

# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

## THE MOST HOLY BODY AND BLOOD OF CHRIST

JUNE 3, 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.

### ENTRANCE HYMN

AT THAT FIRST EUCHARIST

UNDE ET MEMORES

1. At that first Eu - cha - rist be - fore you died,  
2. For all your church, O Lord, we in - ter - cede;  
3. We pray for those who wan - der from the fold;

O Lord, you prayed that all be one in you;  
O make our lack of char - i - ty to cease;  
O bring them back, Good Shep - herd of the sheep,

At this our Eu - cha - rist a - gain pre - side,  
Draw us the near - er each to each we plead,  
Back to the faith which saints be - lieved of old,

And in our hearts your law of love re - new.  
By draw - ing all to you, O Prince of Peace.  
Back to the Church which still that faith does keep.

Thus may we all one Bread, one Bod - y be;  
Through this blest Sac - ra - ment of U - ni - ty.

ENTRANCE ANTIPHON (8:30 & 11:00AM) *Cibavit eos*

PSALM 81:17

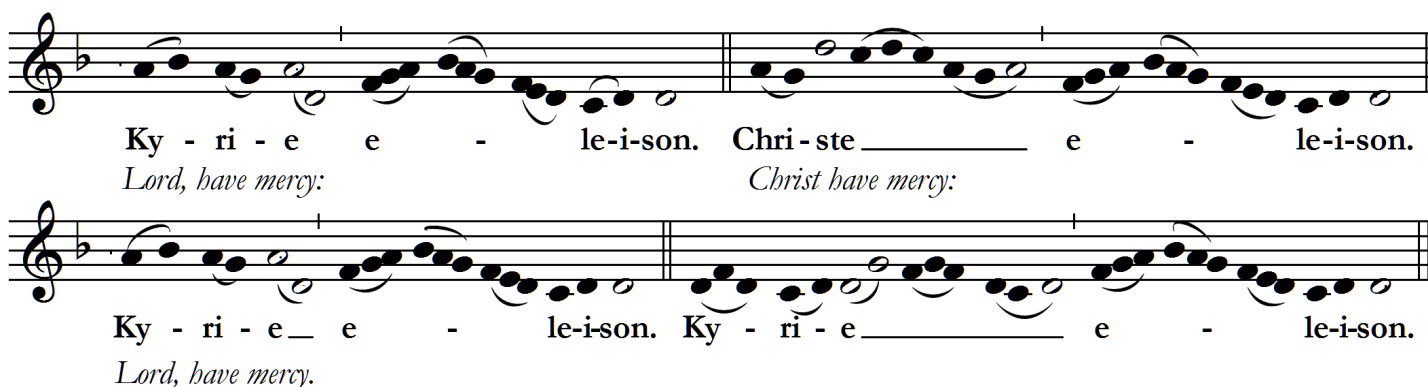
*Cibavit eos ex adipe frumenti, alleluia: et de petra, melle saturavit eos, alleluia.*

*He fed them with the finest wheat and satisfied them with honey from the rock.*

## KYRIE

## MASS XI "ORBIS FACTOR"

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.  
*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"



Glo - ri - a in excel-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 Patris, 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 - Christe. 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 can be found on page 108 of Sunday's Word.

### FIRST READING

EXODUS 24:3-8

### RESPONSORIAL PSALM (5:00PM & 11:00AM)

PSALM 116:12-13, 15-16, 17-18



**R. I will take the cup of sal - va-tion, and call on the name of the Lord.**

### GRADUAL (8:30AM) Oculi omnium

PSALM 145:15-16

Oculi omnium in te sperant, Domine: et tu dat illis escam in tempore opportuno. *W.* Aperis tu manum tuam: et imple omne animal benedictione.

*The eyes of all look hopefully toward you, and you give them their food in due season. *W.* You open your hand and give every living thing your blessing.*

\*A note about the Gradual: The Gradual is a meditation upon the readings of the day. It is also the Church's "first option" for the chant between readings. The polyphonic (choral) setting presented today is by Charles Wood.

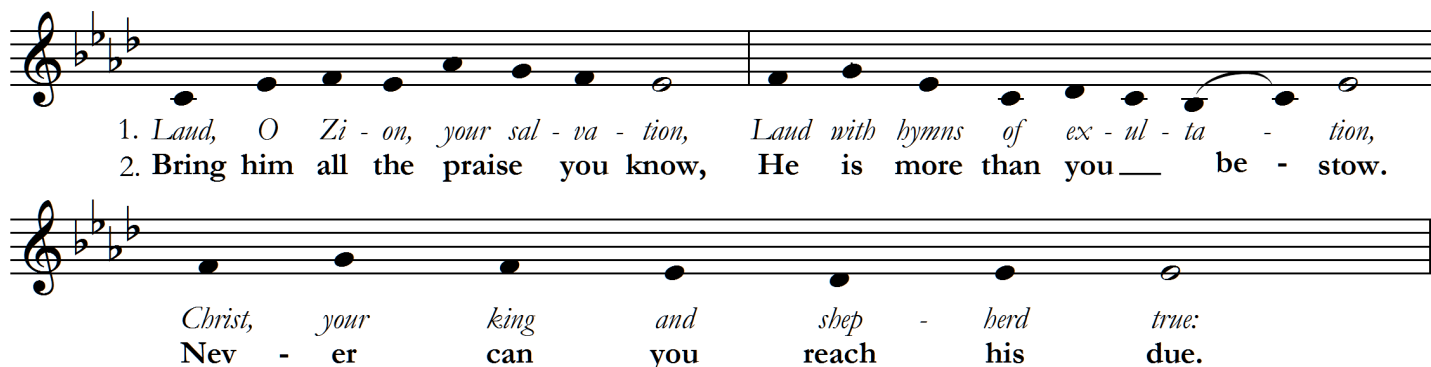
### SECOND READING

HEBREWS 9:11-15

### SEQUENCE (8:30 & 11:00AM; RECITED AT 5:00PM)

LAUDA SION

Please join in singing the bolded verses of the sequence along with the cantor.



1. Laud, O Zi - on, your sal - va - tion, Laud with hymns of ex - ul - ta - tion,  
 2. Bring him all the praise you know, He is more than you be - stow.

Christ, your king and shep - herd true:  
 Nev - er can you reach his due.

3. *Spe - cial theme for glad thanks - giv - ing is the quick' - ning and the liv - ing*  
 4. From his hands of old par - tak - en, As we know, by faith un-sha-ken,

Bread to - day be - fore you set: 5. Full and clear ring out your — chant - ing,  
 Where the Twelve at sup - per met. 7. Here the new law's new ob - la - tion,

Joy nor sweet - est grace be want - ing, From your heart let prais - es burst:  
 By the new king's rev - e - la - tion, End the form of an - cient rite:

6. For to - day — the feast is hold - en, When the in - sti - tu - tion old - en  
 8. Now the new the old ef - fac - es, Truth a - way the shad - ow cha - ses,

Of that sup - per was re - bearsed. 9. What he did at — sup - per seat - ed,  
 Light dis - pels the gloom of night. 10. And his rule for — gui - dance tak - ing,

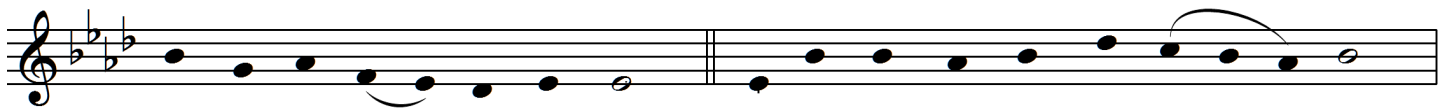
Christ or - dained to be re - peat - ed, His me - mor - ial ne'er to cease:  
 Bread and wine we hal - low, mak - ing Thus our sac - ri - fice of peace.

11. This the truth each Chris - tian learns, Bread in - to his flesh — he turns,  
 12. Sight hath fail'd, nor thought con - ceives, But a daunt - less faith be - lieves,

To his pre - cious — blood the wine: 13. Here be - neath these signs are hid - den  
 Res - ting on a — pow'r di - vine. 14. Blood is poured and flesh is bro - ken,

Price - less things to sense for - bid - den; Signs, not things are all we see:  
 Yet in ei - ther won - drous to - ken Christ en - tire we know to be.

15. Who so — of this food — par - takes, Does not rend — the Lord nor breaks;  
 16. Thou - sands are, as one, re - ceiv - ers, One, as thou - sands of be - liev - ers,



Christ is whole to— all that taste: 17. Bad and good the feast are shar - ing,  
Eats of him who— can-not waste. 18. Life to these, to those dam-na - tion,



Of what di - vers dooms pre - par - ing, End - less death, or end - less life.  
See how like par - ti - ci - pa - tion Is with un - like is - sues rife.



19. When the sac - ra - ment is bro - ken, Doubt not, but be - lieve 'tis spo - ken,  
20. Nought the pre - cious gift— di - vides, Break-ing but the sign— be - tides



That each sev - ered out - ward to - ken doth the ver - y— whole con - tain.  
Je - sus still the same a - bides, still un - bro - ken— does re - main.



21. Lo! the an - gel's food is giv - en To the pil - grim who bath striv - en;  
22. Truth the an - cient types ful - fill - ing, I - saac bound, a vic - tim will - ing,



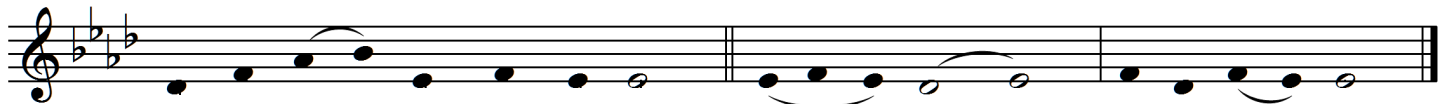
See the child - ren's bread from heav - en, Which on dogs may— not be spent.  
Pas - chal lamb, its life— blood spill - ing, man - na to the— fa - thers sent.



23. Ver - y bread, good shep - herd tend— us, Je - sus, of thy love be - friend us,  
24. You who all things can and know,— Who on earth such food be - stow,—



You re - fresh us, you de - fend us, Your e - ter - nal good - ness send us  
Grant us with your saints, though low - est, Where the heav'n - ly feast you show,—



In the land— of life to see. A - men.— Al - le - lu - ia.  
Fel - low heirs and guests to be.



## ALLELUIA



I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever.

## GOSPEL

MARK 14:12-16, 22-26



## LITURGY OF THE EUCHARIST

*Page 7 in Sunday's Word*

## OFFERTORY

O FOOD OF EXILES LOWLY

INNSBRUCK

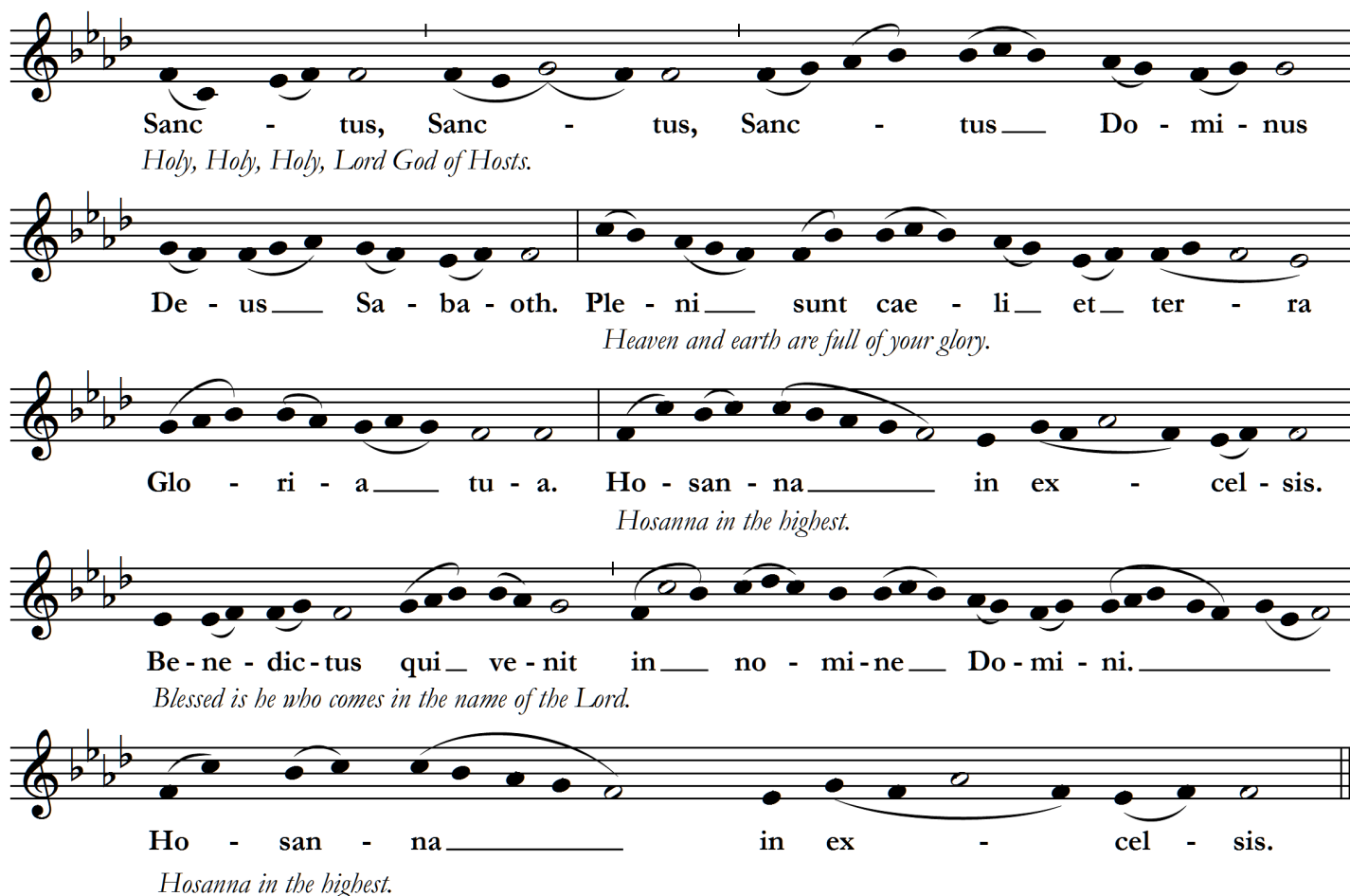
1. O Food of ex - iles low - ly, O Bread of  
2. O cleans - ing wa - ter, stream - ing From Je - sus'  
3. O Lord, we kneel be - fore you And fer - vent-  
an - gels ho - ly, O Man - na from on high! We  
side, re - deem - ing All those of A - dam's race! O  
ly a - dore you, All hid be - neath this bread. But  
hun - ger for your bless - ing, All good in you pos -  
quench - ing foun - tain flow - ing, Our ev - 'ry want be -  
make to us this prom - ise: To see you in your  
sess - ing. With fa - vor hear our heart's out - cry.  
stow - ing, O come and fill our souls with grace.  
full - ness, The sa - cred bo - dy's mys - tic head.

Portas caeli aperuit Dominus: et pluit illas manna, ut ederent: panem caeli dedit illis: panem angelorum manducavit homo, alleluia.

The Lord opened the gates of heaven and rained down manna upon them to eat; he gave them bread from heaven; man ate the bread of angels, alleluia.

## SANCTUS

## MASS XI "ORBIS FACTOR"



Sanc - tus, Sanc - tus, Sanc - tus\_\_\_ Do - mi - nus  
*Holy, Holy, Holy, Lord God of Hosts.*

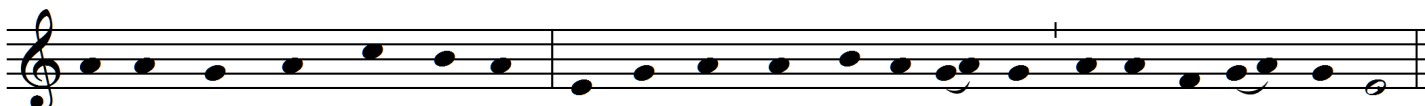
De - us\_\_\_ Sa - ba - oth. Ple - ni\_\_\_ sunt cae - li\_\_\_ et\_\_\_ ter - ra  
*Heaven and earth are full of your glory.*

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.*

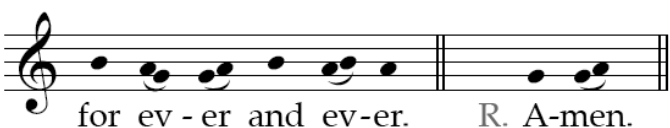
## MYSTERIUM FIDEI



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

## AMEN

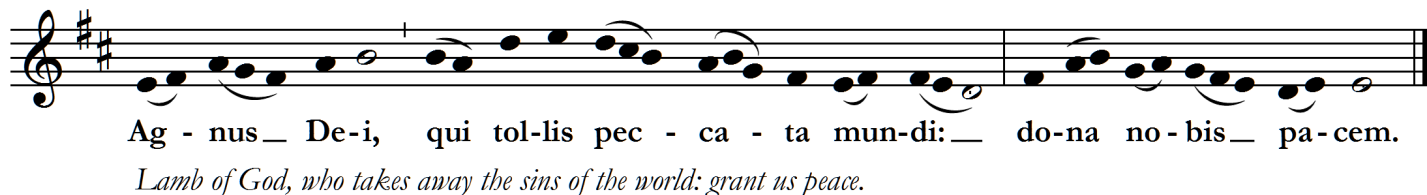
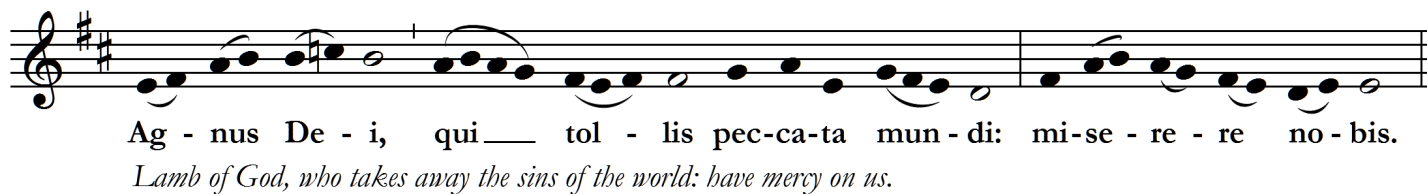
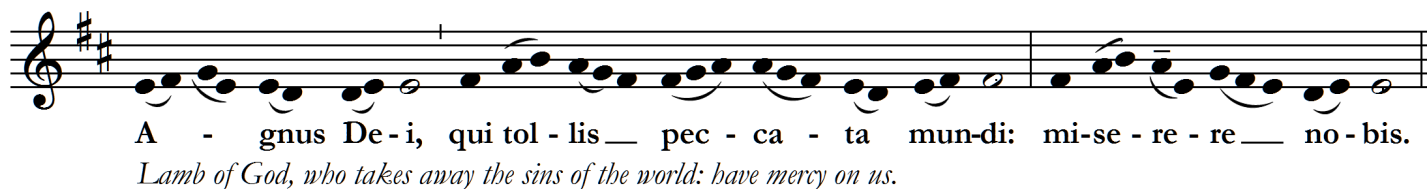
After the Doxology, the people respond "Amen" according to one of the formulae below:



for ev - er and ev - er. R. A - men.



... for - ev - er and ev - er. R. A - men.



### 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

### ADORO TE DEVOTE



1. God-head here in hid - ing, whom I do a - dore,
2. See - ing, touch - ing, tast - ing are in thee de - ceived;
3. On the cross thy God - head made no sign to men;
4. I am not like Thom - as, wounds I can - not see,
5. O thou our re - mind - er of Christ cruc - i - fied,
6. Bring the tend - er tale true of the Pel - i - can;
7. Je - su, whom I look at shroud - ed here be - low,



1. Masked by these bare shadows, shape and noth - ing more,
2. How says trust - y hear - ing? That shall be be - lieved;
3. Here thy ver - y man - hood steals from hu - man ken:
4. But can plain - ly call thee Lord and God as he:
5. Liv - ing Bread, the life of us for whom he died,
6. Bathe me, Je - su Lord, in what thy bos - om ran:
7. I be - seech thee send me what I thirst for so,





1. See, Lord, at thy ser - vice low lies here a heart
2. What God's Son has told me, take for truth I do;
3. Both are my con-fes - sion, both are my be - lief,
4. Let me to a deeper faith dail - y near-er move,
5. Lend this life to me then: feed and feast my mind,
6. Blood whereof a sin - gle drop has pow'r to win
7. Some day to gaze on thee face to face in light



1. Lost, all lost in won - der at the God thou art.
2. Truth him-self speaks tru - ly, or there's no-thing true.
3. And I pray the pray - er of the dy - ing thief.
4. Dail - y make me hard - er hope and dear-er love.
5. There be thou the sweetness man was meant to find.
6. All the world for - give - ness of its world of sin.
7. And be blest for ev - er with thy glo-ry's sight.

COMMUNION ANTIPHON (8:30 & 11:00AM) *Qui manducat*

JOHN 6:57

*Qui manducat carnem meam, et bibit sanguinem meam, in me manet, et ego in eo, dicit Dominus.*

*He who eats my flesh and drinks my blood, abides in me, and I in him, says the Lord.*



*At the 8:30AM Mass (due to the Corpus Christi procession after Mass), Mass ends with the postcommunion prayer. After this, the priest exposes the Blessed Sacrament in a monstrance on the altar, and all kneel while O Salutaris Hostia is sung by the choir. Music for Exposition, Benediction, and the procession itself can be found on the procession handouts you received from the ushers.*

POSTCOMMUNION (8:30AM)

A NEW SONG

JAMES MACMILLAN

O sing unto the LORD a new song, sing unto the LORD all the whole earth. Sing unto the LORD and praise his Name, be telling of his salvation from day to day. For he cometh to judge the earth, and with righteousness to judge the world and the people with his truth.

—Psalm 96:1, 2, 13

CLOSING (5:00PM & 11:00AM)

JESUS, MY LORD, MY GOD, MY ALL

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,  
2. Had I but Mar - y's sin - less heart,  
3. O! see up - on the al - tar placed



How can I love thee as I ought?  
To love thee with, my dear - est King;  
The vic - tim of di - vin - est love!



And how re - vere this won - drous gift,  
O! with what bursts of fer - vent praise,  
Let all the earth be - low a - dore,



So far sur - pass - ing hope or thought?  
Thy good - ness, Je - sus would I sing.  
And join the choirs of heav'n a - bove.



Sweet Sac - ra - ment, we thee a - dore! O make us love thee



more and more! O make us love thee more and more.

VOLUNTARY

PRELUDE & FUGUE IN E-FLAT

CAMILLE SAINT-SAËNS

## ABOUT TODAY'S MUSIC

Today, we focus specifically on the great gift of the Holy Eucharist and its significance in Christian life. *Corpus Christi* is the second of three solemnities in Ordinary Time that directly follow the Easter season: *Holy Trinity* (celebrated last week) is the first, and the *Solemnity of the Sacred Heart* (celebrated this coming Friday) is the third. *Corpus Christi* is very unique in that the texts for the Mass of the day were composed by one man (St. Thomas Aquinas) and these texts have survived without much revision since the establishment of the feast. It is rare that any feast imparts such incredible inspiration and real influence to the life of the Church, but then not many authors have the intellect and faith of a Thomas! His hymn *Adoro te devote* has inspired countless pieces of sacred music and its imagery (i.e., the pelican, which was reputed to pierce its own breast to feed its children with its blood) has remained a significant part of Christian life. Likewise, “O Salutaris Hostia” is part of his hymn *Verbum supernum* written for the Divine Office of the feast day. As we might imagine, this day is also linked to Holy Thursday, when the Holy Eucharist was first celebrated. As such, the *Pange lingua* sung in procession (with its concluding *Tantum Ergo*) is associated with the beginning of the *Triduum* as well. The Holy Eucharist continues to inspire fine music: the entrance and closing hymns at Mass are both compositions of 19th Century England, a place where a rediscovery of eucharistic faith inspired many conversions to Catholicism. Our sequence today is *Lauda Sion*. This text, which has been optional in the Ordinary Form of the Mass since 1970 (and therefore is often omitted, to the great deprivation of the faithful), is Aquinas’ eucharistic text *par excellence*. One sees this first in the length of the sequence (24 verses!), but then notices that Aquinas takes us on a veritable “eucharistic journey”: first we praise God, then we recall the institution of the Eucharist, and so on. This tremendous catechesis in poetry and song is a true gift of Tradition, one that must be preserved in cathedral churches like ours (cf. *Sacrosanctum concilium*, #112, 114, 116, 118). At the communion of the 8:30AM Mass, James Macmillan’s setting of Psalm 96 is sung as a meditation on the joy that comes from the Christian life. Macmillan, a Catholic Scot who is considered Great Britain’s greatest living composer, utilizes many figurations from his native folk music, especially the trill-like triplets and sextuplets in the piece’s theme and in the repetitive organ accompaniment, which is intended to function in the same way as a bagpipe’s drone. His setting uses the verses from the psalm that emphasize the Second Coming and eternal life, which relates well to this great feast wherein we ponder the heavenly realities that await those who persevere. The voluntary after Mass is a free work (loosely in the mold of J.S. Bach) by the French 19th Century composer Camille Saint-Saëns. Saint-Saëns was a child prodigy (on the piano) who (unlike many Hollywood prodigies) made a successful transition to adulthood in “serious music”. A fascinating man of great genius, he enthusiastically supported new music (at that time, meaning the school of Wagner and Liszt) while writing in what was considered to be a very conservative style. Nonetheless, he eventually thought things had gone too far, and had little good to say about Debussy and other later luminaries of the French musical scene. He was famous as a music critic, frequently deploying his rapier-sharp wit to skewer those who strayed from his preferences. That said, he served at key Paris parishes for many years, leaving behind a legacy of beautiful music such as this inspired organ work.

PLEASE THANK CATHEDRAL CHOIR FOR THEIR FINE WORK THIS YEAR IN ENRICHING OUR LITURGY.  
ALTHOUGH THEY RETURN AT TIMES DURING THE SUMMER, THEY WILL OTHERWISE BE ON BREAK UNTIL  
THE SOLEMNITY OF THE ASSUMPTION OF OUR LADY IN MID-AUGUST.



# THE CATHEDRAL OF SAINT PAUL

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THE MOST REVEREND ROBERT J. BAKER, STD

BISHOP OF BIRMINGHAM IN ALABAMA

THE VERY REVEREND BRYAN W. JERABEK, JCL

RECTOR

## LITURGICAL SCHEDULE

### SUNDAY MASSES

SATURDAY 5:00PM (ANTICIPATED), SUNDAY 8:30 & 11:00AM

### WEEKDAY MASSES

MONDAY-FRIDAY, 6:30AM & 12:10PM

### CONFESSIONS

MONDAY-FRIDAY, 11:30AM-12:00PM; SATURDAY, 3:00-4:00PM OR BY APPOINTMENT

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