

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE MOST HOLY BODY AND BLOOD OF CHRIST

JUNE 7, 2015



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 or on the pew cards. Please follow this order of worship for today's music.

PRELUDE

PRELUDE AND VARIATIONS ON "ADORO TE DEVOTE"

GERALD NEAR

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*

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

PSALM 81:17

KYRIE (5:00PM & 11:00AM)

MASS VIII

Ky-ri - e e - - le - i - son.
Lord, have mercy;

Chri-ste e - - le - i - son.
Christ, have mercy;

Ky-ri - e e - - le - i - son.
Lord, have mercy;

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

KYRIE (8:30AM)

MASS Á 4 (BYRD)

GLORIA

MASS VIII

Glo-ri - a in ex-cel-sis De - o. Et in ter-ra pax ho-mi-ni-bus bo-nae vo-lun-ta - tis.
Glory to God in the highest, and on earth peace to people of good will.

Lau-da - mus te. Be-ne-di - ci - mus te. A-do-ra - mus te.
We praise you, we bless you, we adore you,

Glo-ri - fi - ca-mus te. Gra-ti - as a - gi - mus ti - bi prop-ter mag-nam glo-ri-am tu - am.
We glorify you, we give you thanks for your great glory,

Do-mi-ne De-us, Rex cae-les - tis, De - us Pa - ter o - mni - po - tens.
Lord God, heavenly King, O God, almighty Father.

Do - mi - ne Fi - li u - ni - ge - ni - te Je - su Chri - ste.
Lord Jesus Christ, Only Begotten Son,

Do - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris.
Lord God, Lamb of God, Son of the Father,

Qui tol - lis pec-ca - ta mun - di, mi - se - re re no - bis.
you take away the sins of the world, have mercy on us;

Qui tol-lis pe-ca-ta mun - di, sus-ci-pe de-pre-ca-ti-o-nem no - stram.
you take away the sins of the world, receive our prayer;

Qui se-des ad dex-te-ram Pa - tris, mi-se-re-re no - bis. Quo-ni-am tu so-lus sanc - tus.
you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One,

Tu so-lus Do - mi - nus. Tu so-lus Al - tis - si - mus, Je - su Chri - ste.
you alone are the Lord, you alone are the Most High, Jesus Christ,

Cum San - cto Spi - ri - tu, in glo - ri - a De - i
with the Holy Spirit, in the glory of God the Father.

Pa - tris. A - men.

THE LITURGY OF THE WORD

The Mass readings can be found on page 105 of Sunday's Word.

FIRST READING

EXODUS 24:3-8

RESPONSORIAL PSALM

PSALM 116:12-13, 15-16, 17-18

R. I will take the cup of sal - va - tion, and call on the name of the Lord.

Music: John Schiavone, © OCP Publications, Inc.

SECOND READING

HEBREWS 9:11-15

SEQUENCE (8:30 & 11:00AM)

LAUDA SION

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

1. **Laud, O Zi - on, your sal - va - tion, Laud with hymns of ex - ul - ta - tion,**
2. **Bring him all the praise you know, He is more than you be - stow.**

Christ, your king and you shep - herd true:
Nev - er can you reach his due.

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 - bearsed. 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.



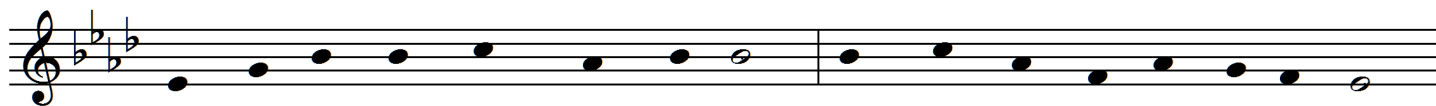
21. *Lo! the an - gel's food is giv - en* *To the pil - grim who bath striv - en;*
22. *Truth the an - cient types ful - fill - ing,* *I - saac bound, a vic - tim will - ing,*



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

MARK 14:12-16, 22-26



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.

Text: *O esca viatorum*; Mainz Gesangbuch, 1661; Tr. by M. Owen Lee, CSB, b.1930
Tune: INNSBRUCK, 77 6 77 8; Heinrich Isaak, c.1460-c.1527; Harm. by J.S. Bach, 1685-1750

OFFERTORY MOTET (8:30AM)

O SACRUM CONVIVIVM

GIOVANNI CROCE

O sacrum convivium! in quo Christus sumitur: recolitur memoria passionis eius: mens impletur gratia: et futurae gloriae nobis pignus datur. Alleluia.

O sacred banquet! in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given. Alleluia. ~St. Thomas Aquinas

SANCTUS

MASS VIII

San - ctus, * San - ctus, San - ctus
Holy, Holy, Holy.

Dó - mi-nus De-us Sá - ba - oth.
Lord God of hosts.

Ple-ni sunt cæ - li et ter - ra gló-ri - a tu - a.
Heaven and earth are full of your glory.

Ho-sán - na in ex - céł - sis. Be - ne - dí -
Hosanna in the highest.

ctus qui ve - nit in nó-mi-ne Dó - mi-ni. Ho-sán - na
Blessed is he who comes in the name of the Lord. Hosanna in the highest.

in ex - céł - sis.

MYSTERIUM FIDEI AND AMEN

MASS VIII (ARR. CALVERT)

Save us, Sa - vior of the world, for by your Cross and Re-sur-rec - tion you have set us free.

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

AGNUS DEI

MASS VIII

A - gnus De - i, qui tol - lis - pe - ca - ta mun - di:
Lamb of God, who takes away the sins of the world,

mi - se - re - re no - bis A - gnus De - i,
have mercy on us.

qui tol - lis pe - ca - ta mun - di: mi - se - re - re no - bis

A - gnus De - i, qui tol - lis - pe - ca - ta
Lamb of God, who takes away the sins of the world, grant us peace.

mun - di: do - na no - bis pa - cem.

COMMUNION

ADORO TE DEVOTE

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

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 (8:30AM)

O TASTE AND SEE

RALPH VAUGHAN WILLIAMS

At the 8:30AM Mass (due to the Corpus Christi procession after Mass), 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 all (see facing page). Music for Exposition, Benediction, and the procession itself can be found on the procession handouts you received from the ushers.

EXPOSITION HYMN (8:30AM)

O SALUTARIS HOSTIA

DUGUET



1) O sal - u - ta - ris hos - ti - a Quae cae - li pan - dis os - ti - um. Bel -

2) U - ni tri - no - que Do - mi - no Sit sem - pi - ter - na glo - ri - a: Qui

1) O Sav - ing Vic - tim o - p'ning wide The gate of heav'n to man be - low! Our

2) To Thy great name be end - less praise Im - mor - tal God - head, One in Three; Oh,



la pre - munthos - ti - li - a; Da ro - bur fer aux - i - li - um.

vi - tam si - ne ter - mi - no, No - bis do - net in pa - tri - a. A - men

foes press on from ev - 'ry side; Thine aid sup - ply, Thy strength be - stow.

grant us end - less length of - days, In our true na - tive land with Thee. A - men.

CLOSING

JESUS, MY LORD, MY GOD, MY ALL

SWEET SACRAMENT



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.



VOLUNTARY

PRAELUDIUM IN D, BUXWV 139

DIETRICH BUXTEHUDE

ABOUT TODAY'S MUSIC

Today we celebrate the great feast of Corpus Christi or, to give the more formal name, the Solemnity of the Most Holy Body and Blood of Christ. Today, we focus specifically on the great gift of the Holy Eucharist and its significance in Christian life. It 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 Friday) is the third. Corpus Christi is very unique in that most of 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. As we might imagine, this day is also linked to Holy Thursday, when the Holy Eucharist was first celebrated. As such, the communion antiphon comes from Holy Thursday’s liturgy, and the *Pange lingua* sung in procession (with its concluding *Tantum Ergo*) is associated with the beginning of the *Triduum* as well. 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. Finally, a work with many parts is none other than our sequence today, *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. Here, all of St. Thomas’ gifts combine: profound theology, gifted poetry, and a love of God. 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. *Sacrosanctum concilium*, #112, 114, 116, 118). So, if you have a minute, pray over these texts today after Mass and rejoice in the miraculous gift that is the Most Holy Body and Blood of Christ.

COPYRIGHTS

All music used with permission. Onelicense #A702187



THE CATHEDRAL OF SAINT PAUL

2120 3RD AVENUE NORTH

BIRMINGHAM, ALABAMA 35203

WWW.STPAULSBHM.ORG 205.251.1279

THE MOST REVEREND ROBERT J. BAKER, STD

BISHOP OF BIRMINGHAM IN ALABAMA

THE VERY REVEREND KEVIN M. BAZZEL, VG, 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