

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE FIFTH SUNDAY OF LENT

MARCH 18, 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 5:00PM, 11:00AM, 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. These rites help prepare the Elect and, by extension, the entire Church for the solemn celebration of the Triduum.

ENTRANCE ANTIPHON (5:00PM & 8:30AM) *Iudica me, Deus*

PSALM 43:1-2

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

IV

G

Ive me just-ice, O God, and plead my cause a- gainst

a na-tion that is faithless.

Music: Adam Bartlett, © Illuminare Publications, Inc.

ENTRANCE ANTIPHON (11:00AM) *Iudica me, Deus*

PSALM 43:1-2, 3

Iúdica me, Deus, et discérne causam meam de gente non sancta: ab homine iníquo et dolóso éripe me: quia tu es Deus meus et fortitúdo mea. ✠. Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt et adduxérunt in mon-tem sanctum tuum et in tabernácula tua.

Give me justice, O God, and plead my cause against a nation that is faithless. From the deceitful and cunning rescue me, for you, O God, are my strength. ✠. Send forth your light and your truth; these have led me and brought me to your holy mountain and to your dwelling place.

KYRIE (11:00AM)

MASS À 5 (BYRD)

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



LITURGY OF THE WORD

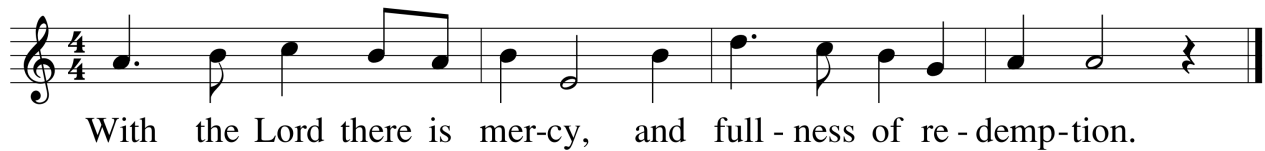
This weekend's Mass readings, taken from the Year A lectionary for RCIA, are found on page 61 in Sunday's Word.

FIRST READING

EZEKIEL 37:12-14

RESPONSORIAL PSALM

PSALM 130:1-2, 3-4, 5-6, 7-8

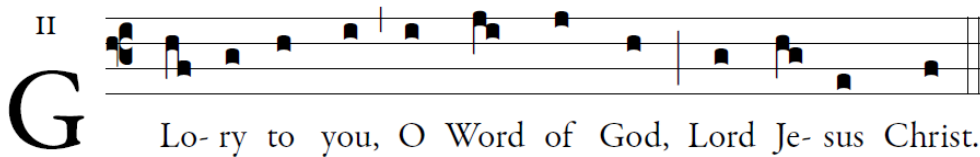


Music: Richard Proulx, Joseph Gelineau, SJ © GIA Publications, Inc. ; Text: © 1963, The Grail

SECOND READING

ROMANS 8:8-11

VERSE BEFORE THE GOSPEL



I am the resurrection and the life, says the Lord; whoever believes in me will never die.

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

GOSPEL

JOHN 11:1-45

HOMILY

CREDO AND UNIVERSAL PRAYER (5:00PM & 11:00AM)

THE THIRD SCRUTINY (8:30AM)

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

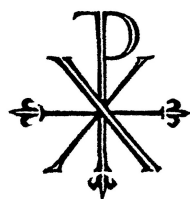
The Celebrant prays on behalf of the Church that the elect may complete their preparation and find Christ in the Sacraments at Easter.

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.



LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

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) *Confitebor tibi*

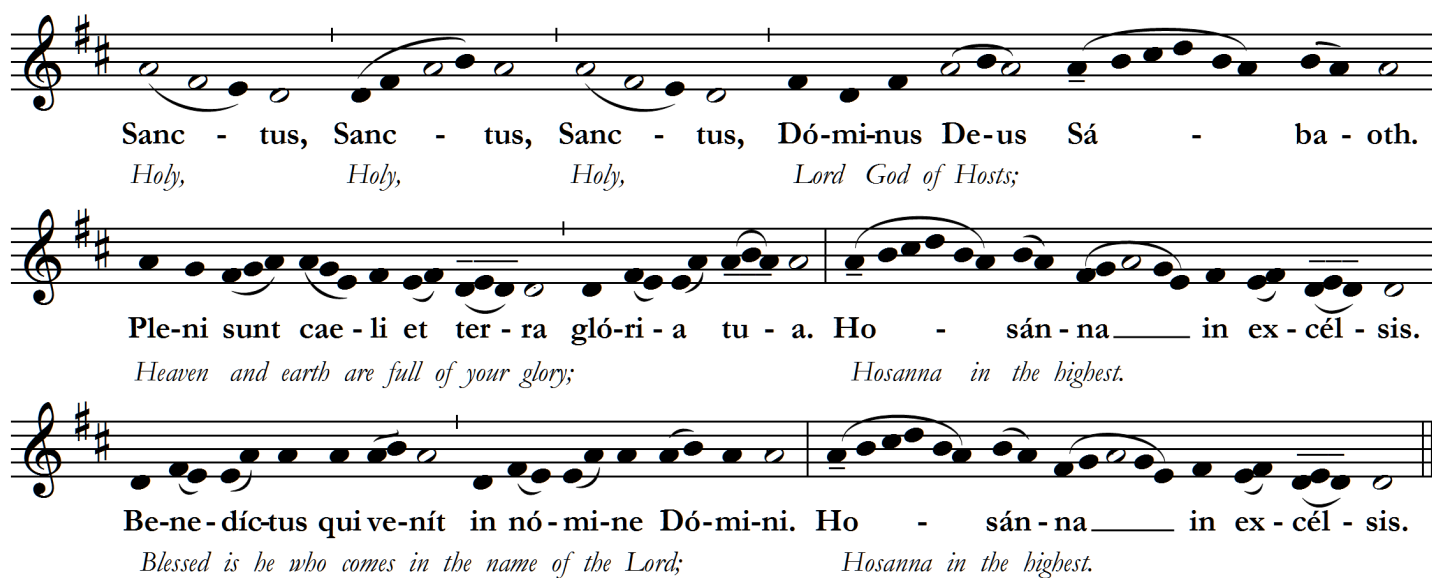
PSALM 118:7, 10, 17, 25

Confitébor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivífica me
secúndum verbum tuum, Dómine.

*I will praise you, O Lord, with my whole heart; deal bountifully with your servant, that I may live and observe your word;
revive me according to your word, O Lord.*

SANCTUS

MASS XVII

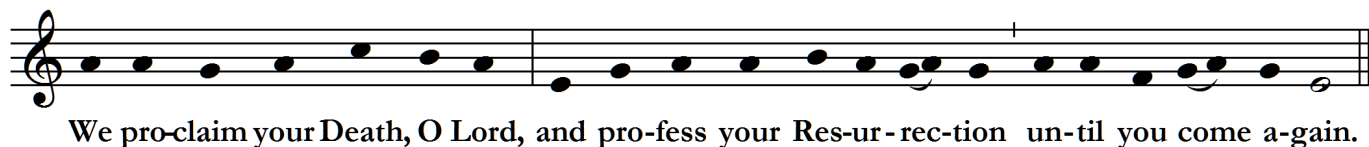


Sanc - tus, Sanc - tus, Sanc - tus, Dó-mi-nus De-us Sá - ba - oth.
Holy, Holy, Holy, Lord God of Hosts;

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

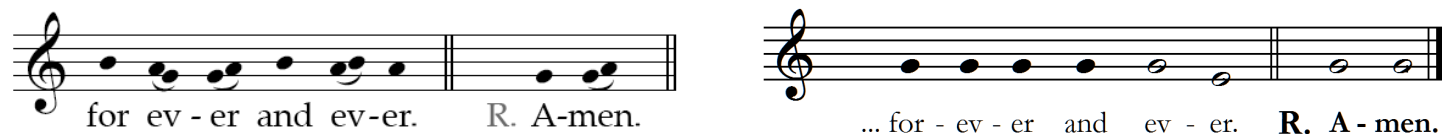


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.



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.

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) *Omnis qui vivit*

CF. JOHN 11:26

Please join in the refrain below after the cantor introduction and between each verse of Psalm 130.

E V-ery-one who lives and be-lieves in me will not die
 for ev-er, says the Lord.

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

POSTCOMMUNION (11:00AM)

AVE VERUM CORPUS

WILLIAM BYRD

Ave, verum corpus natum de Maria Virgine: vere passum, immolatum in cruce pro homine: cuius latus perforatum unda fluxit et sanguine: esto nobis praegustatum, in mortis examine.

*Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man.
 From whose pierced side flowed water and blood: Be a foretaste for us in the trial of death.*



1. At the name of Je - sus Ev - ery knee shall bow,
2. Hum-bled for a sea - son To re - ceive a name
3. Bore it up tri - umph - ant With its hu - man light,
4. Name him, broth - ers, name him -- Strong your love as death --



Ev - ery tongue con - fess him King of glo - ry now;
 From the lips of sin - ners Un - to whom he came,
Through all ranks of crea - tures, To the cen - tral height,
 But with awe and won - der, And with bat - ed breath;



'Tis the Fa - ther's plea - sure We should call him Lord,
 Faith - ful - ly he bore it, Spot - less to the last,
To the throne of God - head, To the Fa - ther's breast;
 He is God the Sav - ior, He is Christ the Lord,



Who from the be - gin - ning Was the Might - y Word.
 Brought it back vic - to - rious When through death he passed.
Filled it with the glo - ry Of that per - fect rest.
 Ev - er to be wor - shiped, Ev - er - more a - dored.

ABOUT TODAY'S MUSIC

Today, we near the end of the Lenten journey. One notices that the statues are veiled; before the 1969 changes, this was “Passion Week”, the first of two weeks of Passiontide, the second week being “Holy Week”. While, in the reformed calendar, now this season is shortened, the veiling of statues is an outward sign of this inward change that remains to us today—certainly an aid to help us contemplate the mysteries we celebrate very soon in the Sacred Triduum. Today, on the Fifth Sunday of Lent, we celebrate the third Scrutiny for the Elect of the parish. These Elect, who seek the Sacraments of Initiation at Easter (Baptism, Eucharist, and Confirmation) are remembered in a special way at Mass: for more details, please read page three in this order of worship. The entrance antiphon at Mass is a plea for help: it is a reminder that, as we draw closer to God through fasting, prayer, and almsgiving, we may encounter resistance from others who do not understand the value of these Lenten disciplines. In the midst of this, we should (as the antiphon suggests) cry out to God for help. In this way, we can share in Jesus’s carrying the Holy Cross this Lent. As has been the case the past few weeks, the communion antiphon at Mass echoes the Gospel (in this case the example of the resurrection of Lazarus), helping us to pray with the words of Sacred Scripture as we receive the Word, Jesus Christ, in Holy Communion. 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 in those days, 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. Byrd’s *Ave Verum Corpus*, his most famous choral work, is also presented as a postcommunion motet. The beauty and allegorical nature of the sacred polyphony we hear today helps us to rejoice on this Laetare Sunday and calls us into a deeper experience of the Mass, which is precisely why this repertoire is named second only to Gregorian chant in suitability for the sacred liturgy.
