

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE MOST HOLY BODY AND BLOOD OF CHRIST

JUNE 23, 2019



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 HYMN

AT THAT FIRST EUCHARIST

UNDE ET MEMORES

1. At that first Eu - cha - rist be - fore you died,
2. For all your church, O Lord, we in - ter - cede;
3. We pray for those who wan - der from the fold;

O Lord, you prayed that all be one in you;
O make our lack of char - i - ty to cease;
O bring them back, Good Shep - herd of the sheep,

At this our Eu - cha - rist a - gain pre - side,
Draw us the near - er each to each we plead,
Back to the faith which saints be - lieved of old,

And in our hearts your law of love re - new.
By draw - ing all to you, O Prince of Peace.
Back to the Church which still that faith does keep.

Thus may we all one Bread, one Bod - y be;

Through this blest Sac - ra - ment of U - ni - ty.

ENTRANCE ANTIPHON (8:30 & 11:00AM) *Cibavit eos*

PSALM 81:17

Cibavit eos ex adipe frumenti, alleluia: et de petra, melle saturavit eos, alleluia.

He fed them with the finest wheat and satisfied them with honey from the rock, alleluia.

KYRIE (5:00PM)

MASS IN HONOR OF ST. CECILIA (FITZGERALD)

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

2 Cantor: All: Cantor:

Ky - ri - e, e - le - i - son. Ky - ri - e, e - le - i - son. Chris - te, e - le - i - son.

All: Cantor: All:

Chris - te, e - le - i - son. Ky - ri - e, e - le - i - son. Ky - ri - e, e - le - i - son.



KYRIE & GLORIA (8:30 & 11:00AM)

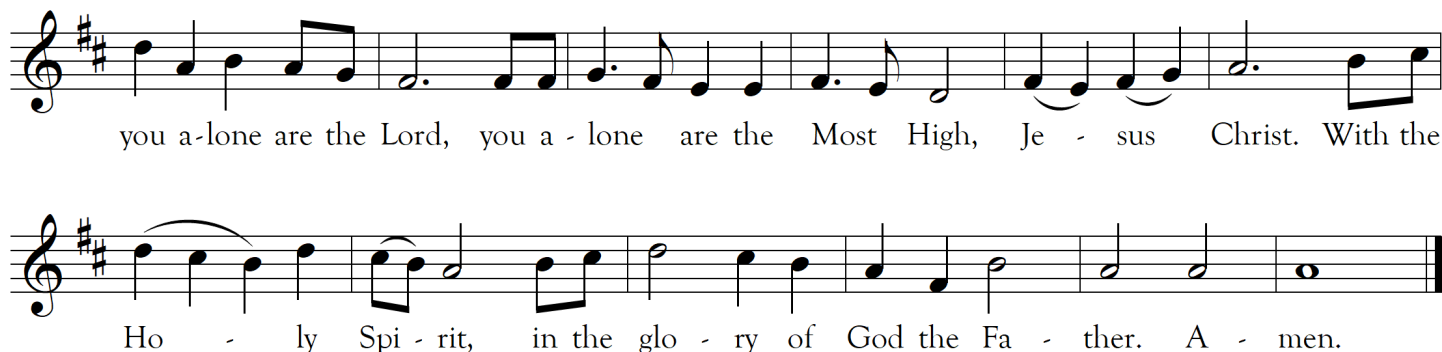
MISSA AETERNA CHRISTI MUNERA (G.P. PALESTRINA)

GLORIA (5:00PM)

MASS IN HONOR OF ST. CECILIA (FITZGERALD)

2

Glo-ry to God in the high-est and on earth peace to peo-ple of good will. We praise you, we bless you, we a-dore you, we glo-ri - fy you, we give you thanks for your great glo-ry. Lord God, heav-en-ly King, O God, al-might-y Fa - ther. Lord Je - sus Christ, On-ly Be - gott-en Son. Lord God, Lamb of God, Son of the Fa-ther, you take a-way the sins of the world, have mer-cy on us; you take a-way the sins of the world, re-ceive our prayer; you are seat-ed at the right hand of the Fa-ther, have mer - cy on us. For you a-lone are the Ho - ly One,



THE LITURGY OF THE WORD

The Mass readings can be found on page 115 of Sunday's Word.

FIRST READING

GENESIS 14:18-20

RESPONSORIAL PSALM (5:00PM)

PSALM 110:1,2,3,4



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

GRADUAL (8:30 & 11:00AM) *Oculi omnium*

PSALM 145:15-16

Oculi omnium in te sperant, Domine: et tu dat illis escam in tempore opportuno. V. Aperis tu manum tuam: et imple omne animal benedictione. / The eyes of all look hopefully toward you, and you give them their food in due season. V. You open your hand and give every living thing your blessing.

*A note about the Gradual: The Gradual is a meditation upon the readings of the day. It is also the Church's "first option" for the chant between readings. The polyphonic (choral) setting presented today is by Charles Wood, with Gregorian chant *versicle*.

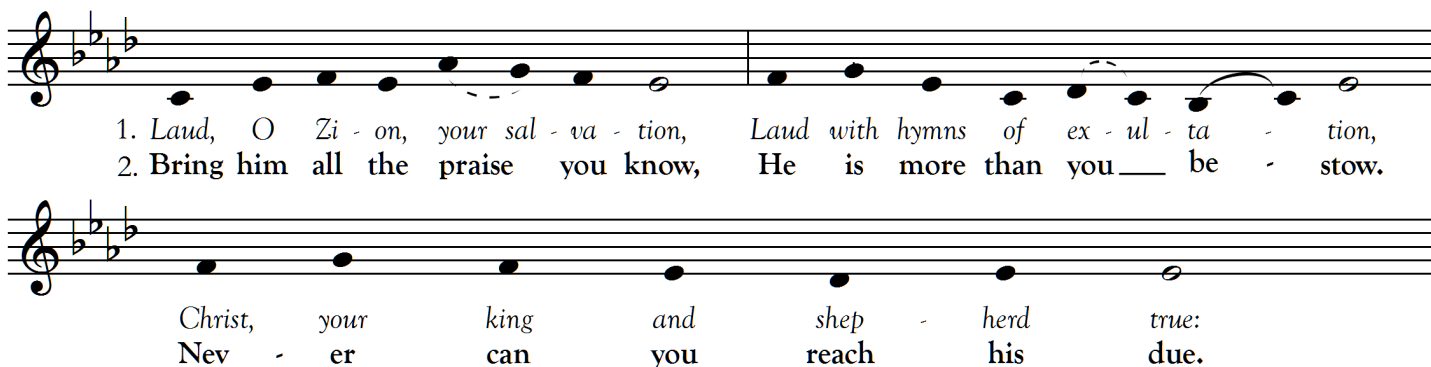
SECOND READING

1 CORINTHIANS 11:23-26

SEQUENCE (8:30 & 11:00AM; RECITED AT 5:00PM)

LAUDA SION

Please join in singing the bolded verses of the sequence along with the cantor; remain seated.



3. Spe - cial theme for glad thanks - giv - ing is the quick' - ning and the liv - ing
 4. From his hands of old par - tak - en, As we know, by faith un - sha - ken,

Bread to - day be - fore you set: 5. Full and clear ring out your — chant - ing,
 Where the Twelve at sup - per met. 7. Here the new law's new ob - la - tion,

Joy nor sweet - est grace be want - ing, From your heart let prais - es burst:
 By the new king's rev - e - la - tion, End the form of an - cient rite:

6. For to - day — the feast is hold - en, When the in - sti - tu - tion old - en
 8. Now the new the old ef - fac - es, Truth a - way the shad - ow cha - ses,

Of that sup - per was re - hears'd. 9. What he did at — sup - per seat - ed,
 Light dis - pels the gloom of night. 10. And his rule for — gui - dance tak - ing,

Christ or - dained to be re - peat - ed, His me - mor - ial ne'er to cease:
 Bread and wine we hal - low, mak - ing Thus our sac - ri - fice of peace.

11. This the truth each Chris - tian learns, Bread in - to his flesh — he turns,
 12. Sight hath fail'd, nor thought con - ceives, But a daunt - less faith — be - lieves,

To his pre - cious — blood the wine: 13. Here be - neath these signs are hid - den
 Res - ting on a — pow'r di - vine. 14. Blood is poured and flesh is bro - ken,

Price - less things to sense for - bid - den; Signs, not things are all we see:
 Yet in ei - ther won - drous to - ken Christ en - tire we know to be.

15. Who so — of this food — par - takes, Does not rend — the Lord nor breaks;
 16. Thou - sands are, as one, re - ceiv - ers, One, as thou - sands of be - liev - ers,



Christ is whole to — all that taste: 17. Bad and good the feast are shar - ing,
Eats of him who — can - not waste. 18. Life to these, to those dam - na - tion,



Of what di - vers dooms pre - par - ing, End - less death, or end - less life.
See how like par - ti - ci - pa - tion Is with un - like is - sues rife.



19. When the sac - ra - ment is bro - ken, Doubt not, but be - lieve 'tis spo - ken,
20. Nought the pre - cious gift — di - vides, Break - ing but the sign — be - tides



That each sev - ered out - ward to - ken doth the ver - y — whole con - tain.
Je - sus still the same a - bides, still un - bro - ken — does re - main.



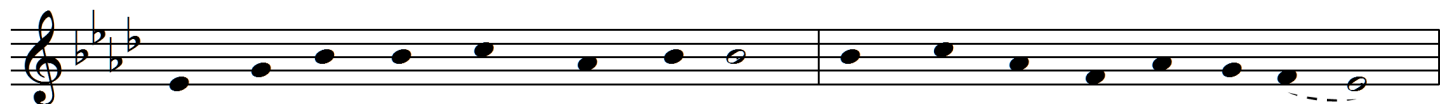
21. Lo! the an - gel's food is giv - en To the pil - grim who hath striv - en;
22. Truth the an - cient types ful - fill - ing, I - saac bound, a vic - tim will - ing,



See the child - ren's bread from heav - en, Which on dogs may — not be spent.
Pas - chal lamb, its life — blood spill - ing, man - na to the — fa - thers sent.



23. Ver - y bread, good shep - herd tend us, Je - sus, of thy love be - friend us,
24. You who all things can and know, — Who on earth such food be - stow, —



You re - fresh us, you de - fend us, Your e - ter - nal good - ness send us
Grant us with your saints, though low - est, Where the heav'n - ly feast you show, —



In the land — of life to see. A - men. — Al - le - lu - ia.
Fel - low heirs and guests to be.



ALLELUIA



I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever.

GOSPEL

LUKE 9:11B-17



LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

O FOOD OF EXILES LOWLY

INNSBRUCK

1. O Food of ex - iles low - ly, O Bread of
2. O cleans - ing wa - ter, stream - ing From Je - sus'
3. O Lord, we kneel be - fore you And fer - vent-
an - gels ho - ly, O Man - na from on high! We
side, re - deem - ing All those of A - dam's race! O
ly a - dore you, All hid be - neath this bread. But
hun - ger for your bless - ing, All good in you pos -
quench - ing foun - tain flow - ing, Our ev - 'ry want be -
make to us this prom - ise: To see you in your
sess - ing. With fa - vor hear our heart's out - cry.
stow - ing, O come and fill our souls with grace.
full - ness, The sa - cred bo - dy's mys - tic head.

Portas caeli aperuit Dominus: et pluit illas manna, ut ederent: panem caeli dedit illis: panem angelorum manducavit homo, alleluia.

The Lord opened the gates of heaven and rained down manna upon them to eat; he gave them bread from heaven; man ate the bread of angels, alleluia.



SANCTUS & BENEDICTUS (8:30 & 11:00AM)

MISSA AETERNA CHRISTI MUNERA (G.P. PALESTRINA)

SANCTUS (5:00PM)

MASS IN HONOR OF ST. CECILIA (FITZGERALD)

Ho-ly, Ho-ly, Ho - ly Lord God of hosts. Heav - en and earth are —

full — of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who

comes in the name — of the Lord. Ho - san - na in the high - est.

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.

Lamb of God, you take a-way the sins of the world, have mer-cy on us.

Lamb of God, you take a-way the sins of the world, have mer-cy on us.

Lamb of God, you take a-way 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.



1. God-head here in hid-ing, whom I do a-dore,
2. See-ing, touch-ing, tast-ing are in thee de-ceived;
3. On the cross thy God-head made no sign to men;
4. I am not like Thom-as, wounds I can-not see,
5. O thou our re-mind-er of Christ cruc-i-fied,
6. Bring the tend-er tale true of the Pel-i-can;
7. Je-su, whom I look at shroud-ed here be-low,



1. Masked by these bare shadows, shape and noth-ing more,
2. How says trust-y hear-ing? That shall be be-lieved;
3. Here thy ver-y man-hood steals from hu-man ken:
4. But can plain-ly call thee Lord and God as he:
5. Liv-ing Bread, the life of us for whom he died,
6. Bathe me, Je-su Lord, in what thy bos-om ran:
7. I be-seech thee send me what I thirst for so,



1. See, Lord, at thy ser - vice low lies here a heart
2. What God's Son has told me, take for truth I do;
3. Both are my con-fes - sion, both are my be - lief,
4. Let me to a deeper faith dail - y near-er move,
5. Lend this life to me then: feed and feast my mind,
6. Blood whereof a sin - gle drop has pow'r to win
7. Some day to gaze on thee face to face in light



1. Lost, all lost in won - der at the God thou art.
2. Truth him-self speaks tru - ly, or there's no-thing true.
3. And I pray the pray - er of the dy - ing thief.
4. Dail - y make me hard - er hope and dear-er love.
5. There be thou the sweetness man was meant to find.
6. All the world for - give - ness of its world of sin.
7. And be blest for ev - er with thy glo-ry's sight.

COMMUNION ANTIPHON (8:30 & 11:00AM) *Hoc corpus*

1 CORINTHIANS 11:24-25

Hoc corpus, quod pro vobis tradétur; hic calix novi testaménti est in meo ságuine, dicit Dóminus: hoc fácite, quotiescumque súmitis, in meam commemoratiónem. / This is the Body that will be given up for you; this is the Chalice of the new covenant in my Blood, says the Lord; do this, whenever you receive it, in memory of me.

POSTCOMMUNION (8:30 & 11:00AM)

A NEW SONG

JAMES MACMILLAN

O sing unto the LORD a new song, sing unto the LORD all the whole earth. Sing unto the LORD and praise his Name, be telling of his salvation from day to day. For he cometh to judge the earth, and with righteousness to judge the world and the people with his truth.

—Psalm 96:1, 2, 13

At the 8:30 & 11:00AM Masses, Mass ends with the postcommunion prayer. After this, the priest exposes the Blessed Sacrament in a monstrance on the altar, and all kneel while O Salutaris Hostia is sung by Cathedral Choir (see below). After the hymn and a brief period of adoration, the procession through the church begins. During the procession, the hymn "Jesus, my Lord, my God, my all" is sung (on following page).

EXPOSITION HYMN (8:30 & 11:00AM) *O Salutaris Hostia*

Gregorian Chant, Mode VIII

O salutaris Hostia, Quae cæli pandis ostium: Bella premunt hostilia, Da robur, fer auxilium. Uni trinoque Domino Sit sempiterna gloria, Qui vitam sine termino Nobis donet in patria. Amen. / O saving Victim, opening wide The gate of Heaven to man below; Our foes press on from every side; Thine aid supply; Thy strength bestow. To Thy great name be endless praise, Immortal Godhead, One in Three. O grant us endless length of days, In our true native land with Thee. Amen.



1. Je - sus, my Lord, my God, my All,
 2. Had I but Mar - y's sin - less heart,
 3. O! see up - on the al - tar placed



How can I love thee as I ought?
 To love thee with, my dear - est King;
 The vic - tim of di - vin - est love!



And how re - vere this won - drous gift,
 O! with what bursts of fer - vent praise,
 Let all the earth be - low a - dore,



So far sur - pass - ing hope or thought?
 Thy good - ness, Je - sus would I sing.
 And join the choirs of heav'n a - bove.



Sweet Sac - ra - ment, we thee a - dore! O make us love thee



more and more! O make us love thee more and more.

When the monstrance is replaced on the altar, the Tantum ergo is sung as the priest incenses the Blessed Sacrament (see facing page).

HYMN AT BENEDICTION

TANTUM ERGO

MOZARABIC CHANT, MODE V

Tantum ergo sacramentum veneremur cernui, et antiquum documentum novo cedat ritui; praestet fides supplementum sensuum defectui. Genitori Genitoque laus et iubilatio, salus, honor, virtus quoque sit et benedictio; procedenti ab utroque compar sit laudatio. Amen. / *Down in adoration falling, Lo! the sacred Host we hail; Lo! o'er ancient forms departing, newer rites of grace prevail; faith for all defects supplying, where the feeble senses fail. To the everlasting Father, and the Son who reigns on high, with the Holy Ghost proceeding forth from Each eternally, be salvation, honor, blessing, might and endless majesty. Amen.*

℣. You have given them bread from heaven, alleluia.

℟. **Having all sweetness within it, alleluia.**

℣. O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who lives and reigns for ever and ever.

℟. **Amen.**

Then, the celebrant gives Benediction. After Benediction, all say together the Divine Praises:

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be His Most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary Most Holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection at every moment in all the tabernacles of the world, even until the end of time. Amen.

TE DEUM

GROSSER GOTT

(SUNG BY ALL)

Holy God, we praise Thy Name; Lord of all, we bow before Thee! All on earth Thy scepter claim, All in Heaven above adore Thee; Infinite Thy vast domain, Everlasting is Thy reign. Hark! the loud celestial hymn Angel choirs above are raising, Cherubim and seraphim, In unceasing chorus praising; Fill the heavens with sweet accord: Holy, holy, holy, Lord. Holy Father, Holy Son, Holy Spirit, Three we name thee, While in essence only One, Undivided God we claim thee, and adoring bend the knee, While we own the mystery.

ABOUT TODAY'S MUSIC

Corpus Christi is the second of three solemnities in Ordinary Time that directly follow the Easter season: *Holy Trinity* (celebrated last week) is the first, and the *Solemnity of the Sacred Heart* (celebrated this coming Friday) is the third. *Corpus Christi* is very unique in that the texts for the Mass of the day were composed by one man (St. Thomas Aquinas) and these texts have survived without much revision since the establishment of the feast. It is rare that any feast imparts such incredible inspiration and real influence to the life of the Church, but then not many authors have the intellect and faith of a Thomas! His hymn *Adoro te devote* has inspired countless pieces of sacred music and its imagery (i.e., the pelican, which was reputed to pierce its own breast to feed its children with its blood) has remained a significant part of Christian life. Likewise, *O Salutaris Hostia* is part of his hymn *Verbum supernum* written for the Divine Office of the feast day. The Holy Eucharist continues to inspire fine music: the entrance and closing hymns at Mass are both compositions of 19th Century England, a place where a rediscovery of eucharistic faith inspired many conversions to Catholicism. Our sequence today is *Lauda Sion*. This text, which has been optional in the Ordinary Form of the Mass since 1970 (and therefore is often omitted, to the great deprivation of the faithful), is Aquinas' eucharistic text *par excellence*. One sees this first in the length of the sequence (24 verses!), but then notices that Aquinas takes us on a veritable "eucharistic journey": first we praise God, then we recall the institution of the Eucharist, and so on. This tremendous catechesis in poetry and song is a true gift of Tradition, one that must be preserved in cathedral churches like ours (cf. *Sacro-sanctum concilium*, #112, 114, 116, 118). Our 8:30 & 11AM Masses this weekend enjoy one large-scale work from the Church's tradition: Palestrina's *Missa Aeterna Christi munera*. The Mass takes its name from the Matins hymn for feasts of apostles, which is quoted in numerous ways in the various movements. (NB: for the music nerds among us, this is a "paraphrase" Mass, since the tune is not quoted in full, as in a "cantus firmus" Mass, nor is an entire motet used with a changed text, as in a "parody" Mass.) The Mass is one of the composer's more frequently performed works, as it is both relatively brief and interesting. This is no surprise, since the hymn *Aeterna Christi munera* has a syllabic (or one-note-per-syllable) structure that lends itself to a compact setting vis-à-vis paraphrase Masses built on a more florid, melismatic chant (as if one were to compose a piece based on today's entrance antiphon, for example). At the communion of the 8:30AM Mass, James Macmillan's setting of Psalm 96 is sung as a meditation on the joy that comes from the Christian life. Macmillan, a Catholic Scot who is considered Great Britain's greatest living composer, utilizes many figurations from his native folk music, especially the trill-like triplets and sextuplets in the piece's theme and in the repetitive organ accompaniment, which is intended to function in the same way as a bagpipe's drone. His setting uses the verses from the psalm that emphasize the Second Coming and eternal life, which relates well to this great feast wherein we ponder the heavenly realities that await those who persevere.

PLEASE THANK CATHEDRAL CHOIR FOR THEIR FINE WORK THIS YEAR IN ENRICHING OUR LITURGY.
ALTHOUGH THEY RETURN AT TIMES DURING THE SUMMER, THEY WILL OTHERWISE BE ON BREAK UNTIL
THE SOLEMNITY OF THE ASSUMPTION OF OUR LADY IN MID-AUGUST.