

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE THIRD SUNDAY OF LENT

MARCH 4, 2018



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.

On the Third, Fourth, and Fifth Sundays of Lent at the 5PM, 11AM, and 8:30AM Masses (respectively), we celebrate the Scrutinies for the Elect of our parish who will receive the Sacraments of Initiation during the Easter Vigil. Please follow this order for more information about these rites which help prepare the Elect and, by extension, the entire Church for the solemn celebration of the Triduum.

ENTRANCE ANTIphon (5:00PM & 8:30AM) *Oculi mei*

CF. PSALM 25:15-16

Please join in the antiphon below after the cantor introduction and in between verses of Psalm 25.

VII

Y eyes are al-ways on the Lord, for he res-cues my
feet from the snare.

Music: Adam Bartlett, © Illuminare Publications, www.illuminarepublications.com

ENTRANCE ANTIphon (11:00AM) *Oculi mei*

CF. PSALM 25:15-16

*Oculi mei semper ad Dóminum, quia ipse evéllet de láqueo pedes meos: résponce in me, et miserére mei,
quóniam únicus et pauper sum ego.*

¶. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam.

My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

¶. To you, O Lord, I lift up my soul; O my God, I trust in you, let me never be put to shame.

KYRIE**MASS XVII**

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.
 Ky - ri - e ____ e - - le - i-son. Ky-ri - e _____ e - - le - i-son.

LITURGY OF THE WORD

This weekend's Mass readings are found on page 53 in Sunday's Word.

FIRST READING

EXODUS 17:3-7

RESPONSORIAL PSALM

PSALM 95:1-2, 6-7, 8-9

If to - day you hear his voice, hard - en not your hearts.

Music: Richard Proulx, Joseph Gelineau, SJ © GIA Publications, Inc.; Text: © 1963, The Grail

SECOND READING

ROMANS 5:1-2, 5-8

VERSE BEFORE THE GOSPEL

II
G Lo- ry to you, O Word of God, Lord Je- sus Christ.

Lord, you are truly the Savior of the world; give me living water, that I may never thirst again.

Music: Fr. Columba Kelly, OSB, © St. Meinrad Archabbey

GOSPEL

JOHN 4:5-42

HOMILY

THE FIRST SCRUTINY (5:00PM)

The scrutinies, which are solemnly celebrated on the Sundays of Lent and are reinforced by an exorcism, are rites for self-searching and repentance and have above all a spiritual purpose. The scrutinies are meant to uncover, and then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out, then strengthen all that is upright, strong, and good. These rites, therefore, should complete the conversion of the catechumens and candidates and deepen their resolve to hold fast to Christ and to carry out their decision to love God above all. Because they are asking for the three sacraments of initiation, the elect must have the intention of achieving an intimate knowledge of Christ and his Church, and they are expected particularly to progress in genuine self-knowledge through serious examination of their lives and true repentance. In order to inspire in the elect a desire for purification and redemption by Christ, three scrutinies are celebrated. In the rite of exorcism, the elect, who have already learned from the Church as their mother the mystery of deliverance from sin by Christ, are freed from the effects of sin and from the influence of the devil. They receive new strength in the midst of their spiritual journey and they open their hearts to receive the gifts of the Savior. The priest or deacon who is the presiding celebrant should carry out the celebration in such a way that the faithful in the assembly will also derive benefit from the liturgy of the scrutinies and join in the intercessions for the elect. (See Rite of Christian Initiation of Adults, 141-145)

INVITATION TO SILENT PRAYER

The Celebrant addresses the assembly, asking them to pray in silence that the elect may be given a spirit of repentance, a sense of sin, and the true freedom of the children of God. The Celebrant then addresses the elect, inviting them to similarly pray in silence.

INTERCESSIONS FOR THE ELECT

The Celebrant prays on behalf of the Church that the elect may complete their preparation and find Christ in the Sacraments at Easter.

EXORCISM

The Celebrant prays over the elect twice, laying hands on each in between.

INVITATION TO REMAIN WITH THE ASSEMBLY

The Elect, who await the Easter Sacraments of Baptism, Eucharist, and Confirmation, may now be dismissed from the assembly to continue their catechesis. However, it is also permitted for them to remain for the Liturgy of the Eucharist, and we invite them to do so, as is our custom here at St. Paul's.

Mass continues with the Universal Prayer (general intercessions) and, if required, the Creed. However, for pastoral reasons, they both may be omitted.



LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY (11:00AM)

O HOW AMIABLE

RALPH VAUGHAN WILLIAMS

O how amiable are thy dwellings: thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house: they will be alway praising thee. The glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us. O prosper thou our handywork. O God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home.

—Psalms 84 and 90; Isaac Watts

OFFERTORY

THE GLORY OF THESE FORTY DAYS

ERHALT UNS, HERR



1. The glo - ry of these for - ty days We
2. A - lone and fast - ing Mo - ses saw The
3. So Dan - iel trained his mys - tic sight, De -
4. Then grant, O God, that we may, too, Re -



cel - e - brate with songs of praise; For Christ, through whom all
lov - ing God who gave the law; And to E - li - jah,
liv - ered from the li - ons' might; And John, the Bride-groom's
turn in fast and prayer to you. Our spir - its strength-en



things were made, Him - self has fast - ed and has prayed.
fast - ing, came The steeds and char - i - ots of flame.
friend, be - came The her - ald of Mes - si - ah's name.
with your grace, And give us joy to see your face.

OFFERTORY ANTIPHON (11:00AM) *Iustitiae Domini*

PSALM 19:9-12

Iustitiae Dómini rectæ, laetificántes corda, et iudicia eius dulci ora super mel et favum: nam et servus tuus cus-tódit ea.

The judgments of the Lord are right; they gladden the heart, and are sweeter than honey and the honeycomb: and so your servant shall keep them.

SANCTUS

MASS XVII

Sanc-tus, Sanc-tus, Sanc-tus, Dó-mi-nus De-us Sá - ba - oth.
Holy, Holy, Holy, Lord God of Hosts;

Ple-ni sunt cae-li et ter-ra gló-ri-a tu - a. Ho - sán-na in ex-cél-sis.
Heaven and earth are full of your glory; Hosanna in the highest.

Be-ne-díc-tus qui ve-nít in nó-mi-ne Dó-mi-ni. Ho - sán-na in ex-cél-sis.
Blessed is he who comes in the name of the Lord; 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 XVII

Ag - nus De - i, qui tol - lis pec - ca - ta mun-di: mi-se-re-re no - bis.
Lamb of God, you take 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, you take 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, you take 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) *Qui biberit aquam*

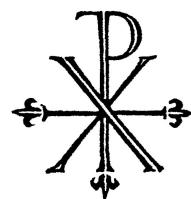
JOHN 4:13-14

Please join in the refrain below after the choir introduction and between each verse of Isaiah 12.



Who - ev-er drinks my wa-ter shall have a spring with-in, well-ing up to e-ter - nal life.

Music: Andrew Motyka, © 2012, www.communionantiphons.org



COMMUNION (IF NEEDED)

PARCE, DOMINE

Please join in the refrain below after the cantor introduction and between each verse of Psalm 51.

Par-ce Dó-mi - ne, par-ce pó-pu - lo tu - o:
ne in ae - té - r - num i - ra - scá - ris no - bis.

Spare your people, Lord; lest you be angry forever. (Joel 2:17; verses sung from Psalm 51)

POSTCOMMUNION (11:00AM)

AVE REGINA CAELORUM

JOSEF RHEINBERGER

Hail, Queen of Heaven; Hail, Lady of the Angels; Hail, the root; Hail the gate; From which the Light dawned upon the world. Rejoice, O glorious Virgin, Lovely above all; Fare thee well, O most beautiful: And pray for us to Christ.

MARIAN ANTIPHON (5:00PM & 8:30AM)

AVE REGINA CAELORUM

Please join in the antiphon below. A translation can be found on the facing page.

VI

A - ve Re-gí-na cæ-ló- rum, * A-ve Dómi-na Ange-
 ló- rum: Salve ra-dix, salve porta, Ex qua mundo lux
 est orta: Gaude Virgo glo- ri- ó-sa, Su-per omnes spe-ci-
 ó-sa: Va-le, o valde de-có- ra, Et pro no-bis Christum
 ex-ó- ra.

CLOSING

FORTY DAYS AND FORTY NIGHTS

HEINLEIN



1. For - ty days and for - ty nights You were fast - ing in the wild;
2. Shall not we your sor - row share And from world - ly joys ab-stain,
3. Then if Sa - tan on us press, Flesh or spir - it to as - sail,
4. So shall we have peace di - vine: Ho - lier glad - ness ours shall be;
5. Keep, O keep us, Sav - ior dear, Ev - er con - stant by your side;



For - ty days and for - ty nights Tempt-ed and yet un - de - filed.
 Fast-ing with un - ceas-ing prayer, Strong with you to suf-fer pain?
 Vic - tor in the wil - der-ness, Grant we may not faint nor fail!
 Round us, too, shall an - gels shine, Such as served you faith-ful - ly.
 That with you we may ap-pear At the e - ter - nal East-er - tide.

Text: George H. Smyttan, 1822-1870, alt.

Tune: HEINLEIN, 7 7 7 7; Attr. to Martin Herbst, 1654-1681; Harm. ascr. to J. S. Bach, 1685-1750

ABOUT TODAY'S MUSIC

This weekend's 5:00PM Mass begins the series of three "scrutinies" (celebrated on the Third, Fourth, and Fifth Sundays of Lent) wherein the Elect of the parish are examined and prepared for the reception of the Easter sacraments (see more on the third page of this order). A musical sign that this is a penitential season is the absence of instrumental music. An ancient tradition of the Church, this "fasting" allows contemplative silence a greater presence in the liturgy. The music closest to silence is, of course, chant. In addition to our chant Mass Ordinary, Mass XVII, we also enjoy the authentic Gregorian entrance and offertory antiphons at the 11:00AM Mass. The offertory, in particular is a beautiful example of "text painting" in the Gregorian repertoire. The excerpt from Psalm 19 shows the psalmist at true peace with the ordinances and laws of the Lord. In similar fashion, the chant melody is tranquil, almost moving outside of time. In addition, the *ambitus*, or range of the chant, is merely a 6th: this is a clear sign that things are "at peace"—the heart rate is still calm! Text painting like this is why Gregorian chant is the music most encouraged by the Church, and more fervently at the Second Vatican Council than at any other ecumenical council! The music is the "handmaiden of the text! At 11:00AM, we hear Josef Rheinberger's setting of the Lenten Marian antiphon *Ave Regina Caelorum*. As with all Rheinberger's music, it is extremely well-crafted, suffering neither from defects of form nor of inspiration. Rheinberger, born in Liechtenstein, eventually became court music director for Ludwig II of Bavaria as well as professor at the Munich Conservatory. A musician with a tremendously varied career, Rheinberger gained renown for his church compositions, but along the way also prepared the premiere of a Wagner opera (*Tristan*), among other things, and became the central figure in German Catholic church music of the late 19th Century. He was a much better composer than the figures of the Caecilian movement in Germany (with whom he is often uncharitably lumped) who also refused to take sides for or against Wagner's work. In Rheinberger's characteristic way, this motet is lush but does not involve the extreme chromatic ambiguity that Wagner's work advocated. Rather, it deploys chromaticism in a traditional way to indicate textual accents and other musical devices.

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