

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

THE EVENING MASS OF THE LORD'S SUPPER

MARCH 28, 2013



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

LE BANQUET CÉLESTE

OLIVIER MESSIAEN

ENTRANCE HYMN

LIFT HIGH THE CROSS

CRUCIFER



Lift high the cross, the love of Christ pro - claim till



all the world a - dore his sa - cred name.



1. Come, Chris - tians, fol - low where the Mas - ter trod, our
2. Led on their way by this tri - um - phant sign, the
3. Each new - born fol - l'wer of the Cru - ci - fied bears



King vic - to - rious, Christ, the Son of God.
hosts of God in con - quering ranks com - bine.
on the brow the seal of him who died.

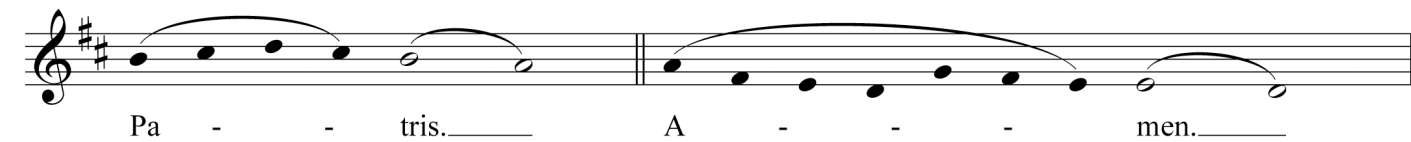
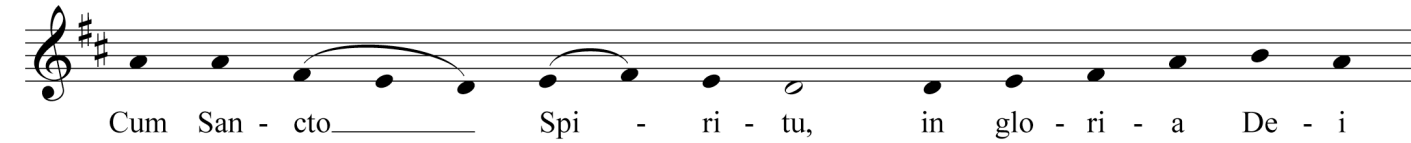
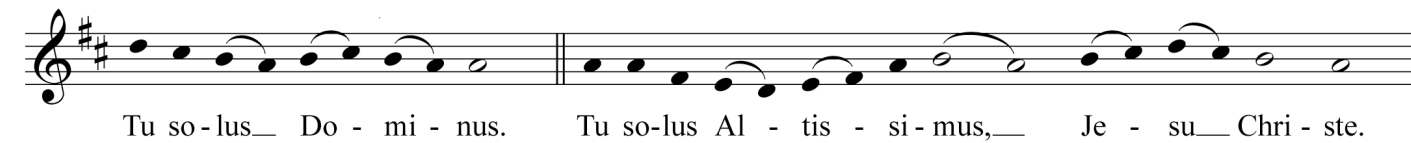
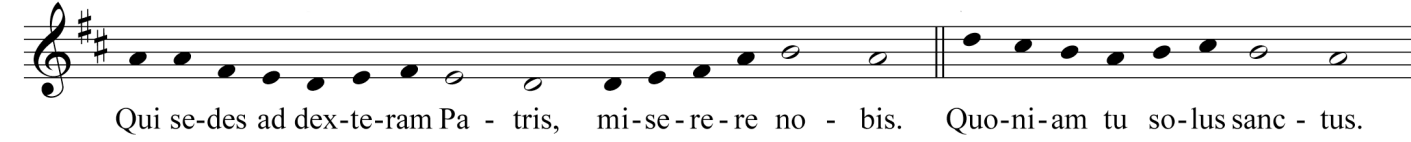
ENTRANCE ANTIPHON *Nos autem gloriari*

CF. GALATIANS 6:14

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

KYRIE

MASS FOR FOUR VOICES (WILLIAM BYRD)



LITURGY OF THE WORD

This evening's Mass readings are found on page 69 in Sunday's Word.

“At this supper on the night he was betrayed, the Lord Jesus, loving those who were his own in the world even to the end, offered his body and blood to the Father under the appearances of bread and wine, gave them to the apostles to eat and drink, then enjoined the apostles and their successors in the priesthood to offer them in turn. This Mass is, first of all, the memorial of the institution of the eucharist, that is of the memorial of the Lord's Passover, by which under sacramental signs he perpetuated among us the sacrifice of the New Law.”
~Ceremonial of Bishops

FIRST READING

EXODUS 12:1-8, 11-14

RESPONSORIAL PSALM

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



Our blessing cup is a communion with the blood of Christ.

SECOND READING

1 CORINTHIANS 11:23-26

VERSE BEFORE THE GOSPEL

MISSA SIMPLEX



Praise to you, Lord Je - sus Christ, king of end-less glo - ry!

I give you a new commandment, says the Lord: love one another as I have loved you.

GOSPEL

JOHN 13:1-15

THE WASHING OF FEET

All sing the following antiphon assigned by the Church for this day, while the choir sings the assigned verses.

ANTIPHON VII

1 CORINTHIANS 13:13



L VII Et these a-bide with- in you: faith, hope and char- i- ty, these three



things; but the great-est of these is char- i- ty.

- V̇. The Lord Jesus, when he had eaten with his disciples, poured water into a basin and began to wash their feet, saying: "This example I leave you." (*from Antiphon II*) **Ṙ.**
 V̇. If I, your Lord and teacher, have washed your feet, then surely you must wash one another's feet. (*from Antiphon IV*) **Ṙ.**
 V̇. If there is this love among you, all will know that you are my disciples. (*from Antiphon V*) **Ṙ.**
 V̇. I give you a new commandment: love one another as I have loved you, says the Lord. (*from Antiphon VI*) **Ṙ.**

HYMN

CHRISTIAN LOVE



1. Where char - i - ty and love pre - vail,
 2. With grate - ful joy and ho - ly fear
 3. For - give we now each oth - er's faults
 4. Let strife a - mong us be un - known,
 5. Let us re - call that in our midst
 6. No race nor creed can love ex - clude,



There God is ev - er found; Brought here to - geth - er
 God's char - i - ty we learn; Let us with heart and
 As we our faults con - fess; And let us love each
 Let all con - ten - tion cease; Be God's the glo - ry
 Dwells God's be - got - ten Son; As mem - bers of his
 If hon - ored be God's name; Our fam - i - ly em -



by Christ's love, By love are we thus bound.
 mind and soul Now love God in re - turn.
 oth - er well In Chris - tian ho - li - ness.
 that we seek, Be ours God's ho - ly peace.
 bod - y joined, We are in Christ made one.
 brac - es all Whose Fa - ther is the same.

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

UBI CARITAS (1960)

MAURICE DURUFLÉ

Ubi caritas et amor, deus ibi est. Congregavit nos in unum Christi amor. Exsultemus et in ipso jucundemur. Timeamus et amemus Deum vivum. Et ex corde diligamus nos sincero. Amen.

Where Charity and Love are found, surely there is God. The Love of Christ has gathered us together. Let us rejoice in Him and be glad. Let us fear and love the living God. And let us love one another with a heart sincere. Amen.

SANCTUS

MASS XVIII

San - ctus, San - ctus, San-ctus Dó - mi - nus De - us Sá - ba-oth.
 Ple - ni sunt cae - li et ter - ra gló - ri - a tu - a. Ho-sán - na
 in ex - cé - l - sis. Be - ne - dí - ctus qui ve - nit in nó - mi - ne
 Dó - mi - ni. Ho - sán - na in ex - cé - l - sis.

MYSTERIUM FIDEI

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

AMEN

for ev - er and ev-er. R. A-men.

AGNUS DEI

MASS XVIII

Cantor: A-gnus De - i, *All:* qui tol-lis pec cá - ta mun-di: mi-se-ré-re no - bis.
 A-gnus De - i, qui tol - lis pec - cá - ta mun - di:
 mi - se - ré - re no - bis. A - gnus De - i, qui
 tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.

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.

COMMUNION

UNDE ET MEMORES



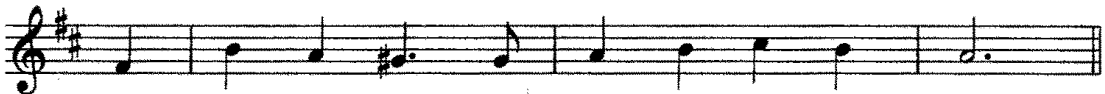
1. At that first Eu - cha - rist be - fore you died,
2. For all your church, O Lord, we in - ter - cede;
3. We pray for those who wan - der from the fold;



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.

Text: William H. Turton, 1859-1938, alt.

Tune: UNDE ET MEMORES, 10 10 10 10 with refrain; William H. Monk, 1823-1889, alt.

POSTCOMMUNION

AVE VERUM CORPUS

WILLIAM BYRD

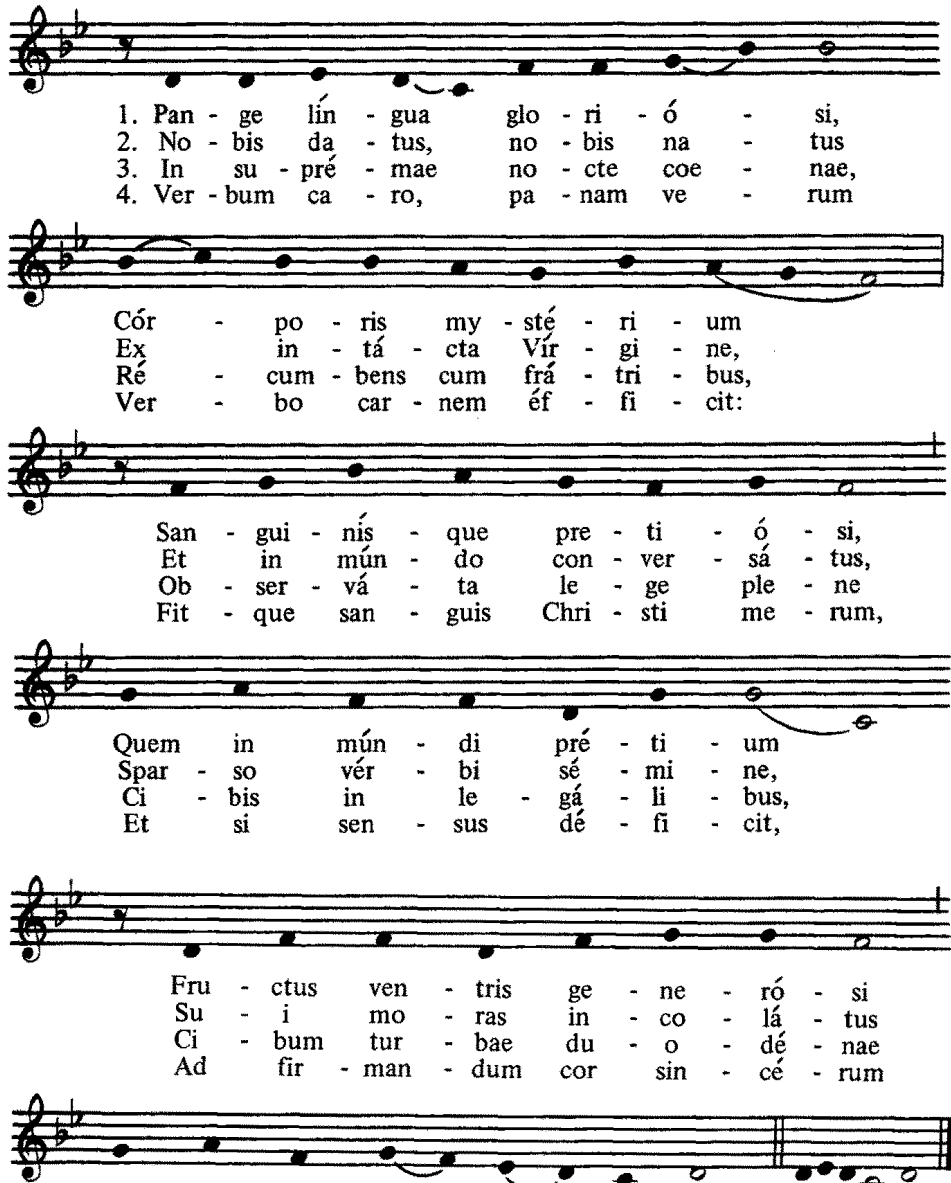
Ave, verum corpus natum de Maria Virgine: vere passum, immolatum in cruce pro homine: cuius latus perforatum unda fluxit et sanguine: esto nobis praegustatum, in mortis examine. O dulcis, o pie, o Jesu fili Mariae, miserere mei. Amen.

*Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man.
From whose pierced side flowed water and blood: Be a foretaste for us in the trial of death. O sweet, o loving, o Jesus, son of Mary,
have mercy on me. Amen.*

PRAYER AFTER COMMUNION

THE TRANSFER OF THE MOST BLESSED SACRAMENT

After the postcommunion prayer, the priest stands before the altar, kneels, and incenses the Blessed Sacrament placed on the altar after communion. He then receives the humeral veil, takes the ciborium (the vessel holding the Blessed Sacrament), and covers it with the ends of the veil. The Blessed Sacrament is then carried through the church in procession to the Altar of Repose. During the procession, the hymn "Pange, lingua" is sung. Verses five and six (the Tantum ergo) are sung when the procession reaches the place of reposition.



1. Pan - ge lín - gua glo - ri - ó - si,
2. No - bis da - tus, no - bis na - tus
3. In su - pré - mae no - cte coe - nae,
4. Ver - bum ca - ro, pa - nam ve - rum

Cór - po - ris my - sté - ri - um
Ex in - tá - cta Vir - gi - ne,
Ré - cum - bens cum frá - tri - bus,
Ver - bo car - nem éf - fi - cit:

San - gui - nis - que pre - ti - ó - si,
Et in mún - do con - ver - sá - tus,
Ob - ser - vá - ta le - ge ple - ne
Fit - que san - guis Chri - sti me - rum,

Quem in mún - di pré - ti - um
Spar - so vér - bi sé - mi - ne,
Ci - bis in le - gá - li - bus,
Et si sen - sus dé - fi - cit,

Fru - ctus ven - tris ge - ne - ró - si
Su - i mo - ras in - co - lá - tus
Ci - bum tur - bae du - o - dé - nae
Ad fir - man - dum cor sin - cé - rum

Rex ef - fu - dit gen - ti - um.
Mi - ro clau - sit or - di - ne.
Se - dat su - is ma - ni - bus.
So - la fi - des su - fi - cit. A - men.

5. Tantum ergo Sacramentum Veneremur cernui:
Et antiquum documentum Novo cedat ritui;
Praestet fides supplementum Sensuum defectui.

6. Genitori, Genitrique Laus et jubilatio,
Salus, honor, virtus quoque Sit et benedictio:
Procedenti ab utroque Comparsit laudatio.

ABOUT TODAY'S MUSIC

The tabernacle is empty, but the Lord is near: it is Holy Thursday, and we are here to join in the mystical representation of Jesus Christ's last supper—the beginning of the Paschal Triduum. Therefore, it is of course appropriate that we begin with silent prayer, and with music that springs out of that spirit of meditation. Messiaen's "Le banquet céleste" is not stunning or immediately comprehended, but it helps us slow our pace to join the liturgy of this evening meal. Messiaen, the organist of La Trinité church in Paris, was intimately acquainted with this liturgy; as a devout Catholic, he endeavored to understand its deeper meaning and express it in music. We hear the gradual unfolding of this timeless and ever-present meal, and eventually even hear the sweat, like drops of blood (represented by the short notes of the melody), that our Lord experienced in the garden. Even so, this composition evokes a sense of peace and calmness. It dwells upon the mystery and great gift of that unmatched consolation, the Holy Eucharist, which we experience tonight, and which Messiaen lived out in his own life. As we enter Mass, we sing the same hymn that we sang to end the Chrism Mass; the Holy Cross is our standard. To elaborate upon this, our entrance antiphon reminds us to "glory in the cross of our Lord Jesus Christ...through whom we are saved and delivered." In this way, even at the beginning of the great celebration, we are presented with the perfect union of meal and sacrifice. The choir presents Byrd's "Kyrie" from the *Mass for Four Voices*. As we implore the Lord's mercy, we hear it made manifest in this wonderful work of sacred polyphony. We then sing the Gregorian Gloria VIII. In Masses such as this, when we celebrate the timeless truth of our God's saving work, Gregorian chant is the one repertoire we can all claim as Catholics (cf. *Sacrosanctum Concilium*, #116). In the words of Pope Paul VI, chant helps "...make it easier for Christians to achieve unity and spiritual harmony with their brothers and with the living tradition of the past." (*Voluntati Obsequens*) The first reading and responsorial Psalm show us a type, or foreshadowing, of the Holy Eucharist found in the Jewish Passover. The Gospel Acclamation and Gospel proclaims Jesus' washing of the disciples' feet, or *Mandatum*. This evening, we present a neo-Gregorian setting that makes use of most of the seven antiphons prescribed for this part of the liturgy. These words, taken from Sacred Scripture, remind us of the emptying of self that Jesus Christ experienced, and this initial token of love toward all mankind. The offertory antiphon for Mass is the famous chant is the *Ubi caritas*. tonight, the choir sings this text's most famous 20th century setting by Maurice Duruflé. His skillful use of lush harmony supports the original Gregorian melody without hindering the declamation of the chant or resulting to intrusive compositional devices. During the *Mandatum*, we sang the most popular English-language version of this hymn, Benoit's "Where charity and love prevail". The remainder of Mass commemorates this First Eucharist and the Passion; we hear Byrd's serene and masterful "Ave Verum Corpus", one of the most timeless and amazing musical statements in Christ's Real Presence in the Holy Eucharist. The music truly speaks for itself. At the same time, we are confronted by Aquinas' timeless hymn, *Pange lingua, gloriosi*. Pray this text, the summation of this wonderful liturgy:

Sing, my tongue, the Savior's glory, of His flesh the mystery sing; of the Blood, all price exceeding, shed by our immortal King, destined, for the world's redemption, from a noble womb to spring. Of a pure and spotless Virgin born for us on earth below, He, as Man, with man conversing, stayed, the seeds of truth to sow; then He closed in solemn order wondrously His life of woe. On the night of that Last Supper, seated with His chosen band, He the Pascal victim eating, first fulfills the Law's command; then as Food to His Apostles gives Himself with His own hand. Word-made-Flesh, the bread of nature by His word to Flesh He turns; wine into His Blood He changes; what though sense no change discerns? Only be the heart in earnest, faith her lesson quickly learns. 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.