

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE TWELFTH SUNDAY IN ORDINARY TIME

JUNE 25, 2017



FIRST HOLY MASS OF THANKSGIVING OF FR. BRADLEY A. JANTZ

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 *Dominus fortitudo*

CF. PSALM 28:8-9

Dominus fortitudo plebis suae, et protector salutarium Christi sui est. Salvum fac populum tuum, Domine, et benedic hereditati tuae, et rege eos usque in saeculum.

℟. Ad te Domine clamabo, Deus meus ne sileas a me: nequando taceas a me, et assimilabor descendentibus in lacum.

The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, Lord, and bless your heritage, and govern them forever.

℟. Unto you, O Lord, will I cry; O my God, be not silent with me; if you remain silent, I will become like those who go down into the grave.



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"

Please join in singing at "et in terra pax" after the Celebrant's intonation of the Gloria.



Glo - ri - a in ex-cel-sis De - o. Et in ter-ra pax ho-mi-ni - bus bo - nae vo-lun-ta-tis.
Glorify 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

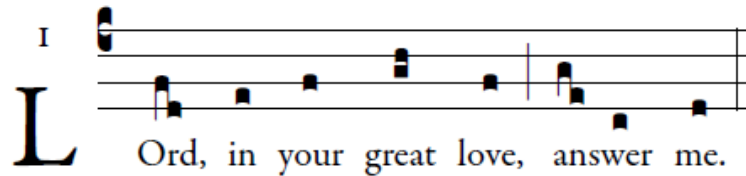
The Mass readings are found on page 104 in Sunday's Word.

FIRST READING

JEREMIAH 20:10-13

RESPONSORIAL PSALM

PSALM 69:8-10, 14 AND 17, 33-35



Music: Adam Bartlett, © 2017, Illuminare Publications, Inc.

SECOND READING

ROMANS 5:12-15

ALLELUIA

“FESTIVAL” (CHEPPONIS)



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The Spirit of truth will testify to me, says the Lord; and you also will testify.

GOSPEL

MATTHEW 10:26-33

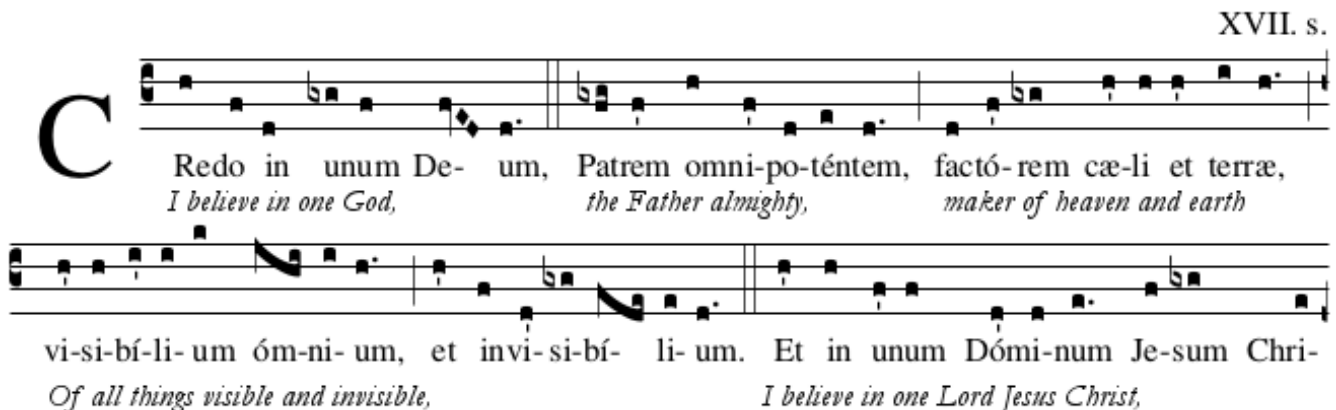
HOMILY

THE REV. JOHN McDONALD

CREDO (CREED/PROFESSION OF FAITH)

CREDO III

Please join in the singing of the Creed.



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.

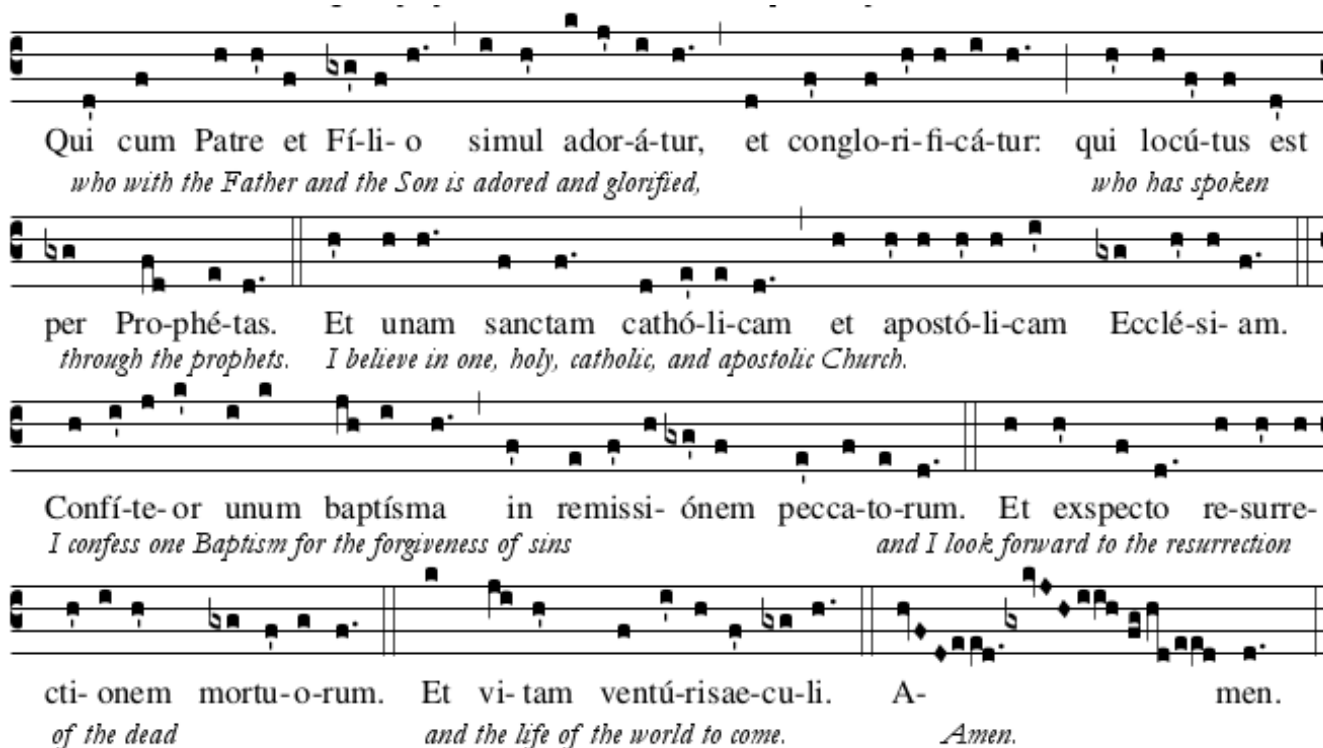
Cru- ci- fí- xus ét- i- am pro no- bis: sub Pónti- o Pi- lá- to passus, et sepúl- tus est.
For our sake he was crucified under Pontius Pilate, he suffered death and was buried,

Et re- surre- xit térti- a di- e, se- cún- dum 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 dexte- 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

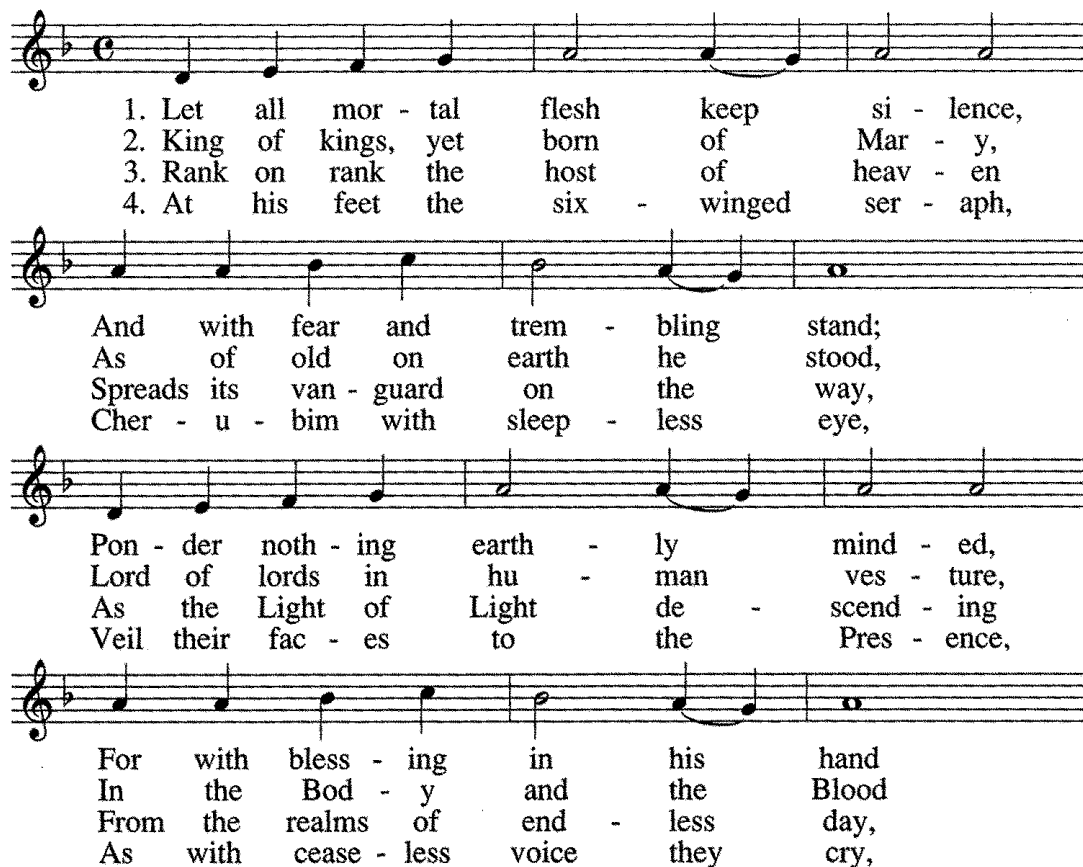
cti-onem mortu-o-rum. Et vi-tam ventú-risae-cu-li. A-men.
of the dead and the life of the world to come. Amen.

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY HYMN

PICARDY



1. Let all mor-tal flesh keep si-lence,
 2. King of kings, yet born of Mar-y,
 3. Rank on rank the host of heav-en
 4. At his feet the six-winged ser-aph,

And with fear and trem-bling stand;
 As of old on earth he stood,
 Spreads its van-guard on the way,
 Cher-u-bim with sleep-less eye,

Pon-der noth-ing earth-ly mind-ed,
 Lord of lords in hu-man ves-ture,
 As the Light of Light de-scend-ing
 Veil their fac-es to the Pres-ence,

For with bless-ing in his hand
 In the Bod-y and the Blood
 From the realms of end-less day,
 As with cease-less voice they cry,

Christ our God to earth de - scend -
 He will give to all the faith -
 That the pow'rs of hell may van -
 "Al - le - lu - ia, al - le - lu -

ing, Our full hom - age to de - mand.
 ful His own self for heav'n - ly food.
 ish As the dark-ness clears a - way.
 ia, Al - le - lu - ia, Lord, most high!"

OFFERTORY ANTIPHON *Perfice gressus meos*

PSALM 15:5, 6, 7

*Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea:
 mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.*

Render secure my footsteps in your paths so that my feet do not slip; incline your ear and bear my words; display your wonderful mercies, O Lord, Savior of those who place their hope in you.

SANCTUS

MASS XI "ORBIS FACTOR"

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

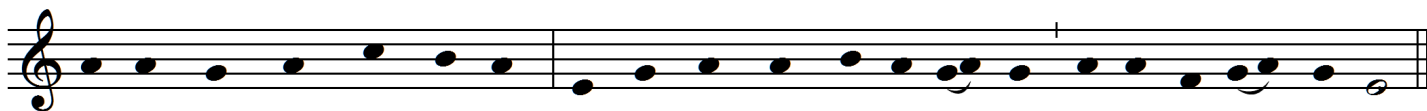
De - us___ Sa - ba - oth. Ple - ni___ sunt cae - li___ et___ ter - ra
Heaven and earth are full of your glory.

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.

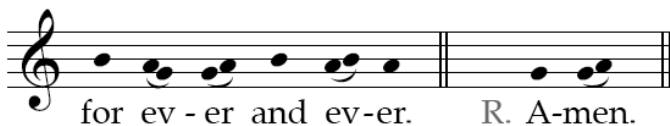
MYSTERIUM FIDEI



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:



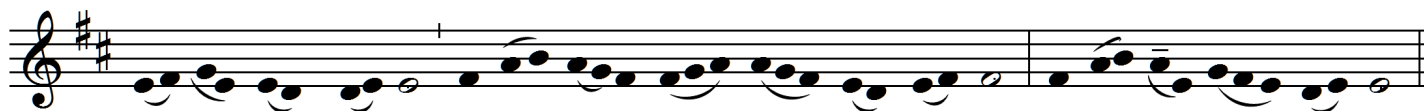
for ev - er and ev - er. R. A - men.



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

AGNUS DEI

MASS XI "ORBIS FACTOR"



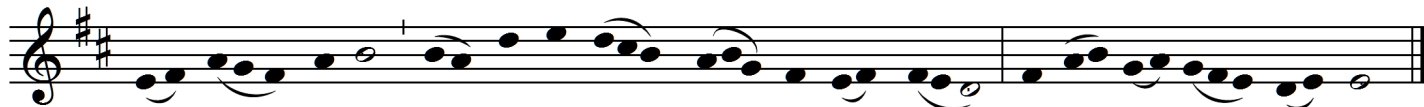
A - gnus De - i, qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.

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 *Quod dico vobis*

MATTHEW 10:27

Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, praedicate super tecta.

What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops.

POSTCOMMUNION

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

LIFT HIGH THE CROSS

CRUCIFER

The musical score is written on four staves. The first staff begins with a treble clef and a common time signature (C). The melody is composed of eighth and quarter notes. The lyrics are: 'Lift high the cross, the love of Christ pro - claim till'. The second staff continues the melody with a half note and a whole note, ending with a double bar line. The lyrics are: 'all the world a - dore his sa - cred name.' The third staff begins with a treble clef and a key signature change to one sharp (F#). The melody continues with eighth and quarter notes. The lyrics are: '1. Come, Chris - tians, fol - low where the Mas - ter trod, our'. The fourth staff continues the melody with a half note and a whole note, ending with a double bar line. The lyrics are: '2. Led on their way by this tri - um - phant sign, the'. The fifth staff continues the melody with eighth and quarter notes. The lyrics are: '3. Each new - born fol - l'wer of the Cru - ci - fied bears'. The sixth staff continues the melody with a half note and a whole note, ending with a double bar line. The lyrics are: 'King vic - to - rious, Christ, the Son of God.' The seventh staff continues the melody with eighth and quarter notes. The lyrics are: 'hosts of God in con - quering ranks com - bine.' The eighth staff continues the melody with a half note and a whole note, ending with a double bar line. The lyrics are: 'on the brow the seal of him who died.'

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.

Text: 1 Cor. 1:18; George W. Kitchen, 1827-1912, and Michael R. Newbolt, 1874-1956, alt.
Tune: CRUCIFER, 10/10, with refrain; Sydney H. Nicholson, 1875-1947
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VOLUNTARY

CARILLON-SORTIE

HENRI MULET

ABOUT TODAY'S MUSIC

Today, we are happy to celebrate the First Holy Mass of Thanksgiving of one of our parishioners, Fr. Bradly Jantz. Congratulations, Father! Today's music is largely composed of pieces requested by Fr. Jantz: a wonderful mix of the Church's appointed texts and some other more general texts for the liturgy. The Second Vatican Council requested that the Latin language in general, and the Gregorian chant repertoire in particular, be preserved and fostered (*Sacrosanctum Concilium*, 36.1, 114, 116). A particular goal of the council fathers was that the assembly would be able to pray (and sing) the various parts of the Ordinary of the Mass (*Kyrie, Gloria, Credo, Sanctus, and Agnus Dei*) in various Latin settings (SC, 54, 118). They exhort the voices of the faithful to "ring out" or "resound" in the singing of these settings. So, our use of these settings is borne from a desire to fully live out and implement these true treasures of the Second Vatican Council. Finally, while we journey through this season of "Ordinary Time", it is worth mentioning that this title is somewhat difficult to understand in English. It is perhaps more appropriate to think of it as "ordered time", as "ordinary" simply refers to the fact that we are not in a season that celebrates a particular focus (i.e., Lent=preparation for Easter, Advent=preparation for Christmas), but rather we rejoice in the "ordinary" miracles and events of the life of Jesus Christ as given in the Gospels.

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