

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



"Entry of Christ into Jerusalem" Pieter Coecke van Aelst, c. 1530-1535

PALM SUNDAY OF THE PASSION OF THE LORD

MARCH 29, 2026

THE MOST REV. STEVEN J. RAICA, CELEBRANT (11:00AM)

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.

THE SOLEMN ENTRANCE (5:00PM & 8:30AM) AND PROCESSION (11:00AM)

ANTIPHON *Hosanna filio David*

MATTHEW 21:9

Hosanna filio David: benedictus qui venit in nomine Domini, Rex Israel: Hosanna in excelsis.

Hosanna to the Son of David; blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest.

—11am polyphonic setting by Fr. Tomas Luis de Victoria

GOSPEL

MATTHEW 21:1-11

FIRST ANTIPHON IN PROCESSION (8:30 & 11:00AM) *Pueri Hebraeorum*

Pueri Hebraeorum, portantes ramos olivarum, obviaverunt Domino, clamantes et dicentes: Hosanna in excelsis.

The children of the Hebrews, carrying olive branches, went to meet the Lord, crying out and saying: Hosanna in the highest.

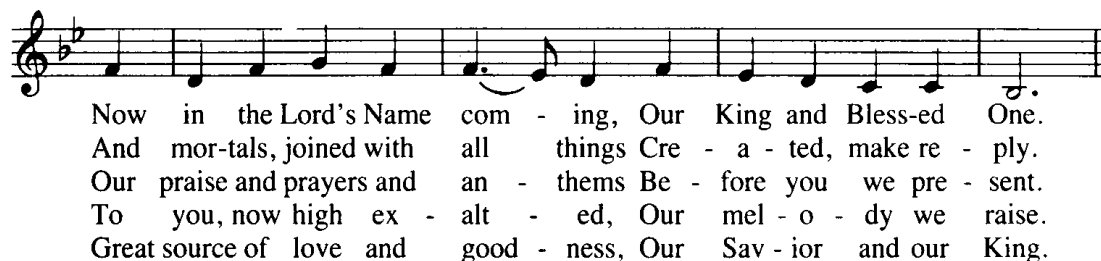
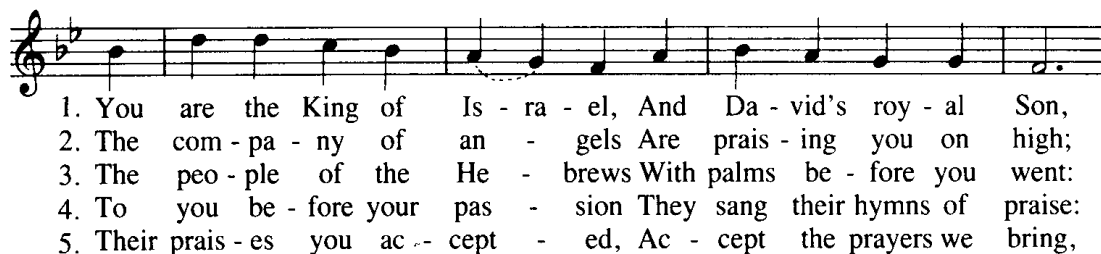
SECOND ANTIPHON IN PROCESSION (11:00AM) *Pueri Hebraeorum*

Púeri Hebræórum vestiménta prosternébant in via, et clamábant dicéntes: Hosánna filio David; benedictus qui venit in nómine Dómini. / *The children of the Hebrews, laying their clothes on the road, went forth to meet the Lord, crying out and saying: Hosanna in the highest.*

HYMN IN PROCESSION (ALL MASSES)

ALL GLORY, LAUD, AND HONOR

ST. THEODULPH



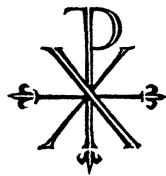
Please repeat the "Kyrie" and "Christe" phrases after the cantor; then join in the final "Kyrie".

VI



K Y-ri- e * e- lé- i-son. *ij.* Chrí ste e- lé- i-son. *ij.* Ký-ri- e

e- lé- i-son. Ký-ri- e * e- lé- i-son.

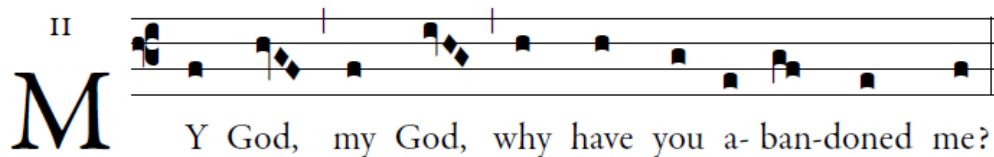


LITURGY OF THE WORD

RESPONSORIAL PSALM (ALL MASSES)

PSALM 22:8-9, 17-18, 19-20, 23-24

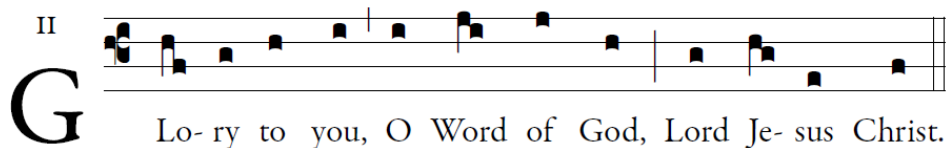
II



M Y God, my God, why have you a-ban-doned me?

VERSE BEFORE THE GOSPEL (5:00PM)

II



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

(The verse text may be found below in the English translation of the Gradual antiphon.)

GRADUAL (11:00AM) *Christus factus est*

PHILIPPIANS 2:8-9

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

✠ Propter quod et Deus exaltavit illum et dedit illi nomen, quod est super omne nomen.

Christ became obedient to the point of death, even death on a cross.

✠ Because of this, God greatly exalted him and bestowed on him the name which is above every name.

—Polyphonic setting by Johann Michael Haydn

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

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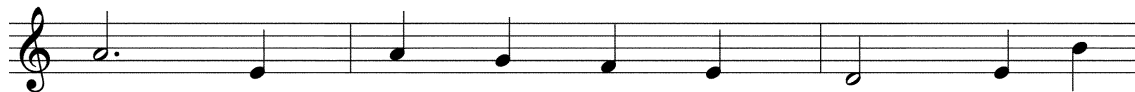
OFFERTORY

O SACRED HEAD SURROUNDED

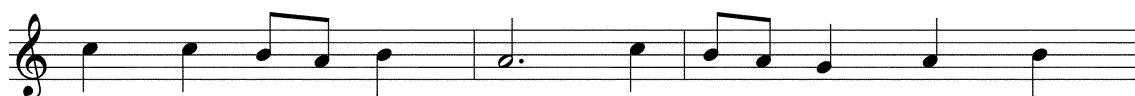
PASSION CHORALE



1. O Sa - cred Head sur-round - ed By crown of pierc - ing
2. I see your strength and vig - or All fad - ing in the
3. In this, your bit - ter pas - sion, Good Shep-herd, think of



thorn! O bleed - ing Head, so wound - ed, Re -
strife, And death with cru - el rig - or, Be -
me With your most sweet com - pas - sion, Un -



viled and put to scorn! The pow'r of death comes
reav - ing you of life; O ag - o - ny and
worth - y though I be: Be - neath your cross a -



o'er you, The glow of life de - cays, Yet
dy - ing! O love to sin - ners free! Je -
bid - ing For ev - er would I rest, In



an - gel hosts a - dore you, And trem - ble as they gaze.
sus, all grace sup - ply - ing, O turn your face on me.
your dear love con - fid - ing, And with your pres - ence blest.

OFFERTORY ANTIPHON (11:00AM) *Improperium*

PSALM 69:21-2

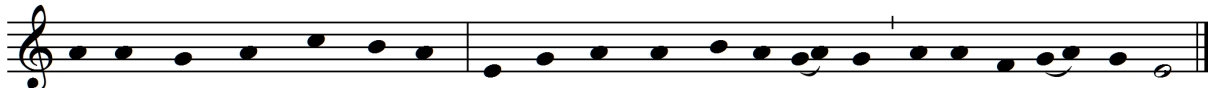
Improperium expectavit cor meum et miseriam: et sustinui, qui simul mecum contristaretur, et non fuit: consolantem me quaesivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto. / My heart awaited reproach and misery; and I hoped for one that would grieve together with me, but there was none; I looked for one who would comfort me, and found no one. For food they gave me gall; in my thirst they gave me vinegar to drink.

S *A*nctus, * *S*ánctus, *S*ánctus *D*óminus *D*é-us *S*ába-oth. *P*léni sunt
Holy, Holy, Holy, Lord God of Hosts.

caéli et térra gló-ri-a tú-a. *Hosánna in excélsis. Benedíctus qui vénit*
Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes

in nómine *D*ómini. *Hosánna in excélsis.*
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.

AGNUS DEI

A gnus De-i, * qui tollis peccáta mundi: miserére nobis.
Lamb of God, you take away the sins of the world: have mercy on us.

Agnus De-i, * qui tollis peccáta mundi: miserére nobis.
Lamb of God, you take away the sins of the world: have mercy on us.

Agnus De-i, * qui tollis peccáta mundi: dona nobis pa-cem.
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.

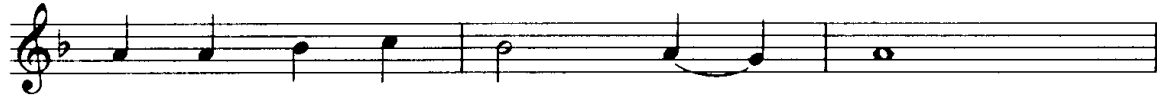
COMMUNION ANTIPHON (ALL MASSES) *Pater, si non potest*

VIII

F A-ther, if this chalice cannot pass without my drinking it, your will be done.



1. Sing, my tongue, the song of tri - umph,
 2. He en - dured the nails, the spit - ting,
 3. Faith - ful Cross, a - bove all oth - er,
 4. Bend your boughs, O Tree of glo - ry!



Tell the sto - ry far and wide;
 Vin - e - gar and spear and reed;
 One and on - ly no - ble tree,
 All your rig - id branch - es, bend!



Tell of dread and fi - nal bat - tle,
 From that ho - ly bod - y bro - ken
 None in fo - liage, none in blos - som,
 For a while the an - cient tem - per



Sing of Sav - ior cru - ci - fied;
 Blood and wa - ter forth pro - ceed:
 None in fruit your peer may be;
 That your birth be - stowed, sus - pend;



How up - on the cross a vic -
 Earth and stars and sky and o -
 Sweet the wood and sweet the i -
 And the King of earth and heav -



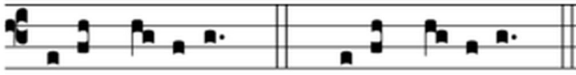
tim Van - quish - ing in death he died.
 cean By that flood from stain are freed.
 ron And your load, most sweet is he.
 en Gent - ly on your bos - om tend.

POSTCOMMUNION (11:00AM)

CRUX FIDELIS

DOMENICO CARDINAL BARTOLUCCI

Faithful Cross the Saints rely on, Noble tree beyond compare! Never was there such a scion, Never leaf or flower so rare. Sweet the timber, sweet the iron, Sweet the burden that they bear! *V.* Sing, my tongue, in exultation of our banner and device! Make a solemn proclamation of a triumph and its price: how the Savior of creation conquered by his sacrifice! *V.* Wisdom, power, and adoration To the blessed Trinity For redemption and salvation Through the Paschal Mystery, Now, in every generation, And for all eternity.

4. 

I -te, missa est. R̄ De-o grá-ti- as.
Go, you are sent. Thanks be to God.

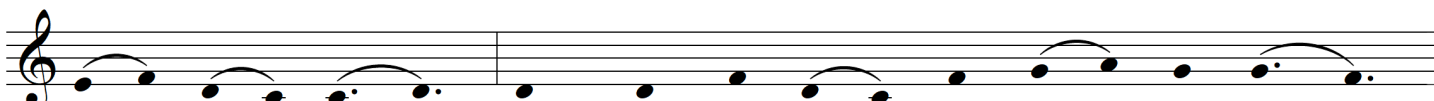
PLEASE RESPECT OUR CUSTOM OF STAYING THROUGH THE CONCLUSION OF THE CLOSING HYMN.
 THIS IS OUR CORPORATE ACT OF THANKSGIVING AFTER MASS. THANK YOU!

CLOSING

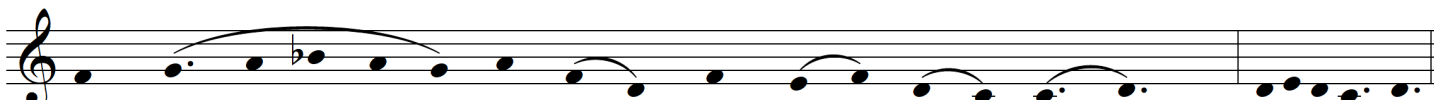
VEXILLA REGIS PRODEUNT



1. The roy - al ban - ners for - ward go, — The cross shines forth in
 2. Where deep for us — the spear — was dyed. — Life's tor - rent rush - ing
 3. Ful - filled is all — that Da - vid told — In true pro - phe - tic
 4. O Tree of beau - ty, Tree — of life, — O Tree with roy - al
 5. On whosedear arms, — so wide - ly flung, The weight of this — world's
 6. O cross, our one — re - li - ance, hail! — Still may thy pow'r with
 7. To Thee, e - ter - nal Three — in One, — Let hom - age meet by



mys - tic — glow; — Where He in flesh, our flesh Who made, —
 from his — side, — to wash us in — that pre - cious flood, —
 song of — old; — A - midst the na - tions, God, saith he, —
 pur - ple — dight; — E - lect, on whose tri - um - phal breast —
 ran - som hung, — The price of hu - man - kind to pay, —
 us — a - vail — To give new vir - tue to — the saint, —
 all — be — done: — As by the cross Thou dost — re - store, —



Our sen - tence bore, our ran - som paid. —
 Where min - gled wa - ter flowed, and — blood.
 Hath reigned — and tri - umphed from the — Tree. —
 Those ho - ly limbs should find their rest —
 And spoil — the spoil - er of — his — prey. —
 And par - don to — the pen - i - tent. —
 So rule — and guide us ev - er - more. — A - men.

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ABOUT TODAY'S MUSIC

This weekend, we celebrate Palm Sunday of the Lord's Passion—the beginning of Holy Week. This liturgy has many unique aspects, not least of which is two Gospel readings: the first at the “entrance”, when the Gospel of the procession of palms is read; the second being the Passion narrative, this year from St. Matthew. In this way, the Church has traditionally commemorated our Lord's triumphal entry into Jerusalem and his Passion and death, recognizing that some of the faithful might be impeded from attending the Good Friday liturgy and therefore should have the opportunity elsewhere to hear the Passion narrative. The entrance is marked by the antiphons *Hosanna filio David* and *Pueri Hebraeorum*. The *Hosanna* is a chant in Mode VII, the mode typically associated with proclamations (and triumph) in Gregorian chant. One hears the interval of a perfect fifth on “Hosanna”, the interval associated with brass instruments, especially trumpets. This motive indicates that the chant announces the arrival of our Lord. (At 11am, we hear Victoria's polyphonic setting, which gives a similar, but more elaborate effect.) Very brief, yet evocative, this chant is the clarion call to this week of prayer and worship. *Pueri Hebraeorum* describes the Jewish children waving palm branches in honor of our Lord, is likewise simple; there are, in fact, two settings of this text, with the first sung at all Masses. This paves the way for the traditional procession with palms to “All Glory, Laud, and Honor”, a vernacular adaptation of *Gloria, laus, et honor*, an older Roman hymn. The other music at Mass outlines a number of familiar themes: the Passion chorale “O sacred head”, much beloved in the oeuvre of J.S. Bach, is sung at the offertory, the communion hymn uses the famous French tune PICARDY, and the closing hymn is the Good Friday hymn *Vexilla Regis prodeunt*, an ancient hymn from the 6th Century. It is, like many texts associated with Good Friday, an ode to the Holy Cross, on which our redemption was won. The Gradual antiphon replaces the “verse before the Gospel” at 11am Mass, giving us an opportunity to reflect upon the *Christus factus est*, today in a setting by J.M. Haydn (which clearly was the inspiration for Anton Bruckner's famous setting (which we presented a few years ago). Haydn uses a combination of Renaissance—style counterpoint (in which we hear some nods to Felice Anerio's famous setting of this text) and Classical-period handling of dissonance. It is all in service of the (very moving) text from Philippians. The postcommunion at 11am is one of Bartolucci's most famous works, the setting of Good Friday's *Crux Fidelis*. Set for four-part men's chorus and soprano soloist in the antiphon, it is gorgeous, with a foot in tradition and more contemporary expression. The verses are for soprano, alto, and tenor in imitation and are derived from the original chant melody, moving at a rapid pace quite different than the introspective antiphon harmonies.

PLEASE JOIN US IN WORSHIP DURING TRIDUUM AND EASTER

HOLY THURSDAY, APRIL 2: EVENING MASS OF THE LORD'S SUPPER, 7:00PM*

GOOD FRIDAY, APRIL 3: STATIONS OF THE CROSS, 12:00PM;

CELEBRATION OF THE LORD'S PASSION, 3:00PM*

HOLY SATURDAY, APRIL 4: THE EASTER VIGIL IN THE HOLY NIGHT, 8:00PM*

EASTER SUNDAY, APRIL 5: MASS DURING THE DAY AT 7:15AM, 8:30AM AND 11:00AM*

WEEKDAYS IN THE OCTAVE OF EASTER: MASS AT 6:30AM AND 12:10PM

*INDICATES CHORAL SERVICES