

# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

## THE SIXTEENTH SUNDAY IN ORDINARY TIME

JULY 23, 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 (ALL MASSES) *Ecce Deus adiuvat me*

PSALM 54:6, 8

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

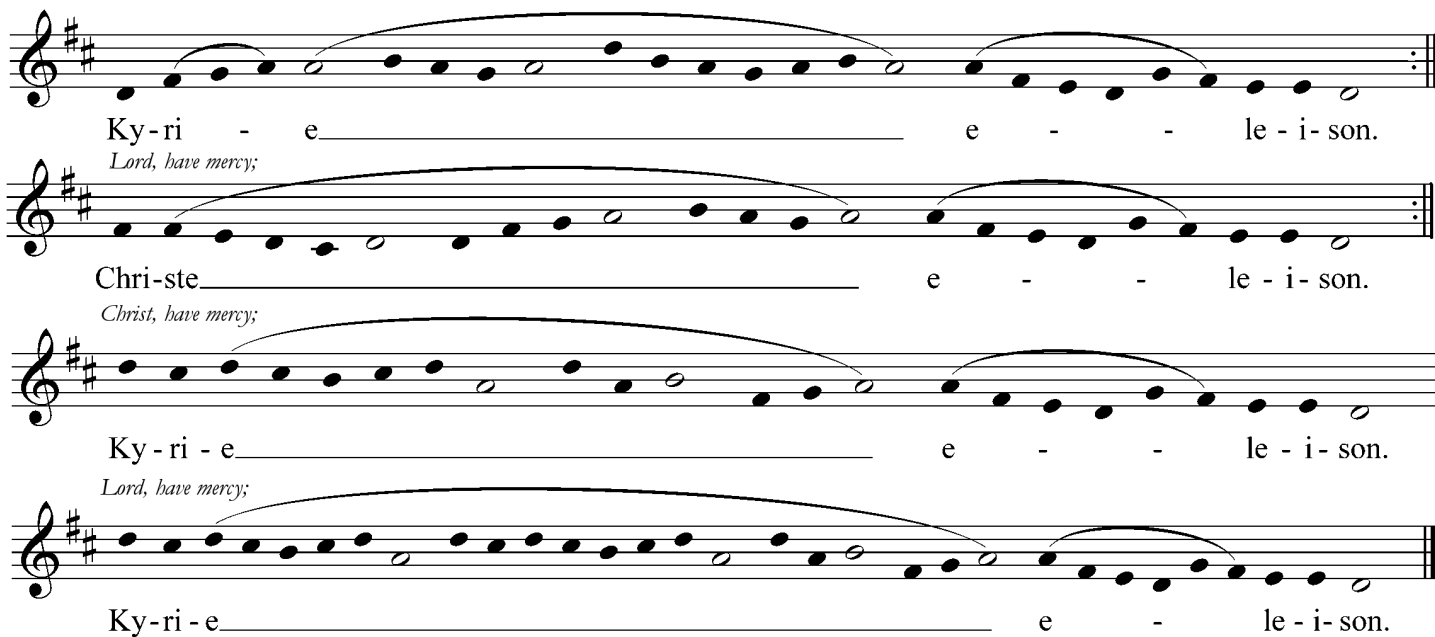


Music: Adam Bartlett © 2015, Illuminare Publications, Inc; [www.illuminarepublications.com](http://www.illuminarepublications.com)

### KYRIE

MASS VIII

*Please repeat the "Kyrie" and "Christe" phrases after the cantor; then join in the final "Kyrie".*



# GLORIA (ALL MASSES)

MASS VIII

*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.  
*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,*

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 Mass readings are found on page 117 in Sunday's Word.*

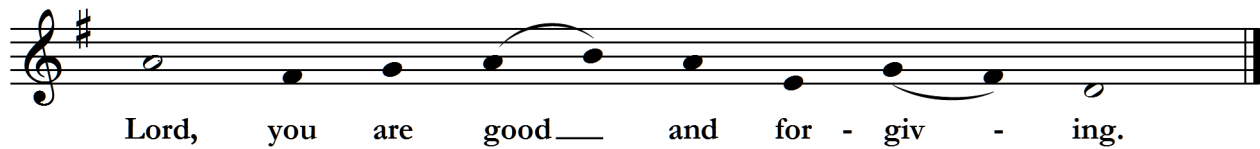
“The truth that God is at work in all the actions of his creatures is inseparable from faith in God the creator. God is the first cause who operates in and through secondary causes: ‘For God is at work in you, both to will and to work for his good pleasure.’ Far from diminishing the creature’s dignity, this truth enhances it. Drawn from nothingness by God’s power, wisdom and goodness, it can do nothing if it is cut off from its origin, for ‘without a Creator the creature vanishes.’ Still less can a creature attain its ultimate end without the help of God’s grace.” (CCC, 308)

## FIRST READING

WISDOM 12:13, 16-19

## RESPONSORIAL PSALM

PSALM 86:5-6, 9-10, 15-16



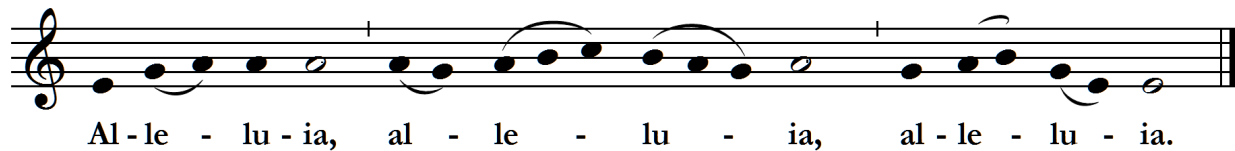
Music: Richard Rice, © 2013

## SECOND READING

ROMANS 8:26-27



## ALLELUIA



Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom

## GOSPEL

MATTHEW 13:24-43

# LITURGY OF THE EUCHARIST

Page 7 in *Sunday's Word*

## OFFERTORY ANTIPHON (ALL MASSES) *Iustitiae Dominum*

PSALM 19:9-12

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

IV

**T** HE judgments of the Lord are right; they gladden the

heart, and are sweeter than hon-ey and the hon- eycomb:

And so your ser-vant shall keep them.

Music: Adam Bartlett © 2015, Illuminare Publications, Inc; [www.illuminarepublications.com](http://www.illuminarepublications.com)



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. Be - ne - dí -  
*Hosanna in the highest.*

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

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

## AMEN

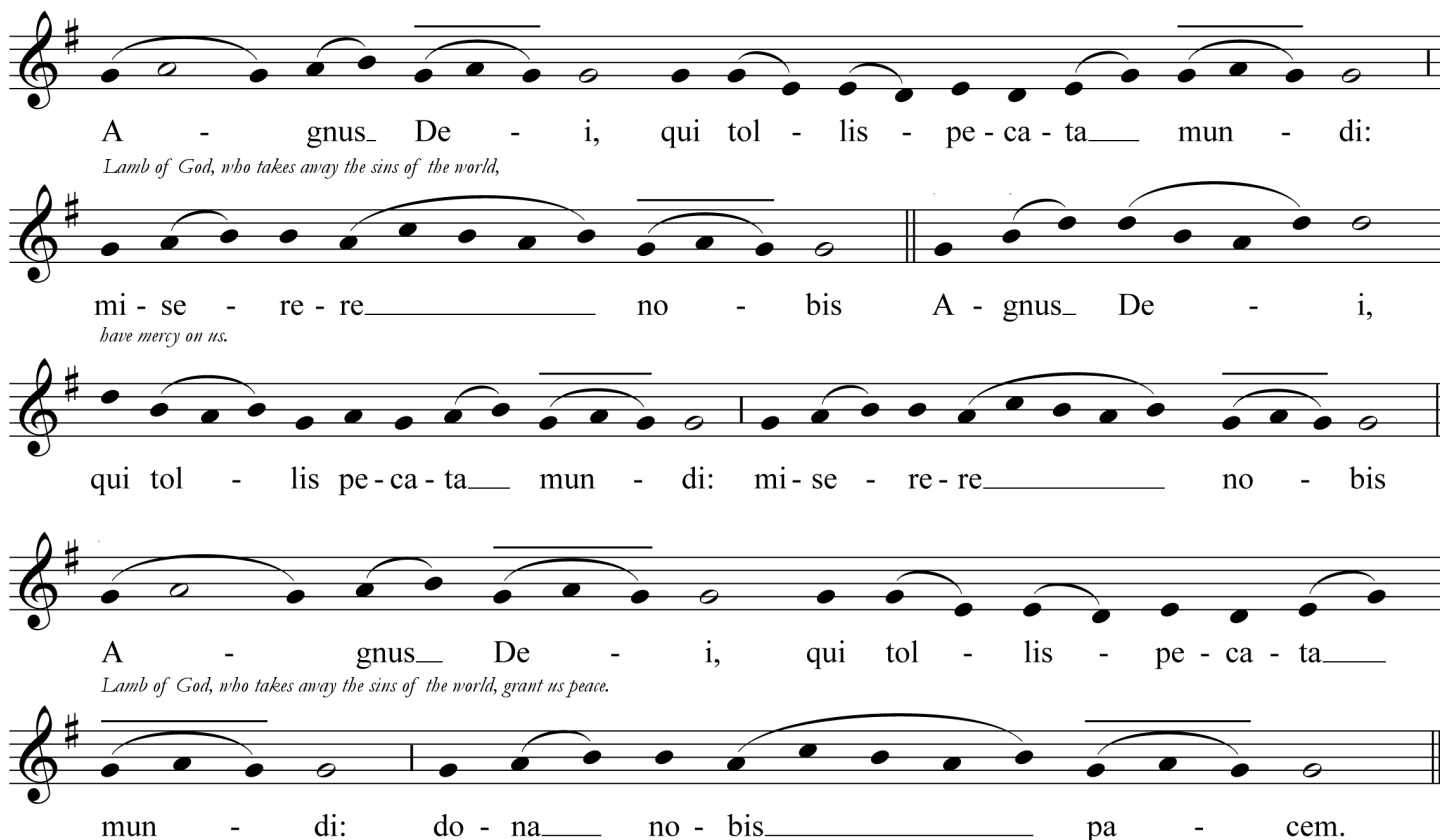
*After the Doxology, the people respond "Amen" according to one of the formulae below:*

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

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

# AGNUS DEI

MASS VIII



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.

## HOLY COMMUNION

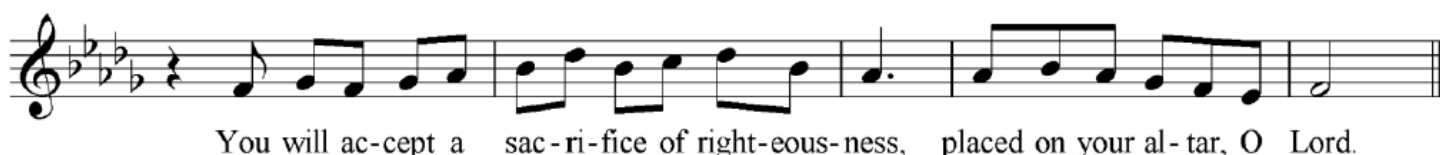
We invite all Catholics who are properly disposed (i.e., in the state of grace and having fasted for one hour before communion) to come forward in the usual way to receive Holy Communion.

All others, including our non-Catholic guests, may remain in their pews and join us in prayer. Alternatively, to participate in the communion procession and receive a blessing, come forward in the line and cross your arms over your chest as you approach the minister. Thank you.

## COMMUNION ANTIPHON (ALL MASSES) *Acceptabis sacrificium*

PSALM 51:21

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



You will ac-cept a sac-ri-fice of right-eous-ness, placed on your al-tar, O Lord.

## CLOSING

CROWN HIM WITH MANY CROWNS

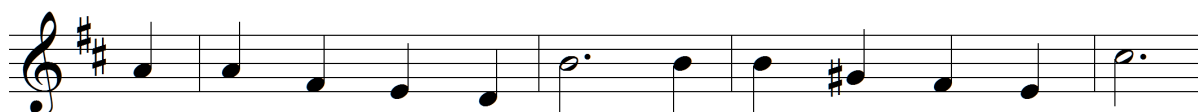
DLADEMATA



1. Crown Him with ma - ny crowns, the Lamb up - on His throne.
2. Crown Him the Vir - gin's Son, the God in - car - nate born,
3. Crown Him the Lord of love; be - hold His hands and side,
4. Crown Him the Lord of peace, Whose pow'r a scep - ter sways
5. Crown Him the Lord of years, the Po - ten - tate of time,



Hark! how the heav'n-ly an - them drowns all mu - sic but its own.  
Whose arm those crim-son tro-phies won which now His brow a - dorn;  
'Those wounds yet vi - si - ble a - bove in beau-ty glo - ri - fied.  
From pole to pole, that wars may cease, and all be pray'r and praise.  
Cre - a - tor of the roll-ing spheres, in - ef - fa - bly sub-lime.



A - wake, my soul, and sing of Him who died for thee,  
Fruit of the mys - tic Rose, as of that Rose the Stem;  
No an - gel in the sky can ful - ly bear that sight,  
His reign shall know no end, and round His pier - cèd feet  
All hail, Re - deem - er, hail! For Thou hast died for me;



And hail Him as thy match-less King, through all e - ter - ni - ty.  
The Root whence mer - cy ev - er flows, the Babe of Beth-le - hem.  
But down - ward bends his bur - ning eye at mys - te - ries so bright.  
Fair flow'rs of pa - ra - dise ex - tend their fra - grance ev - er sweet.  
Thy praise shall ne - ver, ne - ver fail through-out e - ter - ni - ty.

## VOLUNTARY

CARILLON DE WESTMINSTER

VIERNE

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## ABOUT TODAY'S MUSIC

Today, we celebrate the Sixteenth Sunday in Ordinary Time. To put things in perspective, we have Sundays through the year until the 34th Sunday in Ordinary Time (Christ the King) many months away! With the exception of the closing hymn, all of today's music is taken from contemporary sources of the past decade. The entrance antiphon, responsorial psalm, offertory antiphon, and communion antiphon are all recent compositions from three different composers in the United States, all of whom are active as composers and musicians (one is in a parish outside Washington, DC, another is Director of Liturgical Music for the Archdiocese of Indianapolis, and another is a compiler of hymnals and pedagogue who teaches music to FOCUS missionaries who serve college campuses all over North America). It is a helpful reminder that "contemporary" music is not monolithic and should not be viewed as a perjorative term. There is still a great deal of wonderful compositional talent drawing inspiration from the true font of liturgical inspiration: the words of Sacred Scripture and Tradition. One aspect of the reform requested by the Second Vatican Council was 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). It even commands that the voices of the faithful should "ring out" or "resound" in the singing of these settings. So, our use of various chant settings of these Mass parts is borne from a desire to fully live out and implement these true treasures of the Second Vatican Council. While we used an English-language setting of the Mass ordinary last week (and will again next week), we use Gregorian Mass VIII (colloquially known as "Missa de Angelis" or "Mass of the Angels") this weekend. Mass VIII is probably (along with Mass XVIII, the "simple Latin setting") most well-known among Gregorian settings of the Mass ordinary. It is the most "contemporary" (if you will) setting in the repertoire, as it was composed in the 15th Century. To put this in perspective, it was still rather new when Palestrina and the other great Renaissance polyphonists were composing. One hears many characteristics of tonal music in this setting, which is why movements like the *Gloria* are more accessible in this Mass than they are in others (for example, Mass XI, which we use often) even though it is more vocally demanding. Taking the chant repertoire as our ideal (as requested by the Second Vatican Council), it is no surprise that Gregorian chant inspires the other antiphons in this weekend's Mass. The entrance and communion antiphons are, we might say, "fruits of Vatican II", as they are both vernacular settings of the appointed texts for these antiphons, but in contrasting styles: the first in a neo-Gregorian (chant) style, while the second uses the Gregorian melody in a subtle way within a metrical framework more consistent with contemporary music. We also sing the offertory antiphon (rather than the more typical hymn) because this week's antiphon uses Psalm 19, one of the most beautiful and poignant psalms in the psalter. We pray that the "judgments of the Lord...gladden the heart" all our lives!



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