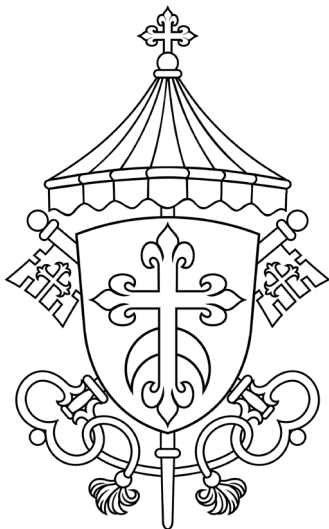


ST MARY'S CATHEDRAL



Procession and Solemn Mass

PALM SUNDAY
OF THE PASSION OF THE LORD

2 April 2023
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

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.*

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.**

DEAR 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 for 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.

ALMIGHTY 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

Matthew 21:1-11

The Lord be with you.

℟: **And with your spirit.**

A reading from the holy Gospel according to Matthew.

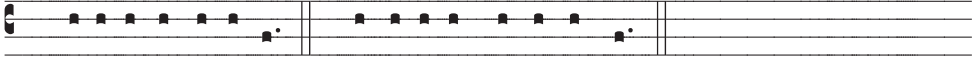
℟: **Glory to you, O Lord.**

WHEN they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If any one says anything to you, you shall say, "The Lord has need of them," and he will send them immediately.' This took place to fulfil what was spoken by the prophet, saying, 'Tell the daughter of Sion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass.' The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!' And when he entered Jerusalem, all the city was stirred, saying, 'Who is this?' And the crowds said, 'This is the prophet Jesus from Nazareth of Galilee.'

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

PUERI 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, orbis terrarum, et qui habitant in eo.* ∿. *The Lord's is the earth and its fullness, the world and all its peoples.*

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

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

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

All sing

THE HYMNS

The image shows two staves of musical notation in G major (one flat) and 4/4 time. The melody is written on a treble clef staff. The first staff contains the lyrics: "Ride on, ride on in ma-jes-ty! Hark, all the tribes ho-san-na cry,". The second staff contains the lyrics: "Thy hum-ble beast pur-sues his road With palms and scat-tered gar-ments strowed." The music consists of quarter and eighth notes, with a final cadence on a whole note.

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.**

Refrain

℞ All glo - ry, laud and ho - nour To thee, Re-deem - er, King,

To whom the lips of child - ren made sweet ho - san - nas ring.

Verses

Thou art the King of Is - rael, Thou Da-vid's roy - al Son,

Who in the Lord's name com - est, The King and bless-èd One. ℞

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

INGREDIENTE 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.

ALMIGHTY 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

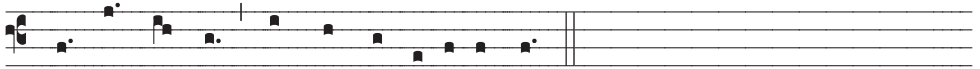
FIRST READING

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 ☩ v.2



☩ **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.' ☩

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. ☩

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! ☩

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. ☩

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

CHRI^STUS 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

Matthew 27:11-54

The Passion of our Lord Jesus Christ according to Matthew.

JESUS stood before Pontius Pilate the governor; and the governor asked him: Are you the King of the Jews? Jesus said to him: You have said so. But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him: Do you not hear how many things they testify against you? But he gave him no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them: Whom do you want me to release for you, Barabbas or Jesus who is called Christ? For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him: Have nothing to do with that righteous man, for I have suffered much over him today in a dream. Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them: Which of the two do you want me to release for you? And they said: Barabbas. Pilate said to them: Then what shall I do with Jesus who is called Christ? They all said: Let him be crucified. And he said: Why, what evil has he done? But they shouted all the more: Let him be crucified. So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying: I am innocent of this righteous man's blood; see to it yourselves. And all the people answered: His blood be on us and on our children! Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying: Hail, King of the Jews! And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and

led him away to crucify him. As they were marching out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. And when they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, 'This is Jesus the King of the Jews.' Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying: You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross. So also the chief priests, with the scribes and elders, mocked him, saying: He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.' And the robbers who were crucified with him also reviled him in the same way. Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice: Eli, Eli, lama sabachthani? That is, 'My God, my God, why have you forsaken me?' And some of the bystanders hearing it said: This man is calling Elijah. And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said: Wait, let us see whether Elijah will come to save him. And Jesus cried again with a loud voice and yielded up his spirit.

All kneel and pause for a moment.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said: Truly this was the Son of God!

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)

NE 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.**

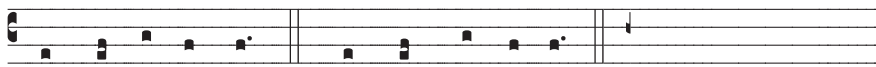
The Archbishop says

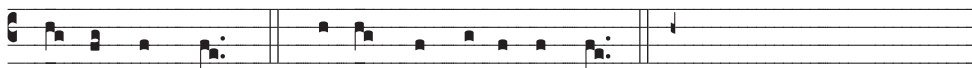
THE PRAYER OVER THE OFFERINGS

THROUGH 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-tus
Heaven and earth are full of your glory. Hosanna in the highest. Blessed

tus qui ve-nit in nó-mine Dó-mi-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 ^{Re}

E proclaim your Death, O Lord, and profess your Re-sur-rectio-nem

until you come a-gain.

When the Archbishop sings

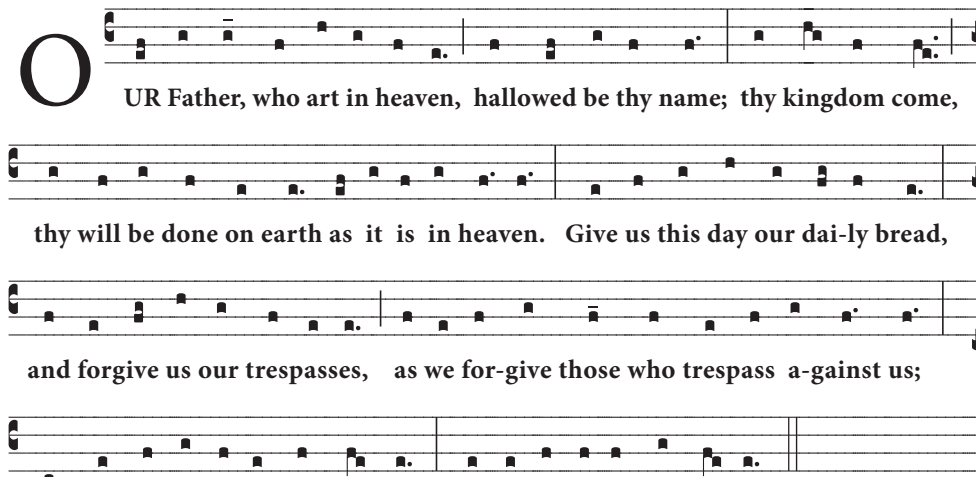
Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

Re 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 four voices

William Byrd (c.1540–1623)

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.

NOURISHED 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.

LOOK, 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

HOLY WEEK SERVICES

Palm Sunday — 2 April

5.00pm Solemn Vespers and Benediction *
6.00pm Mass

Maundy Thursday — 6 April

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

Good Friday — 7 April

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

Holy Saturday — 8 April

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

Easter Sunday — 9 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 3 April to Wednesday 5 April

12.00pm — 1.00pm 4.30pm — 5.30pm

Maundy Thursday 6 April

4.30pm — 5.30pm

Good Friday — 7 April

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

Holy Saturday — 8 April

11.30am — 12.30pm 4.30pm — 5.30pm