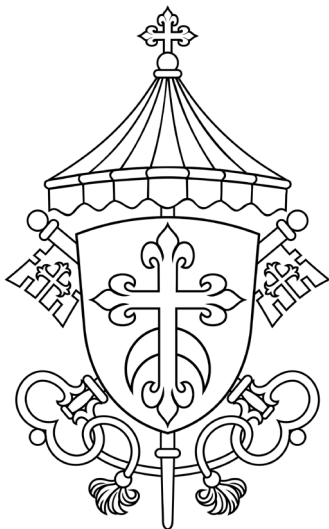


# ST MARY'S CATHEDRAL



## Procession and Solemn Mass

PALM SUNDAY  
OF THE PASSION OF THE LORD

24 March 2024  
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.*

*Tomas Luis de Victoria (1548-1611)*

## 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 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.

**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

*Mark 11: 1-10*

The Lord be with you.

℟: **And with your spirit.**

A reading from the holy Gospel according to Mark.

℟: **Glory to you, O Lord.**

**W**HEN they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately."' And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, 'What are you doing, untying the colt?' And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields.

And those who went before and those who followed cried out,  
'Hosanna!

Blessed is he who comes in the name of the Lord!

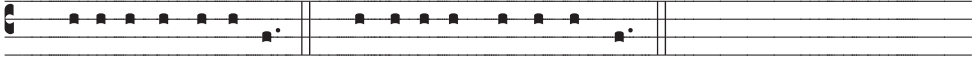
Blessed is the kingdom of our father David that is coming!

Hosanna in the highest!'

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 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

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

$\text{R}$ : *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.*

$\Psi$  *And 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 CBE, KSG (1917–1997)*

***Please follow the Procession up the Nave 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.

$\text{R}$ : **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*

**C**HRISTUS 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

*Mark 14: 1-15:47*

The passion of our Lord Jesus Christ according to Mark.

**I**T was two days before the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were looking for a way to arrest Jesus by some trick and have him put to death. For they said: 'It must not be during the festivities, or there will be a disturbance among the people.' Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly: 'Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor.' And they were angry with her. Jesus said to them: 'Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always, and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do: she has anointed my body beforehand for its burial. I tell you solemnly, wherever throughout all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.' Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur. On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him: 'Where shall we make the preparations for you to eat the passover?' So he sent two of his disciples, and he said to them: 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: "Where is my dining room in which I can eat the passover with my disciples?"' He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.' The disciples set out and went to the city and found everything as he had told them, and prepared the Passover. When evening came he arrived with the Twelve. And

while they were at table eating, Jesus said to them: 'I tell you solemnly, one of you is about to betray me, one of you eating with me.' They were distressed and asked him, one after another: 'Surely not I?' He said to them: It is one of the Twelve, one who is dipping into the same dish with me. Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!' And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them, saying: 'Take it: this is my body.' Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them: 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.' After psalms had been sung they left for the Mount of Olives. Jesus said to them: 'You will all lose faith, for the scripture says: 'I shall strike the shepherd and the sheep will be scattered.' However, after my resurrection I shall go before you to Galilee.' Peter said to him: 'Even if all lose faith, I will not.' And Jesus said to him: 'I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.' But he repeated still more earnestly: 'If I have to die with you, I will never disown you.' And they all said the same. They came to a small estate called Gethsemane, and Jesus said to his disciples: 'Stay here while I pray.' Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them: 'My soul is sorrowful to the point of death. Wait here, and keep awake.' And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said: 'Abba, Father! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.' He came back and found them sleeping, and he said to Peter: 'Simon, are you asleep? Had you not the strength to keep awake one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.' Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and he said to them: 'You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.' Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. Now the traitor had arranged a signal with them. He had said, 'The one I kiss he is the man. Take him in charge, and see he is well guarded when you lead him away.' So when the traitor came, he went straight up to Jesus and said: 'Greetings, Rabbi!' and he kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear. Then Jesus said to them: 'Am I a brigand, that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.' And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked. They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled

there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire. The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him, saying: 'We heard him say, 'I will destroy this Temple made by human hands, and in three days build another, not made by human hands.' But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus: 'Have you no answer to that? What is this evidence these men are bringing against you?' But he was silent and made no answer at all. The high priest put a second question to him, saying: 'Are you the Christ, the Son of the Blessed One?' Jesus said to them: 'I am he, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.' The high priest tore his robes, and said: 'What need of witnesses have we now? You heard the blasphemy. What is your finding?' And they all gave their verdict: he deserved to die. Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting, 'Play the prophet!' And the attendants rained blows on him. While Peter was down below in the courtyard, one of the high priest's servant-girls came up. She saw Peter warming himself there, stared at him and said: 'You too were with Jesus, the man from Nazareth.' But he denied it, saying: 'I do not know, I do not understand, what you are saying.' And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders, 'This fellow is one of them.' But again he denied it. A little later the bystanders themselves said to Peter: 'You are one of them for sure! Why, you are a Galilean.' But he started calling down curses on himself and swearing, I do not know the man you speak of. At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears. First thing in the morning, the chief priests together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate. Pilate questioned him: 'Are you the king of the Jews?' And he answered him: 'You say it.' And the chief priests brought many accusations against him. Pilate questioned him again: 'Have you no reply at all? See how many accusations they are bringing against you!' But, to Pilate's amazement, Jesus made no further reply. At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowd went up and began to ask Pilate the customary favour, Pilate answered them, saying: 'Do you want me to release for you the king of the Jews?' For he had realised that it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Again Pilate answered, and said to them: 'But in that case, what am I to do with the man you call king of the Jews?' They shouted back: 'Let him be crucified!' Pilate asked them: 'Why? What harm has he done?' But they shouted all the louder: 'Let him be crucified!' So Pilate, anxious to placate the crowd, released Barabbas for them and, having ordered Jesus to be scourged, handed him over to be

crucified. The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him: 'Hail, king of the Jews!' They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes, and led him away to crucify him. They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull. They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The King of the Jews.' And they crucified two robbers with him, one on his right and one on his left. The passers-by jeered at him; they shook their heads and said: 'So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!' The chief priests and the scribes mocked him among themselves in the same way, saying: 'He saved others; he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe. Even those who were crucified with him taunted him. When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice: 'Eloi, Eloi, lama sabachthani?' which may be interpreted: My God, my God, why have you deserted me?' When some of those who stood by heard this, they said Listen, he is calling on Elijah. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying: Wait and see if Elijah will come to take him down. But Jesus gave a loud cry and breathed his last.

*All kneel and pause for a moment.*

And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said: 'In truth this man was a son of God.' There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up with him to Jerusalem. It was now evening, and since it was Preparation Day (that is, the vigil of the sabbath), there came Joseph of Arimathea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who bought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.

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*

*Pablo Casals (1876–1973)*

**O**VOS omnes, qui transitis per viam, attendite, et videte: si est dolor sicut dolor meus.

*O all you people who pass by, behold and see whether there is any sorrow like my sorrow.*

*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*

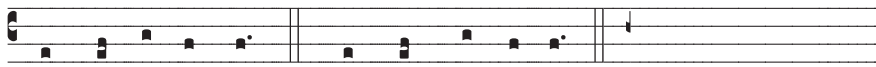
## THE PRAYER OVER THE OFFERINGS


**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 PREFACE

## 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.**

**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** HEN we eat this Bread and drink this Cup, we proclaim your Death,

O Lord, 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.

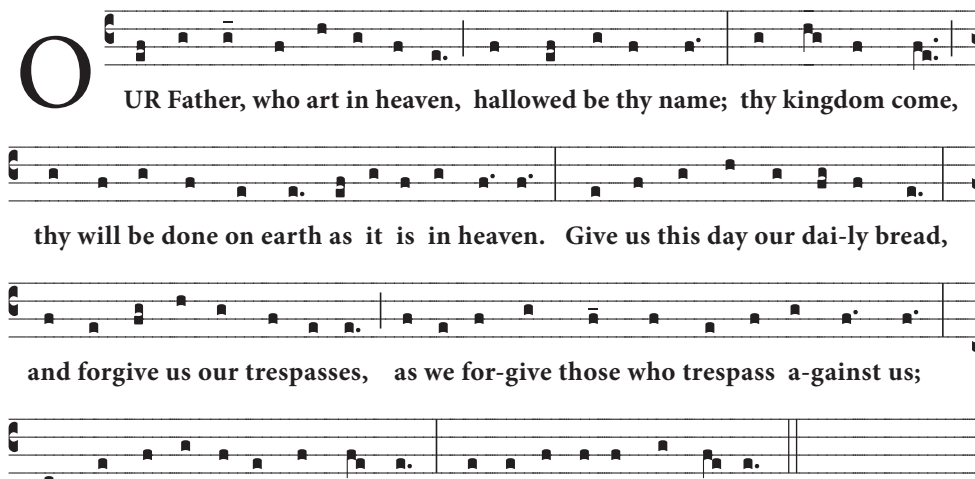
**A-men.**



# 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 five 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.*

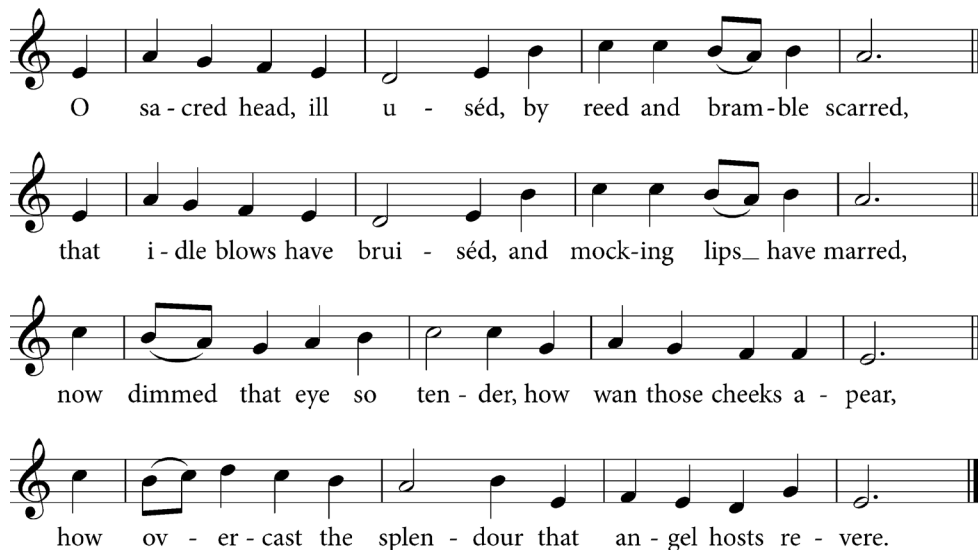
*The Choir sings the* COMMUNION MOTET

*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, ill u - séd, by reed and bram - ble scarred,  
that i - dle blows have brui - séd, and mock - ing lips\_ have marred,  
now dimmed that eye so ten - der, how wan those cheeks a - pear,  
how ov - er - cast the splen - dour that an - gel hosts re - vere.

2

Good Shepherd, spent with loving,  
look on me, who have strayed,  
oft by those lips unmoving  
with milk and honey stayed;  
spurn not a sinner's crying,  
nor from thy love outcast,  
but rest thy head in dying  
on these frail arms at last.

3

In this thy sacred Passion  
O that some share had I!  
O may thy Cross's fashion  
O'erlook me when I die!  
For these dear pains that rack thee  
A sinner's thanks receive;  
O, lest in death I lack thee,  
A sinner's care relieve.

4

Since death must be my ending,  
in that dread hour of need,  
my friendless cause befriending,  
Lord, to my rescue speed;  
thyself, dear Jesus, trace me  
that passage to the grave,  
and from thy cross embrace me  
with arms outstretched to save.

*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. Ronald Arbuthnott Knox (1888-1957)*

*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**



## HOLY WEEK SERVICES

### **Palm Sunday — 24 March**

- 5.00pm Solemn Vespers and Benediction \*  
6.00pm Mass

### **Maundy Thursday — 28 March**

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

### **Good Friday — 29 March**

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

### **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*