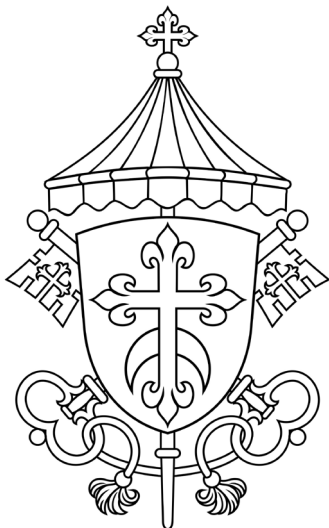


ST MARY'S CATHEDRAL



Celebration of The Lord's Passion

GOOD FRIDAY

29 March 2024
3.00pm

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

Good Friday is a day of mourning, as we recall Christ's Death on the Cross. Death seems to have conquered even the Head of humanity, the Son of God made man. But this Death which Christ shared with us was in accordance with God's plan for the salvation of the world, and was accepted by the Father for our redemption. So the Cross of Christ becomes the Christian's glory; our day of mourning is truly 'Good', and brings us hope.

Today's celebration is in three parts. The first is the Liturgy of the Word with the Solemn Intercessions; the second is the Adoration of the Holy Cross and the singing of the reproaches; and the third is the solemn service of Holy Communion.

The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.

ORDER OF SERVICE

All stand as the Archbishop processes to the Sanctuary in silence.

All kneel in silent prayer as the clergy prostrate themselves before the Altar.

All stand when the Archbishop rises.

The Archbishop says

THE PRAYER

REMEMBER your mercies, O Lord, and with your eternal protection sanctify your servants, for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever.

✠ **Amen.**

All sit.

FIRST PART:

THE LITURGY OF THE WORD

FIRST READING

Isaiah 52:13-53:12

He was pierced through for our faults.



℟: **Fa-ther, into your hands I commend my spi-rit.**

In you, O Lord, I take refuge.
 Let me never be put to shame.
 In your justice, set me free,
 Into your hands I commend my spirit.
 It is you who will redeem me, Lord. ℟

In the face of all my foes I am a reproach,
 an object of scorn to my neighbours
 and of fear to my friends.
 Those who see me in the street run far away from me.
 I am like a dead man, forgotten in men's hearts,
 like a thing thrown away. ℟

But as for me, I trust in you, Lord;
 I say: 'You are my God.
 My life is in your hands,
 deliver me from the hands of those who hate me.
 Let your face shine on your servant.
 Save me in your love.'
 Be strong, let your heart take courage,
 all who hope in the Lord. ℟

SECOND READING

Hebrews 4:14-16,5:7-9

He learnt to obey through suffering and became for all who obey him the source of eternal salvation.

All remain seated as the Choir sings

THE GRADUAL

Philippians 2:8-9

CHRISTUS factus est pro nobis oboediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Christ became obedient for us even to death, dying on the cross. Therefore God raised him on high and gave him a name above all other names.

Anton Bruckner (1824–1896)

The Passion of our Lord Jesus Christ according to John.

WHEN Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often went there with his disciples. So Judas, procuring a band of soldiers, and some officers from the chief priests and the Pharisees, went there with torches and lanterns and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them: Whom do you seek? They answered him: Jesus of Nazareth. Jesus said to them: I am he. Judas, who betrayed him, was standing with them. When he said to them, 'I am he', they drew back and fell to the ground. Again he asked them: Whom do you seek? And they said: Jesus of Nazareth. Jesus answered: I told you that I am he; so, if you seek me, let these men go. This was to fulfil the word which he had spoken: Of those whom you gave me, I lost not one. Then Simon Peter, having a sword, drew it: and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter: Put your sword into its sheath. Shall I not drink the cup which the Father has given me? So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law to Caiaphas, who was the high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter. Are you not also one of this man's disciples? He said: I am not. Now the servants and the officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered: I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all the Jews came together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said. When he had said this, one of the officers standing by struck Jesus with his hand, saying: Is that how you answer the high priest? Jesus answered: If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me? Annas then sent him bound to Caiaphas, the high priest. Now Simon Peter was standing and warming himself. They said to him: Are you not also one of his disciples? He denied it and said: I am not. One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked: Did I not see you in the garden with him? Peter again denied it, and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the prætorium. It was early. They themselves did not enter the prætorium, so that they might not be defiled, but might

eat the passover. So Pilate went out to them, and said: What accusation do you bring against this man? They answered him: If he were not a malefactor we would not have delivered him up. Pilate said to them: Take him yourselves, and judge him by your own law. The Jews said to him: It is not lawful for us to put any man to death. This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the prætorium again and called Jesus, and said to him: Are you the king of the Jews? Jesus answered: Do you say this of your own accord, or did others say it to you about me? Pilate answered: Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done? Jesus answered: My kingship is not of this world; if my kingdom were of this world, my servants would fight that I might not be handed over to the Jews; but my kingship is not from the world. Pilate said to him: So, you are a king. Jesus answered: You say that I am a king. For this was I born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice. Pilate said to him: What is truth? After he had said this, he went out to the Jews again and told them: I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews? They cried out again. Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him saying: Hail, King of the Jews! And struck him with their hands. Pilate went out again, and said to them: Behold I am bringing him out to you, that you may know that I find no crime in him. So Jesus came out wearing the crown of thorns, and the purple robe. Pilate said to them. Here is the man. When the chief priests and officers saw him, they cried out: Crucify him, crucify him! Pilate said to them: Take him yourselves and crucify him, for I find no crime in him. The Jews answered him: We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate heard these words, he was the more afraid; he entered the prætorium again and said to Jesus: Where are you from? But Jesus gave no answer. Pilate therefore said to him: Will you not speak to me? Do you not know that I have power to release you, and power to crucify you? Jesus answered him. You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin. Upon this Pilate sought to release him, but the Jews cried out: If you let this man go you are not Caesar's friend; whosoever makes himself a king, he speaks against Caesar. When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of the Preparation of the Passover. It was about the sixth hour. He said to the Jews: Here is your king. They cried out: Away with him, crucify him! Pilate said to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the Place of the Skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title, and put it on the cross; it read: Jesus of Nazareth, the King of the Jews. Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek and Latin. The chief priests of the Jews then

said to Pilate: Write not, 'The King of the Jews,' but that he said: I am the King of the Jews. Pilate answered: What I have written, I have written. When the soldiers had crucified Jesus, they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another: Let us not tear it, but cast lots for it to see whose it shall be. This was to fulfil the scripture, 'They parted my garments among them, and for my clothing they cast lots.' So the soldiers did this. But standing by the Cross of Jesus were his mother, and his mother's sister Mary the wife of Clopas, and Mary Magdalen. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother: Woman, behold your son. Then he said to the disciple: Behold your mother. And from that hour the disciple took her into his own home. After this Jesus, knowing that all was now finished, said (to fulfil the Scripture): I thirst. A bowl of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said: It is finished. And he bowed his head, and gave up his spirit.

All kneel and pause.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear and at once there came out blood and water. He who saw it has borne witness - his testimony is true, and he knows he tells the truth - that you might also believe. For these things took place that the scripture might be fulfilled: 'Not a bone of him shall be broken.' And again another scripture says, 'They shall look on him whom they have pierced.' After this Joseph of Arimathaea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away the body of Jesus. Nicodemus also, who had first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

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

THE SOLEMN INTERCESSIONS

The Deacon says

Let us kneel.

All kneel.

FOR HOLY CHURCH

The Deacon says

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.

After a pause for silent prayer, the Archbishop says

ALMIGHTY ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord.

℟: **Amen.**

FOR THE POPE

Let us pray also for our most Holy Father Pope Francis, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

ALMIGHTY ever-living God, by whose decree all things are founded, look with favour on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord.

℟: **Amen.**

FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

Let us pray also for our Archbishop Anthony, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

ALMIGHTY ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord.

℟: **Amen.**

FOR CATECHUMENS

Let us pray also for our catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

ALMIGHTY ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of our catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord. *℟.* **Amen.**

FOR THE UNITY OF CHRISTIANS

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

ALMIGHTY ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord. *℟.* **Amen.**

FOR THE JEWISH PEOPLE

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

ALMIGHTY ever-living God, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord. *℟.* **Amen.**

FOR THOSE WHO DO NOT BELIEVE IN CHRIST

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

ALMIGHTY ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth, and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord. *℟.* **Amen.**

FOR THOSE WHO DO NOT BELIEVE IN GOD

Let us pray also for those who do not acknowledge God, that, following what is right in sincerity of heart, they may find the way to God himself.

ALMIGHTY ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race. Through Christ our Lord. ℞ **Amen.**

FOR THOSE IN PUBLIC OFFICE

Let us pray also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

ALMIGHTY ever-living God, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure. Through Christ our Lord. ℞ **Amen.**

FOR THOSE IN TRIBULATION

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travellers safety, to pilgrims return, health to the sick, and salvation to the dying.

ALMIGHTY ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord. ℞ **Amen.**

The Deacon says

Let us stand.

All stand and remain standing.

SECOND PART:

THE ADORATION OF THE HOLY CROSS

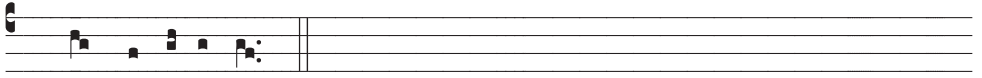
This rite owes its origins to the fourth century custom in Jerusalem of venerating the wood of the true cross on Good Friday, while the Reproaches (Improperia) spoken by Christ to his people, whom he had always treated with such kindness, were sung.

The Cross is carried through the Cathedral by a Deacon. He stops three times and elevates the Cross. Each time he sings



∇ Behold the wood of the Cross, on which hung the sal-va-tion of the world.

All respond



℞ **Come, let us a-dore.**

All kneel and adore in silence.

All stand.

Behold the wood of the Cross, on which hung the salvation of the world.

℞ **Come, let us adore.**

All kneel and adore in silence.

All stand.

Behold the wood of the Cross, on which hung the salvation of the world.

℞ **Come, let us adore.**

All kneel.

The cross is placed in the Sanctuary and is venerated by the Archbishop, clergy and Choir. The congregation follow the directions of the ushers for the veneration of the Cross.

THE REPROACHES

POPULE meus, quid feci tibi? Aut in quo contristavi te? Responde mihi! Quia eduxi te de terra Ægypti: parasti Crucem Salvatori tuo. Hagios o Theos. Sanctus Deus. Hagios Ischyros. Sanctus Fortis. Hagios Athanatos, eleison himas. Sanctus et Immortalis, miserere nobis. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatori tuo. Hagios o Theos. Sanctus Deus. Hagios Ischyros. Sanctus Fortis. Hagios Athanatos, eleison himas. Sanctus Immortalis, miserere nobis.

My people, what have I done to you? Or how have I grieved you? Answer me! Because I led you out of the land of Egypt, you have prepared a Cross for your Saviour. Hagios o Theos, Holy is God, Hagios Ischyros, Holy and Mighty, Hagios Athanatos, eleison himas. Holy and Immortal One, have mercy on us. Because I led you out through the desert forty years and fed you with manna and brought you into a land of plenty, you have prepared a Cross for your Saviour. Hagios o Theos, Holy is God, Hagios Ischyros, Holy and Mighty, Hagios Athanatos, eleison himas. Holy and Immortal One, have mercy on us.

Tomás Luis de Victoria (1548–1611)

Micah 6:3

HYMN

CRUX fidelis, inter omnes arbor una nobilis, Nulla talem silva profert, flore, cfronde, germine! Dulce lignum dulces clavo dulce pondus sustinet! ∞ Pange, lingua, gloriosi praelium certaminis, et super Crucis trophæo dic triumphum nobilem: qualiter Redemptor orbis immolatus vicerit. ∞

∞ Æqua Patri Filioque, inclito Paraclito, sempiterna sit beatæ Trinitati gloria; cuius alma nos redemit atque servat gratia. Amen. ∞

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! ∞ Sing, my tongue, in exultation of our banner and device! Make a solemn proclamation of a triumph and its price: how the Saviour of creation conquered by his sacrifice! ∞

∞ Wisdom, power, and adoration to the blessed Trinity for redemption and salvation through the Paschal Mystery, now, in every generation, and for all eternity. Amen.

King John IV of Portugal (1604–1656)

Venantius Fortunatus (c. 530–600/609)

All sing

THE HYMN

When I sur - vey the won - drous Cross, On which the Prince of
glo - ry died, My rich - est gain I count but
loss, And pour con - tempt on all my pride.

**Forbid it, Lord, that I should boast
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his Blood.**

**See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?**

**His dying crimson like a robe,
Spreads o'er his body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.**

**Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.**

*Rockingham
Adapted by Edward Miller (1731-1807)
Harmony after Samuel Webbe (c. 1770-1843)*

Isaac Watts (1674-1748)


THIRD PART:
HOLY COMMUNION

All stand in silence as the Blessed Sacrament is brought from the Place of Reposition to the Altar.

The Archbishop sings

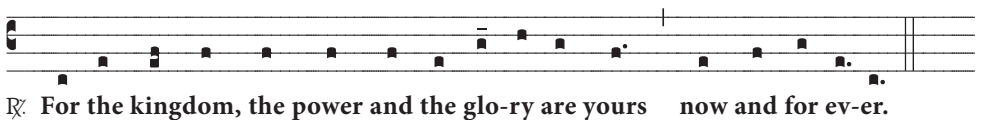
At the Saviour's command and formed by divine teaching, we dare to say:

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-tation, 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.

All kneel.

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. Communion may be received on the tongue or on the hand but the sacred host must be consumed in the presence of the communion minister.

During Holy Communion the Choir sings

CRUCIFIXUS etiam pro nobis sub Pontio Pilato; passus et sepultus est.
For our sake he was crucified under Pontius Pilate, he suffered death and was buried.

Antonio Lotti (1667–1740)

OSaviour of the world, who by thy cross and precious blood hast redeemed us.
Save us and help us, we humbly beseech Thee O Lord.

Sir Frederick Arthur Gore Ouseley (1825–1889)

PSALM 50

Miserere mei, Deus: *Have mercy on me, God,*
secundum magnam misericordiam tuam. *in your kindness.*

Et secundum multitudinem miserationum tuarum, *In your compassion*
dele iniquitatem meam. *blot out my offense.*

Amplius lava me ab iniquitate mea: *O wash me more and more from my guilt*
et a peccato meo munda me. *and cleanse me from my sin.*

Quoniam iniquitatem meam ego cognosco: *My offenses truly I know them;*
et peccatum meum contra me est semper. *my sin is always before me.*

Tibi soli peccavi, *Against you, you alone, have I sinned;*
et malum coram te feci: *what is evil in your sight I have done.*

Domine, labia mea aperies: *O Lord, open my lips*
et os meum annuntiabit laudem tuam. *and my mouth shall declare your praise.*

Quoniam si voluisses sacrificium, *For in sacrifice*
dedissem utique: *you take no delight,*
holocaustis non delectaberis. *burnt offering from me you would refuse,*

Sacrificium Deo spiritus contribulatus: *my sacrifice, a contrite spirit,*
cor contritum, et humiliatum, Deus, *a humbled, contrite heart*
non despicias. *you will not spurn.*

Benigne fac, Domine, *In your goodness,*
in bona voluntate tua Sion: *show favor to Zion:*
ut aedificentur muri Ierusalem. *rebuild the walls of Jerusalem.*

Tunc acceptabis sacrificium iustitiae, *Then you will be pleased with lawful sacrifice,*
oblaciones, et holocausta: *(burnt offerings wholly consumed),*
tunc imponent super altare tuum vitulos. *then you will be offered young bulls on your altar.*

Gregorio Allegri (1582–1652)

A collection is taken for the upkeep of the Holy Places.

All stand.

The Archbishop says

THE PRAYER AFTER COMMUNION

Let us pray.

ALMIGHTY ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord.

℟: **Amen.**

DISMISSAL

The Deacon says

Bow down for the blessing.

The Archbishop says

THE PRAYER OVER THE PEOPLE

MAY abundant blessing, O Lord, we pray, descend upon your people, who have honoured the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, and everlasting redemption be made secure. Through Christ our Lord.

℟: **Amen.**

The Archbishop and clergy genuflect to the Cross and return to the Sacristy.

And the congregation, after genuflecting to the Cross, depart in silence.

Following the service the Lay Clerks of the Cathedral Choir return to sing

THE LAMENTATIONS OF JEREMIAH

I

INCIPIT lamentatio Ieremiæ prophetæ. Aleph. Quomodo sedet sola civitas plena populo: facta est quasi vidua domina gentium: princeps provinciarum facta est sub tributo. Beth. Plorans ploravit in nocte, et lacrimæ eius in maxillis eius: non est qui consoletur eam ex omnibus caris eius; omnes amici eius spreverunt eam, et facti sunt ei inimici. Ierusalem, convertere ad Dominum Deum tuum.

This is the beginning of the lamentation of the prophet Jeremiah. Aleph. O how lonely she sits, the city once thronged with people, as if suddenly widowed. Though once great among the nations, she, the princess among provinces, is now reduced to vassalage. Beth. She passes her nights weeping; the tears run down her cheeks. Among all her lovers she has none to comfort her: all her friends have dealt treacherously with her, and have become her enemies. Jerusalem, return to the Lord your God.

II

DE lamentatione Ieremiæ prophetæ. Ghimel. Migravit Iuda propter afflictionem ac multitudinem servitutis, habitavit inter gentes, nec invenit requiem. Daleth. Omnes persecutores eius apprehenderunt eam inter angustias. Lugent, eo quod non sint qui veniant ad solemnitatem. Omnes portæ eius destructæ, sacerdotes eius gementes, virgines eius squalidæ, et ipsa oppressa amaritudine. Heth. Facti sunt hostes eius in capite, inimici illius locupletati sunt; quia Dominus locutus est super eam propter multitudinem iniquitatum eius: parvuli eius ducti sunt captivi ante faciem tribulantis. Ierusalem, convertere ad Dominum Deum tuum.

From the lamentations of the prophet Jeremiah. Ghimel. Judah has gone into captivity because of affliction, and because of great servitude; she dwells among the heathen, and finds no rest. Daleth. All her persecutors overtook her within the straits. The ways of Zion mourn, because none come to the solemn assembly. All her gates are desolate, her priests sigh, her virgins are afflicted, and she herself is in bitterness. Heth. Her adversaries have become the head, her enemies prosper; for the Lord has afflicted her for the multitude of her transgressions; her children have gone into captivity before the adversary. Jerusalem, return to the Lord your God.

Thomas Tallis (1505–1585)

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HOLY WEEK CEREMONIES

Holy Saturday — 30 March

10.00am Tenebræ *The Office of Readings* *

7.30pm Easter Vigil *

Easter Sunday — 31 March

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

Good Friday — 29 March

After the 3.00pm Celebration of the Passion of the Lord

Holy Saturday — 30 March

11.30am — 12.30pm 4.30pm — 5.30pm