

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



THE TWENTY-FOURTH SUNDAY IN ORDINARY TIME

SEPTEMBER 16, 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

SING PRAISE TO THE LORD

LAUDATE DOMINUM



1. Sing praise to the Lord! praise God in the height;
2. Sing praise to the Lord! praise God up - on earth,
3. Sing praise to the Lord, all things that give sound;
4. Sing praise to the Lord! thanks - giv - ing and song



Re - joice in his word, you an - gels of light;
In tune - ful ac - cord, all you of new birth;
Each ju - bi - lant chord re - ech - o a - round;
To him be out - poured all a - ges a - long;



O heav - ens, a - dore him by whom you were made,
Praise him who has brought you his grace from a - bove,
Loud or - gans, his glo - ry tell forth in deep tone,
For love in cre - a - tion, for heav - en re - stored,



And wor - ship be - fore him in bright-ness ar - rayed.
Praise him who has taught you to sing of his love.
And trum - pets, the sto - ry of what God has done.
For grace of sal - va - tion, sing praise to the Lord!

ENTRANCE ANTIphon (11:00AM) *Da pacem, Domine*

CF. SIRACH 36:18

Da pacem, Domine, sustinentibus te, ut prophetae tui fideles inveniantur; exaudi preces servi tui, et plebis tuae Israel.

Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant, and of your people Israel.

KYRIE

MASS XII

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

Ký-ri - e _____ e - lé - i - son. Chris - te _____ e - lé - i - son.
Lord, have mercy; *Christ, have mercy;*

Ký-ri - e _____ e - lé - i - son. Ký-ri - e _____ e - lé - i - son.
Lord, have mercy.

GLORIA

MISSA SIIMPLEX

Glo - ry to God in the high - est, and on earth peace to peo - ple of good will.

We praise you, we bless you, we a - dore you, we glo - ri - fy you,

we give you thanks for your great glo - ry, Lord God, heav - en - ly King,

O God, al-might - y Fa - ther. Lord Je - sus Christ, On - ly Be - got - ten Son,

Lord God, Lamb of God, Son of the Fa - ther, you take a - way the sins of the world,

have mer - cy on us; you take a - way the sins of the world, re - ceive our prayer;

you are seat - ed at the right hand of the Fa - ther, have mer - cy on us.

For you a - lone are the Ho - ly One, you a - lone are the Lord,
 you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,
 in the glo - ry of God the Fa - ther. A - men.

Music: *Missa Simplex*, Richard Proulx, Michael O'Connor, OP © 2010, WLP Publications, Inc.

THE LITURGY OF THE WORD

Today's Mass readings may be found on page 132 of Sunday's Word

FIRST READING

ISAIAH 50:5-9A

RESPONSORIAL PSALM

PSALM 103:1-2, 3-4, 9-10, 11-12

If I will walk be- fore the Lord, in the land of the liv- ing.

Music: Richard Rice, © 2016, Creative Commons 3.0 Attribution

SECOND READING

JAMES 2:14-18

ALLELUIA

GREGORIAN, MODE VIII

VIII A L- le- lú- ia.

May I never boast except in the cross of our Lord through which the world has been crucified to me and I to the world.

GOSPEL

MARK 8:27-35

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

LET ALL MORTAL FLESH KEEP SILENCE

PICARDY

1. Let all mortal flesh keep silence, 2. King of kings, yet born of Mary, 3. Rank on rank the host of heaven, 4. At his feet the six-winged seraph, And with fear and trembling stand; As of old on earth he stood, Spreads its van-guard on the way, Cher- u - bim with sleep less eye, Pon - der noth - ing earth ly mind - ed, Lord of lords in hu man ves - ture, As the Light of Light de - scend - ing Veil their fac - es to the Pres - ence, For with blessing in his hand In the Bod - y and the Blood From the realms of end less day, As with cease - less voice they cry, Christ our God to earth de - scend - ing, He will give to all the faith That the pow'rs of hell may van - "Al - le - lu - ia, al le - lu ia, ing, Our full hom - age to de - mand. ful His own self for heav'n - ly food. ish As the dark - ness clears a - way. ia, Al - le - lu - ia, Lord, most high!"

OFFERTORY ANTIphon (11:00AM) Sanctificavit Moyses

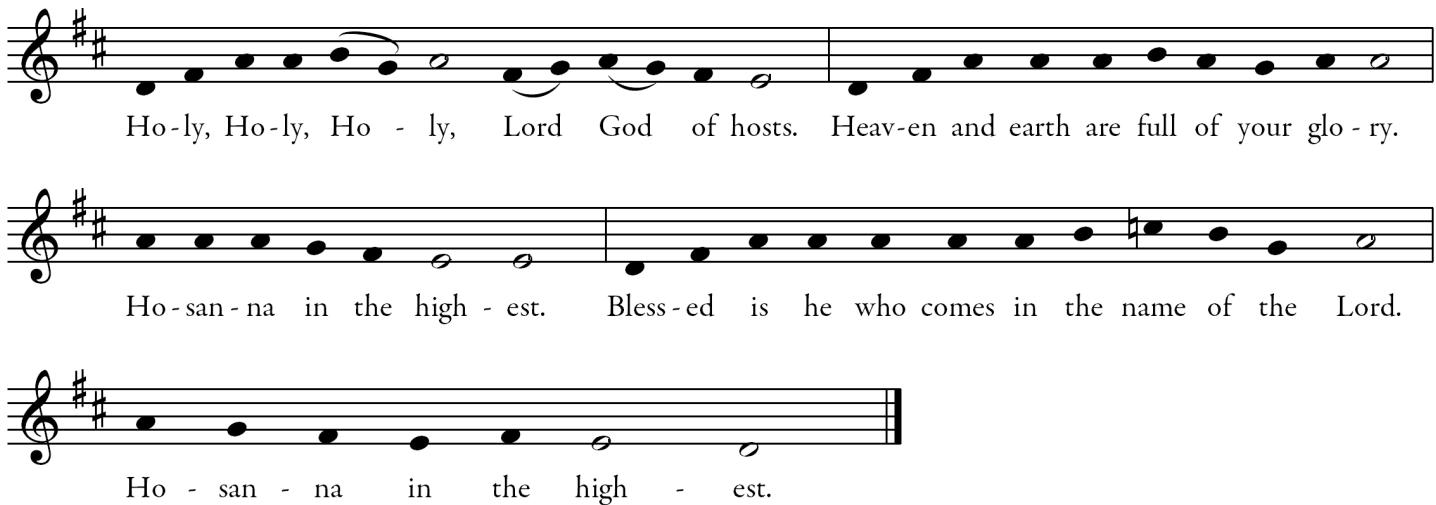
CF. EXODUS 24:4-5

Sanctificavit Moyses altare Domino, offerens super illud holocausta et immolans victimas; fecit sacrificium vespertino in odorem suavitatis Domino Deo in conspectu filiorum Israel.

Moses consecrated an altar to the Lord, and presented thereupon burnt offerings and sacrificial victims; he made an evening sacrifice as a fragrant offering to the Lord, in the presence of the sons of Israel.

SANCTUS

MISSA SIMPLEX



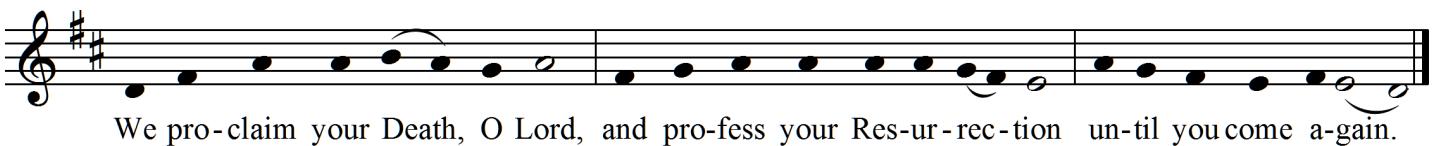
Ho-ly, Ho-ly, Ho - ly, Lord God of hosts. Heav-en and earth are full of your glo - ry.

Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord.

Ho - san - na in the high - est.

MYSTERIUM FIDEI

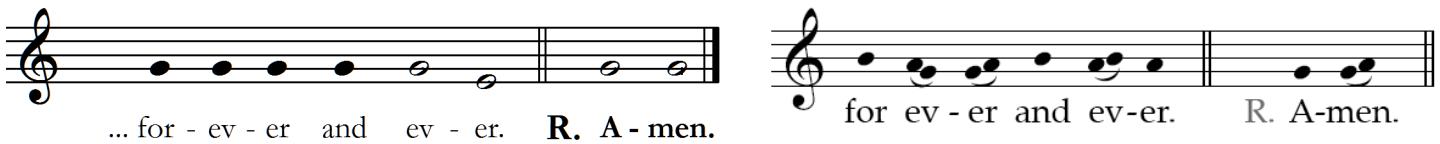
MISSA SIMPLEX



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:

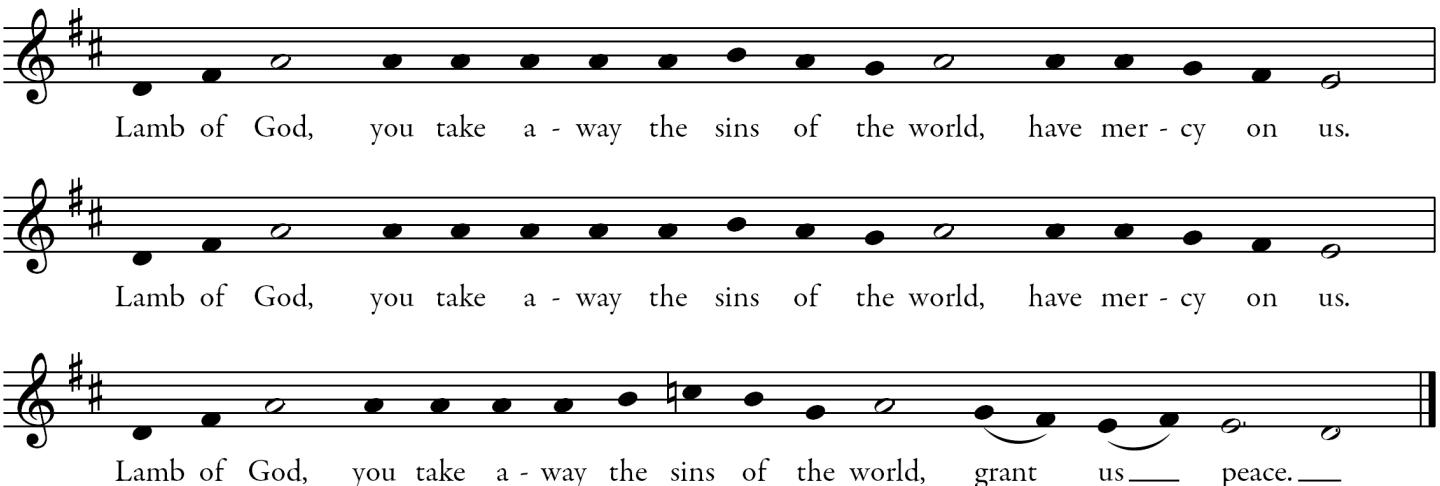


... for - ev - er and ev - er. R. A - men.

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

AGNUS DEI

MISSA SIMPLEX



Lamb of God, you take a - way the sins of the world, have mer - cy on us.

Lamb of God, you take a - way the sins of the world, have mer - cy on us.

Lamb of God, you take a - way 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.

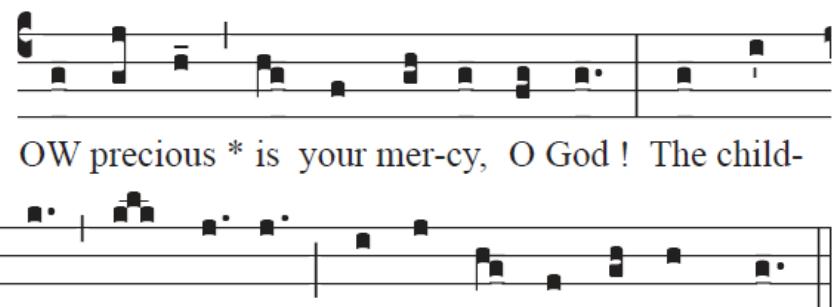


COMMUNION ANTIPHON (ALL MASSES) *Quam pretiosa est*

CF. PSALM 36:8

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

8.



HOW precious * is your mer-cy, O God ! The child-
ren of men seek shel-ter in the shad-ow of your wings.

Psalm 36; Music: Fr. Samuel F. Weber, OSB, © St. Meinrad Archabbey

POSTCOMMUNION (11:00AM)

AVE VERUM CORPUS

W.A. MOZART

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

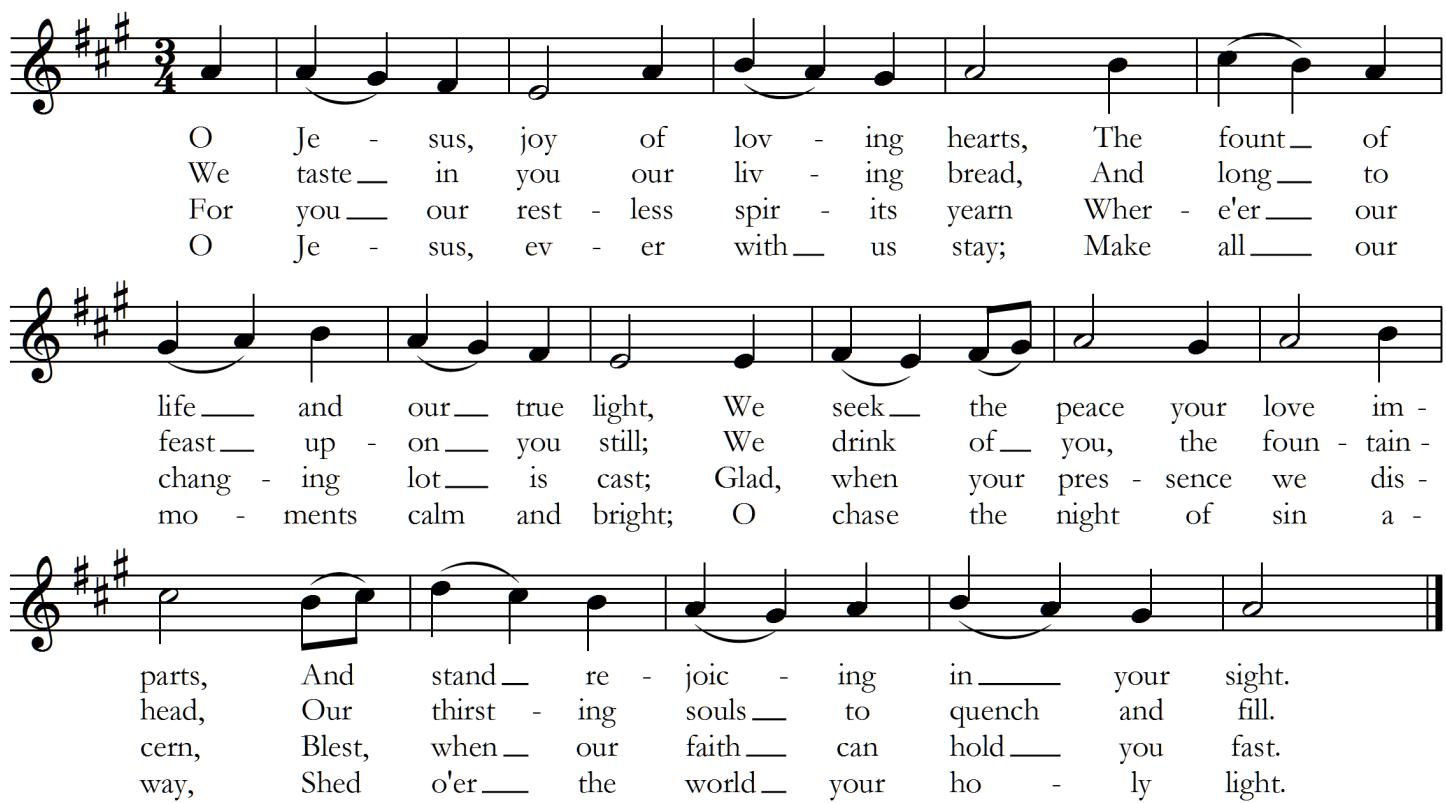
Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a foretaste [of the Heavenly banquet] in the trial of death!

—Pope Innocent VI

CLOSING

O JESUS, JOY OF LOVING HEARTS

WAREHAM



O Je - sus, joy of lov - ing hearts, The fount of
We taste in you our liv - ing bread, And long to
For you our rest - less spir - its yearn Wher - e'er our
O Je - sus, ev - er with us stay; Make all our

life and our true light, We seek the peace your love im -
feast up - on you still; We drink of you, the foun - tain -
chang - ing lot is cast; Glad, when your pres - sence we dis -
mo - ments calm and bright; O chase the night of sin a -

parts, And stand re - joic - ing in your sight.
head, Our thirst - ing souls to quench and fill.
cern, Blest, when our faith can hold you fast.
way, Shed o'er the world your ho - ly light.

VOLUNTARY

PRAELUDIUM IN A, BUXWV 153

DIETRICH BUXTEHUDE



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ABOUT TODAY'S MUSIC

Our hymns today are some of the “greatest hits” of the parish’s repertoire, while we see in the various chant antiphons that the Gregorian chants in Ordinary Time have never been organized by “theme”, as some think is the case with the other liturgical texts. Rather, they come from diverse sources, many of which existed in the 7th Century or earlier and may have come from Roman or Gallican liturgical books. It is most helpful to simply appreciate them on their own merits, or perhaps just use their texts as a starting point for your own *lectio divina* after Mass! The entrance hymn is a paraphrase of Psalm 150, the final psalm in the psalter, accompanied by the rousing Victorian hymn tune LAUDATE DOMINUM by C.H.H. Parry. At 11AM, this is followed by the Gregorian chant entrance antiphon, which prays for peace. It is a good reminder of our duty to laud and praise God for his goodness, which will help us to know him (and the peace only he can give) better. The offertory hymn is a translation of a Greek Cherubic Hymn from the Liturgy of St. James, the oldest of the Eastern liturgies and the primary liturgy of Syriac Churches (such as the Maronites). It is believed that the hymn text itself is actually older than the liturgy, dating to the 3rd Century AD. The tune is a 17th Century French carol, PICARDY. The closing hymn is a venerable text; it is attributed to St. Bernard of Clairvaux from the 12th Century, *Jesu, dulcedo cordium*, and then translated by Ray Palmer in the early 20th Century. It is lovely, as is the hymn tune WAREHAM that accompanies it. Mozart’s *Ave Verum Corpus* is sung as a postcommunion meditation at 11AM. Surely Mozart’s best known choral work, it is a miniature which stands in stark contrast to Mozart’s next most well-known choral work, the massive Requiem. The Ave verum sets the shorter version of the text (vis-à-vis settings by Byrd and others which quote the “O dulcis/O pie” petitions at the end of the prayer) and therefore focuses on a climax at “be a foretaste of heaven for those in the trial of death”. After its famously sweet beginning and middle sections (apart from a brief descent into a diminished chord on the text “sanguine/blood”), Mozart paints the climax with great drama, using chromaticism to show the pains of death through music. In this small piece, we see the genius of Mozart, here clarified in a piece written just six months before his own death. The voluntary after Masses is one of Dietrich Buxtehude’s more famous praeludia for organ. playing the continuo part on the pedals of the organ! While relatively straightforward, it shows the alternation of free (“stylus fantasticus”, or fantasy-like) and contrapuntal (or fugal) episodes. Compared to other North German composers’ works, in Buxtehude the free episodes are relatively tight and make use of disciplined counterpoint, foreshadowing Bach’s crowning achievements in this genre. The fugues are both typical Buxtehude, with a repeated-note theme and free countersubject (that is, the parts in dialogue with the fugue subject are not necessarily the same every time.) The second fugue subject’s chromaticism gives birth to many grating dissonances that sound very avant-garde even to our ears!

Music programming for the Fall at the Cathedral has begun! If you enjoy singing, please prayerfully consider “tithing your time” for sacred music, which Vatican II described as the “greatest sacred art”. There are ensembles for all ages. Peruse the descriptions on the Cathedral website (www.stpaulsbhm.org/music), then be in touch with Director of Music via phone (205.251.1279x107) or email (Ludwick@stpaulsbhm.org) or in person after the Sunday Masses. Please also invite friends from other parishes or from the community, as our music apostolate is open to all, Catholic and non-Catholic alike.