

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA

HOLY THURSDAY: THE EVENING MASS OF THE LORD'S SUPPER

THE MOST REVEREND STEVEN J. RAICA, CELEBRANT

APRIL 17, 2025



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.

PRELUDE

GREGORIAN INTROIT: *Nos autem gloriari*

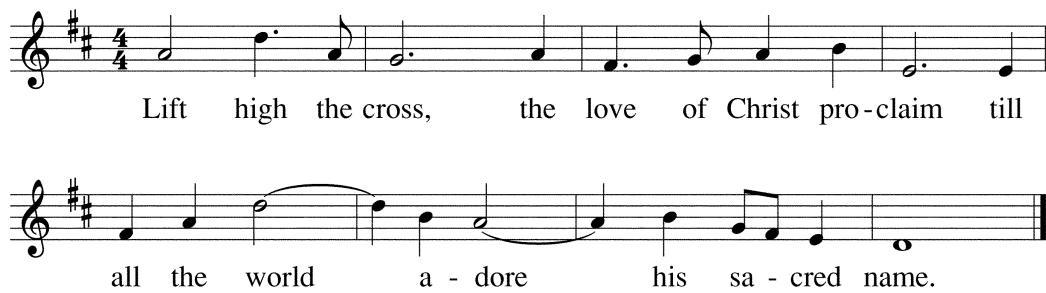
CF. GALATIANS 6:14

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.

ENTRANCE HYMN

LIFT HIGH THE CROSS (VERSES AS NEEDED)

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
4. O Lord, once lift - ed on the glo-rious tree, your
5. So shall our song of tri - umph ev - er be: praise



D.C.

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.
death has bought us life e - ter - nal - ly.
to the Cru - ci - fied for vic - to - ry!

KYRIE

Kyrie eleison; Christe eleison; Kyrie eleison. / Lord have mercy; Christ have mercy; Lord have mercy.

MASS FOR FIVE VOICES (WILLIAM BYRD)

GLORIA

MASS OF ST. PHILIP NERI (JERNBERG)

After its intonation, please sing the underlined sections of the Gloria with Cathedral Choir.



Glo - ry to God in the high - est.



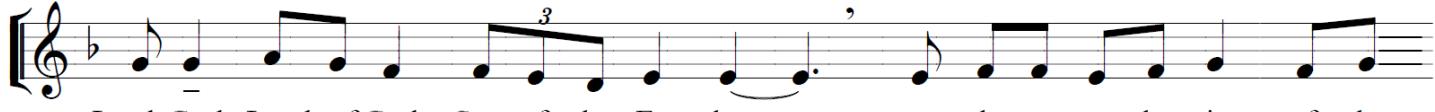
and on earth peace to peo - ple of good will. We praise you, we bless you, we a - dore you,



we glo-ri - fy you, we give you thanks for your great glo - ry, Lord God, hea - ven - ly



King, O God, al - migh - ty Fa - ther. Lord Je-sus Christ, On - ly Be - got - ten 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



pray'r; 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, you a - lone are the Lord,



you a - lone are the Most High, Je - sus Christ, with the Ho - ly



Spi - rit, in the glo - ry of God the Fa - ther. A - men.



LITURGY OF THE WORD.

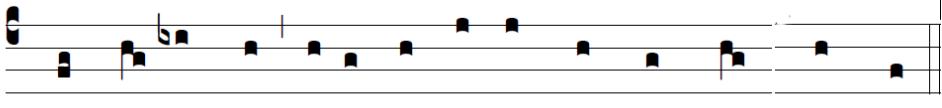
FIRST READING

EXODUS 12:1-8, 11-14

RESPONSORIAL PSALM

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

VI



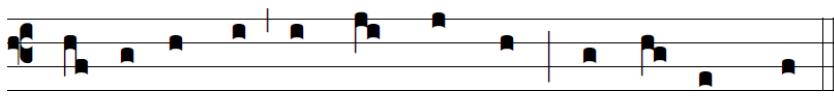
UR blessing cup is a communion with the Blood of Christ.

SECOND READING

1 CORINTHIANS 11:23-26

VERSE BEFORE THE GOSPEL

II



Lo- ry to you, O Word of God, Lord Je- sus Christ.

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 (*MANDATUM*)

ANTIPHONS FOR THE WASHING OF FEET

MANDATUM

PETER LATONA

I give you a new commandment, that you love one another, as I have loved you. After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example. The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise. Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me. So he came to Simon Peter and Peter said to him: Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me. What I am doing, you do not know now, but later you will come to know. If I, your Lord and Master, have washed your feet, how much more should you wash each other's feet? This is how all will know that you are my disciples: if you have love for one another. Jesus said to his disciples: Let faith, hope and charity, these three, remain among you, but the greatest of these is charity. Now faith, hope and charity, these three, remain; but the greatest of these is charity.

HYMN (AS NEEDED)

UBI CARITAS

PLEASE SING THE REFRAIN BELOW AFTER THE CANTOR INTRODUCTION AND BETWEEN VERSES.

VI

W Here true char-i-ty is dwelling, God is present there.

UNIVERSAL PRAYER



LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON

UBI CARITAS

OLA GJEILO

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

Sanc tus, * Sanc tus, Sanc tus Dóminus De- us Sába- oth. Pleni sunt cæ- li et
terra gló- ri- a tu- a. Hosán na in ex célsis. Benedíc tus qui venit in nómíne Dómini.
Hosán na in ex célsis.

MYSTERIUM FIDEI

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

AMEN



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

AGNUS DEI

MASS FOR FIVE VOICES (WILLIAM BYRD)

Agnus Dei, qui tollis peccáta mundi: miserére nobis. Agnus Dei, qui tollis peccáta mundi: miserére nobis. Agnus Dei, qui tollis peccáta mundi: dona nobis pacem. / Lamb of God, you take away the sins of the world; have mercy on us. Lamb of God, you take away the sins of the world; have mercy on us. 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 *Hoc corpus*

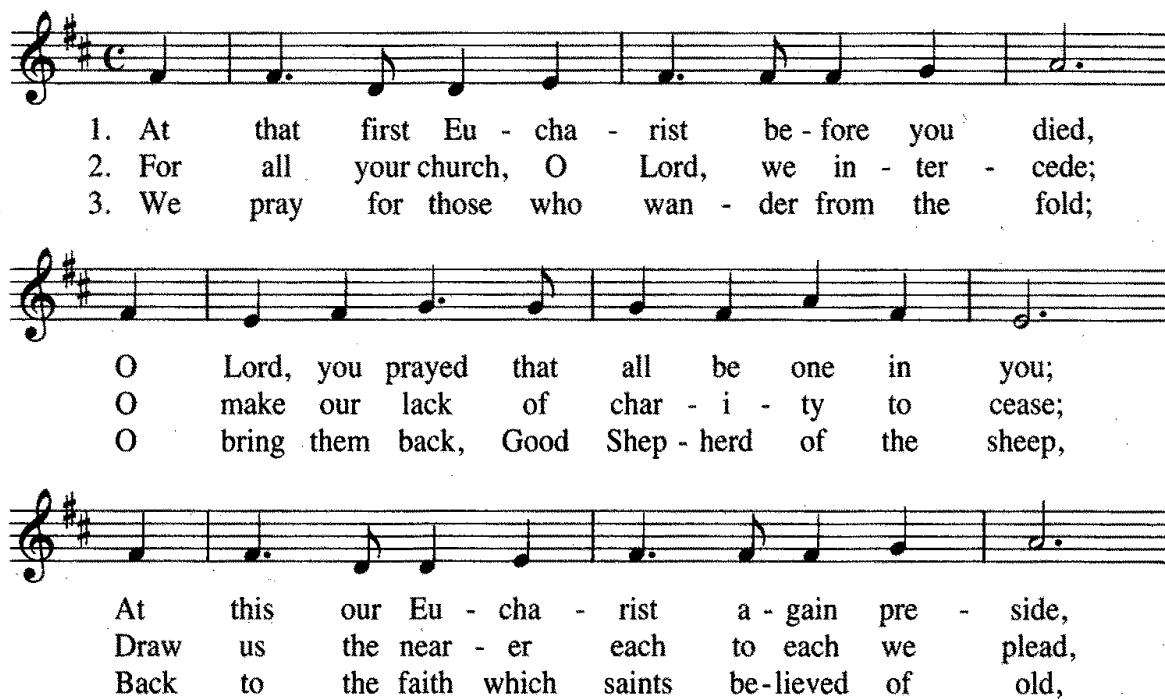
1 CORINTHIANS 11:24-25

Hoc corpus, quod pro vobis tradéatur; hic calix novi testaménti est in meo sanguine, dicit Dóminus: hoc fácite, quotiescumque súmitis, in meam commemoratiómem. / 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

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 renew.
By drawing all to you, O Prince of Peace.
Back to the Church which still that faith does keep.

Thus may we all one Bread, one Body be;
Through this blest Sacrament of Unity.

POSTCOMMUNION

AVE VERUM CORPUS

WILLIAM BYRD

Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine cuius latus perforatum fluxit aqua et sanguine: esto nobis praegustatum in mortis examine. O dulcis, O pie, O dulcis Jesu fili Mari-ae. Amen.

Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a foretaste [of the Heavenly banquet] in the trial of death! O sweet, O pious, O loving Jesus, son of Mary. Amen.

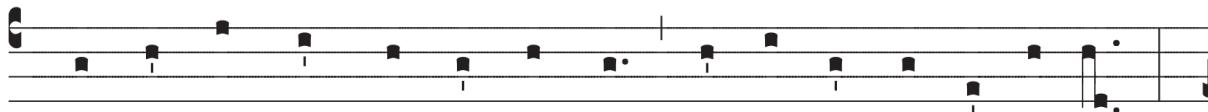
—Pope Innocent VI

PRAYER AFTER COMMUNION

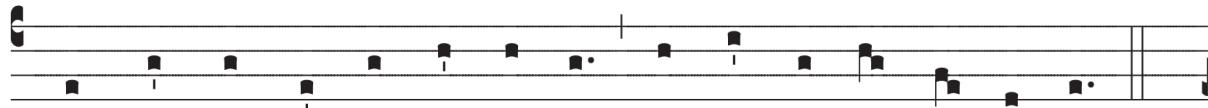
THE TRANSFER OF THE MOST BLESSED SACRAMENT

After the postcommunion prayer, the bishop 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 holding the Blessed Sacrament, and covers it with the veil. The Blessed Sacrament is then carried through the church in procession, with the bishop, priests, and clergy first, followed by Cathedral Choir, and finally the assembly. During the procession, the hymn “Pange, lingua” is sung. Verses five and six (the Tantum ergo) are sung when the procession reaches the Altar of Repose.

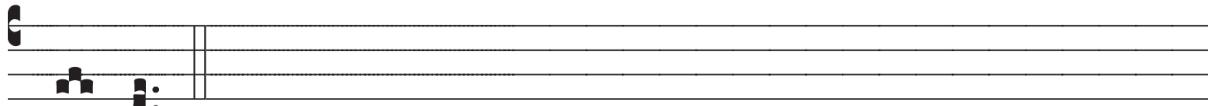
1. Pan- ge lin- gua glo- ri- ó- si Cór- po- ris mys- té- ri- um,
2. No- bis da- tus, no- bis na- tus Ex in- tá- cta Vír- gi- ne,
3. In su- pré- mæ no- cte cœ- næ Re- cúm- bens cum frá- tri- bus,
4. Ver- bum ca- ro, pa- nem ve- rum Ver- bo car- nem éf- fi- cit:
5. TAN- TUM er- go Sa- cra- mén- tum Ve- ne- ré- mur cér- nu- i:
6. Ge- ni- tó- ri, Ge- ni- tó- que Laus et iu- bi- lá- ti- o,



1. San- gui- nís- que pre- ti- ó- si, Quem in mun- di pré- ti- um
2. Et in mun- do con- ver- sá- tus, Spar- so ver- bi sé- mi- ne,
3. Ob- ser- vá- ta le- ge ple- ne Ci- bis in le- gá- li- bus,
4. Fit- que san- guis Chri- sti me- rum, Et si sen- sus dé- fi- cit,
5. Et an- tí- quum do- cu- mén- tum No- vo ce- dat rí- tu- i:
6. Sa- lus, ho- nor, vir- tus quo- que Sit et be- ne- dí- cti- o:



1. Fru- ctus ven- tris ge- ne- ró- si Rex ef- fú- dit gén- ti- um.
2. Su- i mo- ras in- co- lá- tus Mi- ro clau- sit ór- di- ne.
3. Ci- bum tur- bæ du- o- dé- næ Se dat su- is má- ni- bus.
4. Ad fir- mán- dum cor sin- cé- rum So- la fi- des súf- fi- cit.
5. Prae- stet fi- des sup- ple- mén- tum Sén- su- um de- fé- ctu- i.
6. Pro- ce- dén- ti ab u- tró- que Com- par sit lau- dá- ti- o.



6. A- men.

THE BLESSED SACRAMENT WILL BE RESERVED AT THE ALTAR OF REPOSE FOLLOWING MASS
UNTIL MIDNIGHT. PLEASE PLAN TO SPEND SOME TIME WITH OUR LORD!

A POLICE OFFICER WILL BE IN FRONT OF THE CHURCH THE ENTIRE TIME FOR SAFETY.
PLEASE ENTER AND EXIT BY THE FRONT DOORS.



PLEASE JOIN US IN WORSHIP DURING TRIDUUM AND EASTER

HOLY THURSDAY, APRIL 17: EVENING MASS OF THE LORD'S SUPPER, 7:00PM

GOOD FRIDAY, APRIL 18: STATIONS OF THE CROSS, 12:00PM
CELEBRATION OF THE LORD'S PASSION, 3:00PM

HOLY SATURDAY, APRIL 19: THE EASTER VIGIL IN THE HOLY NIGHT, 8:00PM

EASTER SUNDAY, APRIL 20: MASS DURING THE DAY AT 7:15AM, 8:30AM, AND 11:00AM

ABOUT TODAY'S MUSIC

At the beginning of tonight's Mass, the tabernacle is empty, but the Lord is near: it is Holy Thursday, and we are here to join in the mystical re-presentation of the Lord's Last Supper—the beginning of the Paschal Triduum. 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 *Kyrie* and *Agnus Dei* of tonight's Mass ordinary is from William Byrd's *Mass for Five Voices*, arguably his greatest achievement in the genre, and the last of the great English settings of the Mass ordinary, as Protestantism had already swallowed England. While the Mass was probably performed by modest forces (even one voice on a part), a more “deluxe” voicing like this begs us wonder: was Byrd imagining what could've been? Thankfully, in the current day, there are many opportunities to realize that dream, including Westminster Cathedral's phenomenal recording of all three Byrd Masses...but perhaps we can even enjoy this evening's presentation by Cathedral Choir! The *Kyrie* is brief, but lovely; the *Agnus Dei* is longer, but more emphatic: each repetition of the threefold text is an added plea for the Lamb of God to save us. So appropriate for this evening's mixed feelings, the beginning of the movement is uncertain: voices vanish and are cadenced in other parts. Eventually all come together to plead as one, but even then, the invocation “*dona nobis pacem/grant us peace*” witnesses a fragmentation, so to speak, in polyphony that reminds us that we are far from peace—unless we trust in Our Lord, in whom we can share that blessing. Our offertory antiphon is a “modern classic”: Ola Gjeilo has achieved notoriety as a composer in many genres, but his *Ubi Caritas* might be his most ubiquitous piece. A masterpiece in miniature, it seems to encapsulate well the moods of this evening's liturgy. While fairly tranquil for the entire composition, we do see glimpses of a brightness that foreshadows Easter: the text “*Timeamus et amemus Deus vivum/Let us fear and love the living God!*” is realized as the loudest and most searing part of this piece, with a repeated note in the ladies' middle voice that acts reminiscent of Arvo Pärt's *tintinnabulum*: it rings like bells! This section stands in such contrast that it is clear the composer intends us to focus on this idea while we absorb the rest of the piece. The postcommunion is Byrd's classic *Ave verum corpus* to pair with the five-voice Mass. A relaxed *dénouement* closes this wonderful piece that sets these words so crucial to our Christian Faith. The final *Tantum ergo* by de Severac is a modest but moving setting. Last year, we enjoyed the transcendent polyphony of Duruflé: mathematics in motion, and maybe in glory, we might say. This year, we enjoy a less contrapuntal vision of this text, but one that enjoys the harmonic language that we heard so richly a few weeks ago from Cathedral Choir and Children's Schola Cantorum in the works of Gabriel Fauré. We can luxuriate in these beautiful harmonies that encourage us to stay and watch with our brothers and sisters in Christ as we recall this night when the Holy Eucharist was instituted, and Our Lord prepared to redeem us!



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