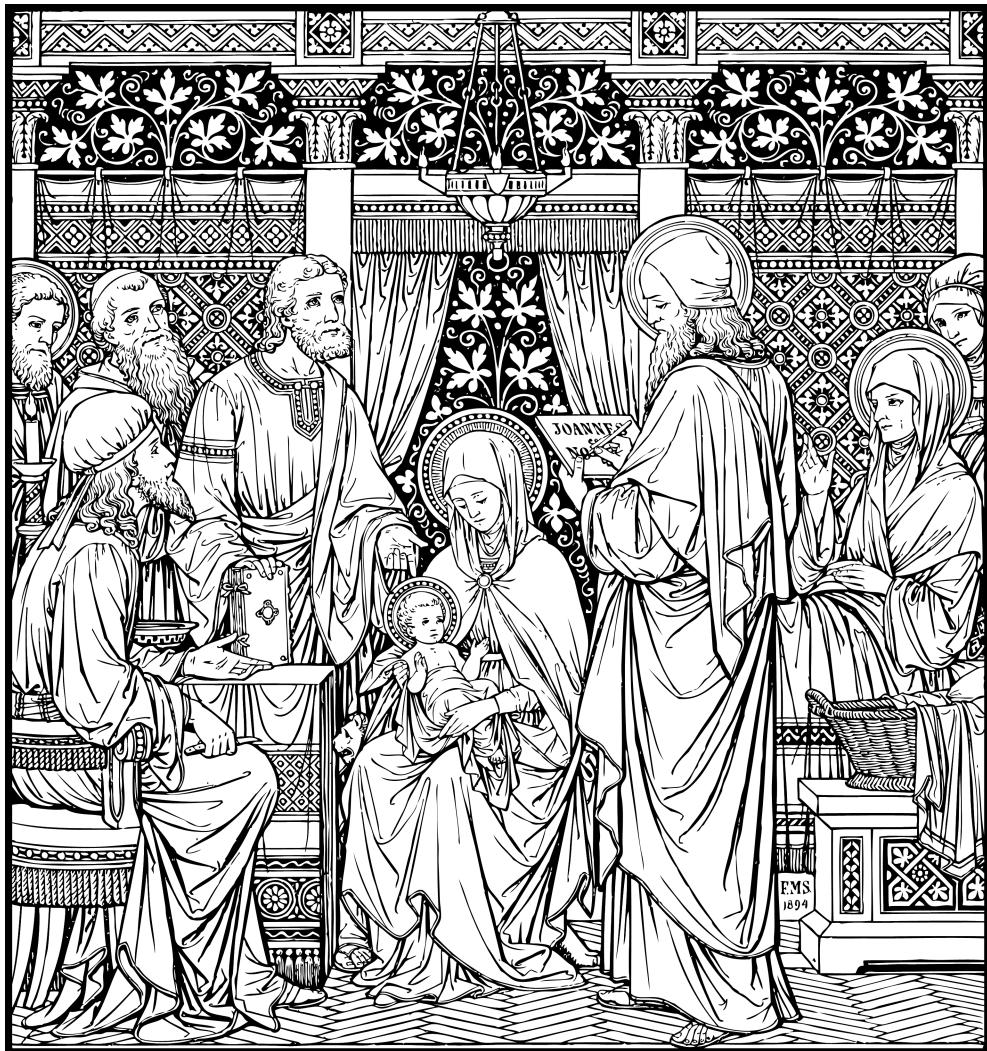


# THE CATHEDRAL OF SAINT PAUL

## BIRMINGHAM, ALABAMA



THE NATIVITY OF SAINT JOHN THE BAPTIST  
JUNE 24, 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

CHRIST IS MADE THE SURE FOUNDATION

WESTMINSTER ABBEY

Christ is made the sure foundation, Christ the Head and  
All that dedicated city, Dear ly loved of  
To this temple, where we call Thee, Come, O Lord of  
Here vouchsafe to all Thy servants What they ask of

Corner-stone, Chosen of the Lord, and pre-cious,  
God on high, In ex-ult-tant jub-i-la-tion  
Hosts, to-day; With Thy wont-ed lov-ing-kind-ness,  
Thee to gain, What they gain from Thee, for-ev-er

Bind-ing all the Church in one, Ho-ly Zi-on's  
Pours per-pet-u-al mel-o-dy; God the One in  
Hear Thy ser-vants as they pray; And Thy full-est  
With the bless-ed to re-tain, And here-af-ter

help for-ev-er, And her con-fi-dence a-lone.  
Three a-dor-ing In glad hymns e-ter-nal-ly.  
ben-e-dic-tion Shed with-in its walls al-way.  
in Thy glo-ry Ev-er-more with Thee to reign.



## ENTRANCE ANTIphon (11:00AM) *De ventre matris meae*

ISAIAH 49:1,2; PSALM 92

De ventre matris meae vocávit me Dóminus in nómine meo: et pósuit os meum ut gládium acútum: sub tegumento manus suæ protéxit me, et pósuit me quasi sagíttam eléctam.

*From my mother's womb the Lord called me by me name, and made of me a sharp-edged sword; He concealed me in the shadow of His arm, and made me a polished arrow.*

## KYRIE (11:00AM)

MISSA "O QUAM GLORIOSUM" (T.L. DE VICTORIA)

## KYRIE (5:00PM &amp; 8:30AM)

## MASS VIII

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

Ky-ri - e  
Lord, have mercy;  
Chri-ste.  
Christ, have mercy;  
Ky - ri - e  
Lord, have mercy;  
Ky-ri - e

## GLORIA (ALL MASSES)

## MASS VIII

Please join in singing at "et in terra pax" after the Celebrant's intonation of the Gloria.

<img alt="Musical notation for the Gloria in Mass VIII. The notation is in G major, common time, with three voices (Gloria, Et in terra pax, and three-part Gloria). The lyrics are: Glo-ri - a in ex-cel-sis De - o. (Glory to God in the highest,); Et in ter-ra pax ho-mi-ni-bus bo-nae vo-lun-ta - tis. (and on earth peace to people of good will.); Lau- da - - mus te. (We praise you,); Be-ne - di - ci - mus\_ te. (we bless you,); A - do - ra - - mus\_ te. (we adore you,); Glo-ri - fi - ca-mus te. (We glorify you,); Gra-ti - as a - gi - mus\_ ti - bi prop-ter mag-nam glo-ri-am tu - am. (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;)</p>

Glo-ri - a in ex-cel-sis De - o.  
Glory to God in the highest,  
Et in ter-ra pax ho-mi-ni-bus bo-nae vo-lun-ta - tis.  
and on earth peace to people of good will.  
Lau- da - - mus te.  
We praise you,  
Be-ne - di - ci - mus\_ te.  
we bless you,  
A - do - ra - - mus\_ te.  
we adore you,  
Glo-ri - fi - ca-mus te.  
We glorify you,  
Gra-ti - as a - gi - mus\_ ti - bi prop-ter mag-nam glo-ri-am tu - am.  
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-ti-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

Today's Mass readings may be found on page 109 of Sunday's Word.

### FIRST READING

5:00PM:

8:30 & 11:00AM:

JEREMIAH 1:4-10

ISAIAH 49:1-6

### RESPONSORIAL PSALM (5:00PM)

PSALM 71:1-2, 3-4A, 5-6AB, 15AB AND 17

Since my moth-er's womb, you have been my strength.

Text: New American Bible; Music: Michel Guimont, © GIA Publications, Inc.

### RESPONSORIAL PSALM (8:30 & 11:00AM)

PSALM 139:1B-3, 13-14AB, 14C-15

I praise you, for I am won-der-ful-ly made.

Music: Richard Rice, © 2017, used under Creative Commons 3.0 permissions.

### SECOND READING

5:00PM:

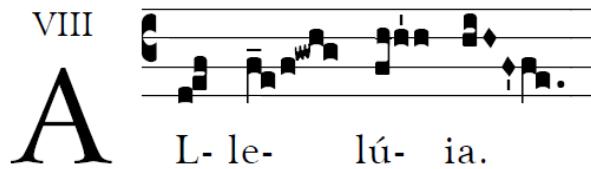
8:30 & 11:00AM:

1 PETER 1:8-12

ACTS 13:22-26

## ALLELUIA

VIII



A L- le- lú- ia.

5PM: He came to testify to the light, to prepare a people fit for the Lord.

8:30 & 11AM: You, child, will be called prophet of the Most High, for you will go before the Lord to prepare his way.

## GOSPEL

5:00PM:

LUKE 1:5-17

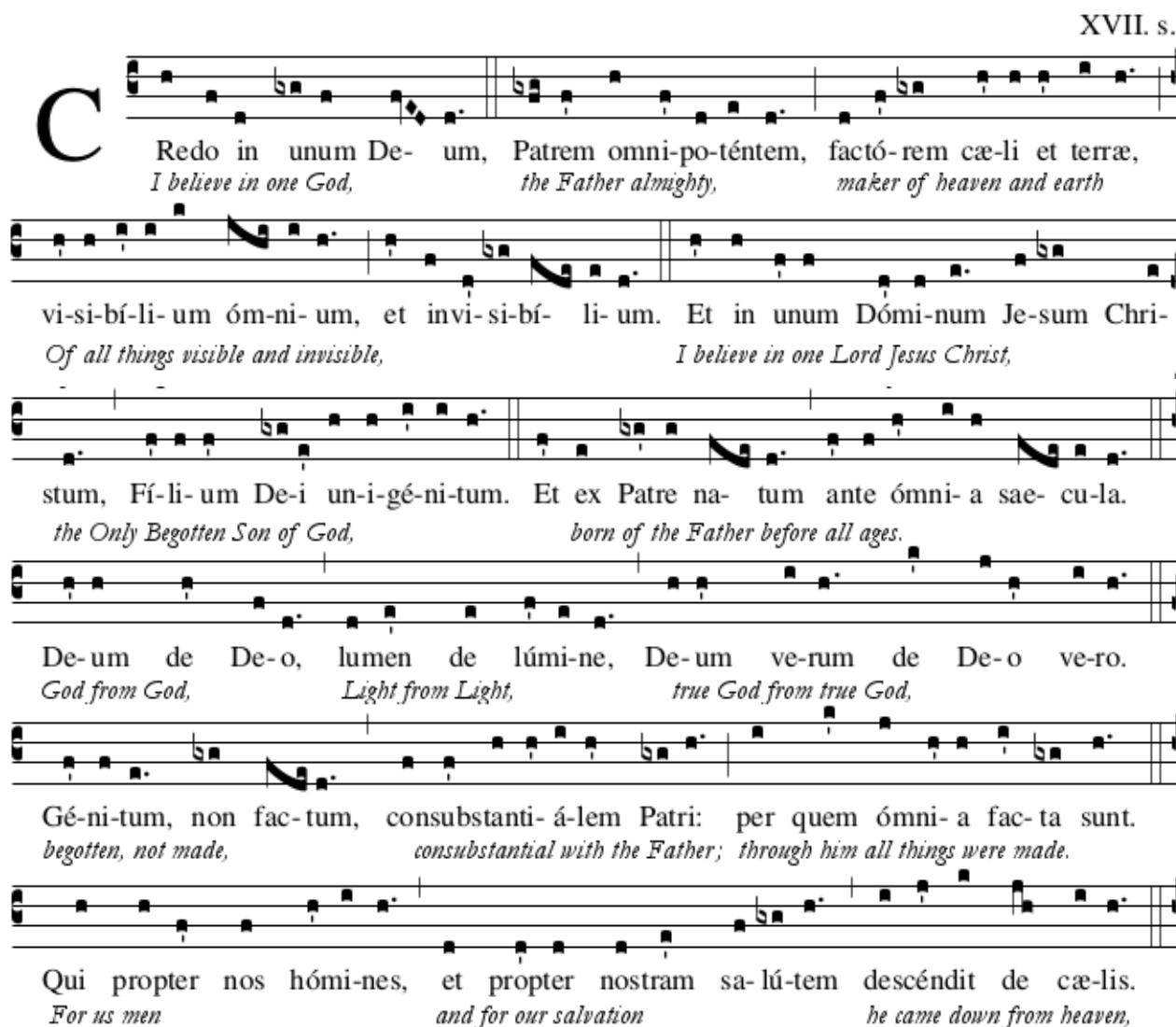
8:30 & 11:00AM:

LUKE 1:57-66, 80

## HOMILY

### CREDO III (11:00AM)

XVII. s.



C Redo in unum De- um, Patrem omni-po-téntem, factó-rem cæli et terræ,  
*I believe in one God, the Father almighty, maker of heaven and earth*

vi-si-bí-li- um óm-ni- um, et invi-si-bí- li- um. Et in unum Dómi-num Je-sum Chri-  
*Of all things visible and invisible, I believe in one Lord Jesus Christ,*

stum, Fí-li- um De-i un-i-gé-ni-tum. Et ex Patre na- tum ante ómni- a sae- cu-la.  
*the Only Begotten Son of God, born of the Father before all ages.*

De-um de De-o, lumen de lúmi-ne, De-um ve-rum de De-o ve-ro.  
*God from God, Light from Light, true God from true God,*

Gé-ni-tum, non fac-tum, consubstanti- á-lem Patri: per quem ómni- a fac- ta sunt.  
*begotten, not made, consubstantial with the Father; through him all things were made.*

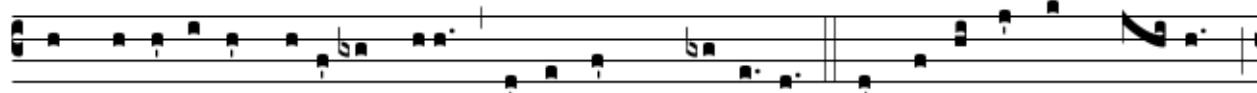
Qui propter nos hómi-nes, et propter nostram sa- lú-tem descéndit de cæ-lis.  
*For us men and for our salvation he came down from heaven,*



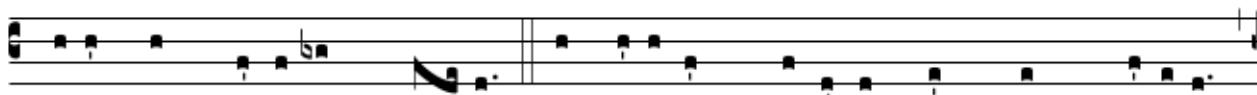
Et incarná-tus est de Spí-ri-tu Sancto ex Ma-rí-a Vírgi-ne: Et homo factus est.  
*and by the Holy Spirit was incarnate of the Virgin Mary,* *and became man.*



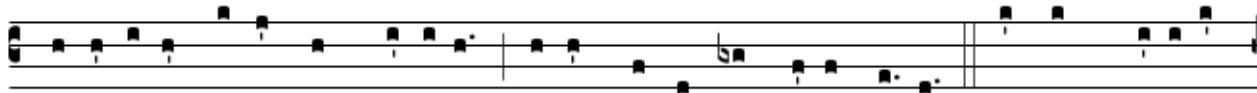
Cru-ci-fí-xus ét-i-am pro no-bis: sub Pónti-o Pi-lá-to passus, et sepúl-tus est.  
*For our sake he was crucified under Pontius Pilate,* *he suffered death and was buried,*



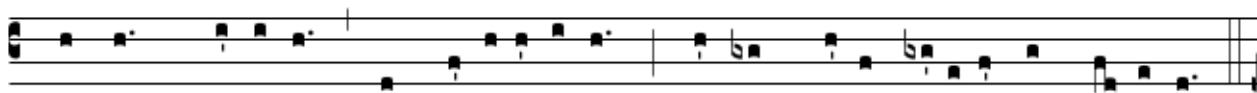
Et re-surré-xit térti-a di-e, se-cúndum Scriptú-ras. Et ascéndit in cæ-lum:  
*I and rose again on the third day, in accordance with the Scriptures.* *He ascended into heaven*



sedet ad déxte-ram Pa-tris. Et í-te-rum ventú-rus est cum gló-ri-a,  
*and is seated at the right hand of the Father.* *He will come again in glory*



ju-di-cá-re vi-vos et mórtu-os: cu-ius regni non e-rit fi-nis. Et in Spí-ri-tum  
*to judge the living and the dead, and his kingdom will have no end.* *I believe in the Holy Spirit*



Sanctum, Dómi-num, et vi-vi-fi-cántem: qui ex Patre Fi-li-óque pro-cé-dit.  
*the Lord, the giver of life,* *who proceeds from the Father and the Son,*



Qui cum Patre et Fi-li-o simul ador-á-tur, et conglo-ri-fi-cá-tur: qui locú-tus est  
*who with the Father and the Son is adored and glorified,* *who has spoken*



per Pro-phé-tas. Et unam sanctam cathó-li-cam et apostó-li-cam Ecclé-si-am.  
*through the prophets.* *I believe in one, holy, catholic, and apostolic Church.*



Confí-te-or unum baptísma in remissi-ónem pecca-to-rum. Et exspecto re-surre-  
*I confess one Baptism for the forgiveness of sins* *and I look forward to the resurrection*



cti-onem mortu-o-rum. Et vi-tam ventú-risae-cu-li. A- men.  
*of the dead* *and the life of the world to come.* *Amen.*

## LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

### OFFERTORY HYMN

HAIL REDEEMER, KING DIVINE

ST. GEORGE'S WINDSOR

Hail, Re - deem - er, King di - vine! Priest and Lamb, the  
 King, whose name cre - a - tion thrills, Rule our minds, our  
 Shep - herd King, o'er moun - tains steep, home - ward bring the

throne is thine, King, whose reign shall nev - er cease, Prince of ev - er  
 hearts, our wills, Till in peace each na - tion rings With thy prais - es,  
 wan - d'ring sheep; Shel - ter in one roy - al fold States and king - doms,

last - ing peace. An - gels, saints, and na - tions sing: "Praised be Je - sus  
 King of kings,  
 new and old.

Christ, our King; Lord of life, earth, sky, and sea: King of Love on Cal - va - ry."

### OFFERTORY ANTIphon *Iustus ut palma*

PSALM 92:13

*Iustus ut palma florebit: sicut cedrus, quae in Libano est, multiplicabitur.*

*The righteous man shall flourish like the palm tree; he shall grow up like a cedar of Lebanon.*

### SANCTUS

MASS VIII

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.*

Hosanna in the highest. Hosanna in the highest.

Ho-sán-na in ex - cé - sis. Be - ne - dí -

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 - sis.

### MYSTERIUM FIDEI

We pro-claim your Death, O Lord, and pro-fess your Resur - 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 VIII

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\_ mun - di:  
Lamb of God, who takes away the sins of the world, grant us peace.

do - na\_ no - bis pa - cem.

## HOLY COMMUNION

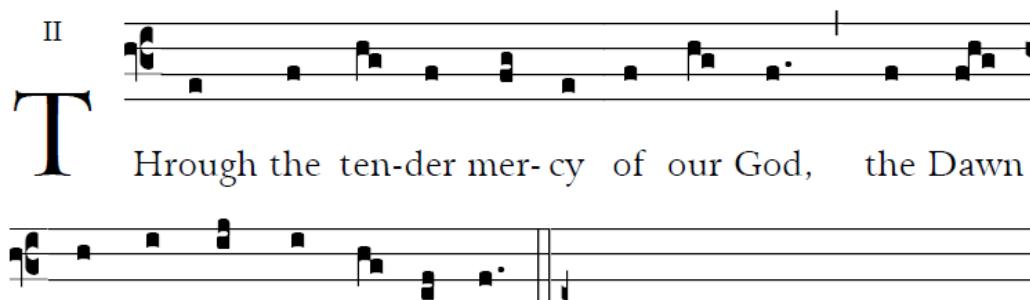
We invite all Catholics who are properly disposed (i.e., in the state of grace and having fasted for one hour before communion) to come forward in the usual way to receive Holy Communion.

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 *Per viscera*

CF. LUKE 1:78

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



II

T Hrough the ten-der mer- cy of our God, the Dawn

from on high will vis- it us.

Music: Richard Rice, © 2017, used under Creative Commons 3.0 permissions.



### COMMUNION ANTIPHON (11:00AM) *Tu, puer*

LUKE 1:76

Tu, puer, propheta Altissimi vocaberis: praeibis enim ante faciem Domini parare vias ejus.

*You, child, will be called the prophet of the Most High; you will go before the Lord to prepare his ways.*

### POSTCOMMUNION (11:00AM)

O QUAM GLORIOSUM

TOMAS LUIS DE VICTORIA

O quam gloriosum est regnum, in quo cum Christo gaudent omnes Sancti! Amicti stolis albis, sequuntur Agnum, quocumque ierit.

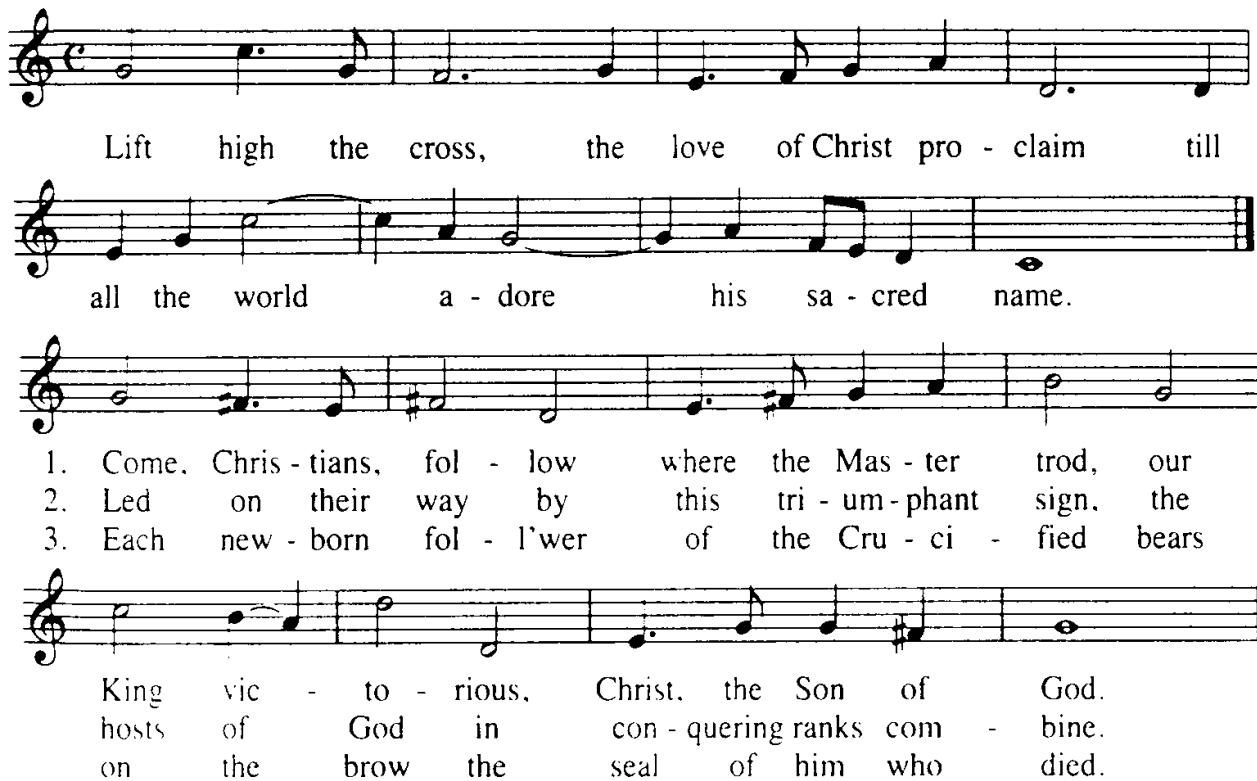
O how glorious is the kingdom in which all the saints rejoice with Christ, clad in robes of white they follow the Lamb wherever he goes.

—cf. Revelation 7:9

## CLOSING

### LIFT HIGH THE CROSS

CRUCIFER



Lift high the cross, the love of Christ pro - claim till  
all the world a - dore his sa - cred name.

1. Come, Chris - tians, fol - low where the Mas - ter trod, our  
2. Led on their way by this tri - um - phant sign, the  
3. Each new - born fol - lwer of the Cru - ci - fied bears

King vic - to - rious, Christ, the Son of God.  
hosts of God in con - quering ranks com - bine.  
on the brow the seal of him who died.



## VOLUNTARY

### TOCCATA IN C, BWV 564

J.S. BACH

- I. TOCCATA
- III. FUGUE

## IT'S NEVER TOO EARLY...

...TO THINK OF HOW YOU MIGHT CONTRIBUTE TO THE MUSIC APOSTOLATES OF THE CATHEDRAL. WE ARE ALWAYS IN NEED OF PARTICIPANTS (ONE CAN SEE DESCRIPTIONS OF ALL OUR ENSEMBLES AND OTHER OPPORTUNITIES AT [WWW.STPAULSBHM.ORG/SACRED-MUSIC](http://WWW.STPAULSBHM.ORG/SACRED-MUSIC), AND ITS SUBPAGES), INTERCESSORS (WHO PRAY THAT PARTICIPANTS WILL BE RAISED UP FROM AMONG OUR NUMBER!), AND BENEFACTORS (TO HELP ENSURE THAT THE FINANCIAL NEEDS OF OUR WORK MAY BE MET). PLEASE CONTACT THE DIRECTOR OF MUSIC (LUDWICK@STPAULSBHM.ORG OR 205.251.1279x107) FOR MORE INFORMATION!

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## ABOUT TODAY'S MUSIC

Today, we celebrate the Solemnity of the Nativity of Saint John the Baptist, a feast so important that it replaces the Twelfth Sunday in Ordinary Time, and also has a proper vigil (that is, all the texts for the anticipated Mass the evening before are different than those of June 24th, the actual saint's day). The texts are all very moving, especially the introit of the Mass of the day, which reminds us that St. John the Baptist, while still in the womb, was the first person to recognize the Messiah. Many of the other texts focus on this notion of incarnation, and this is no accident: six months from today, we celebrate the Nativity of our Lord (Christmas). From now on, the days "decrease", just as St. John the Baptist said he must. We use Mass VIII, the Mass ordinary appointed to feasts in Ordinary Time, today, and the hymnody is fairly general in nature. That said, each hymn does refer back to Jesus Christ, just as did John the Baptist's teaching and ministry. At 11AM, the Creed is sung, further highlighting the importance of this day in the Church's liturgical calendar. The motet at that Mass is Tomas Luis de Victoria's *O quam gloriosum*, a famous piece of sacred polyphony. The motet has one of the most visceral beginnings in the Renaissance polyphonic repertoire. A veritable wall of sound builds to the word "quam"...and then off we go! Victoria does some tremendous text painting along the way: for example, on the word 'gaudent' (joy), the lines all ascend in alternating fashion until reaching the text "omnes sancti" (all the saints), showing us a musical picture of the saints ascending to their heavenly reward. Then, when portraying those dressed in the "white albs" of the blessed, the texture is suddenly hushed and homophonic: all move together to paint this awe-filled picture. At "sequuntur agnum" ("follow the Lamb"), each voice follows the tenor voice down from high vocal ranges. The text then becomes "quocumque ierit" (wherever he goes). To paint this, Victoria makes rapid changes of a given pitch: a-flat quickly gives way to an a-natural within the space of a beat. It is a brilliant, expressive piece which showcases the famous priest-composer's inimitable style. Nearly as famous as the motet is Victoria's "parody mass" based on the same motet. A "parody" in 16th Century parlance simply indicated the re-use of an existing motet as material for a Mass. Typically, this would be a very straightforward quotation (e.g., the beginning of the *Kyrie* would quote the beginning of the motet). However, Victoria, ever the innovator, breaks this model. He pairs the music of thematically corresponding texts of his own motet with similarly themed texts of the Ordinary (e.g. "qui sedes/he is seated" corresponds with an emphatic part of the motet). While many of the more intricate sections occur in other movements, we at least get a taste of this parody technique in today's *Kyrie*, sung at 11AM. The voluntary after Mass is one of the greatest works of J.S. Bach's early period. In the *Toccata, Adagio, and Fugue*, we hear all of his formative influences combined. From French-style ornaments, to a toccata that sounds like it came right out of Hamburg, followed by an adagio that sounds suspiciously like Corelli, the young Bach betrays his influences but also raises them to a new level. The fugue, however, is really where Bach shines. Although it is not of the extreme complexity of Bach's later fugues, it makes up for this in sheer joy and fun. An exciting piece for both player and listener, one can see why Bach the organist was considered without equal anywhere in Europe. Among the Gregorian chants sung today, the offertory antiphon at 11AM deserves special recognition. This brief excerpt from Psalm 92 is rare in that it is one of the very few texts in Sacred Scripture that occurs liturgically as an entrance antiphon, gradual, Alleluia verse, and offertory antiphon. Its evocative text is certainly moving, but sadly occurs less frequently in the Ordinary Form of the Mass due to the preference for the temporal cycle of texts over that of the sanctoral, where *Justus ut palma* occurs regularly due to its presence in the Commons.



## 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

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