

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

OCTOBER 14, 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)

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 - l'wer 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.



ENTRANCE ANTIPHON (11:00AM) *Si iniquitates*

PSALM 130:3, 4, 1, 2

Si iniquitates observaveris Domine, Domine quis sustinebit? Quia apud te propitiatio est, Deus Israel.

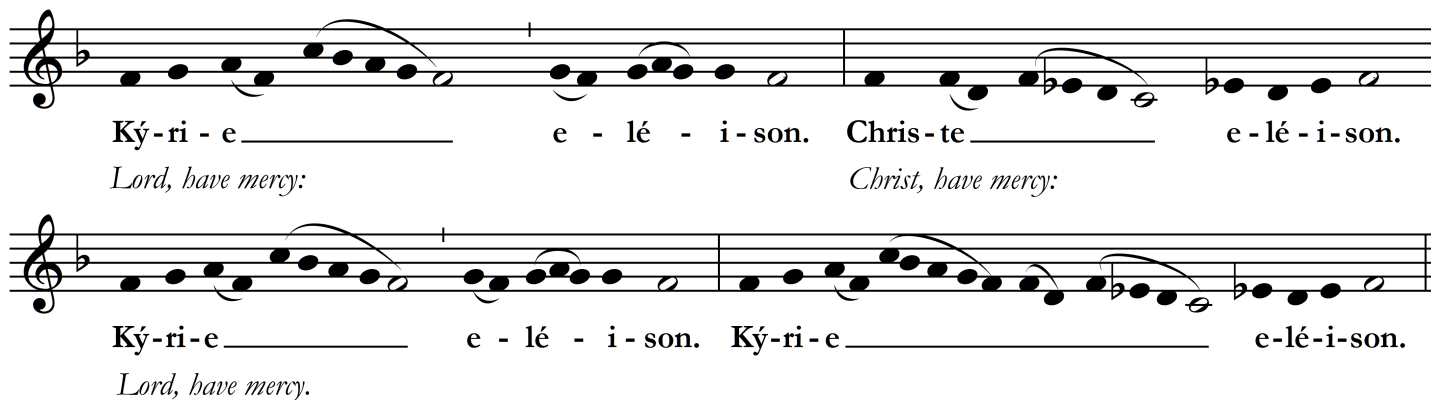
✠ De profundis clamavi ad te Domine: Domine exaudi vocem meam.

If you, O LORD, should mark iniquities, Lord, who could stand? But with you is found forgiveness, that you may be revered. ✠ *Out of the depths I cry to you, O LORD; Lord, hear my voice!*

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

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.

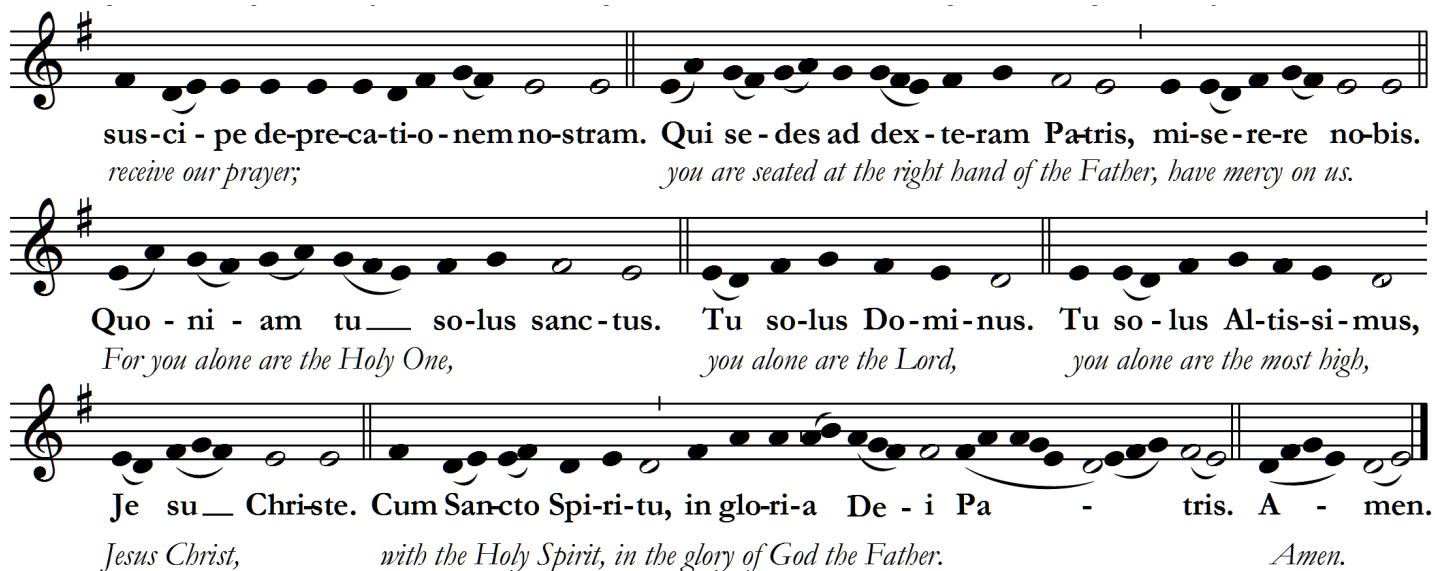
Lau-da-mus te. Be-ne - di - ci-mus te. A-do-ra-mus te. Glo-ri-fi-ca-mus te. _____
We praise you, we bless you, we adore you, we glorify you,

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

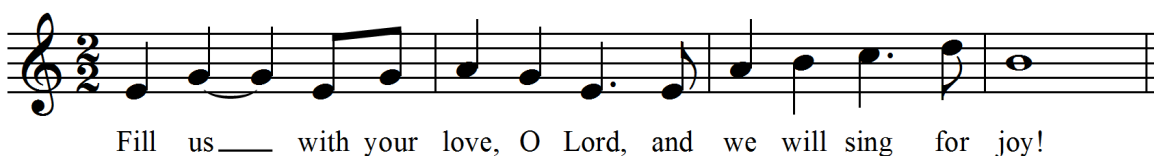
Today's Mass readings may be found on page 139 of Sunday's Word

FIRST READING

WISDOM 7:7-11

RESPONSORIAL PSALM

PSALM 90:12-13, 14-15, 16-17



Fill us with your love, O Lord, and we will sing for joy!

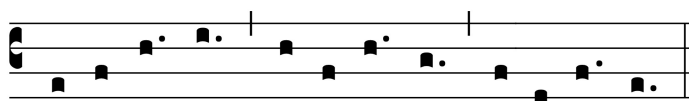
Text: New American Bible, © Confraternity of Christian Doctrine (USCCB); Music: John Schiavone, © OCP Publications, Inc.

SECOND READING

HEBREWS 4:12-13

ALLELUIA

VIII



A L-le-lu- ia, alle-lu- ia, alle-lu- ia.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

GOSPEL

MARK 10:17-30

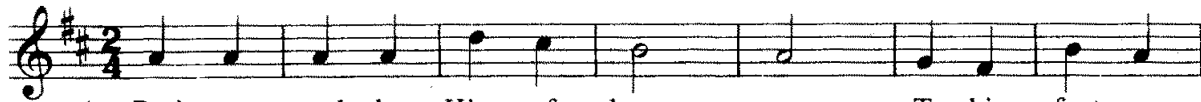
LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

PRaise, my soul, the KING OF HEAVEN

LAUDA ANIMA



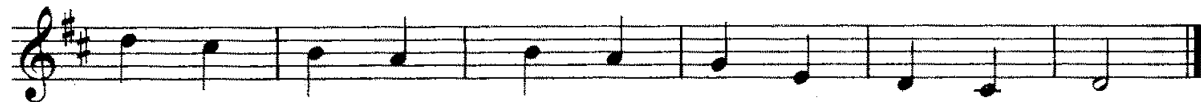
1. Praise, my soul, the King of heav - en; To his feet your
2. Praise him for his grace and fa - vor To his peo - ple
3. Fa - ther - like he tends and spares us; Well our fee - ble
4. Frail as sum-mer's flow'r we flour - ish, Blows the wind and
5. An - gels, help us to a - dore him; You be - hold him



trib - ute bring; Ran-somed, healed, re - stored, for - giv - en,
in dis - tress; Praise him still the same as ev - er,
frame he knows; In his hands he gent - ly bears us,
it is gone; But while mor - tals rise and per - ish,
face to face; Sun and moon, bow down be - fore him,



Ev - er - more his prais - es sing: Al - le - lu - ia!
Slow to chide, and swift to bless: Al - le - lu - ia!
Res - cues us from all our foes. Al - le - lu - ia!
God en - dures un - chang - ing on: Al - le - lu - ia!
Dwell-ers all in time and space: Al - le - lu - ia!



Al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia! Praise the high e - ter - nal one!
Al - le - lu - ia! Praise with us the God of grace.



OFFERTORY ANTIPHON (11:00AM) *Recordare mei*

ESTHER 14:12-13

Recordare mei, Domine, omni potentatui dominans: da sermonem rectum in os meum, ut placeant verba mea in conspectu principis.

Remember me, O Lord, you who have dominion over every power. Put fitting words in my mouth that my speech might be pleasing in the presence of the King.

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

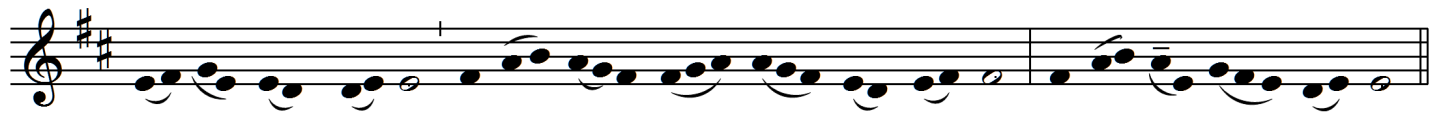
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.

AMEN

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

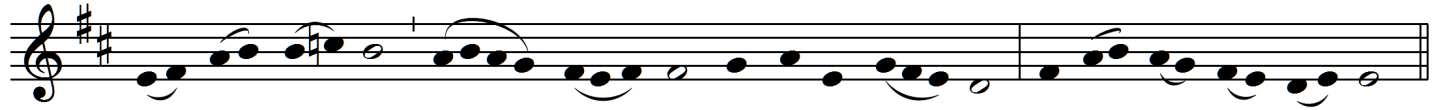
... for - ev - er and ev - er. **R. A - men.**

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



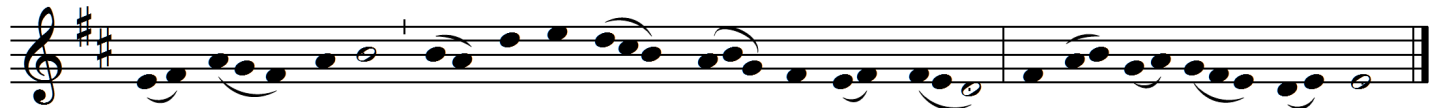
A - gnus De-i, qui tol - lis pec - ca - ta mun-di: mi-se - re - re no - bis.

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 (5:00PM & 8:30AM) *Aufer a me*

PSALM 119:22, 24

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



Re - move from me all scorn and con - tempt, for I have kept your com-mand-ments.

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

COMMUNION ANTIPHON (11:00AM) *Aufer a me*

PSALM 119:22, 24

*Aufer a me opprobrium et contemptum, quia mandata tua exquisivi, Domine:
nam et testimonia tua meditatio mea est.*

*Free me from scorn and contempt, for I observe your decrees. See, your decrees are my delight;
your statutes are my counselors.*

POSTCOMMUNION (11:00AM)

EGO SUM PANIS VIVUS

G.P. PALESTRINA

Ego sum panis vivus. Patres vestri manducaverunt manna in deserto, et mortui sunt. Hic est panis de coelo descendens: si quis ex ipso manducaverit, non morietur. Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: et panis quem ego dabo, caro mea est pro mundi vita. Alleluia.

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Alleluia.

—John 6:48-50

CLOSING

HAIL, HOLY QUEEN

SALVE REGINA CAELITUM



1. Hail, ho - ly Queen en - throned a - bove, O Ma - ri - a! Hail, _
2. Our _ life, our sweet - ness here be - low, O Ma - ri - a! Our _
3. And _ when our life - breath leaves _ us, O Ma - ri - a! Show _



1. moth - er of mer - cy and of love, }
 2. hope _ in sor - row and in woe, }
 3. us _ thy Son, Christ Je - sus, }
- O Ma - ri - a! Tri - umph,



- 1.-3. all ye _ che - ru - bim, Sing with us, ye _ ser - a - phim! Heav'n and earth re -



- 1.-3. sound the hymn: Sal - ve, Sal - ve, Sal - ve Re - gi - na!

VOLUNTARY

5:00PM: SORTIE BRÈVE

8:30 & 11:00AM: TOCCATA

GERALD BALES

JOSEPH JONGEN

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ABOUT TODAY'S MUSIC

The season of Ordinary Time continues, and we are in the month of October, traditionally kept as a devotional month in honor of Mary, especially because of the feast of Our Lady of the Rosary that we celebrated on October 7. The closing hymns at every Sunday Mass this month will be Marian to increase our devotion to the Mother of God. The other hymns at Mass are more general in nature and come from a variety of sources, especially England (the entrance and offertory hymns). The entrance antiphon of today's liturgy (sung at 11AM) starts a progression of texts leading to the end of the liturgical year wherein the psalmist pleads more insistently to God: "If you, O LORD, should mark iniquities, Lord, who could stand?" The offertory antiphon from the book of Esther should be understood, according to the Church Fathers, as a type (or Old Testament prefiguring) of the Blessed Virgin Mary. In the antiphon, taken from Esther's prayer to God for strength before addressing the King, we again see this correct disposition of humility in prayer. It can also be seen as a last request (on our part) for purity of heart before the Canon of the Mass. The communion antiphon is taken from Psalm 119, the longest in the Psalter. The communion antiphons for Sundays XXV-XVIII in Ordinary Time are all taken from this psalm; the portions taken usually address the psalmist's justification in the face of God, or a request to remember His covenant. The psalms are, of course, read in the light of Christ, so we see Jesus Christ as the fulfillment of these pleas for justification. The postcommunion at 11AM is a "borrow" from the liturgy for Corpus Christi. "*Ego sum panis vivus/I am the living bread*" was set very often by composers of the late Renaissance; Byrd, Victoria, and many others were clearly inspired by this text from the sixth chapter of the Gospel of St. John. In historical context, this was a time of great upheaval, and so this text, from Our Lord's own teaching on the Holy Eucharist, can be seen as a statement of true faith in the Church. Today, we hear Palestrina's fine setting of this piece. Much like his offertory *Super flumina Babylonis* we heard a few weeks ago, Palestrina is unusually extroverted in his writing on this text. A smooth entry of each part leads into a joyful motive on "*panis vivus/living bread*" that text paints the fact that this is no ordinary bread, and in fact in Our Lord Himself. Similarly, a reference to "manna" in the desert has a wandering motive on the text "*deserto*", clearly showing the 40-year exile of the Israelites. Finally, a joyful, rhythmic motive sets the text "*Hic est panis de caelo descendens/This is the bread that came down from heaven*" as a sign of rejoicing. It is clear that Palestrina, probably the most renowned of the Counterreformation composers, is stating his Eucharistic faith through music! The voluntary after Mass on Sunday 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.

ORGAN PIPES/INNARDS ON DISPLAY THIS WEEKEND!

Thanks to a recent major malfunction in the Cathedral organ (which has had us without 1/4 of the organ for the past month) we were able to gain access to a number of structurally compromised pipes. We will display these pipes in the CLC multipurpose room for the next few weeks. We also plan to add some photos of the latest on the internal workings of the instrument, as well as samples of the deteriorated leather from the organ's pneumatic machines (which enable the various electrical workings inside the organ. We hope these displays will help all parishioners see first-hand why we are embarking on this crucial project.