

# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

## THE FEAST OF THE PRESENTATION OF OUR LORD

FEBRUARY 2, 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 Feast of the Presentation, candles are traditionally blessed (as they will be today) at the beginning of the Mass, giving the day the popular title of "Candlemas". Please note that this blessing is celebrated at the beginning of Mass, so note the changes in the liturgy below.

### THE BLESSING OF CANDLES AND THE PROCESSION: SECOND FORM, THE SOLEMN ENTRANCE

The faithful place candles for blessing on the appointed table. At the beginning of the liturgy, the priest goes to the place of blessing. The candles are lit while the antiphon below is sung.

#### ANTIPHON *Ecce Dominus noster*

Please join in singing the refrain below after the cantor introduction.

III

**B** E-hold, our Lord will come with power, to en-lighten

the eyes of his ser-vants, al- le- lu- ia.

After the candles are lit, the priest addresses the faithful and blesses the candles. At the conclusion of the blessing, he says:

℣. Let us go in peace to meet the Lord.

℟. In the name of Christ. Amen.

#### ENTRANCE ANTIPHON *Suscepimus, Deus*

CF. PSALM 48:10-11

Please join in singing the refrain below after the cantor introduction and between verses of Psalm 48.

I

**Y** Our mer-ci-ful love, O God, we have re-ceived in the midst of your tem-ple.

The procession moves to the sanctuary; the Penitential Act and Kyrie are omitted. The Gloria is sung, followed by the collect.

## GLORIA

## MASS VIII

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 reprinted below*

## FIRST READING

MALACHI 3:1-4

Thus says the Lord God: Lo, I am sending my messenger to prepare the way before me; And suddenly there will come to the temple the LORD whom you seek, And the messenger of the covenant whom you desire. Yes, he is coming, says the LORD of hosts. But who will endure the day of his coming? And who can stand when he appears? For he is like the refiner's fire, or like the fuller's lye. He will sit refining and purifying silver, and he will purify the sons of Levi, Refining them like gold or like silver that they may offer due sacrifice to the LORD. Then the sacrifice of Judah and Jerusalem will please the LORD, as in the days of old, as in years gone by.

## RESPONSORIAL PSALM

PSALM 24:7, 8, 9, 10



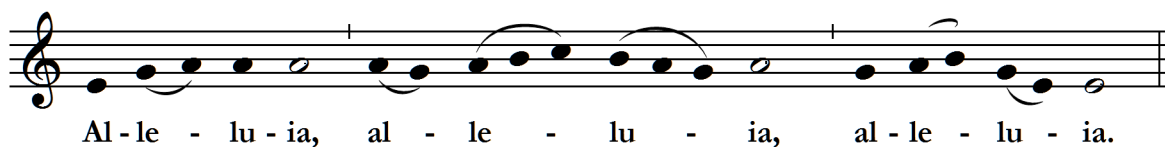
Music: John Schiavone, © OCP Publications, Inc

## SECOND READING

HEBREWS 2:14-18

Since the children share in blood and flesh, Jesus likewise shared in them, that through death he might destroy the one who has the power of death, that is, the Devil, and free those who through fear of death had been subject to slavery all their life. Surely he did not help angels but rather the descendants of Abraham; therefore, he had to become like his brothers and sisters in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people. Because he himself was tested through what he suffered, he is able to help those who are being tested.

## ALLELUIA



A light of revelation to the Gentiles, and glory for your people Israel.

## GOSPEL

LUKE 2:22-40

When the days were completed for their purification according to the law of Moses, Mary and Joseph took Jesus up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, Every male that opens the womb shall be consecrated to the Lord, and to offer the sacrifice of a pair of turtledoves or two young pigeons, in accordance with the dictate in the law of the Lord. Now there was a man in Jerusalem whose name was (*cont.*)

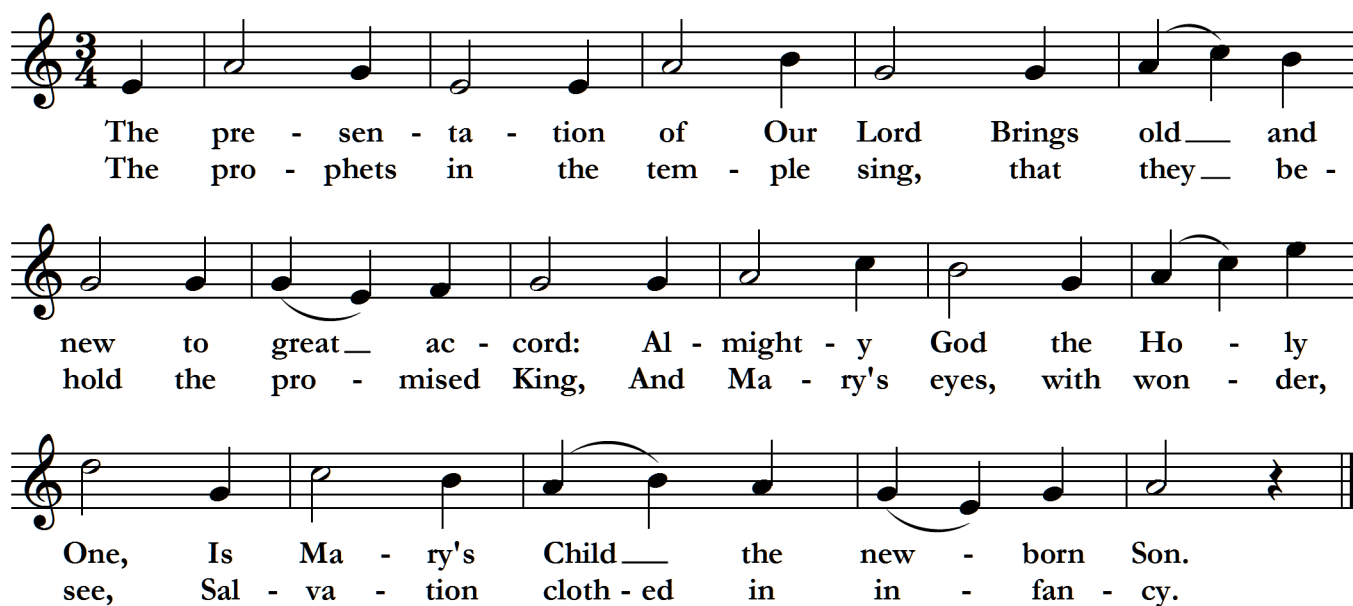
Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying: "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the peoples: a light for revelation to the Gentiles, and glory for your people Israel." The child's father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted and you yourself a sword will pierce so that the thoughts of many hearts may be revealed." There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

## LITURGY OF THE EUCHARIST

*Page 7 in Sunday's Word*

### OFFERTORY

### AN ANGEL HAILS



The pre - sen - ta - tion of Our Lord Brings old — and  
The pro - phets in the tem - ple sing, that they — be -

new to great — ac - cord: Al - might - y God the Ho - ly  
hold the pro - mised King, And Ma - ry's eyes, with won - der,

One, Is Ma - ry's Child — the new - born Son.  
see, Sal - va - tion cloth - ed in in - fan - cy.

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 - cé - l - 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 - cé - l - sis.

## 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 - 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 *Responsit accepit Simeon*

LUKE 2:26

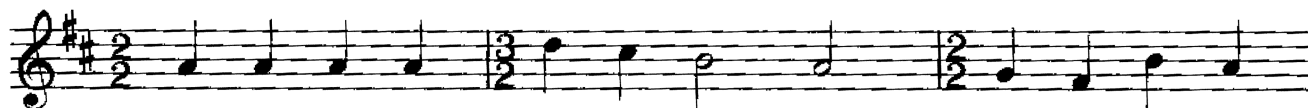
*Please join in singing the refrain below after the cantor introduction and between verses from the Gospel of Luke and Psalm 48.*

Si - me - on would not die be - fore he had seen the Mes - si - ah.

## CLOSING

IN HIS TEMPLE NOW BEHOLD HIM

LAUDA ANIMA



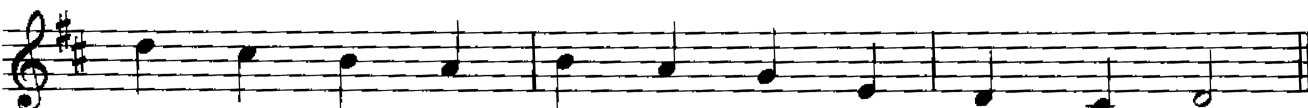
1. In his tem - ple now be - hold him, See the long ex -  
 2. See the ho - ly maid who bore him; In her arms he  
 3. Je - sus by your Pre - sen - ta - tion, When they blessed you



1. pect - ed Lord; An - cient proph - ets had fore - told him,  
 2. gent - ly lies. While his a - ged saints a - dore him,  
 3. weak and poor, Make us see your great sal - va - tion,



1. God has now ful - filled his word. Now to praise him,  
 2. Ere in per - fect faith they die. Al - le - lu - ia,  
 3. Seal us with your prom - ise sure; And pre - sent us,

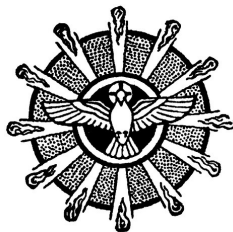


1. his re - deem - ed Shall break forth with one ac - cord.  
 2. Al - le - lu - ia! Lo, th'in - car - nate God most high!  
 3. In your glo - ry, To your Fa - ther, cleansed and pure.

## VOLUNTARY

TOCCATA DECIMA

GEORG MUFFAT



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The Presentation of Christ in the Temple (1511), Albrecht Dürer; ©Victoria and Albert Museum, London

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