingness to accept the duties and obligations of the priesthood, and asks each of them for a promise of obedience.*

## LITANY OF SUPPLICATION

*The Bishop invites the candidates and the faithful to pray the Litany of the Saints. The cantor leads the Litany of the Saints, with all responding to the petitions as follows:*



*The names of many saints are invoked for protection and intercession; the Litany then continues (on the next page):*



Lord, be mer-ci-ful, **R.** Lord, de-liv-er us, we pray.

From all e - vil, **R.** Lord, de-liv-er us, we pray.  
 From eve - ry sin,  
 From ever - last-ing death,  
 By your In - car - na - tion,  
 By your  
 Death and Res - ur - rec - tion,  
 By the out-  
 -pouring  
 of the Ho - ly Spir - it,

Be merciful to us sin-ners, **R.** Lord, we ask you, hear our prayer.

*The same response is sung to the petitions for the Pope, universal Church, those ordained today, and the whole People of God. Jesus Christ' is invoked in the following fashion to end the Litany:*

Christ, hear us. **R.** Christ, hear us.

Christ, gra-cious-ly hear us. **R.** Christ, gra-cious-ly hear us.

*Following the Litany of Supplication, the Bishop prays a collect, asking the Holy Spirit to bless and consecrate those to be ordained.*



## LAYING ON OF HANDS

*One by one, the elect rise and go to the Bishop. Then, they kneel before him: he lays his hands on them in silence, followed by all the Priests present. Afterward, the Priests remain alongside the Bishop until the end of the Prayer of Ordination.*

## PRAYER OF ORDINATION

*With the elect kneeling before him, the Bishop puts aside the miter and, with hands extended, sings or says the Prayer of Ordination.*

## ANOINTING OF HANDS AND HANDING OVER OF THE BREAD AND WINE

*The newly ordained Priests stand and are vested in the stole and chasuble, the liturgical vestments of the presbyterate. During the investiture, the following Psalm is sung:*



You are a priest for ev - er in the line of Mel - chi - ze dek.

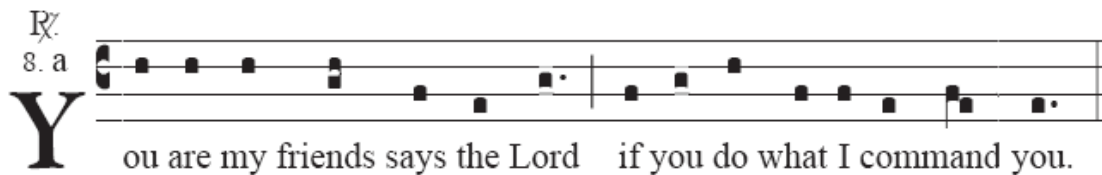
*Tú eres sacerdote para siempre, según el orden de Melquisedec.*

Music: Richard Proulx/Joseph Gelineau © 1998, GIA Publications, Inc.

*Then, the Bishop anoints the palms of each of the newly ordained with holy Chrism.*

*Next, some faithful present a paten holding the bread and a chalice containing the wine mixed with water for the celebration of Mass. A Deacon receives them and presents them to the Bishop, who in turn presents them to each of the newly ordained, charging them to imitate the Lord.*

*After the anointing, the Bishop gives the newly ordained Priests the fraternal kiss of peace; the other Priests present also share this sign of peace with the newly ordained. During this portion of the rite, the following antiphon is sung by the congregation, cantor, and choir in between verses of Psalm 100:*



Arrangement: Fr. Samuel F. Weber, OSB © St. Meinrad Archabbey

*The Universal Prayer (Prayer of the Faithful) is omitted, after which the Mass continues in the usual way.*



## LITURGY OF THE EUCHARIST/LITURGIA DE LA EUCARISTÍA

*Page 7 in Sunday's Word*

**OFFERTORY ANTIPHON/ANTIFONA DE OFERTORIO** *Iustus ut palma*

PSALM 92:13

*Iustus ut palma florebit: sicut cedrus, quae in Libano est, multiplicabitur.*

*The righteous man shall flourish like the palm tree; he shall grow up like a cedar of Lebanon.*

*Florece el justo como la palmera, crece como un cedro del Líbano.*

# OFFERTORY/OFERTORIO

O GOD, ALMIGHTY FATHER

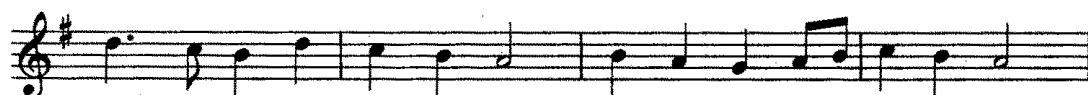
GOTT VATER SEI GEPREISEN



1. O God, al-might - y Fa - ther, Cre - a - tor of all things, The
2. O Je - sus, Word in - car - nate, Re - deem-er most a - dored, All
3. O God, the Ho - ly Spir - it, Who lives with - in our soul, Send



heav - ens stand in won - der, While earth your glo - ry sings.  
glo - ry, praise, and hon - or Be yours, O sov-'reign Lord.  
forth your light and lead us To our e - ter - nal goal.



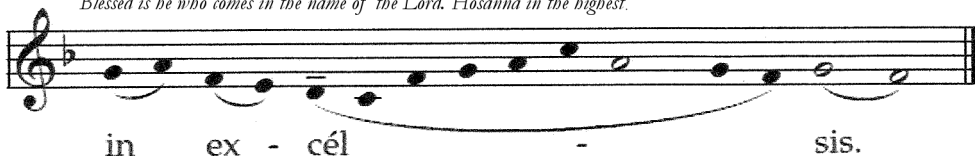
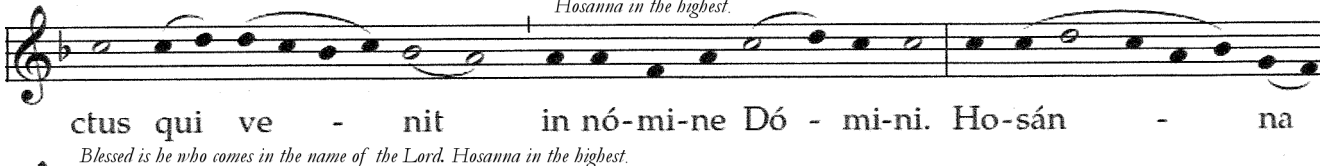
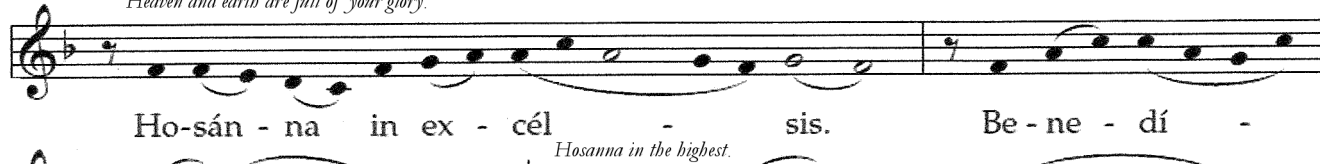
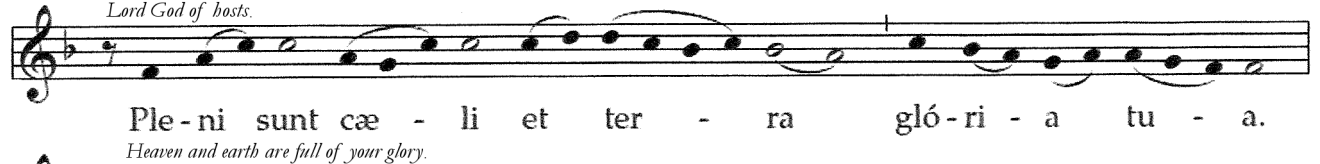
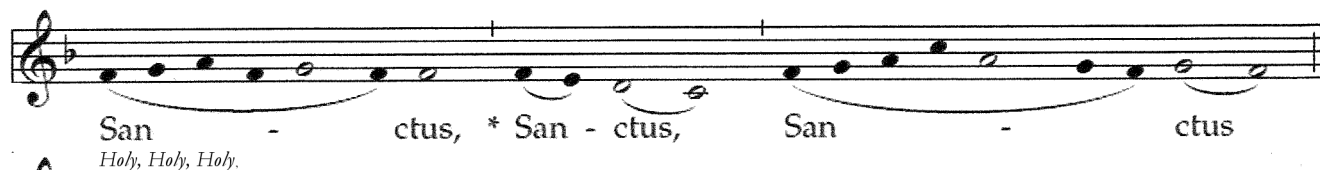
O most ho - ly Trin - i - ty, Un - di - vid - ed u - ni - ty,



Ho - ly God, might - y God, God im - mor - tal be a - dored!

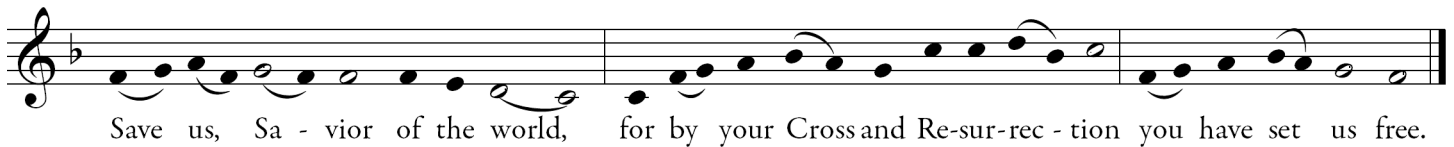
## SANCTUS/SANTO

MASS VIII



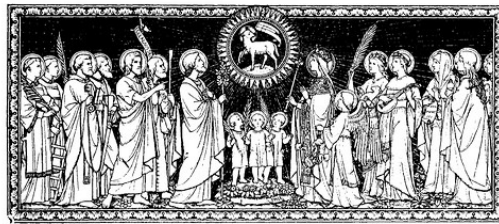
*Santo, Santo, Santo es el Señor, Dios del Universo. Llenos están el cielo y la tierra de tu gloria. Hosanna en el cielo. Bendito el que viene en nombre del Señor. Hosanna en el cielo.*

## MYSTERIUM FIDEI/EL MISTERIO DE LA FE



## AMEN

*After the Doxology, the people respond "Amen" according to the formula below:*



## AGNUS DEI/CORDERO DE DIOS

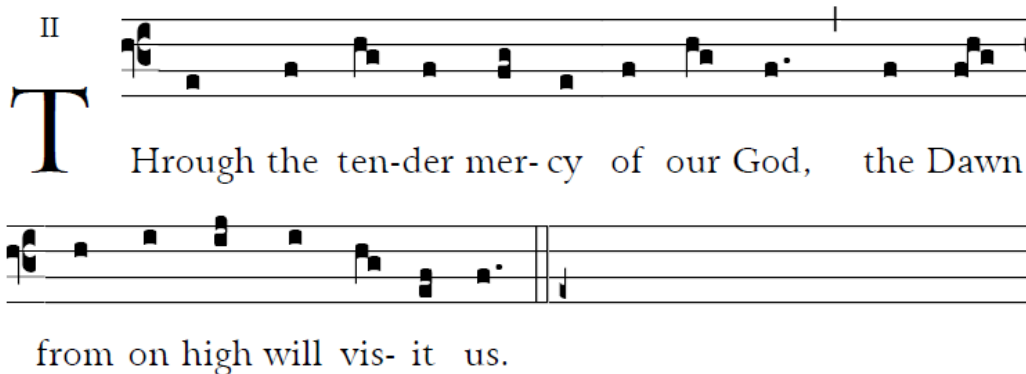
MASS FOR FIVE VOICES (WILLIAM BYRD)

*Agnus Dei, qui tollis peccata mundi; Miserere nobis. Agnus Dei, qui tollis peccata mundi; Miserere nobis. Agnus Dei, qui tollis peccata mundi; dona nobis pacem. / Lamb of God, who takes away the sins of the world; have mercy on us. Lamb of God, who takes away the sins of the world; grant us peace. / Cordero de Dios, que quitas el pecado del mundo, ten piedad de nosotros. Cordero de Dios, que quitas el pecado del mundo, ten piedad de nosotros. Cordero de Dios, que quitas el pecado del mundo, danos la paz.*

## COMMUNION ANTIPHON/ANTIFONA DE COMUNION *Per viscera*

CF. LUKE 1:78

*Please join in the antiphon below after the cantor introduction and between verses.*



## COMMUNION

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*

O QUAM GLORIOSUM

TOMAS LUIS DE VICTORIA

O quam gloriosum est regnum, in quo cum Christo gaudent omnes Sancti! Amicti stolis albis, sequuntur Agnum, quocumque ierit.

*O how glorious is the kingdom in which all the saints rejoice with Christ, clad in robes of white they follow the Lamb wherever he goes. ~ cf. Revelation 7:9*

## MARIAN ANTIPHON

SALVE REGINA

**S** Alve, Re-gi-na, \* ma-ter mi-se-ri-córdi-æ; Vi-ta, dulcé-do  
Hail, Holy Queen, mother of mercy, [our] life, [our] sweetness,

et spes nostra, salve. Ad te clamámus, éxsu-les fí-li-i Hevæ.  
and our hope. To thee do we cry, poor banished children of Eve.

Ad te suspi-rá-mus, geméntes et flentes in hac lacrimá-rum valle.  
To thee do we send up our sighs, mourning and weeping in this vale of tears.

E-ia ergo, Advo-cá-ta nostra, il-los tu-os mi-se-ri-córdes ócu-los  
Turn then, most gracious advocate, thine eyes of mercy toward us.

ad nos convérte. Et Je-sum, bene-díctum fructum ventris tu-i,  
After this, our exile, show unto us the blessed fruit of thy womb, Jesus.

no-bis post hoc exsíl-i-um osténde. O cle-mens, O pi-a,  
O clement; O loving [pious];

O dulcis Virgo Ma-rí-a.  
O sweet Virgin Mary.

## CLOSING

PRaise TO THE HOliEST IN THE HEIGHT

NEWMAN



1. Praise to the Ho - liest in the height, And in \_\_\_ the  
2. O lov - ing wis - dom of our God! When all \_\_\_ was  
3. O wis - est love! that flesh and blood, Which did \_\_\_ in  
4. And that a high - er gift than grace Should flesh and  
5. Praise to the Ho - liest in the height, And in \_\_\_ the



depth be praise; In all his words most won - der -  
sin and shame, A sec - ond Ad - am to \_\_\_ the  
Ad - am fail, Should strive a - fresh a - gainst the  
blood re - fine: God's pre - sence and his ve - ry  
depth be praise; In all his words most won - der -



ful, Most sure \_\_\_ in all his ways!  
fight And to \_\_\_ the res - cue came.  
foe, Should strive, \_\_\_ and should pre - vail;  
self, And es - sence all - di - vine.  
ful, Most sure \_\_\_ in all his ways!

## VOLUNTARY

"SINFONIA" FR *CANTATA* NR. 29

J.S. BACH/ARR. GUILMANT

CONGRATULATIONS TO

THE REVEREND JOSHUA MARK ALTONJI

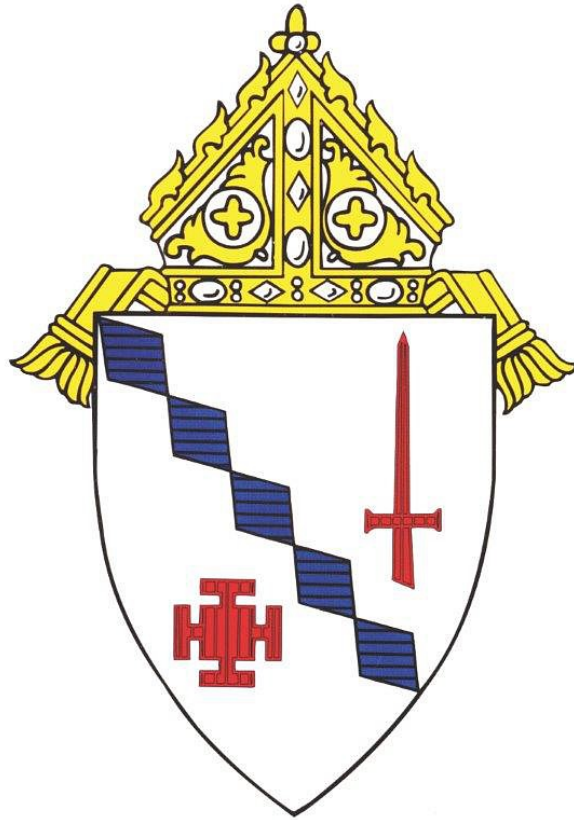
THE REVEREND BRADLEY ALLEN JANTZ

ON THEIR ORDINATION TO THE SACRED PRIESTHOOD OF JESUS CHRIST!

PLEASE COME RECEIVE THEIR FIRST BLESSING AND CELEBRATE WITH THEM AT A RECEPTION  
IN THE CATHEDRAL LIFE CENTER IMMEDIATELY FOLLOWING THIS LITURGY!

## ABOUT TODAY'S MUSIC

This is a unique day for an ordination Mass; today's Solemnity of the Nativity of St. John the Baptist outranks the ritual Mass for ordination. Therefore, the texts of the solemnity are used and the rite of ordination is inserted where the Creed would normally be recited. Mass begins with the Gregorian entrance antiphon. Today's setting of the *Gloria* and *Sanctus* are taken from Mass VIII. In Masses such as today's Ordination Mass, where the assembly comes from different traditions, Gregorian chant is the one repertoire we can all claim as Catholics (cf. *Sacro-sanctum Concilium*, #116). In the words of Pope Paul VI, chant helps "...make it easier for Christians to achieve unity and spiritual harmony with their brothers and with the living tradition of the past." (*Voluntati Obsequens*) The Cathedral Choir offers the *Kyrie* and *Agnus Dei* of William Byrd's *Mass for Five Voices*, his last and most monumental setting of the Mass Ordinary. Byrd composed his Masses for use in the clandestine Catholic chapels of post-Reformation England: it was prohibited to celebrate the Mass at that time, and so Catholics met in secret to pray and receive the Holy Eucharist. Byrd served in the court of Elizabeth I, where Elizabeth turned a blind eye to Byrd's Catholicism. Indeed, he was well-known as a recusant Catholic, and only avoided prison (or worse) because of his unmatched talent as a composer, choirmaster, and organist. The Mass à 5 uses the advantages inherent in five-voice writing (weight of sound and kaleidoscopic dynamic change) and masks the weaknesses (lack of agility, the aforementioned weight, etc.) through use of trio textures and paired voicing. The *Agnus Dei* is thrilling in its graceful transitions to and from imitative and homophonic (moving as one) writing, with the ultimate climax of the movement on the last statement of the text "*qui tollis peccata mundi* / [he] *who takes away the sins of the world*" in a statement of profound faith. One of the more recent developments in liturgical music is the development of neo-Gregorian settings of chants in the vernacular. The psalm for the fraternal kiss of peace during the ordination rite is an example of this, as is the communion antiphon. The English-language hymn tradition is represented by the entrance, offertory, and closing hymns. Herbert Howells' "Like as the hart" is sung at communion. 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. "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 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. The second communion motet is Tomas Luis de Victoria's "*O quam gloriosum*". This motet has one of the most visceral beginnings in the Renaissance repertoire. A wall of sound builds to the word "quam" and then we are off! Victoria does some tremendous text painting along the way. For example, on the word 'gaudent' (joy), the lines all ascend until reaching the text "omnes sancti" (all the saints), showing us in music a picture of the saints climbing to their heavenly reward. Then, when portraying those dressed in the "white albs" of the blessed, the texture is suddenly hushed and homophonic: all move together to paint this awe-filled picture. At "sequuntur agnum" ("follow the Lamb"), each voice follows the tenor voice down from high vocal ranges. The text then becomes "quocumque ierit" (wherever he goes). To paint this, Victoria makes rapid changes of a given pitch: a-flat quickly gives way to an a-natural within the space of a beat. Following, we sing the great hymn of Bl. John Henry Newman taken from his epic poem, *The Dream of Gerontius*. This brief hymn of thanksgiving to God reminds us of the vocation of all Christians on this day when we celebrate our new priests!



# THE CATHEDRAL OF SAINT PAUL

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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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