

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

MOST REVEREND STEVEN J. RAICA, BISHOP

VERY REVEREND BRYAN W. JERABEK, PASTOR & RECTOR

THE SOLEMNITY OF THE ANNUNCIATION OF THE LORD

MARCH 25, 2022



Welcome to the Cathedral of Saint Paul. The order of Mass can be found on page 3 in the Sunday's Word booklets.

VOLUNTARY CANTABILE

CÉSAR FRANCK

ENTRANCE HYMN IMMACULATE MARY

LOURDES HYMN



1. Im - mac - u - late Mar - y, your prais - es we sing;
2. Pre - des - tined for Christ by e - ter - nal de - cree,
3. To you by an an - gel, the Lord God made known
4. Most blest of all wom - en, you heard and be - lieved,
5. The an - gels re - joiced when you brought forth God's Son;



You reign now in splen - dor with Je - sus our King.
God willed you both vir - gin and moth - er to be.
The grace of the Spir - it, the gift of the Son.
Most blest in the fruit of your womb then con - ceived.
Your joy is the joy of all a - ges to come.



A - ve, A - ve, A - ve, Ma - ri - a.



A - ve, A - ve, Ma - ri - a.

KYRIE

MESSE BASSE (GABRIEL FAURÉ)

GLORIA

MASS VIII



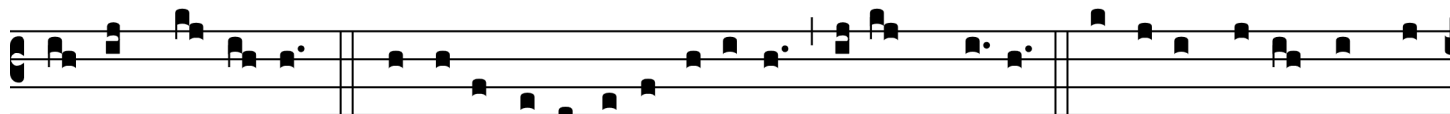
Ló-ri- a in excélsis Dé- o. Et in tér-ra pax homí-nibus bó-nae vo-lun-tá-tis.



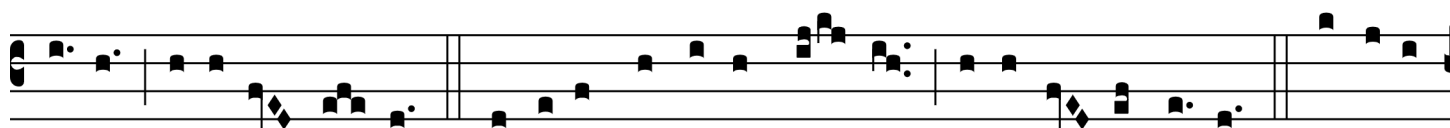
Lau dá- mus te. Benedí- cimus te. A do- rá- mus te. Glo- ri- fí- cámus te. Grá- ti- as á- gi-



mus tí- bi prop ter mágnam gló- ri- am tú- am. Dómine Dé- us, Rex caeléstis, Dé- us Pá-



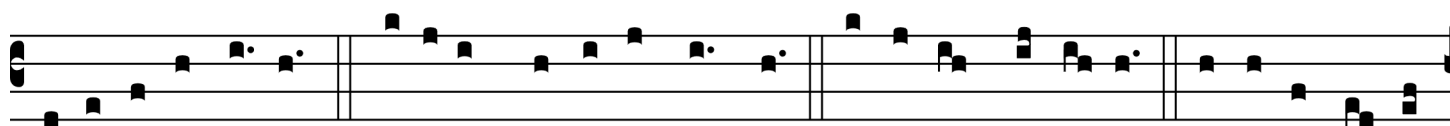
ter omní- po- tens. Dómine Fí- li uni- géni- te Jé- su Chrís te. Dómine Dé- us, Agnus



Dé- i, Fí- li- us Pá- tris. Qui tóllis pec cá- ta mún- di, mi- se- ré- re nó- bis. Qui tóllis



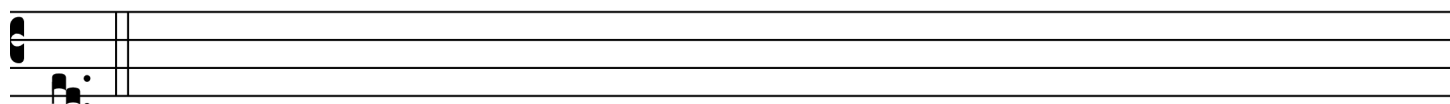
pec cá- ta mún di, sú scipe de pre ca- ti- ónem nós- tram. Qui sédes ad délix te- ram Pá- tris,



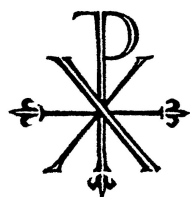
mi- se- ré- re nó- bis. Quó ni- am tu só- lus sán ctus. Tu só- lus Dómi- nus. Tu só- lus Al- tís-



simus, Jé- su Chrí ste. Cum Sán cto Spí- ri- tu, in gló- ri- a Dé- i Pá- tris. A-



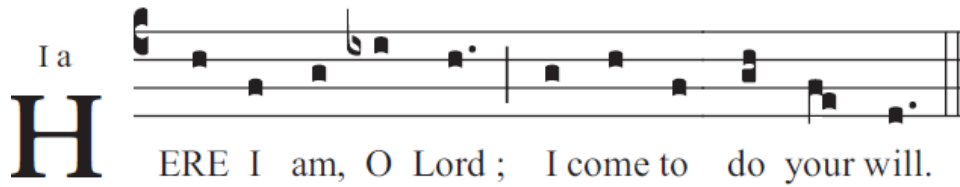
men.



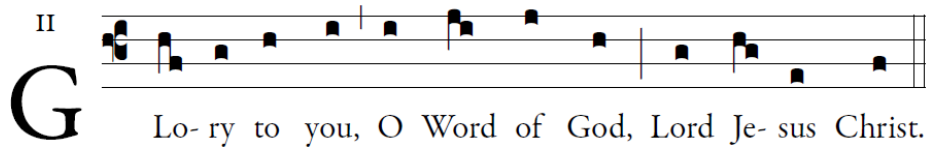
THE LITURGY OF THE WORD

RESPONSORIAL PSALM

PSALM 40:7-8A, 8B-9, 10, 11



VERSE BEFORE THE GOSPEL

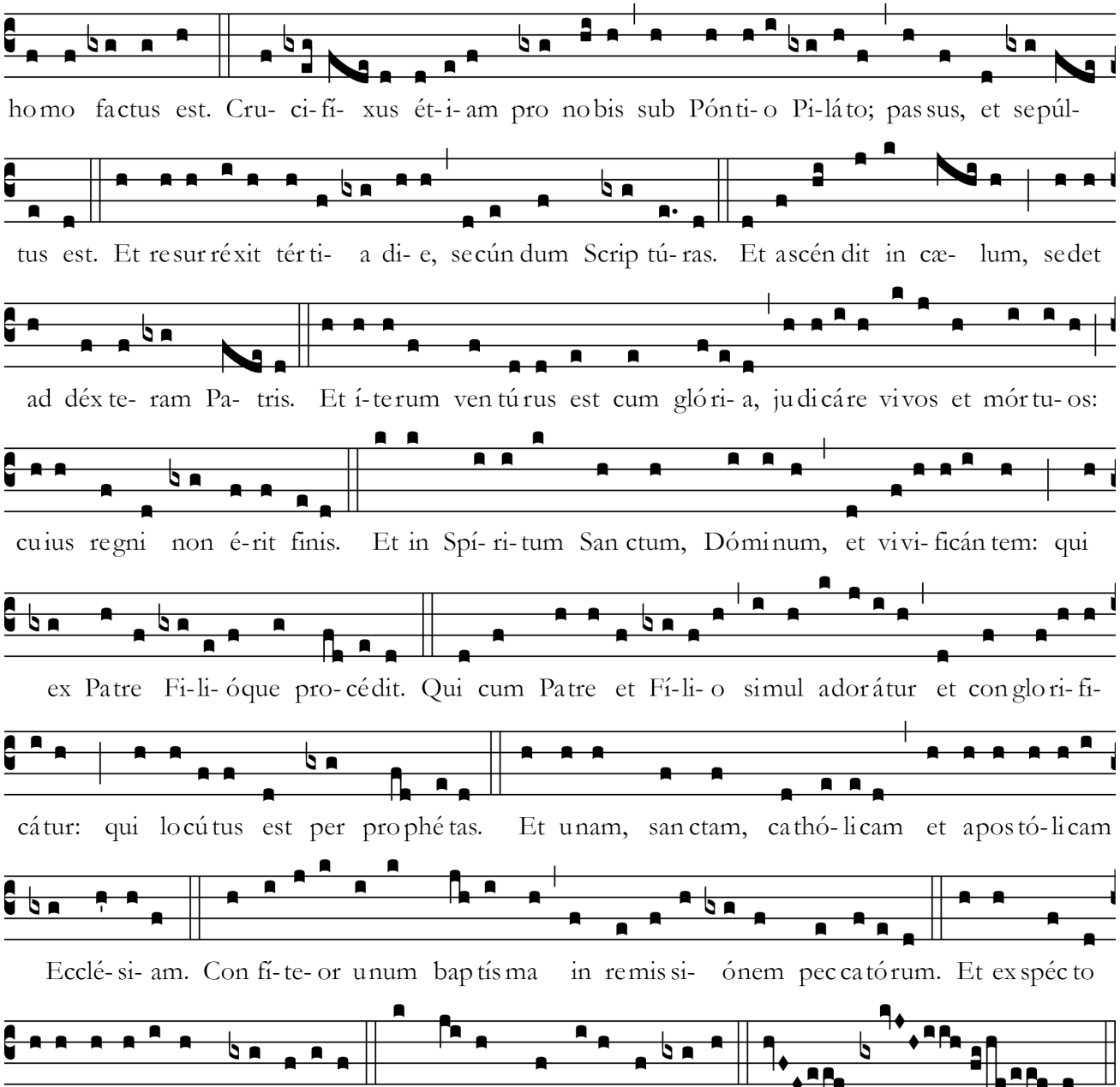


The Word of God became flesh and made his dwelling among us; and we saw his glory.

CREED

CREDO III





homo factus est. Cru- ci- fi- xus ét- i- am pro nobis sub Pón- ti- o Pi- lá- to; passus, et sepúl-
 tus est. Et resurréxit tér- ti- a di- e, secún- dum Scrip- tú- ras. Et ascén- dit in cæ- lum, sedet
 ad délix- te- ram Pa- tris. Et í- terum ven- tú- rus est cum glóri- a, judicáre vivos et mórtu- os:
 cuius regni non é- rit finis. Et in Spí- ri- tum San- ctum, Dóminum, et vivi- ficán- tem: qui
 ex Patre Fi- li- óque pro- cédit. Qui cum Patre et Fí- li- o simul adorátur et conglo- ri- fi-
 cátur: qui locú- tus est per prophé- tas. Et unam, san- ctam, cathó- licam et apostó- licam
 Ecclé- si- am. Con- fí- te- or unum baptís- ma in remis- si- ónem peccatórum. Et exspéc- to
 resurrex- ti- ónem mortu- órum. Et vi- tam ven- tú- ri sae- cu- li. A- men.



LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Ave Maria*

LUKE 1:28

*Ave Maria, gratia plena: Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui.
 Hail Mary, full of grace: the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb.*

SANCTUS

MASS VIII

VI

S

An- ctus, * San ctus, San- ctus DÓ- mi- nus De- us Sá-

ba- oth. Pleni sunt cæ- li et ter- ra gló- ri- a tu- a. Ho- sán na in ex cæl-

sis. Bene- dí- ctus qui ve- nit in nó mine DÓ- mi- ni. Ho- sán- na in

ex cæl- 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



A - men, a - men, a - men, a - men.

PATER NOSTER



a-ter noster, qui es in cæ- lis : sancti- fi-cé-tur no- men tu- um; advéni- at regnum



tu- um; fi- at vo- lún tas tu- a, sic- ut in cæ lo, et in terra. Panem nostrum co- ti- di- ánum



da nobis hódi- e; et dimítte nobis débi- ta no- stra, sic- ut et nos dimít timus debi- tó- ribus



AGNUS DEI

MESSE BASSE (GABRIEL FAURÉ)

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 *Ecce Virgo concipiet*

ISAIAH 7:14

Please join in singing the refrain below after the cantor introduction and between verses of Psalm 19.



A Vir-gin shall con-ceive and bear a son, and his name shall be called Em-man-u-el.

COMMUNION

AVE MARIA VIRGO SERENA (1485)

JOSQUIN DES PREZ

Hail Mary, full of grace, The Lord is with you, gentle Virgin. Hail, whose conception, Full of solemn joy Fills the heaven, the earth, with new rejoicing. Hail, thou whose birth Was our festival As our luminous rising light, Coming before the True Sun. Hail, pious humility, Fertility without a man, Whose annunciation, Was our salvation. Hail, true virginity, Unspotted chastity, Whose purification Was our cleansing. Hail, famous with all, Angelic virtues, Whose assumption Was our glorification. O Mother of God, Remember me. Amen.

POSTCOMMUNION

AVE REGINA CAELORUM (SIMPLE TONE)



ABOUT TODAY'S MUSIC

The texts of Mass for the Annunciation are beautiful and very interesting, as they are (in great part) borrowed from the Fourth Sunday of Advent, which also has a very Marian character. As such, today we present Josquin's famous four-voice setting of the *Ave Maria*. Considered one of the most beautiful and important pieces of sacred polyphony, if not Western music in general, this motet pioneers most of the techniques that would form the basis of High Renaissance vocal music. If you hear some Palestrina or Victoria in this motet, it's because (for example) the imitative points in all voices at the beginning were standard practice for the former, while the use of homophony to accent and point out a text to the listener (in this case, "*Ave vera virginitas*/Hail, true virginity") is the most distinguishing characteristic of the latter. Fast-forwarding a few centuries, we find Gabriel Fauré's *Messe Basse*. This "little", or "low", Mass (in French parlance) shows Fauré's genius for composing with near orchestral scope even for small groups. The *Messe Basse* was originally issued as a *Missa brevis*, or shorter Mass, written along with Fauré's pupil Messager. Later, the *Gloria* of the Mass was deleted, and Fauré composed the present *Kyrie*, so that the work is now entirely of his hand. It shows his gift for melody as well as his skillful use of vocal texture and chromatic harmony. Fauré eventually succeeded Saint-Saëns as organist of the Church of the Madeleine in Paris. The membership of the parish did not appreciate his gifts, though, wishing for more "emotional" music derived from the opera—especially ironic since Fauré had such a singular, expressive tonal language. The offertory antiphon tonight is one of those texts and chants "borrowed" from Advent 4; amongst chant settings of the *Ave Maria*, this is surely one of the most beautiful. As is traditional in France, this antiphon serves as the basis for an organ improvisation at the offertory. This great art is heard every week (day?) in France at the liturgy; German Catholics also hear this sort of extemporaneous composition most weeks. César Franck is the French Romantic composer most famous for this; his organ compositions, like those of Bach, often started as improvisations. Tonight, we hear his *Cantabile*, written in 1878 for the inauguration of the Cavaillé-Coll organ at the Trocadero in Paris; Franck himself premièred the work in what was the most important recital of his career. The simplest of Franck's large organ works, we are fortunate to have one of the few organs in North America with the necessary colors to do justice to this lyric and plaintive piece. Along with the *Prière*, this piece is often cited by Franck's own pupils as one of his most "spiritual" works, despite having no overt religious connotation!



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LITURGICAL SCHEDULE

SUNDAY MASSES

SATURDAY 5:00PM (ANTICIPATED), SUNDAY 7:15, 8:30, & 11:00AM

WEEKDAY MASSES

MONDAY-FRIDAY, 12:10PM

CONFESSIONS

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

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