

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

EASTER SUNDAY OF THE RESURRECTION OF THE LORD:

THE EASTER VIGIL IN THE HOLY NIGHT

APRIL 20, 2019

THE MOST REV. ROBERT J. BAKER, STD, CELEBRANT

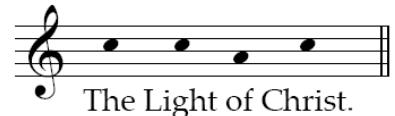


Welcome to the Cathedral of Saint Paul. The order of Mass can be found on page 3 in the Sunday's Word booklets found in the pew racks. Please follow this order of worship for today's music.

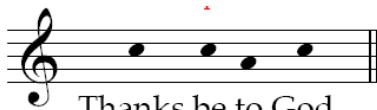
FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL (LUCERNARIUM)

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE / PROCESSION

The blessing of the new fire takes place in the CLC sunken courtyard, with those gathered then processing to the front of the church. Please join us in the courtyard for the beginning of the Solemn Liturgy!



At the door of the church the Deacon, standing and raising the candle, sings:



And all reply:

THE EASTER PROCLAMATION (EXSULTET)

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph! Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness. Rejoice, let Mother Church also rejoice, arrayed with the lighting of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples. Therefore, dearest friends, standing in the awesome glory of this holy light, invoke with me, I ask you, the mercy of God almighty, that he who has been pleased to number me, though unworthy, among the Levites, may pour into me his light unshadowed, that I may sing this candle's perfect praises.

¶: The Lord be with you.

R: And with your spirit.

¶: Lift up your hearts.

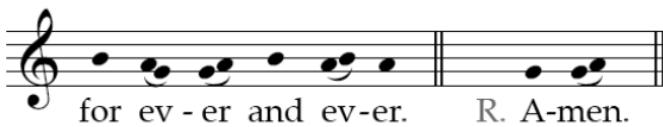
R: We lift them up to the Lord.

¶: Let us give thanks to the Lord our God.

R: It is right and just.

(next page)

It is truly right and just, with ardent love of mind and heart, and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten. Who for our sake paid Adam's debt to the eternal Father, and pouring out his own dear Blood wiped clean the record of our ancient sinfulness. These then are the feasts of Passover, in which is slain the Lamb, the one true Lamb, whose Blood anoints the doorposts of believers. This is the night, when once you led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea. This is the night that with a pillar of fire banished the darkness of sin. This is the night that even now, throughout the world, sets Christian believers apart from worldly vices and from the gloom of sin, lending them to grace, and joining them to his holy ones. This is the night when Christ broke the prison-bars of death, and rose victorious from the underworld. Our birth would have been no gain, had we not been redeemed. O wonder of your humble care for us! O love, O charity beyond all telling, to ransom a slave you gave away your Son! O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer! O truly blessed night, worthy alone to know the time and hour when Christ rose from the underworld! This is the night of which it is written: The night shall be as bright as day, dazzling is the night for me, and full of gladness. The sanctifying power of this night dispels all wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty. On this, your night of grace, O holy Father, accept this candle, a solemn offering, the work of bees and of your servants' hands, an evening sacrifice of praise, this gift from your most holy Church. But now we know the praises of this pillar, which glowing fire ignites for God's honor, a fire into many flames divided, yet never dimmed by sharing of its light, for it is fed by melting wax, drawn out by mother bees to build a torch so precious. O truly blessed night, when things of heaven are wed to those of earth, and divine to the human. Therefore, O Lord, we pray you that this candle, hallowed to the honor of your name, may persevere undimmed, to overcome the darkness of this night. Receive it as a pleasing fragrance, and let it mingle with the lights of heaven. May this flame be found still burning by the Morning Star the one morning star who never sets, Christ your Son, who, coming back from death's domain has shed his peaceful light on humanity, who lives and reigns...



SECOND PART: LITURGY OF THE WORD

This evening's Mass readings are found on page 76 in Sunday's Word.

Please extinguish your candles and be seated. The Bishop then instructs:

℣. Dear brethren, now that we have begun our solemn Vigil, let us listen with quiet hearts to the Word of God. Let us meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer. Let us pray that our God may complete this paschal work of salvation by the fullness of redemption.

At the Great Vigil of Easter it is possible to have as many as seven Old Testament readings, with three required. This year, the following readings from the various possible selections have been chosen:

FIRST READING

GENESIS 1:1–2:2

RESPONSORIAL PSALM I

PSALM 104:1-2, 5-6, 10, 12, 13-14, 24, 35

Lord, send out your Spi - rit, and re - new the face____ of the earth.

THIRD READING

EXODUS 14:15–15:1

RESPONSORIAL PSALM III

EXODUS 15:1-2, 3-4, 5-6, 17-18

VIII
L ET us sing to the Lord; he has covered himself in glo-ry.

FIFTH READING

ISAIAH 55:1-11

RESPONSORIAL PSALM V

ISAIAH 12:2-3, 4, 5-

You will draw wa - ter joy-ful-ly____ from the springs of sal - va-tion.

GLORIA

MISSA BREVIS IN D, KV. 194 (W.A. MOZART)

After the celebrant's intonation of "Gloria in excelsis Deo...", Cathedral Choir sings a polyphonic setting of the Gloria.

Glória in excélsis Deo
et in terra pax homínibus bonæ voluntátis.
Laudámus te,
benedícimus te,
adorámus te,
glorificámus te,
grátias ágimus tibi propter magnam glóriam tuam,
Dómine Deus, Rex cælestis,
Deus Pater omnípotens.
Dómine Fili unigénite, Jesu Christe,
Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi, miserére nobis;
qui tollis peccáta mundi, súscipe deprecationem nostram.

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;

Qui sedes ad déxteram Patris, miseré nobis.
Quóniam tu solus Sanctus,
tu solus Dóminus,
tu solus Altíssimus, Jesu Christe,
cum Sancto Spíritu: in glória Dei Patris. Amen.

*you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.*

EPISTLE

ROMANS 6:3-11

ALLELUIA

PSALM 118:1-2, 16-17, 22-23

Intoned thrice by the Choir, then repeated by all; sung after each verse of the Psalm



GOSPEL

LUKE 24:1-12

HOMILY

THE VERY REV. BRYAN W. JERABEK, JCL

THIRD PART: BAPTISMAL LITURGY

The celebrant leads those present in praying for the Elect, those who will receive the Sacrament of Baptism tonight. He prays that they will receive new life in the Holy Spirit. Then, the help of God, the Saints, and Angels is invoked in the singing of the following litany. During its singing, the celebrant processes to the baptismal font with the Elect.

LITANY OF THE SAINTS

V. Lord, have mer-cy. R. Lord, have mer-cy.

V. Christ, have mer-cy. R. Christ, have mer-cy.

V. Lord, have mer-cy. R. Lord, have mer-cy.

Holy Mary, Mother of God, [] R. pray for us.

The names of many saints are invoked for their protection and intercession; the Litany ends in the following manner:

Lord, be mer-ci-ful, **R.** Lord, de-liv-er us, we pray.

From all e - vil, **R.** Lord, de-liv-er us, we pray.
From eve - ry sin,
From ever - last-ing death,
By your In - car - na - tion,
By your
Death and Res - ur - rec - tion,
By the out-
pouring
of the Ho - ly Spir - it,

Be merciful to us sin-ners, **R.** Lord, we ask you, hear our prayer.

Bring these chosen ones to new birth through the grace of Bap-tism,

R. Lord, we ask you, hear our prayer.

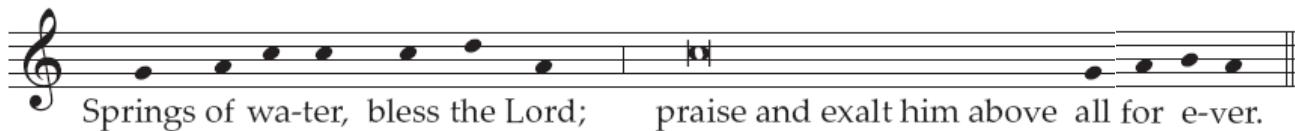
Jesus, Son of the liv-ing God, **R.** Lord, we ask you, hear our prayer.

Christ, hear us. **R.** Christ, hear us.

Christ, gra-cious-ly hear us. **R.** Christ, gra-cious-ly hear us.

The celebrant blesses the baptismal water, recalling God's covenants with his people and Christ's Bap-tism, Death, and Resurrection – ending with the invocation of the Holy Spirit. After the water is blessed, the people sing:

AT THE BLESSING OF THE WATER



RENUNCIATION OF SIN

PROFESSION OF FAITH

BAPTISM

THE RENEWAL OF BAPTISMAL PROMISES

Dear brethren, through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

℣. Do you renounce sin, so as to live in the freedom of the children of God?

℟. I do.

℣. Do you renounce the lure of evil, so that sin may have no mastery over you?

℟. I do.

℣. Do you renounce Satan, the author and prince of sin?

℟. I do.

℣. Do you believe in God, the Father almighty, Creator of heaven and earth?

℟. I do.

℣. Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father?

℟. I do.

℣. Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

℟. I do.

Then the celebrant sprinkles those present with the newly-blessed water as a sign of the renewal of their baptismal covenant:



ANTIPHON DURING THE SPRINKLING RITE *Vidi aquam*

CF. EZEKIEL 47; PSALM 118

Vidi quam egredientem de templo, a latere dextro, alleluia: Et omnes ad quos pervenit aqua ista, salvi facti sunt,
Et dicent: alleluia, alleluia.

I saw water flowing from the Temple, from its right-hand side, alleluia; and all to whom this water came were saved and shall say: Alleluia, Alleluia.

CELEBRATION OF RECEPTION

Candidates – that is, those who have previously received the Sacrament of Baptism – are invited to profess their faith in “all the holy Catholic Church believes, teaches, and proclaims...[as]...revealed by God.”

INVITATION

PROFESSION BY THE CANDIDATES

ACT OF RECEPTION

CELEBRATION OF CONFIRMATION

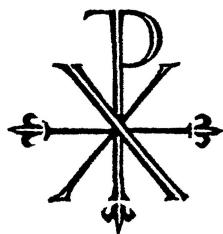
Now the neophytes (newly-baptized), those received into full communion with the Catholic Church, and those completing their Christian initiation are sealed with the gift of the Holy Spirit in the Sacrament of Confirmation. First they are invited to the sacrament, then the celebrant prays over them [the laying-on of hands], and finally they are anointed with the Sacred Chrism consecrated by Bishop Baker at the Chrism Mass earlier this week.

INVITATION

LAYING ON OF HANDS

ANOINTING WITH CHRISM

THE UNIVERSAL PRAYER (GENERAL INTERCESSIONS)



FOURTH PART: LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY ANTIPHON *Dextera Domini*

PSALM 118:16, 17

Dextera Domini fecit virtutem, dextera Domini exaltavit me. Non moriar, sed vivam,
et narrabo opera Domini, alleluia.

The right hand of the Lord has done mighty deeds, the right hand of the Lord has exalted me: I shall not die, but I shall live, and recount the deeds of the Lord, alleluia.

OFFERTORY

ALLELUIA, SING TO JESUS

HYFRYDOL

1. Al - le - lu - ia! sing to Je - sus! His the
 2. Al - le - lu - ia! not as or - phans Are we
 3. Al - le - lu - ia! Bread of An - gels, Here on
 4. Al - le - lu - ia! King e - ter - nal, You the

scep - ter, his the throne; Al - le - lu - ia!
 left in sor - row now; Al - le - lu - ia!
 earth our food, our stay! Al - le - lu - ia!
 Lord of lords we own; Al - le - lu - ia!

his the tri - umph, His the vic - to - ry a - lone;
 he is near us, Faith be - lieves, nor ques - tions how:
 here the sin - ful Flee to you from day to day:
 born of Ma - ry, Earth your foot stool, heav'n your throne:

Hark! the songs of peace - ful Zi - on Thun - der
 Though the cloud from sight re - ceived him, When the
 In - ter - ces - sor, friend of sin - ners, Earth's re-
 You, with - in the veil, have en - tered, Robed in

like a might - y flood; Je - sus out of
 for - ty days were o'er, Shall our hearts for-
 deem - er, plead for me, Where the songs of
 flesh, our great high priest; Here on earth both

ev - 'ry na - tion Has re - deemed us by his blood.
 get his prom - ise, "I am with you ev - er - more"?
 all the sin - less Sweep a - cross the crys - tal sea.
 priest and vic - tim In the eu - cha - ris - tic feast.

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.

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

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 Res-ur - rec - tion un - til you come a-gain.

AMEN

... 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

(following page)

A - gnus De - i, qui tol - lis - pe - ca - ta
Lamb of God, who takes away the sins of the world, grant us peace.
 mun - di: 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

O FILI ET FILIAE

Please join in the following refrain after the cantor intonation and between each verse.

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

COMMUNION ANTIPHON *Pascha nostrum*

1 CORINTHIANS 5:7-8

Pascha nostrum immolátus est Christus, allelúia: itaque epulémur in ázymis sinceritatis et veritatis, allelúia, allelúia, allelúia.

Christ our Passover has been sacrificed; let us keep the feast with the unleavened bread of purity and truth, alleluia.

COMMUNION

ALLELUIA: DIC NOBIS MARIA

FRANCISCO LOPEZ CAPILLAS

Alleluia: Dic nobis, Maria, quid vidisti in via? Sepulchrum Christi viventis: et gloriam vidi resurgentis. Alleluia: Dic nobis, Maria, quid vidisti in via? Angelicos testes, sudarium et vestes. Alleluia: Dic nobis, Maria, quid vidisti in via? Surrexit Christus spes mea: præcedet vos in Galilæam. Alleluia: Scimus Christum surrexisse a mortuis vere: tu nobis, victor Rex, miserere. Amen.

Alleluia: Tell us, Mary, what did you see on the way? I saw the tomb of Christ the living, and the glory of the risen one. Tell us, Mary, what did you see on the way? I saw the angel witnesses, the sheet and clothes. Tell us, Mary, what did you see on the way? Christ, my hope is risen: He will go before you into Galilee. Alleluia: We know that Christ has truly risen from the dead. Have mercy upon us, Thou triumphant King. Amen.

DISMISSAL

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings:

Music notation for the dismissal hymn. The melody is in G major, common time. The lyrics are: "Go forth, the Mass is end-ed, al-le - lu - ia." The melody consists of eighth and sixteenth notes, with a fermata over the last note of the phrase.

All respond:

Music notation for the response. The melody is in G major, common time. The lyrics are: "Thanks be to God, al-le - lu - ia." The melody consists of eighth and sixteenth notes, with a fermata over the last note of the phrase.

This is observed throughout the Octave of Easter.

CLOSING

JESUS CHRIST IS RIS'N TODAY

EASTER HYMN

Music notation for the first stanza of the hymn. The melody is in G major, common time. The lyrics are: "1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!" The melody consists of eighth and sixteenth notes, with a fermata over the last note of the phrase.

1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!
2. Hymns of praise then let us sing, Al - le - lu - ia!
3. But the pains which he en - dured, Al - le - lu - ia!
4. Sing we to our God a - bove, Al - le - lu - ia!

Music notation for the second stanza of the hymn. The melody is in G major, common time. The lyrics are: "Our tri - um - phant ho - ly day, Al - le - lu - ia!" The melody consists of eighth and sixteenth notes, with a fermata over the last note of the phrase.

Our tri - um - phant ho - ly day, Al - le - lu - ia!
Un - to Christ, our heav'n - ly King, Al - le - lu - ia!
Our sal - va - tion have pro - cured; Al - le - lu - ia!
Praise e - ter - nal as his love; Al - le - lu - ia!

Music notation for the third stanza of the hymn. The melody is in G major, common time. The lyrics are: "Who did once up - on the cross, Al - le - lu - ia!" The melody consists of eighth and sixteenth notes, with a fermata over the last note of the phrase.

Who did once up - on the cross, Al - le - lu - ia!
Who en - dured the cross and grave, Al - le - lu - ia!
Now a - bove the sky he's King, Al - le - lu - ia!
Praise him, now his might con - fess, Al - le - lu - ia!

Music notation for the fourth stanza of the hymn. The melody is in G major, common time. The lyrics are: "Suf - fer to re - deem our loss. Al - le - lu - ia!" The melody consists of eighth and sixteenth notes, with a fermata over the last note of the phrase.

Suf - fer to re - deem our loss. Al - le - lu - ia!
Sin - ners to re - deem and save. Al - le - lu - ia!
Where the an - gels ev - er sing. Al - le - lu - ia!
Fa - ther, Son, and Spir - it blest. Al - le - lu - ia!

VOLUNTARY

"PRELUDIO" FROM SONATA III, OPUS 56

ALEXANDRÉ GUILMANT

ABOUT THIS EVENING'S LITURGY

This evening, we celebrate the greatest of all vigils, the Easter Vigil. This celebration has occurred since the very early days of the Church, and has a rich tradition and symbolism that we hope you find celebrated with great love here at this church. The liturgy begins outside as the Easter fire is blessed. Then the bishop blesses the Paschal candle, from which the lights of all those in the church will be lit. This candle is also lit during every liturgical celebration in the Easter season, as well as during Baptisms, Confirmations, and Funeral Masses. We then process to the church, where we hear the timeless words of the Easter Proclamation (*Exsultet*). The text of this proclamation is reprinted in this order of service; it implores God, recalls salvation history, reminds us of the role of creation in our life here on earth, and calls us to proclaim our faith as a “...flame [found] still burning by the Morning star: Christ...” We then hear a progression of readings from the Old Testament paired with responsorial psalms. After this time of recollection, we sing the *Gloria* for the first time in the Easter season. Tonight, a choral setting of the *Gloria* composed by Wolfgang Amadeus Mozart is presented by Cathedral Choir. The *Missa Brevis in D* was composed when Mozart was all of 18 years old, and is typical of the concerted Masses that would have been used week-to-week at the Cathedral in Salzburg. What makes this a “missa brevis” in Viennese style is that the *Gloria* (and *Credo*, which is not sung today) is set as one movement, rather than being divided into smaller parts (for soloists, smaller groups, etc.) While there are solos, they are clearly part of the whole; the work is cast in a loose sonata form, as well, which foreshadows what would be *de rigueur* for Masses later in the Classical period. The *Gloria* is followed by St. Paul’s powerful words from the book of Romans. These are followed by the first *Alleluia* we have heard in over forty days. The vigil *Alleluia* is one of the most ancient chant melodies in the Church; it is repeated three times by Bishop and people, then the cantor proclaims the verses from Psalm 118, reminding us that “The stone which the builders rejected [Christ]...[is now] the cornerstone.” In Masses such as today’s, celebrated in the diocese’s Cathedral church, in a diverse city, and on a day when many visitors are present, the Church has taught in the 20th and 21st Century that Gregorian chant is the one repertoire we can all claim as Catholics (cf. *Sacrosanctum Concilium*, #116). In the words of Pope Paul VI, chant helps “...make it easier for Christians to achieve unity and spiritual harmony with their brothers and with the living tradition of the past.” (*Voluntati Obsequens*) At communion, we hear a setting of the Easter sequence sung to polyphony by the Mexican (pre-)Baroque composer Francisco Lopez Capillas. The first native-born organist-choirmaster of the Mexico City Cathedral, Lopez Capillas was the first church composer of the New World to achieve fame both in Mexico and Spain. His works survive in manuscripts and choirbooks in both locations, showing the regard in which he was held. A pragmatic composer, his works are neither large in scale nor particularly daring; however, as one hears from this piece, they are charming and captivating—and totally fitting for this most ebullient of liturgical days. *Alleluia* refrains dialogue with verses which set the text of the sequence; the final verse utilizes the full choir to proclaim, “We know that Christ has truly risen from the dead. Have mercy upon us, Thou triumphant King.” *Alleluia*, Christ is risen!

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