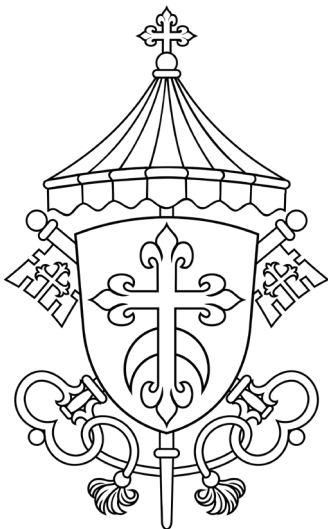


ST MARY'S CATHEDRAL



Solemn Mass

PALM SUNDAY
OF THE PASSION OF THE LORD

5 April 2020
10.30am

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

*Mass begins with the Solemn Entrance recalling
the arrival of Christ the Lord into Jerusalem.*

As the Archbishop approaches the Chapel of the Irish Saints, 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.**

The Archbishop addresses the faithful.

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 Deacon proclaims

THE GOSPEL

Matthew 21:1-11

The Lord be with you.

℟: **And with your spirit.**

A reading from the holy Gospel according to Matthew.

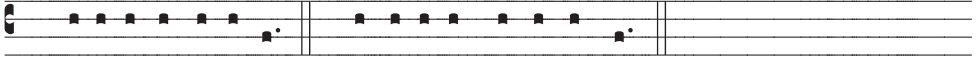
℟: **Glory to you, O Lord.**

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 Archbishop processes to the Sanctuary.

All sing

THE HYMN

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. ∇.

2
The company of Angels
Are praising thee on high,
And mortal men and all things
Created make reply. ∇

4
To thee before thy Passion
They sang their hymns of praise;
To thee now high exalted,
Our melody we raise. ∇

3
The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present. ∇

5
Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King. ∇

Christ humbled himself but God raised him high

The Choir sings

THE GRADUAL

Philippians 2:8-9

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

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

Felice Anerio (1560–1614)

GOSPEL

Matthew 27:11-54

The Passion of our Lord Jesus Christ according to Matthew.

JESUS was brought before Pontius Pilate, the governor, and the governor put to him this question: 'Are you the king of the Jews?' Jesus replied, 'It is you who say it.' But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him, 'Do you not hear how many charges they have brought against you?' But to the governor's complete amazement, he offered no reply to any of the charges. At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at that time a notorious prisoner whose name was Barabbas. So when the crowd gathered, Pilate said to them, 'Which do you want me to release for you: Barabbas, or Jesus who is called Christ?' For Pilate knew it was out of jealousy that they had handed him over. Now as he was seated in the chair of judgement, his wife sent him a message, 'Have nothing to do with that man; I have been upset all day by a dream I had about him.' The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them, 'Which of the two do you want me to release for you?' they said, 'Barabbas'. Pilate said to them: 'But in that case, what am I to do with Jesus who is called Christ?' They all said: 'Let him be crucified!' Pilate asked: 'Why? What harm has he done?' But they shouted all the louder, 'Let him be crucified!' Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said, 'I am innocent of this man's blood. It is your concern.' And the people, to a man, shouted back, 'His blood be on us and on our children!' Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified. The governor's soldiers took Jesus with them into the Praetorium

and collected the whole cohort round him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying, 'Hail, king of the Jews!' And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink. When they had finished crucifying him they shared out his clothing by casting lots, and then sat down and stayed there keeping guard over him. Above his head was placed the charge against him; it read: 'This is Jesus, the King of the Jews.' At the same time two robbers were crucified with him, one on the right and one on the 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! If you are God's son, come down from the cross!' The chief priests with the scribes and elders mocked him in the same way, saying: 'He saved others; he cannot save himself. He is the king of Israel; let him come down from the cross now, and we will believe in him. He puts his trust in God; now let God rescue him if he wants him. For he did say, "I am the son of God." ' Even the robbers who were crucified with him taunted him in the same way. From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani?' That is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said, 'The man is calling on Elijah.' and one of them quickly ran to get a sponge which he dipped in vinegar and, putting it on a reed, gave it him to drink. The rest of them said: 'Wait! See if Elijah will come to save him.' But Jesus, again crying out in a loud voice, yielded up his spirit.

All kneel and pause for a moment.

At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from the dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people. Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, 'In truth this was a son of God.'

The Gospel of the Lord.

✠ **Praise to you, Lord Jesus Christ.**

THE HOMILY

is given by

The Most Reverend Anthony Fisher OP
Archbishop of Sydney

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.

THE LITURGY OF THE EUCHARIST

The Choir sings the OFFERTORY MOTET

Orlande de Lassus (1532–1594)

IMPROPERIUM exspectavit cor meum et miseriam, et sustinui qui simul mecum
contristaretur et non fuit; consolantem me quæsi, et non inveni: et dederunt in
escam meam fel, et in siti mea potaverunt me aceto.

*My heart was in dread of reproaches and scorn, and I looked for someone to share my
grief, but there was no one. I looked for someone to console me, but found no one. For
my food they gave me gall and vinegar to quench my thirst.*

Psalm 68:21-22

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

The Lord be with you.

℟: **And with your spirit.**

Lift up your hearts.

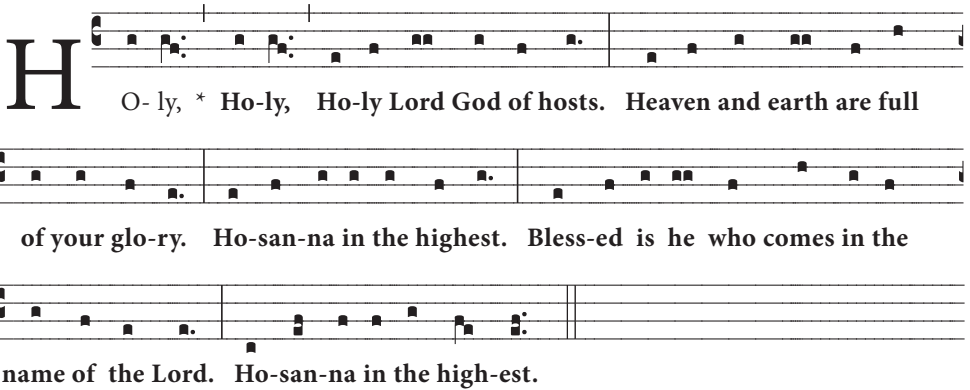
℟: **We lift them up to the Lord.**

Let us give thanks to the Lord our God.

℟: **It is right and just.**

THE PREFACE

All sing the SANCTUS

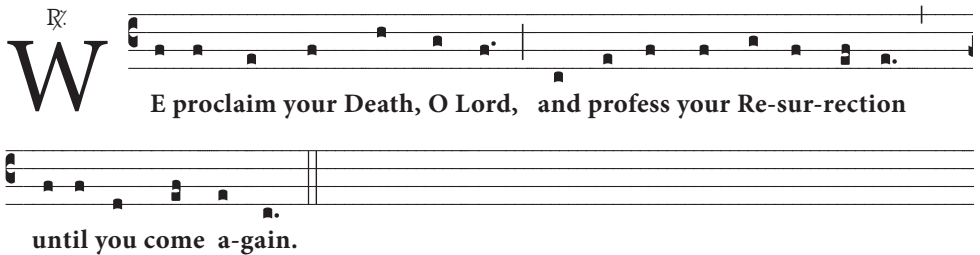


H O- ly, * Ho-ly, Ho-ly Lord God of hosts. Heaven and earth are full
of your glo-ry. Ho-san-na in the highest. Bless-ed is he who comes in the
name of the Lord. Ho-san-na in the high-est.

When the Archbishop sings

The mystery of faith.

All sing




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

When the Archbishop sings

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

All respond

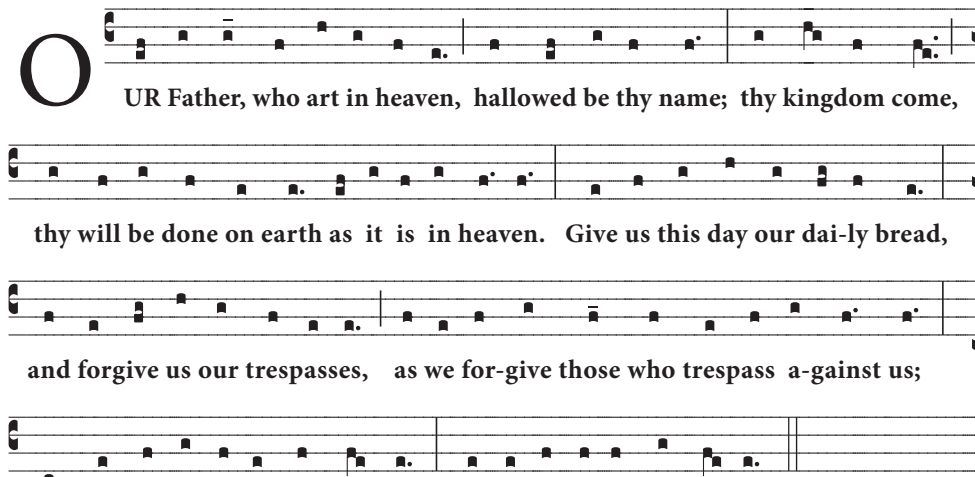


A-men.

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 glory are yours now and for ever.**

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

Thomas Tallis (1505–1585)

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.

All those viewing this Mass are invited to make an act of Spiritual Communion, praying:

MY Jesus,
MI believe that you are present in the Blessed Sacrament.
I love you above all things,
and I desire to receive you into my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.
I embrace you as if you were already here,
and unite myself wholly to you.
Never permit me to be separated from you.
Amen.

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.**

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