

# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

## THE TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

OCTOBER 8, 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 (11:00AM) *In voluntate tua*

CF. ESTHER 4:17

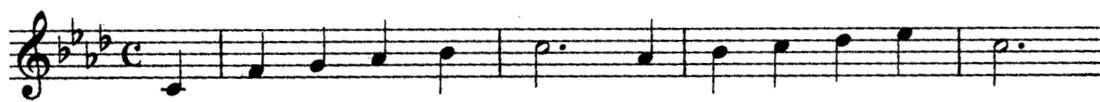
The whole world is in thy power, O Lord, King Almighty; there is no man that can resist thee. For thou hast made heaven and earth and all the wondrous things under the heavens; Thou art Lord of all.

~Choral setting Healey Willan, sung by Cathedral Choir

### ENTRANCE HYMN (ALL MASSES)

GOD IS MY GREAT DESIRE

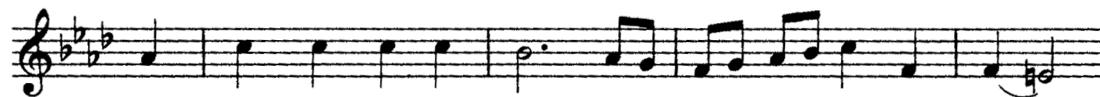
LEONI



1. God is my great de - sire, His face I seek the first;  
2. God is my true de - light, My rich - est feast his praise,  
3. God is my strong de - fense In ev - 'ry e - vil hour;



To him my heart and soul as - pire, For him I thirst.  
Through si - lent watch - es of the night, Through all my days.  
In him I face with con - fi - dence The temp - ter's power.



As one in des - ert lands, Whose ver - y flesh is flame,  
To him my spir - it clings, On him my soul is cast;  
I trust his mer - cy sure, With truth and tri - umph crowned:

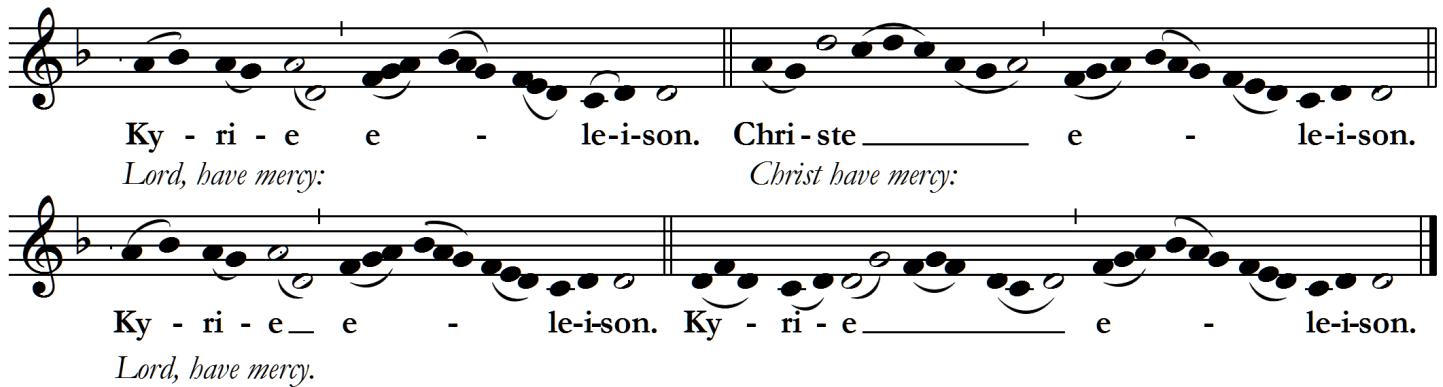


In burn - ing love I lift my hands And bless his name.  
Be - neath the shad - ows of his wings He holds me fast.  
My hope and joy for ev - er - more In him are found.

**KYRIE**

## MASS XI “ORBIS FACTOR”

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



Two staves of musical notation in G clef, common time, with a key signature of one flat. The lyrics are in English and Latin, with some words underlined for emphasis. The first staff includes the text: “Ky - ri - e e - - le-i-son. Chri - ste \_\_\_\_\_ e - - le-i-son. Lord, have mercy: Christ have mercy:”. The second staff includes the text: “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.*



Five staves of musical notation in G clef, common time, with a key signature of one sharp. The lyrics are in English and Latin, with some words underlined for emphasis. The staves include: 1. “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.” 2. “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,” 3. “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,” 4. “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,” 5. “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,” 6. “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 P@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 129 of Sunday's Word*

### FIRST READING

ISAIAH 5:1-7

### RESPONSORIAL PSALM

PSALM 80:9, 12, 13-14, 15-16, 19-20

The vine-yard of the Lord is the house of Is - ra - el.

Music: Michel Guimont, © 1998, GIA Publications, Inc.

### SECOND READING

PHILIPPIANS 4:6-9

### ALLELUIA

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

I have chosen you from the world, says the Lord, to go and bear fruit that will remain.

### GOSPEL

MATTHEW 21:33-43

## LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

### OFFERTORY

ALL MY HOPE ON GOD IS FOUNDED

MICHAEL

1. All my hope on God is founded;  
 2. Mortal pride and earth - ly glo - ry,  
 3. God's great good - ness e'er en - dur - eth,  
 4. Dai - ly doth the al - might - y Giv - er  
 5. Still from earth to God e - ter - nal

He doth still my sword and crown be - deep his wis - dom boun - teous gifts on sac - ri - fice of

trust re - new. Me through change and chance he guid - eth, on - ly tray our trust; though with care and toil we build them, tower and pass - ing thought: splen - dor, light, and life at - tend him, beau - ty us be - stow; his de - sire our soul de - light - eth, plea - sure praise be done, high a - bove all prais - es prais - ing for the

good and on - ly true. God un - known, he a - tem - ple fall to dust. But God's power, hour by - spring - eth out of nought. Ev - er - more from his - leads us where we go. Love doth stand at his - gift of Christ, his son. Christ doth call one and -

lone calls my heart - to be \_\_\_\_\_ his own. hour, is my tem - ple and \_\_\_\_\_ my tower. store new - born worlds rise and \_\_\_\_\_ a - dore. hand; joy doth wait - on his \_\_\_\_\_ com - mand. all: ye who fol - low shall \_\_\_\_\_ not fall.

### OFFERTORY ANTIPOH (11:00AM) *Vir erat*

JOB 1, 2, 7

Vir erat in terra nomine Iob, simplex et rectus, ac timens Deum: quem Satan petiit, ut tentaret: et data est ei potestas a Domino in facultate et in carne eius: perdiditque omnem substantiam ipsius, et filios: carnem quoque eius gravi ulcere vulneravit.

*There was a man in the land of Hus whose name was Job, a blameless, upright and God-fearing man; Satan asked to be allowed to tempt him, and the Lord gave him power over his possessions and his body; and so, he destroyed his possessions and his children, and he ravaged his flesh with horrible sores.*

## 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

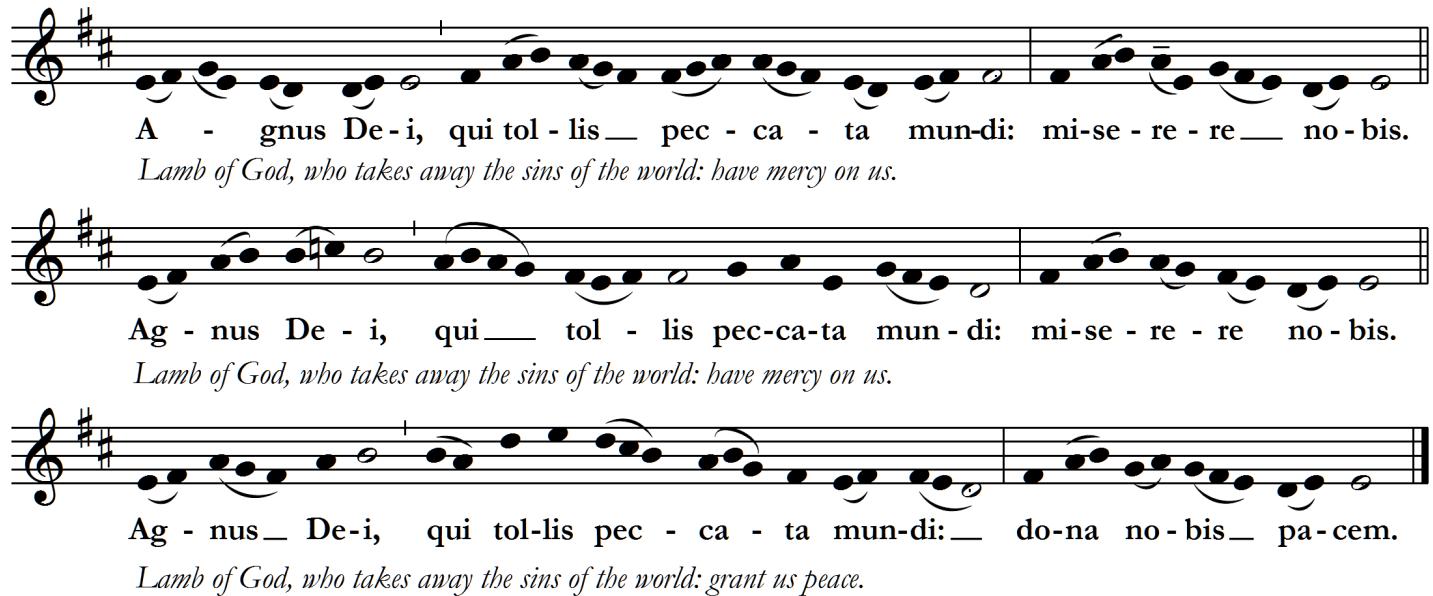
*After the Doxology, the people respond "Amen" according to one of the formulae below:*

... 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.*

**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) *In salutari tuo***

PSALM 119:49, 50

*Please join in singing the refrain below after the cantor introduction and between verses of Psalm 119.*



My soul as - pires af - ter your sal - va - tion; I hope in your word.

Antiphon: Andrew Motyka, © communionantiphons.org; Psalm Tone © St. Meinrad Archabbey

**POSTCOMMUNION (11:00AM)**

O SACRUM CONVIVIUM

GIOVANNI CROCE

O sacrum convivium! in quo Christus sumitur: recolitur memoria passionis eius: mens impletur gratia: et futurae gloriae nobis pignus datur. Alleluia.

*O sacred banquet! in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given. Alleluia.*

~St. Thomas Aquinas

## CLOSING

MAGNIFICAT

JERUSALEM

1. + My soul gives glo- ry to you Lord, in you my  
 2. Your mer- cy goes to all who fear, from age to  
 3. You raised your ser- vant, Is- ra- el, re- mem- b'ring

Sa- vior, I re- joice. My low- li- ness you did re-  
 age and to all parts. Your arm of strength to all is  
 your e- ter- nal grace, As from of old you did fore-

gard, ex- alt- ing me by your own choice. From this day  
 near; You scat- ter those who have proud hearts. You cast the  
 tell To A- bra- ham and all his race. O Fa- ther,

all shall call me blest, for you have done great things for  
 might- y from their thrones, and raise up those of low de-  
 Son, and Spi- rit blest, In three- fold name you are a-

me, Of all great names, yours is the best, O gra- cious  
 gree; You feed the hun- gry as your own, The rich de-  
 dored, To you be ev- 'ry prayer ad- drest, From age to

God, most ho- ly.  
 part in pov- ty.  
 age the on- ly Lord.

## VOLUNTARY

PRELUDE IN E, BWV 548

J.S. BACH

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## ABOUT TODAY'S MUSIC

Today's entrance antiphon reminds us, as it were, where our true allegiances here on earth should lie: *"Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all."* We are reminded of the famous line from the Paradiso of Dante's Divine Comedy: "In His will is our peace." The musical setting is by Healey Willan, the great Canadian organist-choirmaster who helped lead a revival of music in the Anglican church in North America by rescuing great Catholic compositions (including Gregorian chant) from the dustbin. In so doing, he and others helped preserve a repertoire through years where it was seldom heard and less often understood. This small setting is part of a complete set of introits and graduals Willan wrote on commission for the Lutheran Church-Missouri Synod beginning in 1957. They are well-crafted and use the natural text rhythm for musical expression. The Collect is exceptionally beautiful today: *"Almighty ever-living God, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask..."* This week's offertory antiphon at first seems totally random, but actually is an allegory similar to those found in the first reading and gospel of today's Mass. Job is a "type" (or foreshadowing) of Christ; God allows the Devil to take everything from Job, just as he allowed Jesus to die on the Cross. Similarly, the landowner's son is an allegory for Jesus Christ. This allegory also is also presented in the first reading from Isaiah. An observant reader will also note that this passage from Isaiah inspires (in large part) the text of the *Reproaches*, or *Improperium*, of the Good Friday liturgy. There is one interesting point of "Catholic liturgical trivia" that one will find at the communion procession this week. Occasionally, a sharp-eyed congregant might notice a discrepancy in the communion antiphon text between the "Sunday's Word" book in the pew and the order of worship. After the reforms of the Second Vatican Council, in 1969 Pope Paul VI promulgated the current *Ordo Missae*. As we know, many items (including collects, the lectionary, and antiphons) were revised from the 1965 Missal. The antiphons given in 1969 (intended for spoken Masses) were totally new in the history of the Church, even though they were taken from scriptural or other traditional sources. At the same time, Paul VI had entrusted the monks of Solesmes Abbey the task of revising the *Graduale Romanum* (the chant "choirbook" of the Church) to correspond with the new order of Mass and lectionary. The Solesmes monks did so, often following the traditional Roman practice of quoting a section of the Gospel of the day as the communion antiphon. However, at other times, no suitable pairing could be found, so a chant from the repertoire was chosen at will ("ad libitum"). This is one of those weeks. This setting uses the *Graduale Romanum* text, which continues with Psalm 119 as is typical for this part of Ordinary Time. The voluntary after Mass is one of Bach's greatest organ preludes. By the time Johann Sebastian Bach wrote the Prelude and Fugue in e in Leipzig in the late 1720's, his mastery of both compositional and performing techniques was complete, and so we receive one of his greatest 'free' organ works. The influence of the Italian *ritornello* form (in which a musical theme 'returns' in different keys) is immediately apparent in the prelude. Bach then uses an expressive melody to take us on a journey through many keys, textures, and structures, finally coming full circle in a restatement of material in the original key.

## ORGAN PROJECT INFORMATION SESSIONS INCOMING!!!

*Thanks to those who attended the information sessions this past weekend. The well-received presentation, including a PowerPoint, helps those present better understand the issues facing us. Please plan to attend upcoming sessions (to be announced in the bulletin/announcements/social media) if you have not done so already. Thank you!*