

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE THIRTY-THIRD SUNDAY IN ORDINARY TIME

NOVEMBER 19, 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) *Dicit Dominus*

JEREMIAH 29:11, 12, 14

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

VI

T HE Lord said: I think thoughts of peace and not
of af-flic-tion. You will call up-on me, and I will answer you.

Musical notation for the Entrance Antiphon. It consists of two staves of music. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, square-note style. The second staff continues the melody. The lyrics are written below the notes.

Music: Adam Bartlett, © 2012, illuminairepublications.com, under Creative Commons



KYRIE

MASS XI "ORBIS FACTOR"

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

Musical notation for the Kyrie. It consists of two staves of music. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, square-note style. The second staff continues the melody. The lyrics are written below the notes.

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.
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

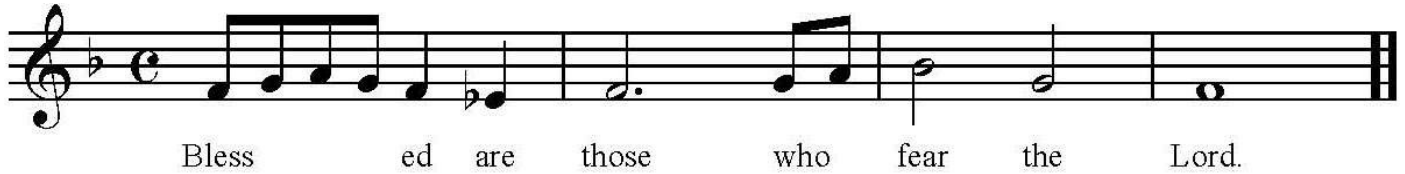
The Mass readings are found on page 142 in Sunday's Word.

FIRST READING

PROVERBS 31:10-13, 19-20, 30-31

RESPONSORIAL PSALM

PSALM 128:1-2, 3, 4-5

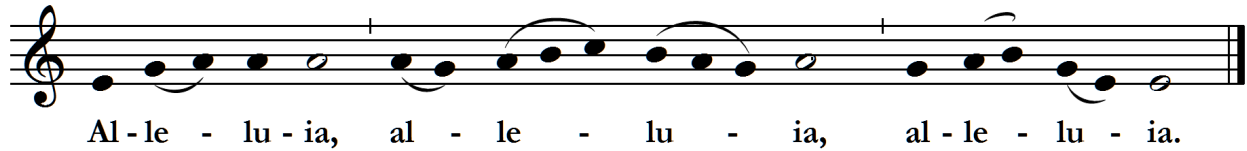


Music: Bruce Ludwick, Jr., © 2009, under Creative Commons 3.0; Psalm Tone: Tobias Colgan, OSB

SECOND READING

1 THESSALONIANS 5:1-6

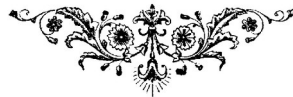
ALLELUIA



Remain in me as I remain in you, says the Lord. Whoever remains in me bears much fruit.

GOSPEL

MATTHEW 25:14-30



HOMILY

CREED (PROFESSION OF FAITH)

UNIVERSAL PRAYER (GENERAL INTERCESSIONS)

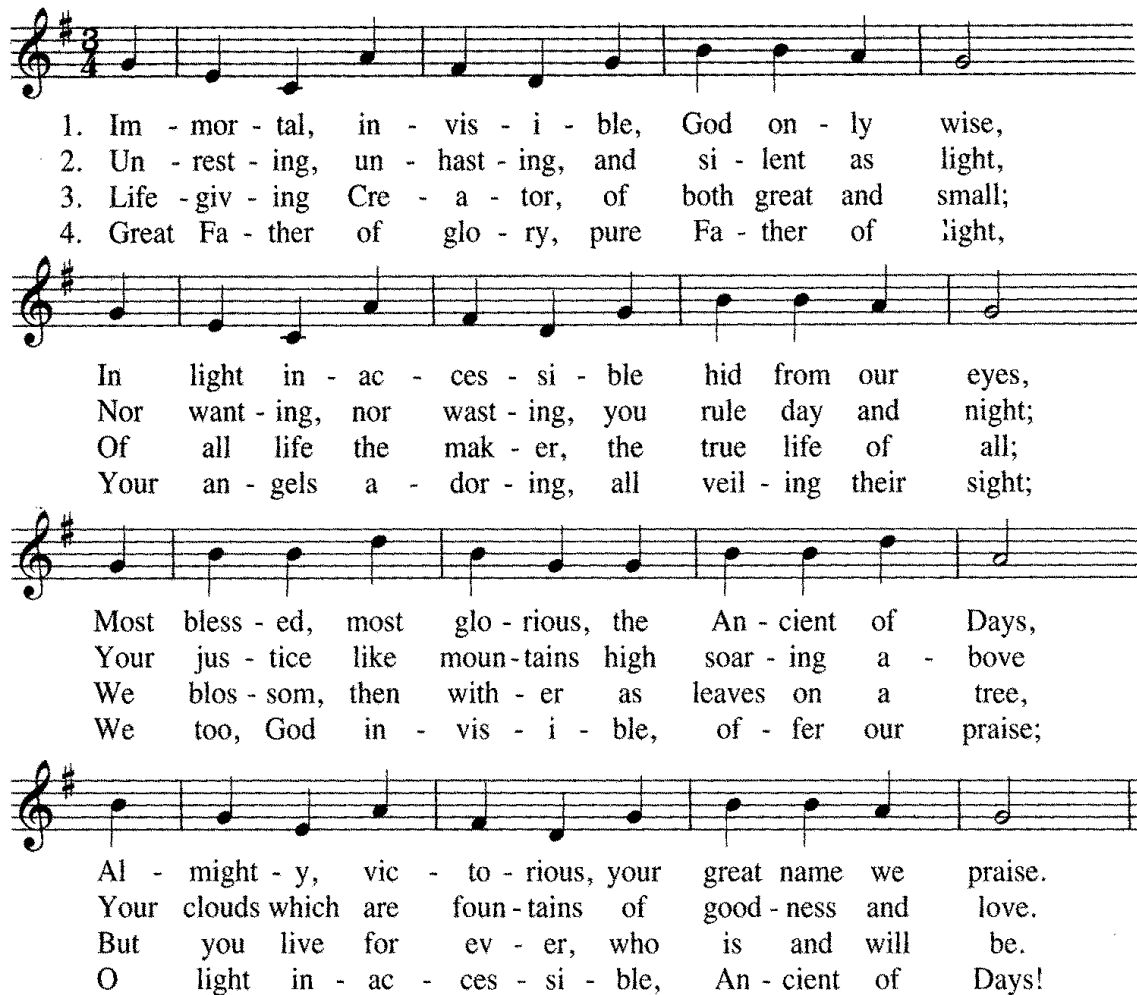
LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY HYMN

IMMORTAL, INVISIBLE

ST. DENIO



1. Im - mor - tal, in - vis - i - ble, God on - ly wise,
2. Un - rest - ing, un - hast - ing, and si - lent as light,
3. Life - giv - ing Cre - a - tor, of both great and small;
4. Great Fa - ther of glo - ry, pure Fa - ther of light,
In light in - ac - ces - si - ble hid from our eyes,
Nor want - ing, nor wast - ing, you rule day and night;
Of all life the mak - er, the true life of all;
Your an - gels a - dor - ing, all veil - ing their sight;
Most bless - ed, most glo - rious, the An - cient of Days,
Your jus - tice like moun - tains high soar - ing a - bove
We blos - som, then with - er as leaves on a tree,
We too, God in - vis - i - ble, of - fer our praise;
Al - might - y, vic - to - rious, your great name we praise.
Your clouds which are foun - tains of good - ness and love.
But you live for ev - er, who is and will be.
O light in - ac - ces - si - ble, An - cient of Days!

Text: 1 Tim. 1:17; Walter C. Smith, 1824-1908, alt.
Tune: ST DENIO, 11 11 11 11; Roberts' *Canaidau y Cyssegr*, 1839

OFFERTORY ANTIPHON (11:00AM) *De profundis*

PSALM 130:1-2

De profundis clamavi ad te, Domine: Domine exaudi orationem meam: de profundis clamavi ad te, Domine.

Out of the depths I cry to you, O Lord; Lord, hear my voice! Out of the depths I cry to you, O Lord.

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.**

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) *Mibi autem adhaerere*

PSALM 73:28

Please join in singing the refrain below after the cantor introduction and between verses of Psalm 73.

T *O be near God is my hap-piness, to place my hope*
in God the Lord.

CLOSING

GOD, WHOSE GIVING KNOWS NO ENDING

RUSTINGTON

1. God, whose giving knows no ending, From your
 2. Skills and time are ours for pressing Toward the
 3. Treasures, too, you have entrusted, Gain through
 rich and endless store: Nature's wonder, Jesus'
 goals of Christ, your Son: All at peace in health and
 pow'rs your grace conferred; Ours to use for home and
 wis-dom, Cost-ly cross, grave's shattered door,
 free-dom, Races joined, the Church made one.
 kin-dred, And to spread the Gos-pel Word.
 Gift-ed by you, we turn to you, Of-f'ring
 Now di-rect our dai-ly la-bor, Lest we
 O-pen wide our hands in shar-ing, As we
 up our-selves in praise; Thank-ful song shall rise for-
 strive for self a-lone; Born with tal-ents, make us
 heed Christ's age-less call, Heal-ing, teach-ing, and re-
 ev-er, Gra-cious do-nor of our days.
 ser-vants Fit to an-swer at your throne.
 claim-ing, Serv-ing you by lov-ing all.

Text: Robert L. Edwards, b.1915, © 1961, Hymn Society of America
 Tune: RUSTINGTON, 8 7 8 7 D; Charles H. H. Parry, 1848-1918



VOLUNTARY

“MACHT HOCH DIE TÜR/LIFT UP YE HEADS” FROM *CHORALE-IMPROVISATIONEN*

S. KARG-ELERT

ABOUT TODAY'S MUSIC

As the liturgical year winds to a close next weekend on the Solemnity of Christ the King, we give thanks to God for the mercies with which he has blessed us this year and prepare for the Church's year of grace to begin again. Musically, we turn to the tradition of the Church for inspiration. Of course, according to the Second Vatican Council, the chief musical tradition is Gregorian chant, which finds ample expression in all of today's liturgy. We sing the Ordinary of the Mass to Gregorian chant as well as the "proper" (entrance, offertory, and communion antiphons) of the Mass to Gregorian (or neo-Gregorian) settings. In this way, we exercise our responsibility as a Cathedral church in maintaining the "treasury of sacred music" as Vatican II requested. At the same time, this beautiful tradition (like all other inspired works brought forth by the Church) gives birth to new works. English composer Herbert Howells, while not a Catholic, was one of the most inspired 20th Century choral composers in the English language. His setting of a portion of Psalm 122, "O pray for the peace of Jerusalem", is one of his most beautiful works. Published in 1941, it is part of the "Four Anthems [In time of war]" that also includes "Like as a hart", a Cathedral Choir staple here at St. Paul's. The anthem's composition in the wake of the London Blitz may explain why Howells' setting of Psalm 122 is peaceful and reflective rather than exuberant and triumphant—as we hear in other choral settings of the psalm, such as Parry's "I was glad". What it lacks in sheer enthusiasm is made up for by the lyric brilliance of the piece. The choral writing is so lush and complete that it often feels like a texture of more than four voices (SATB), although in fact the anthem has no other parts aside from the masterful organ accompaniment functioning as an equal partner in the expressive scope of the piece. "O pray", while a staple of collegiate and cathedral choirs in the UK, is not so well known in the United States, which is a shame. We hope you agree after this Sunday's singing. At 11AM, we also hear one of the most sublime Gregorian offertory antiphons in the repertoire, the *De profundis*. Its text, from Psalm 130 ("Out of the depths I cry to you, O Lord; Lord, hear my voice! Out of the depths I cry to you, O Lord."), is rendered in a rather undramatic, distant way, complete with an echo of the initial text to close the antiphon. Rather than shrill cries, we hear the psalmist in almost despondent fashion, barely making a sound, as it were. As the liturgical year draws to a close, this is a powerful symbol of expectation of the Second Coming, present particularly in the antiphons, readings, and orations of the end of the Church year. We wait in eager expectation for the forthcoming renewal of the Advent and Christmas seasons. The voluntary after all Masses is a bridge to these seasons, based as it is on the Advent text "Lift up ye heads". Sigfrid Karg-Elert was, along with Max Reger, one of the most significant figures in late 19th— and early 20th-Century German organ composition. His character pieces, as well as his many "Chorale Improvisations" (of which this piece is one), show a kaleidoscopic use of organ color very native to the German organ of the time. Many of the pieces demonstrate the extreme variety of quiet stops on the organ, but this setting is quite the opposite. The most extroverted of the chorale-improvisations, "Lift up ye heads" depends on a rapid motif first demonstrated in the pedal in sixteenth notes, eventually accompanied by similar sixteenths in the left hand in (variously) parallel and contrary motion, all while the melody is first stated in the right, then left, hands. This rapid exchange of parts continues until the middle of the piece, when the melody is taken over with the right foot...of course, while the left foot is supplying the bass! This all ends in a dramatic cadence and final coda with the melody harmonized in true German Romantic fashion with many unexpected turns. Enjoy!

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