

# THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE SECOND SUNDAY OF LENT

FEBRUARY 25, 2018

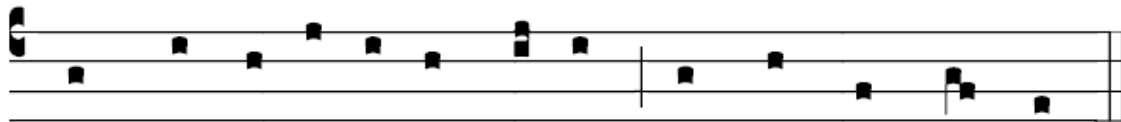


Welcome to the Cathedral of Saint Paul. The order of Mass can be found on page 3 in the Sunday's Word booklets found in the pew racks. Please follow this order of worship for today's music.

ENTRANCE ANTIPHON (ALL MASSES) *Reminiscere miseracionum*

CF. PSALM 25:6, 2, 22

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



3. The Lord is full of com-pass-ion for those who seek Him.

Music: Fr. Columba Kelly, OSB, © St. Meinrad Archabbey



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.

# LITURGY OF THE WORD

Today's Mass readings are found on page 53 in Sunday's Word.

“On the threshold of the public life: the baptism; on the threshold of the Passover: the Transfiguration. Jesus' baptism proclaimed 'the mystery of the first regeneration,' namely, our Baptism; the Transfiguration 'is the sacrament of the second regeneration': our own Resurrection. From now on we share in the Lord's Resurrection through the Spirit who acts in the sacraments of the Body of Christ. The Transfiguration gives us a foretaste of Christ's glorious coming, when he 'will change our lowly body to be like his glorious body.' But it also recalls that 'it is through many persecutions that we must enter the kingdom of God.'" (CCC, cf. 556)

## FIRST READING

GENESIS 22:1-2, 9A, 10-13, 15-18

## RESPONSORIAL PSALM

PSALM 116:10, 15, 16-17, 18-19

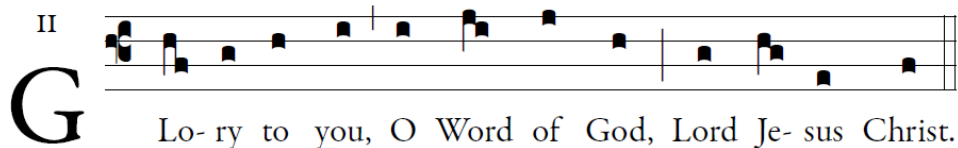


Music: Richard Proulx, Joseph Gelineau, SJ, © 1998, GIA Publications, Inc.

## SECOND READING

ROMANS 8:31B-34

## VERSE BEFORE THE GOSPEL

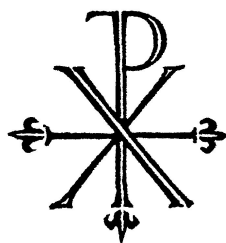


From the shining cloud the Father's voice is heard: This is my beloved Son, hear him.

Music: Fr. Columba Kelly, OSB, © St. Meinrad Archabbey

## GOSPEL

MARK 9:2-10



# LITURGY OF THE EUCHARIST

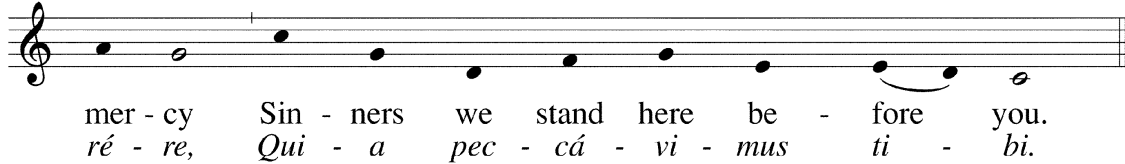
Page 7 in Sunday's Word

OFFERTORY

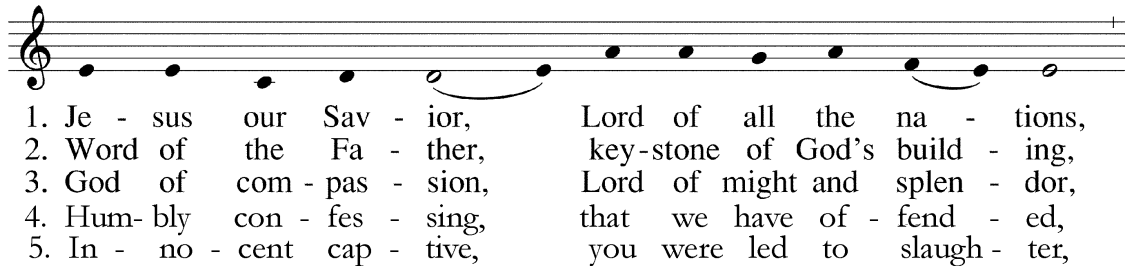
ATTENDE, DOMINE



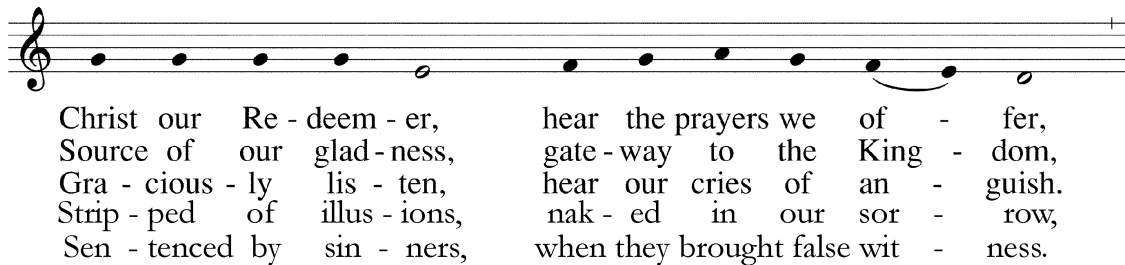
Hear us, al - might - y Lord, show us your  
At - tén - de Dó - mi - ne, et mi - se -



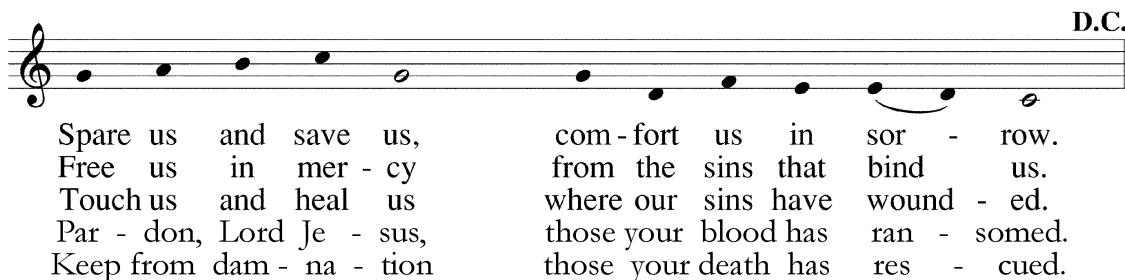
mer - cy Sin - ners we stand here be - fore you.  
ré - re, Qui - a pec - cá - vi - mus ti - bi.



1. Je - sus our Sav - ior, Lord of all the na - tions,  
2. Word of the Fa - ther, key-stone of God's build - ing,  
3. God of com - pas - sion, Lord of might and splen - dor,  
4. Hum - bly con - fes - sing, that we have of - fend - ed,  
5. In - no - cent cap - tive, you were led to slaugh - ter,



Christ our Re - deem - er, hear the prayers we of - fer,  
Source of our glad - ness, gate - way to the King - dom,  
Gra - cious - ly lis - ten, hear our cries of an - guish.  
Strip - ped of illus - ions, nak - ed in our sor - row,  
Sen - tenced by sin - ners, when they brought false wit - ness.



Spare us and save us, com - fort us in sor - row.  
Free us in mer - cy from the sins that bind us.  
Touch us and heal us where our sins have wound - ed.  
Par - don, Lord Je - sus, those your blood has ran - somed.  
Keep from dam - na - tion those your death has res - cued.

D.C.

OFFERTORY ANTIPHON (11:00AM) *Meditabor*

PSALM 119:47, 48

*Meditabor in mandatis tuis, quae dilexi valde: et levabo manus meas ad mandata tua, quae dilexi.*

*I will ponder your statutes, which I have greatly loved: and I will lift my hands to your commandments, which I have loved.*

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 (ALL MASSES)

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 ANTIPHON (ALL MASSES) *Visionem quam vidistis*

MATTHEW 17:9

*Please join in the refrain below after the cantor introduction and between verses of Psalm 97.*



Music: Andrew Motyka, © 2012, [www.communionantiphons.org](http://www.communionantiphons.org)

MARIAN ANTIPHON *Ave Regina Caelorum*

*Please join in the antiphon below.*

VI

**A** - ve Re-gí-na cæ-ló-rum, \* A-ve Dómi-na Ange-  
ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux  
est orta: Gaude Virgo glo-ri-ó-sa, Su-per omnes spe-ci-  
ó-sa: Va-le, o valde de-có-ra, Et pro no-bis Christum  
ex-ó-ra.

*Hail, Queen of Heaven; Hail, Lady of the Angels; Hail, the root; Hail the gate; From which the Light dawned upon the world. Rejoice, O glorious Virgin, Lovely above all; Fare thee well, O most beautiful: And pray for us to Christ.*

COMMUNION (11:00AM)

O NATA LUX

THOMAS TALLIS

O nata lux de lumine, Jesu redemptor saeculi, Dignare clemens supplicum Laudes precesque sumere. Qui carne quondam contegi Dignatus es pro perditis, Nos membra confer effici Tui beati corporis.

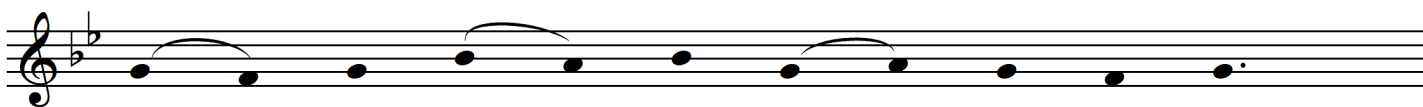
O Light born of Light, Jesus, redeemer of the world, with loving-kindness deign to receive suppliant praise and prayer. Thou who once deigned to be clothed in flesh for the sake of the lost, grant us to be members of thy blessed body.

-Lauds hymn for the Feast of the Transfiguration

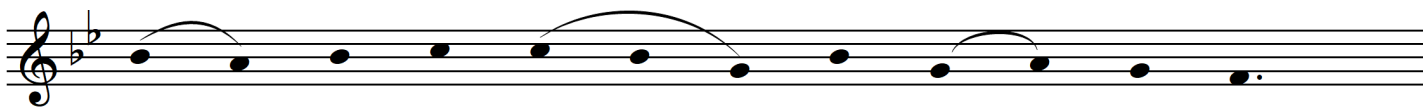
CLOSING

O KIND CREATOR

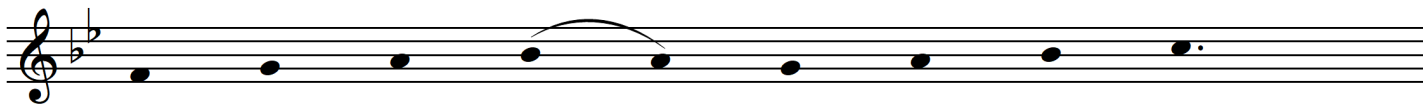
AUDI BENIGNE CONDITOR



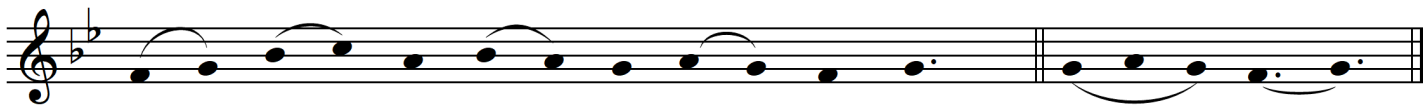
1. O \_\_\_\_\_ kind Cre - a - tor, \_\_\_\_\_ bow Thine ear  
2. Our \_\_\_\_\_ hearts are \_\_\_\_\_ o - pen, \_\_\_\_\_ Lord to Thee:  
3. Our \_\_\_\_\_ sins are \_\_\_\_\_ man - y, \_\_\_\_\_ this we know;  
4. Give \_\_\_\_\_ us the \_\_\_\_\_ self - con - trol that springs  
5. We \_\_\_\_\_ pray Thee, \_\_\_\_\_ Ho - ly \_\_\_\_\_ Trin - i - ty,



To \_\_\_\_\_ mark the cry \_\_\_\_\_ to know \_\_\_\_\_ the tear  
Thou \_\_\_\_\_ know - est our \_\_\_\_\_ in - fir - mi - ty;  
Spare \_\_\_\_\_ us good Lord, \_\_\_\_\_ Thy mer - cy show;  
From \_\_\_\_\_ dis - ci - pline \_\_\_\_\_ of out - ward things,  
One \_\_\_\_\_ God, un - chang - ing U - ni - ty,



Be - fore Thy throne \_\_\_\_\_ of mer - cy spent  
Pour out on all \_\_\_\_\_ who seek Thy face  
And for the hon - or of Thy Name  
That fast - ing in - ward se - cret - ly  
That we from this \_\_\_\_\_ our ab - sti - nence



In \_\_\_\_\_ this \_\_\_\_\_ our ho - ly fast \_\_\_\_\_ of Lent.  
A - bun - dance of \_\_\_\_\_ Thy par - d'ning grace.  
Our \_\_\_\_\_ faint - ing souls to life \_\_\_\_\_ re - claim.  
The \_\_\_\_\_ soul \_\_\_\_\_ may pure - ly dwell with Thee.  
May \_\_\_\_\_ reap \_\_\_\_\_ the fruit \_\_\_\_\_ of pen - i - tence. A - men. \_\_\_\_\_

## ABOUT TODAY'S MUSIC

“...he manifested to them his glory, to show, even by the testimony of the law and the prophets, that the Passion leads to the glory of the Resurrection.” This is the message of today’s preface referencing (as do many texts of today’s Mass) the Transfiguration. Much of today’s music deals with this idea of “vision” or “light”. At 11AM, Cathedral Choir sings Thomas Tallis’ Transfiguration motet “O nata lux”. Tallis, a Catholic, remained in the good favor of the English monarchs due to his skill (a similar “understanding” was present with William Byrd, Tallis’ student and another Catholic); yet, he still composed a great deal of music for the Catholic liturgy. This motet exhibits a number of Tallis’ trademarks—for example, the “cross-relation”, where an F sharp (created by a cadence) is superimposed upon an F natural in another voice. This exotic technique is momentarily jarring, but also make the consonance that follows all the sweeter. Today’s communion antiphon text refers back to the Gospel and elaborates on the general theme of the day. The first option for the entrance antiphon, *Tibi dixit*, was moved to the Second Sunday of Lent in 1969 to reinforce this connection as well; however, the historical introit, *Reminiscere miserationum*, is also given as an option. It has been the introit of this Mass since at least the 7th Century, and is more generally Lenten in its focus. It is a text that speaks primarily of deliverance and hope, and was particularly popular with composers of the Renaissance and Baroque periods in polyphonic settings. Because of the venerability of the text, it has been chosen today, albeit in abbreviated form. The hopeful message of today’s texts relates well to the soothing melody of *Kyrie*, *Sanctus*, and *Agnus Dei XVII*, prescribed for the Sundays of Lent as a sort of “musical balm” versus the more familiar, but stark, *Mass XVIII* (which is the Latin setting of the *Sanctus* and *Agnus Dei* most familiar to Catholics in our country). This reminds us that Lenten Sundays are a reprieve from the more rigorous weekdays—something easily seen in examining the various readings of prayers of each day of the season. However, it remains a penitential season, and so a musical sign of this penance is the absence of instrumental music. An ancient tradition of the Church, this “fasting of the senses” allows contemplative silence a greater presence in the liturgy. The music closest to silence is, of course, chant. The closing hymn at Mass is actually a Gregorian hymn (sung in English) which is borrowed from Lenten Vespers. One of the oldest hymn texts in the Church, it is attributed to Pope St. Gregory the Great himself. Its lovely melody is a perfect example of the “noble simplicity” asked for by the Second Vatican Council. Finally, we again honor Our Lady, the best cooperater with God’s vision, by singing her seasonal Marian antiphon after communion. *Ave Regina Caelorum* is the antiphon indicated for the period after the Feast of the Visitation (February 2) until the Easter Vigil. Appointed to *Compline* (Night Prayer), the Marian antiphons have nonetheless been popular throughout the history of the Church in other devotions as well as the Mass. The use of these antiphons helps us enrich our appreciation for the Mother of God and draw us closer to Jesus Christ, the Sun of Justice, who remains our true light in all the travails of life.



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## THE CATHEDRAL OF SAINT PAUL

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THE MOST REVEREND ROBERT J. BAKER, STD  
BISHOP OF BIRMINGHAM IN ALABAMA

THE VERY REVEREND BRYAN W. JERABEK, JCL  
RECTOR

### LITURGICAL SCHEDULE

#### SUNDAY MASSES

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

#### WEEKDAY MASSES

MONDAY-FRIDAY, 6:30AM & 12:10PM

#### CONFESSIONS

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