

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



THE TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

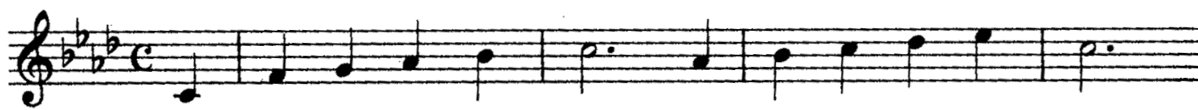
OCTOBER 7, 2018

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 (ALL MASSES)

GOD IS MY GREAT DESIRE

LEONI



1. God is my great de - sire, His face I seek the first;
2. God is my true de - light, My rich - est feast his praise,
3. God is my strong de - fense In ev - 'ry e - vil hour;



To him my heart and soul as - pire, For him I thirst.
Through si - lent watch - es of the night, Through all my days.
In him I face with con - fi - dence The temp - ter's power.



As one in des - ert lands, Whose ver - y flesh is flame,
To him my spir - it clings, On him my soul is cast;
I trust his mer - cy sure, With truth and tri - umph crowned:



In burn - ing love I lift my hands And bless his name.
Be - neath the shad - ow of his wings He holds me fast.
My hope and joy for ev - er - more In him are found.

ENTRANCE ANTIPHON (11:00AM) *In voluntate tua*

CF. ESTHER 4:17

The whole world is in thy power, O Lord, King Almighty; there is no man that can resist thee. For thou hast made heaven and earth and all the wondrous things under the heavens; Thou art Lord of all.

—Choral setting Healey Willan, sung by Cathedral Choir

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"

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



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 Pa-tris, 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 - Chris-te. 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

Today's Mass readings may be found on page 137 of Sunday's Word

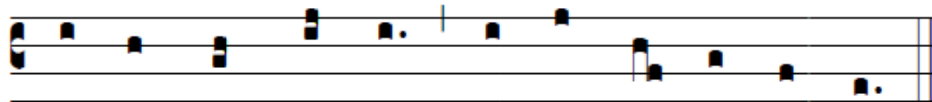
FIRST READING

GENESIS 2:18-24

RESPONSORIAL PSALM

PSALM 128:1-2, 3, 4-5, 6

VII c



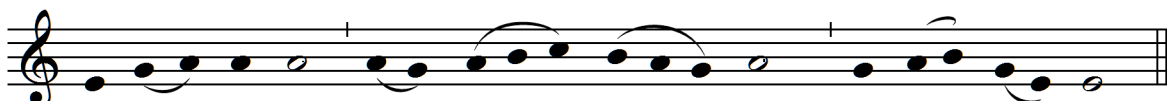
May the Lord bless us all the days of our lives.

Music: Richard Rice, © 2016, used under Creative Commons 3.0

SECOND READING

HEBREWS 2:9-11

ALLELUIA



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

If we love one another, God remains in us and his love is brought to perfection in us.

GOSPEL

MARK 10:2-16

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

ALL MY HOPE ON GOD IS FOUNDED

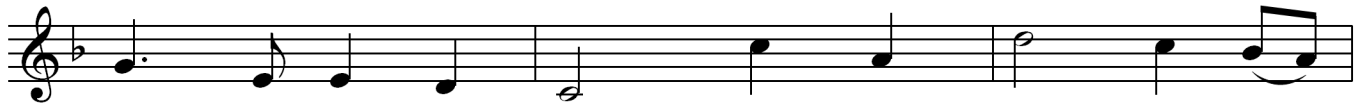
MICHAEL



1. All my hope on God is found - ed; He doth still my
2. Mor - tal pride and earth - ly glo - ry, sword and crown be -
3. God's great good - ness e'er en - dur - eth, deep his wis - dom
4. Dai - ly doth the al - might - y Giv - er boun - teous gifts on
5. Still from earth to God e - ter - nal sac - ri - fice of



trust re - new. Me through change and chance he guid - eth, on - ly
tray our trust; though with care and toil we build them, tower and
pass - ing thought: splen - dor, light, and life at - tend him, beau - ty
us be - stow; his de - sire our soul de - light - eth, plea - sure
praise be done, high a - bove all prais - es prais - ing for the



good and on - ly true. God un - known, he a -
tem - ple fall to dust. But God's power, hour by
spring - eth out of nought. Ev - er - more from his
leads us where we go. Love doth stand at his
gift of Christ, his son. Christ doth call one and



lone calls my heart to be his own.
hour, is my tem - ple and my tower.
store new - born worlds rise and a - dore.
hand; joy doth wait on his com - mand.
all: ye who fol - low shall not fall.

OFFERTORY ANTIPHON (11:00AM) *Vir erat*

JOB 1, 2, 7

Vir erat in terra nomine Iob, simplex et rectus, ac timens Deum: quem Satan petiit, ut tentaret: et data est ei potestas a Domino in facultate et in carne eius: perdiditque omnem substantiam ipsius, et filios: carnem quoque eius gravi ulcere vulneravit.

There was a man in the land of Hus whose name was Job, a blameless, upright and God-fearing man; Satan asked to be allowed to tempt him, and the Lord gave him power over his possessions and his body; and so, he destroyed his possessions and his children, and he ravaged his flesh with horrible sores.

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

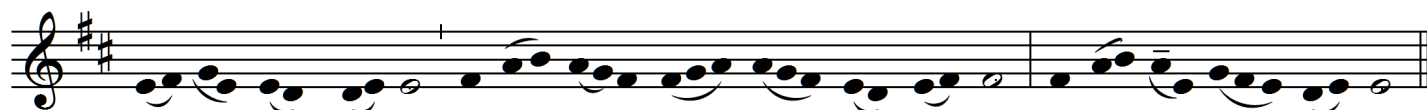
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.

AMEN

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

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

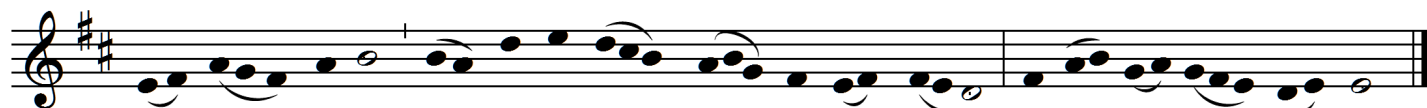
for ev - er and ev - er. **R. A - men.**



A - gnus De - i, qui tol - lis pec - ca - ta mun-di: mi-se - re - re no - bis.
Lamb of God, who takes 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, who takes 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, who takes 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) *In salutari tuo*

PSALM 119:49, 50

Please join in singing the refrain below after the cantor introduction and between verses of Psalm 119.



My soul as - pires af - ter your sal - va - tion; I hope in your word.

Antiphon: Andrew Motyka, © communionantiphons.org; Psalm Tone © St. Meinrad Archabbey

POSTCOMMUNION (11:00AM)

O SACRUM CONVIVIUM

GIOVANNI CROCE

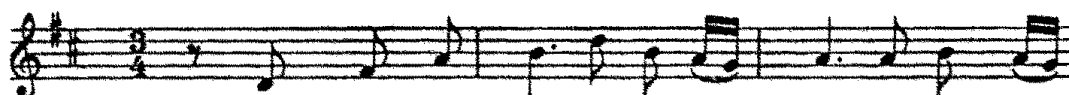
O sacrum convivium! in quo Christus sumitur: recolitur memoria passionis eius: mens impletur gratia: et futurae gloriae nobis pignus datur. Alleluia.

O sacred banquet! in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given. Alleluia.

—St. Thomas Aquinas

CLOSING
MAGNIFICAT

JERUSALEM



1. + My soul gives glo- ry to you Lord, in you my
2. Your mer- cy goes to all who fear, from age to
3. You raised your ser- vant, Is- ra- el, re- mem- b'ring



Sa- vior, I re- joice. My low- li- ness you did re-
age and to all parts. Your arm of strength to all is
your e- ter- nal grace, As from of old you did fore-



gard, ex- alt- ing me by your own choice. From this day
near, You scat- ter those who have proud hearts. You cast the
tell To A- bra- ham and all his race. O Fa- ther,



all shall call me blest, for you have done great things for
might- y from their thrones, and raise up those of low de-
Son, and Spi- rit blest, In three- fold name you are a-



me, Of all great names, yours is the best, O gra- cious
gree; You feed the hun- gry as your own, The rich de-
dored, To you be ev- 'ry prayer ad- drest, From age to



God, most ho- ly.
part in pov- er- ty.
age the on- ly Lord.

VOLUNTARY
TOCCATA

JONGEN

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ABOUT TODAY'S MUSIC

Today's entrance antiphon reminds us, as it were, where our true allegiances here on earth should lie: "*Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.*" We are reminded of the famous line from the Paradiso of Dante's Divine Comedy: "In His will is our peace." The musical setting is by Healey Willan, the great Canadian organist-choirmaster who helped lead a revival of music in the Anglican church in North America by rescuing great Catholic compositions (including Gregorian chant) from the dustbin. In so doing, he and others helped preserve a repertoire through years where it was seldom heard and less often understood. This small setting is part of a complete set of introits and graduals Willan wrote on commission for the Lutheran Church-Missouri Synod beginning in 1957. They are well-crafted and use the natural text rhythm for musical expression. The Collect is exceptionally beautiful today: "*Almighty ever-living God, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask...*" This week's offertory antiphon at first seems totally random, but actually is an allegory similar to those found in the first reading and gospel of today's Mass. Job is a "type" (or foreshadowing) of Christ; God allows the Devil to take everything from Job, just as he allowed Jesus to die on the Cross. Similarly, the landowner's son is an allegory for Jesus Christ. This allegory also is also presented in the first reading from Isaiah. An observant reader will also note that this passage from Isaiah inspires (in large part) the text of the *Reproaches*, or *Improperium*, of the Good Friday liturgy. There is one interesting point of "Catholic liturgical trivia" that one will find at the communion procession this week. Occasionally, a sharp-eyed congregant might notice a discrepancy in the communion antiphon text between the "Sunday's Word" book in the pew and the order of worship. After the reforms of the Second Vatican Council, in 1969 Pope Paul VI promulgated the current *Ordo Missae* with new antiphons for said Masses (that is, those without music.) At the same time, Paul VI had entrusted the monks of Solesmes Abbey the task of revising the *Graduale Romanum* (the chant "choirbook" of the Church) to correspond with the new order of Mass and lectionary. The Solesmes monks did so, often following the traditional Roman practice of quoting a section of the Gospel of the day as the communion antiphon. However, at other times, no suitable pairing could be found, so a chant from the repertoire was chosen at will ("ad libitum"). This is one of those weeks. This setting uses the *Graduale Romanum* text, which continues with Psalm 119 as is typical for this part of Ordinary Time. The postcommunion motet is by Giovanni Croce, a Venetian contemporary of the famous Gabrieli family. Croce, like the Gabrielis, specialized in large, multi-choir settings of texts. This setting of Aquinas' *O Sacrum Convivium* is small in scale, but dramatic in gesture, as if Croce is making up for the much smaller four-voice choir, and therefore smaller dynamic scope, used here. The Marian closing hymn reminds us we have begun the month of October, devotionally celebrated in honor of Our Lady. The voluntary after Mass is by the Belgian organist-composer Joseph Jongen. His *Toccata* uses rapidly alternating chords rather than arpeggiated figurations, as is often the case in the so-called "French toccata". These chords are "echoed" by the left hand, almost as if it were a shadow. Episodes, where the pedal receives the melody, do have a more typical arpeggiated figure, although these interludes are brief. Jongen takes the listener through a kaleidoscopic progression of keys before ending the *Toccata* on a dramatic, orchestra-style unisons.