

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE FIRST SUNDAY OF LENT

FEBRUARY 18, 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 ANTIPHON (5:00PM & 8:30AM) *Invocabit me*

CF. PSALM 91:15-16

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

VIII

W

Hen he calls on me, I will answer him.

The musical notation consists of a single staff with a treble clef and a common time signature. It features a series of rhythmic notes and rests, with a large 'W' symbol placed to the left of the staff. The lyrics 'Hen he calls on me, I will answer him.' are written below the staff.

Music: Adam Bartlett, © Illuminare Publications, Inc.

ENTRANCE ANTIPHON (11:00AM) *Invocabit me*

CF. PSALM 91:15-16

Invocábit me, et ego exáudiam eum: erípiam eum, et glorificábo eum: longitudine díerum adimplébo eum.

℟. Qui hábitat in adiutório Altíssimi, in protectióne Dei coeli commorábitur.

When he calls on me, I will answer him; I will deliver him and give him glory, I will grant him length of days.

℟. He who abides in the shelter of the most high; shall remain under the protection of the God of Heaven.

KYRIE

MASS XVII

Please join in singing the repetition of the each phrase of the Kyrie along with the cantor and/or choir.

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.

The musical notation is presented on two staves. The first staff includes lyrics and a translation: 'Ky-ri - e e - le - i-son. Chri-ste e - le - i-son. Lord, have mercy. Christ, have mercy.' The second staff shows the same musical phrase without lyrics. The notes are connected by slurs, indicating a melodic line.

LITURGY OF THE WORD

Today's Mass readings are found on page 48 in Sunday's Word.

FIRST READING

GENESIS 9:8-15



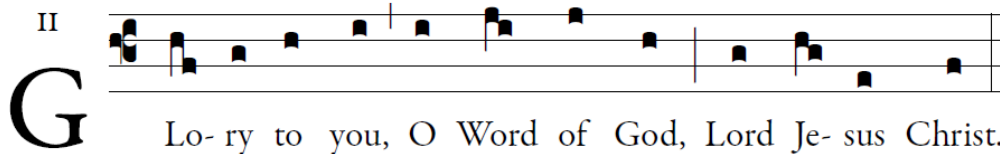
Your ways, O Lord, are love and truth, to those who keep your cov-e-nant.

Music: 1998, © Joseph Gelineau, SJ; Text: 1963, © The Grail; GIA Publications, Inc.

SECOND READING

1 PETER 3:18-22

VERSE BEFORE THE GOSPEL



Lo-ry to you, O Word of God, Lord Je- sus Christ.

One does not live on bread alone, but on every word that comes forth from the mouth of God.

GOSPEL

MARK 1:12-15

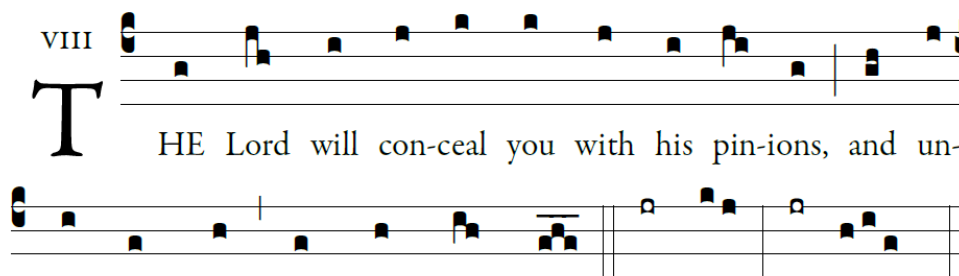
LITURGY OF THE EUCHARIST

Page 7 in *Sunday's Word*

OFFERTORY ANTIPHON *Scapulis suis*

CF. PSALM 91:4

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



HE Lord will con-ceal you with his pin-ions, and un-

der his wings you shall find hope.

SANCTUS

MASS XVII



Sanc - tus, Sanc - tus, Sanc - tus, Dó-mi-nus De-us Sá - ba - oth.
Holy, Holy, Holy, Lord God of Hosts;



Ple-ni sunt cae - li et ter - ra gló-ri - a tu - a. Ho - sán - na in ex - cél - sis.
Heaven and earth are full of your glory; Hosanna in the highest.

Be-ne-díc-tus qui ve-nít in nó-mi-ne Dó-mi-ni. Ho - sán - na in ex - cél - sis.
Blessed is he who comes in the name of the Lord; 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.

AGNUS DEI

MASS XVII

Ag - nus De - i, qui tol - lis pec - ca - ta mun-di: mi-se-re-re no - bis.
Lamb of God, you take 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, you take 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, you take 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 (11:00AM)

○ PRAY FOR THE PEACE OF JERUSALEM

HERBERT HOWELLS

○ pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls And plenteousness within thy palaces.

—Psalm 122:6, 7

Please join in the refrain below after the cantor introduction and between verses of Psalm 91.



III

T HE Lord will con-veal you with his pinions, and
un-der his wings you will trust.

CLOSING

ERHALT UNS HERR



1. A - gain we keep this sol - emn fast, A
2. The law and proph - ets from of old In
3. More spar - ing, there - fore, let us make The
4. Let us a - void each harm - ful way That
5. We pray, O bless - ed Three in One, Our

gift of faith from a - ges past, This Lent which binds us
fig - ured ways this Lent fore - told, Which Christ, all a - ges'
words we speak, the food we take, Our sleep, our laugh-ter,
lures the care - less mind a - stray; By watch - ful prayer our
God while end - less a - ges run, That this, our Lent of

lov - ing - ly To faith and hope and char - i - ty.
Lord and Guide, In these last days has sanc - ti - fied.
ev - 'ry sense; Learn peace thru ho - ly pen - i - tence.
spir - its free From schem - ing of the En - e - my.
for - ty days, May bring us growth and give you praise.

ABOUT TODAY'S MUSIC

Today, the Church clearly has one text in mind for us: Psalm 91! Every antiphon at Mass (and the gradual and tract, which are not sung today) utilizes this text. Do not let today go by without reading this beautiful psalm of comfort, which assures us that God will shelter us under his wing. A musical sign that this is a penitential season is the absence of instrumental music. An ancient tradition in the Church, this “fasting from instruments” during the season of Lent (except for accompanying) is a way to focus our minds and hearts during the liturgy on the texts the Church presents to us for our continuing conversion.

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