

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



THE TWENTY-FIFTH SUNDAY IN ORDINARY TIME

SEPTEMBER 24, 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) *Salus populi*

CF. PSALM 37:38, 40, 28

Please join in the entrance antiphon below after the cantor introduction and between verses of Psalm 78.

IV
I am the sal-va-tion of the peo-ple, says the Lord.
I will be their Lord for ev-er.

Music: Adam Bartlett © Illuminare Publications, Inc.

KYRIE (11:00AM)

MASS À 5 (BYRD)

KYRIE (5:00PM & 8:30AM)

MASS XII

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

Ký-ri - e _____ e - lé - i - son. Chris - te _____ e - lé - i - son.
Lord, have mercy:
Ký-ri - e _____ e - lé - i - son. Ký-ri - e _____ e - lé - i - son.
Lord, have mercy.

GLORIA (ALL MASSES)

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.
 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 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

Today's Mass readings may be found on page 133 of Sunday's Word

FIRST READING

ISAIAH 55:6-9

RESPONSORIAL PSALM (5:00PM & 8:30AM)

PSALM 145:2-3, 8-9, 17-18

The Lord is near to all who call upon Him.

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

GRADUAL (11:00AM) *Dirigatur*

PSALM 141:2

Dirigatur oratio mea sicut incensum in conspectu tuo, Domine.

℣. Elevatio manuum mearum sacrificum vespertinum.

Let my prayer ascend like incense in your presence, O Lord. ℣. May the lifting up of my hands be an evening sacrifice.

**A note about the Gradual: while the usual practice at St. Paul is to sing the Responsorial Psalm, occasionally, the chant repertoire offers a particularly beautiful (and in this case, brief) example of the Gradual. The Gradual is designed as a meditation upon the readings of the day. It also remains the Church's "first option" for the chant between the two readings.*

SECOND READING

PHILIPPIANS 1:20C-24, 27A



ALLELUIA

MISSA SANCTA MARIA (BAKER)

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

Open our hearts, O Lord, to listen to the words of your Son.

GOSPEL

MATTHEW 20:1-16A

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY (5:00PM & 8:30AM)

PRAISE TO THE LORD, THE ALMIGHTY

LOBE DEN HERREN

1. Praise to the Lord, the Al - might - y, the king of cre -
 2. Praise to the Lord, a - bove all things so might - i - ly
 3. Praise to the Lord, who shall pros - per our work and de -
 4. Praise to the Lord— O let all that is in us a -

a - tion! O my soul, praise him, for
 reign - ing; Keep - ing us safe at his
 fend us; Sure - ly his good - ness and
 dore him! All that has life and breath

he is your health and sal - va - tion!
 side, and so gent - ly sus - tain - ing.
 mer - cy shall dai - ly at - tend us.
 come now with prais - es be - fore him!

Come, all who hear: Broth - ers and sis - ters, draw near,
 Have you not seen All you have need - ed has been
 Pon - der a - new What the Al - might - y can do,
 Let the "A - men!" Sound from his peo - ple a - gain—

Praise him in glad ad - o - ra - tion!
 Met by his gra - cious or - dain - ing?
 Who with his love will be - friend us.
 Glad - ly with praise we a - dore him!

Text: *Lobe den Herren, den mächtigen König*: Joachim Neander, 1650-1680; tr. by Catherine Winkworth, 1827-1878, alt.
 Tune: LOBE DEN HERREN, 14 14 47 8; Stralsund Gesangbuch, 1665; descant by C. S. Lang, 1891-1971, © 1953, Novello and Co. Ltd.

OFFERTORY (11:00AM)

JESU, THE VERY THOUGHT OF THEE

PAUL HALLEY

Jesu, the very thought of thee with sweetness fills the breast But sweeter far thy face to see, and in thy presence rest. No voice can sing, no heart can frame, nor can the memory find A sweeter sound than Jesus' name, the Savior of mankind. O hope of every contrite heart, O joy of all the meek To those who ask how kind thou art, how good to those who seek. But what to those who find? Ah! This, Nor tongue nor pen can show the love of Jesus, what it is None but his loved ones know. Jesu, our only joy be thou, as thou our prize wilt be; In thee be all our glory now and through eternity.

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"

Agnus Dei, 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.

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) *Tu mandasti*

PSALM 119:4,5

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

Y OU have laid down your precepts to be careful- ly

kept; may my ways be firm in keeping your stat-utes.

POSTCOMMUNION(11:00AM)

UBI CARITAS

OLA GJEILO

Where Charity and Love are found, surely there is God. The Love of Christ has gathered us together. Let us rejoice in Him and be glad. Let us fear and love the living God. And let us love one another with a heart sincere. Amen.

CLOSING

PRAISE TO THE HOLIEST IN THE HEIGHT

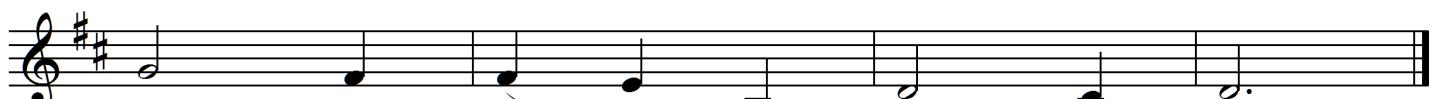
NEWMAN



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

PRELUDE IN D, BWV 532

J.S. BACH

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ABOUT TODAY'S MUSIC

From the start of Mass, we are reminded of the centrality of God in our lives: “I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord forever.” This entrance antiphon functions as the Church intends, configuring our hearts (through the Psalms) to the mind of the Church and the worship of God the Father. Today, at the 11AM Mass, we also have the opportunity to hear an example of the Church’s musical patrimony: a polyphonic ordinary. This refers to a composed setting of one of the movements of the Mass Ordinary (*Kyrie, Gloria, Credo, Sanctus, Benedictus, and Agnus Dei*). Polyphonic settings of parts of the Ordinary debuted in the Mass by the 11th Century and became quite common thereafter, with the first total presentation of an Ordinary in polyphony occurring in the 14th Century. This tradition was never abrogated, but rather is foreseen in the documents of the Second Vatican Council as part of the “treasury of sacred music” that should be preserved in cathedral churches. This is not to say these works should only be heard in concerts at cathedrals, either: they are intended to be integral parts of the Mass, especially on Sundays. At the 11:00AM Mass, the Cathedral Choir offers two movements of William Byrd’s *Mass for Five Voices*. The five-part Mass is his largest-scale setting of the Mass Ordinary, and most likely postdates his four- and three-voice settings. While not as technically challenging as many of his motets, the five-voice Mass is one of his most finely crafted works. Byrd composed his Masses for use in the clandestine Catholic chapels of post-Reformation England, although the *Mass à 5* benefits from a decent-sized choir. It was prohibited to celebrate the Mass at that time, and so Catholics met in secret, often in the country houses of nobility, 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. While he composed a great deal of music for both the Catholic Church and the Anglican tradition, it is his Latin works that are most intensely personal. The *Kyrie* from this Mass is rather brief, but shows the contrapuntal mastery and turn of phrase for which Byrd is famous. The *Agnus Dei* is longer and possesses some of the most emotional moments in the entire Mass. Where in the four-voice Mass phrases often seem unfinished, harmonies wander, and things generally seem restless, Byrd uses the more generous voicing of the five-voice Mass to make each choral statement of the text “Agnus Dei” more insistent and dramatic. It is clear that this is a stubborn statement of faith in the Catholic Church by the composer in the face of great adversity. After these bold declarations, the movement focuses toward the final words “*Dona nobis pacem*: grant us peace”. The dense texture of this Mass allows Byrd to extend the long for “peace” to a greater extent than in his other two Masses. The result is a tranquility which perfectly expresses the text.

ORGAN PROJECT INFORMATION SESSIONS: SATURDAY, 9/30, AND SUNDAY, 10/1

We are happy to announce informational sessions on the status of the Cathedral’s pipe organ project next weekend; the sessions are identical and will be presented in the CLC multipurpose room on Saturday, September 30, after the 5:00pm Mass, and on Sunday, October 1, after the 8:30am Mass. They will cover the entire research scope of the project from the initial pipe replacement proposals from before 2012, through rebuilding proposals obtained in 2015-2016, through proposals for a new instrument obtained in 2016-2017 at the request of the Finance Committee. The Director of Music will present the findings of two-plus years of work on the project, as well as answer relevant questions. All parishioners interested in this important part of our music apostolate should plan to attend these important information sessions. For more questions, contact the Director of Music.