

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE FOURTH SUNDAY OF LENT

MARCH 11, 2018



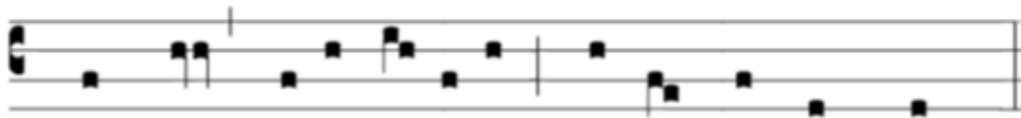
Welcome to the Cathedral of Saint Paul. The order of Mass can be found on page 3 in the Sunday's Word booklets found in the pew racks. Please follow this order of worship for today's music.

On the Third, Fourth, and Fifth Sundays of Lent at the 5:00PM, 11:00AM, and 8:30AM Masses (respectively), we celebrate the Scrutinies for the Elect of our parish who will receive the Sacraments of Initiation during the Easter Vigil. These rites help prepare the Elect and, by extension, the entire Church for the solemn celebration of the Triduum.

ENTRANCE ANTIPHON (5:00PM & 8:30AM) *Laetare Ierusalem*

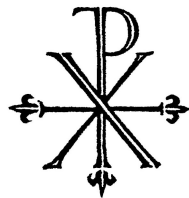
CF. ISAIAH 66:10-11

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



5. Re-joice, O Je-ru-sa-lem, all you who love her.

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



ENTRANCE ANTIPHON (11:00AM) *Laetare Ierusalem*

CF. ISAIAH 66:10-11

Laetare Ierusalem: et convéntum fácite, omnes qui diligitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémíni ab ubéribus consolatiónis vestræ. V̄. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus.

Rejoice, Jerusalem, and all who love her. Be joyful, all who were mourning; exult and be satisfied at her consoling breast. V̄. I rejoiced when it was said unto me: let us go to the house of the Lord.

Please repeat the "Kyrie" and "Christe" phrases after the cantor; then join in the final "Kyrie".

Ky-ri - e e - le - i-son. Chri-ste e - le - i-son.

Ky-ri - e e - le - i-son. Ky-ri - e e - le - i-son.

LITURGY OF THE WORD

This weekend's Mass readings, taken from the Year A lectionary for RCIA, are found on page 57 in Sunday's Word.

FIRST READING

1 SAMUEL 16:1B, 6-7, 10-13A

RESPONSORIAL PSALM (5:00PM & 8:30AM)

PSALM 23:1-3A, 3B-4, 5, 6

The Lord is my shep - herd; there is no - thing I shall want.

Fr. Samuel F. Weber, OSB © St. Meinrad Archabbey; Text: © New American Bible

GRADUAL (11:00AM) *Laetatus sum*

PSALM 122:1,7

Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus.

℟. Fiat pax in virtute tua: et abundantia in turribus tuis.

I rejoiced when they said unto me: "Let us go to the house of the Lord"!

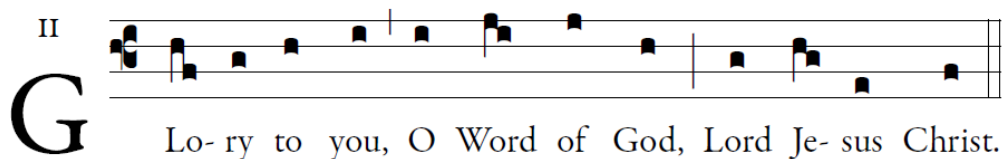
℟. Let peace reign within your walls, and abundance in your towers.

*A note about the Gradual: while the usual practice at St. Paul is to sing the Responsorial Psalm, occasionally, the chant repertoire offers a particularly beautiful example of the Gradual. It, like the Responsorial Psalm, is designed as a meditation upon the readings of the day. It also remains the Church's "first option" for the chant between the two readings.

SECOND READING

EPHESIANS 5:8-14

VERSE BEFORE THE GOSPEL



I am the light of the world, says the Lord; whoever follows me will have the light of life.

GOSPEL

JOHN 9:1-41

HOMILY

THE SECOND SCRUTINY (11:00AM)

The scrutinies, which are solemnly celebrated on the Sundays of Lent and are reinforced by an exorcism, are rites for self-searching and repentance and have above all a spiritual purpose. The scrutinies are meant to uncover, and then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out, then strengthen all that is upright, strong, and good. These rites, therefore, should complete the conversion of the catechumens and candidates and deepen their resolve to hold fast to Christ and to carry out their decision to love God above all. Because they are asking for the three sacraments of initiation, the elect must have the intention of achieving an intimate knowledge of Christ and his Church, and they are expected particularly to progress in genuine self-knowledge through serious examination of their lives and true repentance. In order to inspire in the elect a desire for purification and redemption by Christ, three scrutinies are celebrated. In the rite of exorcism, the elect, who have already learned from the Church as their mother the mystery of deliverance from sin by Christ, are freed from the effects of sin and from the influence of the devil. They receive new strength in the midst of their spiritual journey and they open their hearts to receive the gifts of the Savior. The priest or deacon who is the presiding celebrant should carry out the celebration in such a way that the faithful in the assembly will also derive benefit from the liturgy of the scrutinies and join in the intercessions for the elect. (See Rite of Christian Initiation of Adults, 141-145)

INVITATION TO SILENT PRAYER

The Celebrant addresses the assembly, asking them to pray in silence that the elect may be given a spirit of repentance, a sense of sin, and the true freedom of the children of God. The Celebrant then addresses the elect, inviting them to similarly pray in silence.

INTERCESSIONS FOR THE ELECT

The Celebrant prays on behalf of the Church that the elect may complete their preparation and find Christ in the Sacraments at Easter.

EXORCISM

The Celebrant prays over the elect twice, laying hands on each in between.

INVITATION TO REMAIN WITH THE ASSEMBLY

The Elect, who await the Easter Sacraments of Baptism, Eucharist, and Confirmation, may now be dismissed from the assembly to continue their catechesis. However, it is also permitted for them to remain for the Liturgy of the Eucharist, and we invite them to do so, as is our custom here at St. Paul's.

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

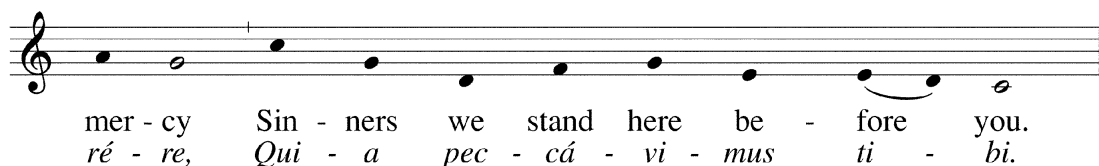
OFFERTORY

HEAR US, ALMIGHTY LORD

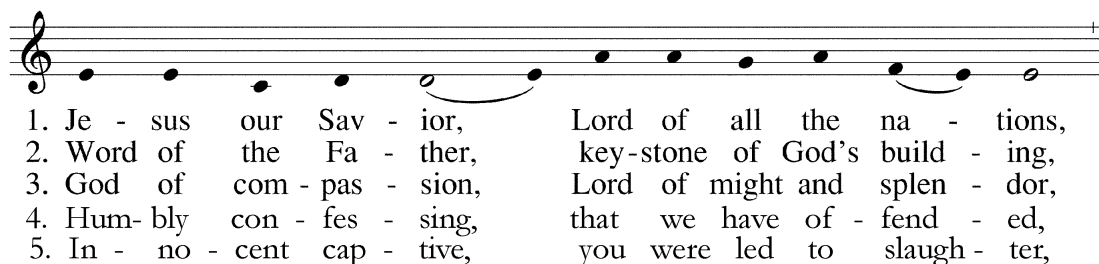
ATTENDE, DOMINE



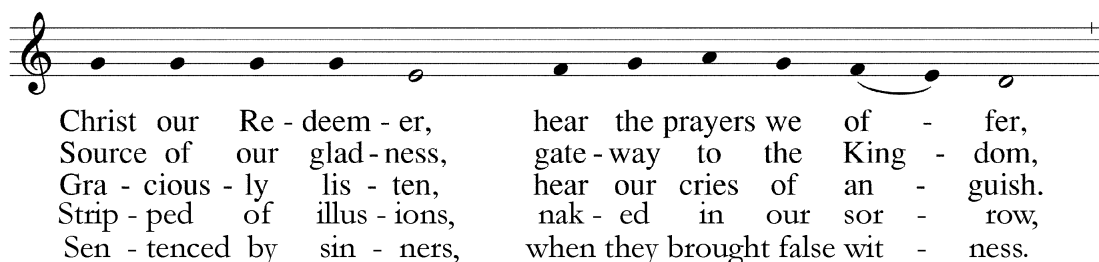
Hear us, al - might - y Lord, show us your
At - tén - de Dó - mi - ne, et mi - se -



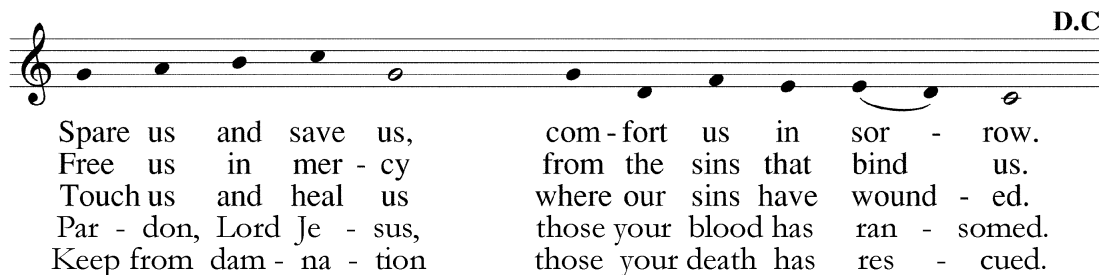
mer - cy Sin - ners we stand here be - fore you.
ré - re, Qui - a pec - cá - vi - mus ti - bi.



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) *Laudate Dominum*

PSALM 135:3-6

Laudáte Dóminum, quia benígnus est: psállite nómini eius, quóniam suávis est: ómnia, quaecúmque vóluit, fecit in caelo et in terra.

Praise the Lord, for he is good: Sing a psalm to his name, for he is delightful: The Lord does whatever he wills, in heaven and on earth.



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

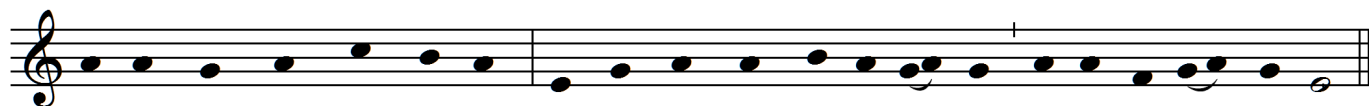


Ple-ni sunt cae - li et ter - ra gló-ri - a tu - a. Ho - sán - na in ex - cél - sis.
Heaven and earth are full of your glory; Hosanna in the highest.



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

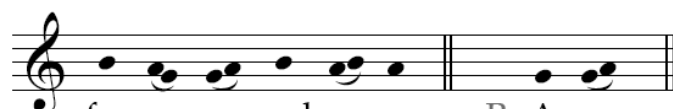


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.

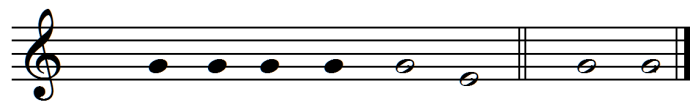


AMEN

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.

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.

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.

COMMUNION ANTIPHON (ALL MASSES) *Dominus linivit oculus*

CF. JOHN 9:11, 36

Please join in the refrain below after the cantor introduction and between each verse of Psalm 27.

VI
T HE Lord a-nointed my eyes: I went, I washed,
 I saw and I believed in God.

Adam Bartlett, © Illuminare Publications, www.illuminarepublications.com

COMMUNION (11:00AM)

SUPER FLUMINA BABYLONIS

G.P. PALESTRINA

Super flúmina Babylónis illic sédimus et flévimus: dum recordarémur tui, Sion. In salicibus in medio ejus suspendimus organa nostra.

By the streams of Babylon we sat and wept when we remembered you, O Sion. On the willows in the midst thereof we hung up our instruments.

MARIAN ANTIPHON (ALL MASSES)

AVE REGINA CAELORUM

Please join in the antiphon below.

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.

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.

CLOSING

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

In the midst of a penitential season, we have an opportunity to rejoice. The first word of today's Mass (the introit) sings "*Laetare/Rejoice*"! Today is an exception to the Lenten "fast from instruments"—a sign that our redemption is at hand and that Easter is soon to arrive. Hopefully, today's rejoicing will help us to better appreciate the sacred silence of the remainder of this holy season. As is always the case with the traditional elements of the Sacred Liturgy, one finds a deeper unity when the texts of the Mass are closely examined. The verse of the entrance antiphon is the same text (*Laetatus sum*) as that of the gradual (the chant between the first and second readings, today sung at 11:00AM Mass): "*I rejoiced when it was said unto me: let us go to the house of the Lord.*" Clearly, the result of our Lenten devotion should be that we are compelled to draw ever closer to the Lord, especially in the Blessed Sacrament, his most profound presence on earth. Notably, the gradual also begs (in the versicle) for peace, which one will remember is the central theme of the Christmas midnight Mass. In this way, we see the genius of the Church's year of grace (to borrow an expression of Pius Parsch) and how the sacred mysteries are woven into a beautiful tapestry for us to learn from and appreciate. At 11AM, we also hear Palestrina's *Super flumina Babylonis*, one of his most inspired motets. Very emotional (especially for a composer considered relatively taciturn), Palestrina uses subtle rhythmic accents and ever-ascending vocal ranges to make the point of the sadness of the Israelites in "hanging up their instruments", a sign of resignation and exile. After Mass, we hear one of J.S. Bach's most profound chorale-based organ works, *O Lamm Gottes*, from the so-called Leipzig Chorales. This chorale text is an early Lutheran adaptation of the *Agnus Dei* of the Mass, well known as the opening theme of Bach's *St. Matthew Passion*. There is not enough space to consider the genius of this particular setting, but suffice to say that Bach sets three stanzas of the text, with the melody progressing from top to bottom (a recollection of Jesus' death on the cross and descent to hell). The first verse, setting the theme, is tranquil; the second introduces the *figura suspirans* (cf. Leahy, "*Music, Text, Theology*", p. 99), a rest/breath that suggests a longing for mercy. In the third verse, Bach famously sets the text "*verzagen/to despair*" to an extremely daring, chromatic progression that is novel even to 21st Century ears! In fact, Bach uses similar material in the passages of his Passions relating to the salvation of mankind. After this episode, a brilliant coda full of ebullient writing makes a clear statement of faith in the Resurrection, bringing this amazing piece to completion.

Please join us on Friday, March 16, at 5:30PM for our annual Choral Stations of the Cross. Cathedral Choir presents various works from the texts of Good Friday and Holy Week in honor of Our Lord's Passion and Death. This music combines with the words of St. Alphonsus Liguori's meditations to enrich our experience of this rich devotion. Stay afterward for the final Knights of Columbus Fish Fry of the Lenten season. This is a great opportunity to invite friends and family to the Cathedral, especially those who do not know the Catholic Faith. Come join us!

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