

# ST MARY'S CATHEDRAL



## Procession and Solemn Mass

PALM SUNDAY  
OF THE PASSION OF THE LORD

10 April 2022  
10.30am

## WELCOME

to St Mary's Cathedral which stands in the centre of Sydney as a Christian statement of grace and beauty. Generations of artists have bequeathed to it their magnificent gifts in stone and glass, designing a unique space of solace and prayer within this vibrant city. This Cathedral represents the spiritual origins of the Catholic Church in Australia. It is one of Sydney's most treasured historic buildings and one of the finest examples of English-style gothic churches in the world. William Wilkinson Wardell, the 19th century architect, dreamed of a gothic structure shaped from the local yellow-block sandstone on which this city is built. The building was finally completed 100 years after the architect's death. The Cathedral is dedicated to Mary, Immaculate Mother of God, Help of Christians.

## THE CATHEDRAL CHOIR

St Mary's Cathedral Choir is the oldest musical institution in Australia. In 1818 a group of choristers was formed to sing Vespers before the Blessed Sacrament in the Dempsey household, the centre of Catholic worship in the penal colony. After the establishment of St Mary's Cathedral in 1833 the successors of these choristers formed the permanent Cathedral Choir. In faithfulness to the Benedictine English tradition from which the Cathedral's founders came, the Choir is formed of men and boys, preserving the historical character of Catholic liturgical and musical heritage. St Mary's is the only Catholic Cathedral in Australia to have an on-site Choir School where the twenty-four boy choristers are educated. The other parts of the Choir are provided by lay clerks who are professional singers. The Choir's primary function is to sing Vespers and Mass in the Cathedral which it does almost daily, but it has also undertaken several international tours, recordings and concert projects.

## THE LITURGY

Today's liturgy is formed of two parts: the first is the joyful celebration of Christ the Lord into Jerusalem; the second is the sorrowful commemoration of the Passion.

Today, as we walk in procession, we accompany the Jews in welcoming Jesus on his solemn entry into Jerusalem, but, in the fullness of faith, we give their gesture its full significance. We know what Christ's triumph really stands for: he is the Messiah, the Son of God, sent into this world to save us from sin and death.

**TO MAINTAIN A SPIRIT OF REVERENCE AND SOLEMNITY,  
PLEASE TURN OFF AND REFRAIN FROM USING ALL MOBILE TELEPHONES  
AND OTHER ELECTRONIC DEVICES.**

# THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

*Mass begins with a Procession recalling  
the entrance of Christ the Lord into Jerusalem.*

***Members of the congregation are requested to assemble  
outside the Cathedral House for the Blessing of Palm Branches  
and Liturgy of the Word which precedes the Procession.***

***Seating in the Cathedral has been reserved for those  
who take part in the Procession.***

*As the Archbishop's procession arrives the Choir sings*

## THE ANTIPHON

*Matthew 21:9*

**H**OSANNA 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.*

## THE INTRODUCTORY RITES

*All make the Sign of the Cross as the Archbishop says*

In the name of the Father, and of the Son, and of the Holy Spirit.

✠ **Amen.**

Peace be with you.

✠ **And with your spirit.**

**D**EAR brethren (brothers and sisters), since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord's Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord's entry into the city of our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

*All raise their palm branches for the blessing.*

## THE BLESSING OF PALMS

*The Archbishop says*

Let us pray.

**A**Lmighty ever-living God, sanctify these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever.

℟: **Amen.**

*The palm branches are sprinkled with holy water.*

## THE GOSPEL

*Luke 19:28-40*

The Lord be with you.

℟: **And with your spirit.**

A reading from the holy Gospel according to Luke.

℟: **Glory to you, O Lord.**

**J**ESUS went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two disciples, saying, 'Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, "Why are you untying it?" you shall say this, "The Lord has need of it."' So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, 'Why are you untying the colt?' And they said, 'The Lord has need of it.' And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, 'Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!' And some of the Pharisees in the multitude said to him, 'Teacher, rebuke your disciples.' He answered, 'I tell you, if these were silent, the very stones would cry out.'

The Gospel of the Lord.

℟: **Praise to you, Lord Jesus Christ.**

## THE PROCESSION



℣. Procedamus in pa-ce. ℞. **In nomine Christi. A-men.**

*Let us go forth in peace. In the name of Christ.*

*The thurifer, crucifer, acolytes, Choir, servers, concelebrants and the Archbishop, followed by members of the congregation, process to the Great Southern Doors of the Cathedral.*

*During the Procession the Choir sings*

## THE ANTIPHON

**P**UERI Hebræorum, 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.*

*with verses from Psalm 23(24)*

℣. Domini est terra, et plenitudo eius, *The Lord's is the earth and its fullness,*  
orbis terrarum, et qui habitant in eo. ℞. *the world and all its peoples.*

℣. Quia ipse super maria fundavit eum *It is he who set it on the seas;*  
et super flumina firmavit eum. ℞. *on the waters he made it firm.*

℣. Quis ascendet in montem Domini, *Who shall climb the mountain of the Lord?*  
aut quis stabit in loco sancto eius? ℞. *Who shall stand in his holy place?*

℣. Innocens manibus et mundo corde, *The man with clean hands and pure heart,*  
qui non accepit in vanum nomen eius, *who has not taken his name in vain,*  
nec iuravit in dolum. ℞. *nor sworn so as to deceive his neighbour.*

*All sing*

## THE HYMNS

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with a final cadence on a whole note. The lyrics are written below the notes.

Ride on, ride on in ma-jes-ty! Hark, all the tribes ho-san-na cry,  
Thy hum-ble beast pur-sues his road With palms and scat-tered gar-ments strowed.

**Ride on, ride on in majesty!  
In lowly pomp ride on to die:  
O Christ, thy triumphs now begin  
O'er captive death and conquered sin.**

**Ride on, ride on in majesty!  
The wingèd squadrons of the sky  
Look down with sad and wondering eyes  
To see the approaching sacrifice.**

**Ride on, ride on in majesty!  
Thy last and fiercest strife is nigh;  
The Father, on his sapphire throne,  
Expects his own anointed Son.**

**Ride on, ride on in majesty!  
In lowly pomp ride on to die;  
Bow thy meek head to mortal pain,  
Then take, O God, thy power and reign.**



**The company of Angels**  
 Are praising thee on high,  
 And mortal men and all things  
 Created make reply. ℟

℟ *All glory, laud and honour*  
*To thee, Redeemer, King,*  
*To whom the lips of children*  
*Made sweet hosannas ring.*

**The people of the Hebrews**  
 With palms before thee went;  
 Our praise and prayer and anthems  
 Before thee we present. ℟

**To thee before thy Passion**  
 They sang their hymns of praise;  
 To thee now high exalted,  
 Our melody we raise. ℟

**Thou didst accept their praises,**  
 Accept the prayers we bring,  
 Who in all good delightest,  
 Thou good and gracious King. ℟

*As the Procession enters the Cathedral the Choir sings*

## THE RESPONSORY

**I**NGREDIENTE Domino in sanctam civitatem, Hebræorum pueri, resurrectionem vitæ pronuntiantes. Cum ramis palmarum: Hosanna, clamabant, in excelsis.   
℣. Cum audisset populus, quod Iesus veniret Ierosolymam, exierunt obviam ei. Cum ramis palmarum: Hosanna, clamabant, in excelsis.

℟. *As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. Waving their branches of palm, they cried: Hosanna in the Highest.*

℣. *When the people heard that Jesus was coming to Jerusalem, they went out to meet him. Waving their branches of palm, they cried: Hosanna in the Highest.*

*George Malcolm (1917–1997)*

***Please follow the Procession up the central aisle of the Cathedral.***

***Seating has been reserved for those in the Procession.***

*All remain standing as the Archbishop venerates and incenses the altar.*

*The Archbishop says*

## THE COLLECT

Let us pray.

**A**Lmighty ever-living God, who as an example of humility for the human race to follow caused our Saviour to take flesh and submit to the Cross, graciously grant that we may heed his lesson of patient suffering and so merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

℟. **Amen.**

*All sit.*



# THE LITURGY OF THE WORD

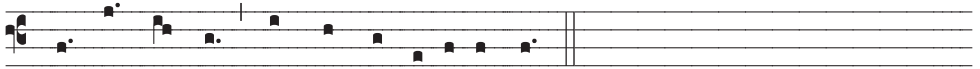
## FIRST READING

Isaiah 50:4-7

*I did not cover my face against insult: I know I shall not be shamed.*

## RESPONSORIAL PSALM

Psalm 21:8-9,17-20,23-24 R: v.2



**R: My God, my God, why have you forsaken me?**

All who see me deride me.  
They curl their lips, they toss their heads.  
'He trusted in the Lord, let him save him;  
let him release him if this is his friend.' R:

Many dogs have surrounded me,  
a band of the wicked beset me.  
They tear holes in my hands and my feet  
I can count every one of my bones. R:

They divide my clothing among them.  
They cast lots for my robe.  
O Lord, do not leave me alone,  
my strength, make haste to help me! R:

I will tell of your name to my brethren  
and praise you where they are assembled.  
'You who fear the Lord give him praise;  
all sons of Jacob, give him glory.  
Revere him, Israel's sons. R:

## SECOND READING

Philippians 2:6-11

*Christ humbled himself but God raised him high.*

*All remain seated as the Choir sings*

## THE GRADUAL

*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 was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names*

*Felice Anerio (1560–1614)*

*All stand.*

## GOSPEL

*Luke 23:1-49*

The Passion of our Lord Jesus Christ according to Luke.

THE elders of the people and the chief priests and scribes rose, and they brought Jesus before Pilate. They began their accusation by saying, 'We found this man inciting the people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.' Pilate put to him this question, 'Are you the king of the Jews?' He replied 'It is you who say it.' Pilate then said to the chief priests and the crowd, 'I find no case against this man.' But they persisted, saying, 'He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.' When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod, who was also in Jerusalem at that time. Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day. Pilate then summoned the chief priests and the leading men and the people, and said to them, 'You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.' But as one man they howled, 'Away with him! Give us Barabbas!' (This man had been thrown into prison for causing a riot in the city and for murder.) Pilate was anxious to set Jesus free and addressed them again, but they shouted back, 'Crucify him! Crucify him!' And for the third time he spoke to them, 'Why? What harm has this man done? I

have found no case against him that deserves death, so I shall have him punished and then let him go. But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder. Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased. As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said, Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, 'Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!' Then they will begin to say to the mountains, 'Fall on us!'; to the hills, 'Cover us.' For if men use the green wood like this, what will happen when it is dry? Now with him they were also leading out two other criminals to be executed. When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said, Father, forgive them; they do not know what they are doing. Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him: He saved others, let him save himself if he is the Christ of God, the Chosen One. The soldiers mocked him too, and when they approached to offer vinegar they said, 'If you are the king of the Jews, save yourself. Above him there was an inscription: 'This is the King of the Jews.' One of the criminals hanging there abused him, saying, Are you not the Christ? Save yourself and us as well. But the other spoke up and rebuked him, saying: Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. And he said to Jesus: Jesus, remember me when you come into your kingdom. And Jesus said to him, Indeed, I promise you, today you will be with me in paradise. It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, Father, into your hands I commit my spirit. With these words he breathed his last.

*All kneel and pause for a moment.*

When the centurion saw what had taken place, he gave praise to God and said, 'This was a great and good man.' And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts. All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

The Gospel of the Lord.

℟: **Praise to you, Lord Jesus Christ.**

*All sit.*

## THE HOMILY

*is given by*

The Most Reverend Anthony Fisher OP  
*Archbishop of Sydney*

*Following the Homily all stand.*

## PROFESSION OF FAITH

**I BELIEVE in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven,**

*All bow during the following line:*

**and by the Holy Spirit was incarnate of the Virgin Mary, and became man.**

**For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.**

## UNIVERSAL PRAYER

*All sit.*

# THE LITURGY OF THE EUCHARIST

*The Choir sings the OFFERTORY MOTET*

*William Byrd (c.1540–1623)*

**N**E irascaris Domine satis, et ne ultra memineris iniquitatis nostræ: Ecce respice  
populus tuus omnes nos.

*O Lord, confine your anger, and do not remember our wrongdoings for ever. Look on  
your people, look on us all.*

*The Archbishop says*

Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable  
to God, the almighty Father.

℟: **May the Lord accept the sacrifice at your hands for the praise and glory of his  
name, for our good and the good of all his holy Church.**

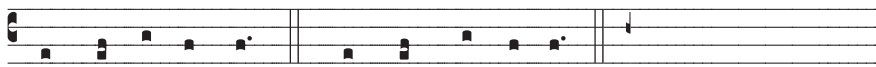
*The Archbishop says*


## THE PRAYER OVER THE OFFERINGS

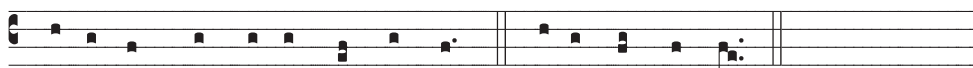
**T**HROUGH the Passion of your Only Begotten Son, O Lord, may our reconciliation  
with you be near at hand, so that, though we do not merit it by our own deeds,  
yet by this sacrifice made once for all, we may feel already the effects of your mercy.  
Through Christ our Lord.

℟: **Amen.**


## THE EUCHARISTIC PRAYER


**T**HE Lord be with you. ℟: **And with your spi-rit.**


Lift up your hearts. ℟: **We lift them up to the Lord.**

Let us give thanks to the Lord our God. ℟: **It is right and just.**

THE PREFACE


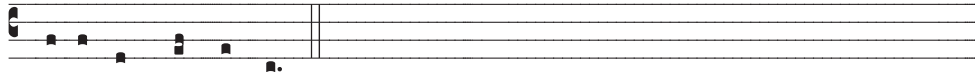
**S**   
 An- ctus, \* San- ctus, San- ctus Dó-mi-nus De-us Sá- ba-oth. Ple-ni  
*Holy, Holy, Holy Lord God of hosts.*

  
 sunt cæ- li et ter- ra gló-ri- a tu- a. Ho- sán-na in ex-cél-sis. Be-ne-díc-  
*Heaven and earth are full of your glory. Hosanna in the highest. Blessed*

  
 tus qui ve-nit in nó-mine Dómi-ni. Ho- sán-na in excél- sis.  
*is he who comes in the name of the Lord. Hosanna in the highest.*

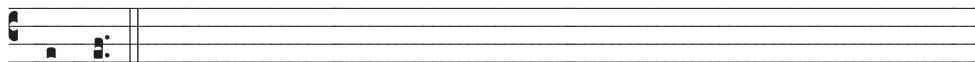
*When the Archbishop sings*

The mystery of faith.

**W**   
 E proclaim your Death, O Lord, and profess your Re-sur-rection  
  
 until you come a-gain.

*When the Archbishop sings*

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.



**A-men.**

# COMMUNION RITE

At the Saviour's command and formed by divine teaching, we dare to say:

*All sing*

**O** UR Father, who art in heaven, hallowed be thy name; thy kingdom come,  
thy will be done on earth as it is in heaven. Give us this day our dai-ly bread,  
and forgive us our trespasses, as we for-give those who trespass a-gainst us;  
and lead us not in-to temp-ta-tion, but de-liv-er us from e- vil.

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

**℟:** For the kingdom, the power and the glo-ry are yours now and for ev-er.

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

**℟:** Amen.

The peace of the Lord be with you always.

**℟:** And with your spirit.

*The Choir sings the AGNUS DEI*

*from Mass for double choir*

*Frank Martin (1890–1974)*

Agnus Dei, qui tollis peccata mundi: miserere nobis.  
Agnus Dei, qui tollis peccata mundi: miserere nobis.  
Agnus Dei, qui tollis peccata 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.*

*The Archbishop shows the host to the congregation, saying*

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

**℟: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

***Catholics who have made the proper spiritual and sacramental preparation  
may come forward in the procession to receive Holy Communion.***

***The sacred host must be consumed in the presence of the communion minister.***

*The Choir sings the COMMUNION ANTIPHON*

*Matthew 26:42*

Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.  
*Father, if this chalice cannot pass without my drinking it, your will be done.*

*The Choir sings the COMMUNION MOTET*

*William Byrd*

Civitas sancti tui facta est deserta. Sion deserta facta est. Ierusalem desolata est.  
*Your holy city has been deserted. Sion has been deserted. Jerusalem has been left desolate.*



All sing

## THE HYMN



O sa - cred head, sore woun - ded, De - filed and put to scorn;



O king - ly head, sur - roun - ded With mock - ing crown of thorn:



What sor - row mars thy gran - deur? Can death thy bloom de - flower?



O coun - te - nance whose splen - dour The hosts of heaven a - dore.

2

Thy beauty, long-desirèd,  
Hath vanished from our sight;  
Thy power is all expired,  
And quenched the light of light.  
Ah me! For whom thou diest,  
Hide not so far thy grace:  
Show me, O Love most highest,  
The brightness of thy face.

3

In thy most bitter passion  
My heart to share doth cry,  
With thee for my salvation  
Upon the Cross to die.  
Ah, keep my heart thus movèd  
To stand thy Cross beneath,  
To mourn thee, well-belovèd,  
Yet thank thee for thy death.

4

My days are few, O fail not,  
With thine immortal power,  
To hold me, that I quail not  
In death's most fearful hour:  
That I may fight befriended,  
And see in my last strife  
To me thine arms extended  
Upon the Cross of life.

*Passion Chorale*  
*Melody in Hans Leo Hassler's 'Lustgarten' (1601)*  
*arr. Johann Sebastian Bach (1685–1750)*

*Paul Gerhardt (1607–1676)*  
*from a 14th century Latin hymn*  
*tr. Robert Bridges (1844–1930)*

*The Archbishop says*

## THE PRAYER AFTER COMMUNION

Let us pray.

**N**OURISHED with these sacred gifts, we humbly beseech you, O Lord, that, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection you may lead us to where you call. Through Christ our Lord.

℟: **Amen.**

## THE CONCLUDING RITES

The Lord be with you.

℟: **And with your spirit.**

Bow down for the blessing.

**L**OOK, we pray, O Lord, on this your family, for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and submit to the agony of the Cross. Who lives and reigns for ever and ever.

℟: **Amen.**

And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down on you and remain with you for ever.

℟: **Amen.**

Go forth, the Mass is ended.

℟: **Thanks be to God.**

*Liturgical law requires that solo organ music is not played during Lenten services.*

*The Choir and sacred ministers return to the Sacristy in silence.*

## LATER TODAY IN THE CATHEDRAL

Solemn Vespers and Benediction    *sung by the Lay Clerks  
of St Mary's Cathedral Choir*

**5.00pm**



# ST MARY'S CATHEDRAL SYDNEY

## CATHEDRAL ORGAN CONCERT by Thomas Wilson

Director of Music, St Mary's Cathedral



### Le Chemin de la Croix *Stations of the Cross*

*Marcel Dupré's set of musical illustrations  
of the 14 Stations of the Cross*

**Tuesday 12<sup>th</sup> April, 7.00 p.m.**  
Free Admission with retiring collection

## HOLY WEEK SERVICES

### **Palm Sunday — 10 April**

5.00pm Solemn Vespers and Benediction \*  
6.00pm Mass

### **Maundy Thursday — 14 April**

10.30am Chrism Mass \*  
6.30pm Mass of the Lord's Supper \*  
9.00pm Compline *The Office of Night Prayer* \*

### **Good Friday — 15 April**

10.00am Stations of the Cross \*  
3.00pm Celebration of the Passion of the Lord \*

### **Holy Saturday — 16 April**

10.00am Tenebræ *The Office of Readings* \*  
6.30pm Easter Vigil \*

### **Easter Sunday — 17 April**

7.00am Mass  
9.00am Mass  
10.30am Solemn Mass \*  
5.00pm Solemn Vespers and Benediction \*  
6.00pm Mass

*Services marked \* are sung by the Cathedral Choir*

## RECONCILIATION

### **Monday 11 April to Wednesday 13 April**

11.30am — 1.00pm      4.30pm — 5.30pm

### **Maundy Thursday 14 April**

4.30pm — 5.30pm

### **Good Friday — 15 April**

After the 10.00am Stations of the Cross  
After the 3.00pm Celebration of the Passion of the Lord

### **Holy Saturday — 16 April**

11.30am — 12.30pm      4.30pm — 5.30pm