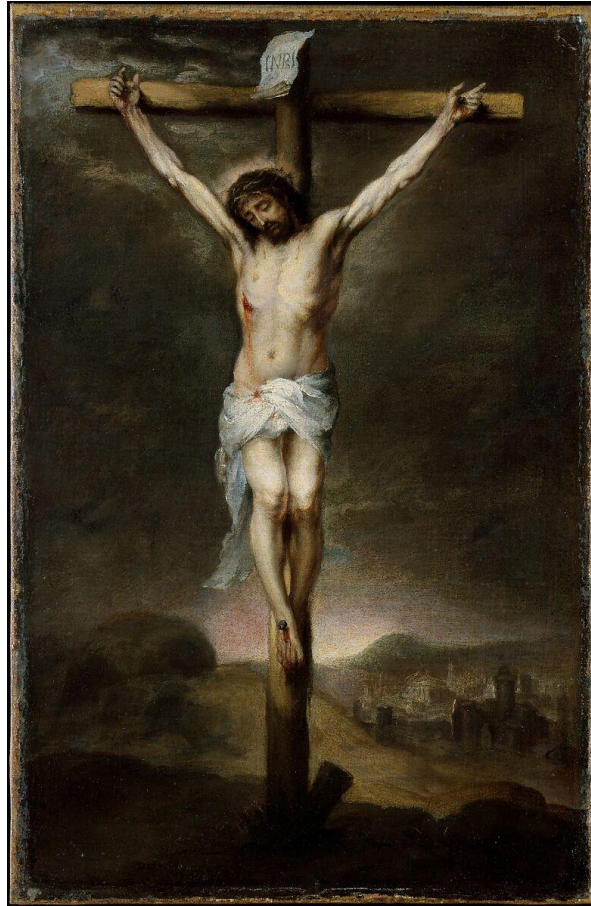


# HOLY TRINITY CATHEDRAL AUCKLAND



## LENTEN CHORAL SERVICE *'SEVEN LAST WORDS'*

6 April 2025 at 5.00 pm

## INTRODUCTION

We warmly welcome you to Holy Trinity Cathedral, Auckland.

The Anglican Church has a long tradition of choral services that mark important seasons of the Church liturgical year. This evening's service is one of them. Its purpose is to prepare us for the commemoration of Jesus' passion, as we are approaching the Holy Week of Jesus' passion, death and resurrection.

Our world is confronted with agonising injustice and suffering. Our response, filled with love, affirms the very best in our human nature and it echoes Jesus' last words from the cross. After a mock trial, after torture and ridicule, after being nailed to the cross. Jesus' last words were words not of revenge or hatred, not of rejection or outrage but of love.

For centuries music has been an vital part of worship. Music gives us time to savour the text and its meaning. Music allows us to repeat words in a worshipful and meaningful way. Music adds its own flavour to enhance our understanding and response to the text.

The passion, crucifixion and resurrection of Jesus have been a rich source of inspiration for poets and musicians as well as for visual artists of many kinds, so it is no surprise that some of the greatest music of all time was written for this season of the year.

Today we offer an opportunity to reflect on Jesus' Seven Last Words from the Cross, with music ranging from 16th to 21st centuries, which we hope will bring both solace and encouragement as you prepare for Easter.

**The congregation is encouraged to gather quietly and prayerfully.  
Please switch off your mobile phones.**

*Dr Philip Smith, Cathedral Organist will play before the service:*

*Erbarm' dich mein, O Herre Gott (BWV 721),*

Johann Sebastian Bach (1685 - 1750)

## THE INTROIT

*The choir sings:*

*Were you there when they crucified my Lord? Oh! Sometimes it causes me to tremble. Were you there when they crucified my Lord?*

*Were you there when they nailed him to the tree? Oh! Sometimes it causes me to tremble. Were you there when they nailed him to the tree?*

*Were you there when they pierced him in the side? Oh! Sometimes it causes me to tremble. Were you there when they pierced him in the side?*

*Were you there when the sun refused to shine? Oh! Sometimes it causes me to tremble. Were you there when the sun refused to shine?*

*American folk hymn, arr. Alan Bullard (b. 1947)*

*When the bell is rung, the congregation stands.*

**PROCESSIONAL HYMN** *during which the Procession moves into the Chancel:*

1

My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown,  
that they might lovely be.  
O, who am I, that for my sake  
my Lord should take frail flesh, and die?

2

He came from his blest throne,  
salvation to bestow;  
but men made strange, and none  
the longed-for Christ would know.  
But O, my Friend, my Friend indeed,  
who at my need his life did spend!

3

Sometimes they strew his way,  
and his sweet praises sing;  
resounding all the day  
hosannas to their King.  
Then 'Crucify!' is all their breath,  
and for his death they thirst and cry.

4

They rise, and needs will have  
my dear Lord made away;  
a murderer they save,  
the Prince of Life they slay.  
Yet cheerful he to suffering goes,  
that he his foes from thence might free.

Here might I stay and sing:  
 no story so divine;  
 never was love, dear King,  
 never was grief like thine!  
 This is my Friend, in whose sweet praise  
 I all my days could gladly spend.

*Text: S. Crossman*

*Tune: Love unknown, AM 147*

### THE BIDDING PRAYER

The Very Reverend Anne Mills, *Dean of Auckland*

As we await the joyful feast of Easter, we are reflecting upon the passion of Jesus. The cross leads us to face human suffering in many forms. It reveals the cruelty and inhumanity of powerful ones acting to protect their own interests. The cross also represents our poor choices we make as individuals and as a society that inflict suffering on others. The cross also takes us to the unchosen challenges of life, the burdens we have to face in our lives – perhaps illness or disability, prejudice or disadvantage.

Where are we in the crucifixion narrative? We are on both sides, both driving in the nails and also suffering the consequences of others' choices. Walking in the way of the cross is about learning to recognise and acknowledge the way we hurt others; it is about being open to our own woundedness and vulnerability; and it is about affirming that we stand in solidarity with those we are hurting.

Alongside all of this, we come to recognise that we are not the only ones in the story. The way of the cross tells of God's love for us, of God becoming one with us in Jesus, of God showing how even the worst choices and the worst situations can be redeemed. The way of the cross tells of a God who walks with us, who suffers with us, who even dies with us. As we approach the Holy Week, we hear the seven last words of Jesus, spoken from the cross; we reflect on the worst of human nature and how it can be transformed through the mystery of self-giving love.

We offer our reflections and prayers to God in the words which our Lord Jesus Christ taught us:

### THE LORD'S PRAYER

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.**

**In the shadow of our suffering  
 Is the suffering of Jesus.**

**In the shadow of our weakness  
 Is the vulnerability of Christ.**

In the shadow of our pain  
Is the God who cried out.

We are never rejected,  
We are never abandoned.

*The congregation sits.*

**I: "FATHER, FORGIVE THEM: FOR THEY DO NOT KNOW WHAT THEY ARE DOING"**

*THE VENERABLE MICHAEL BERRY*

#### FIRST READING

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, 'Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!' There was also an inscription over him, 'This is the King of the Jews.'

LUKE 23:32-38

*The choir sings:*

Ah, holy Jesus, how hast thou offended,  
that we to judge thee have in hate pretended?  
By foes derided, by thine own rejected, O most afflicted!  
Who was the guilty? Who brought this upon thee?  
Alas, my treason, Jesus, hath undone thee!  
'Twas I, Lord Jesus, I it was denied thee; I crucified thee.  
For me, kind Jesus, was thy incarnation,  
thy mortal sorrow, and thy life's oblation;  
thy death of anguish and thy bitter passion, for my salvation.  
Therefore, kind Jesus, since I cannot pay thee,  
I do adore thee, and will ever pray thee,  
think on thy pity and thy love unswerving, not my deserving.

*Johann Crüger (1598-1662)*

*Johann Sebastian Bach (1685-1750)*

#### REFLECTION

*A period of silence is observed.*

#### SENTENCE

Be strong, and let your heart take courage,  
all you who wait for the Lord.

#### COLLECT

Jesus, you took our very worst and gave your very best. Help us to recognise our human instincts and drives, to hurt others when we have been hurt. Help us to walk with you in the way of forgiveness, transforming hurt to hope, noticing beauty and goodness, as we are shaped by your last words of love. Amen.

## II: "TODAY YOU WILL BE WITH ME IN PARADISE"

GEREMY HEMA

### SECOND READING

Nā, ko tētahi o ngā kaimahi kino i whakairia rā i kohukohu ki a ia, i mea, "Ki te mea ko te Karaiti koe, whakaorangia koe, māua hoki."

Nā, ka whakahoki tētahi, ka riri ki a ia, ka mea, "E kore rānei koe e wehi ki te Atua, kei tēnei mate tahi nei hoki koe? Ka tika rāia tō tāua; ka whiwhi hoki tāua ki ngā mea e tika ana mō ā tāua hanga; ko tēnei ia kāhore āna mahi hē."

Nā, ko tāna meatanga ki a Īhu, "E te Ariki, kia mahara koe ki ahau ina haere mai koe i runga i tōu rangatiratanga."

Anō rā ko Īhu ki a ia, "He pono tāku e mea nei ki a koe, ko āiane koe noho ai ki ahau ki Pararaiha."

*One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.'*

LUKE 23:39-43

*The choir sings:*

In paradisum deducant angeli, in tuo adventu suscipiant te martyres et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat et cum Lazaro quondam paupere aeternam haveas requiem.

*May the angels lead you into paradise; may the martyrs receive you at your arrival and lead you to the holy city Jerusalem. May choirs of angels receive you and with Lazarus, once poor, may you have eternal rest.*

*Latin liturgy*

*Gabriel Fauré (1845-1924)*

### REFLECTION

*A period of silence is observed.*

### SENTENCE

**Be strong, and let your heart take courage,  
all you who wait for the Lord.**

### COLLECT

Jesus, in the hardest times of our lives, help us not to become hardened. In the pressure and stress of life, help us not to react with anger or aggression. Give us grace to respond with generosity, to allow the memories of love to endure, as we echo your last words of love. **Amen.**

**III: "HERE IS YOUR SON. HERE IS YOUR MOTHER."**

*KARA CHALMERS*

THIRD READING

Standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

JOHN 19:25-27

*The choir sings:*

Teach us, good Lord, to serve thee, as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward save that of knowing that we do thy will; through Jesus Christ our Lord. Amen.

*St Ignatius Loyola*

*John Sanders (1933 - 2003)*

REFLECTION

*A period of silence is observed.*

SENTENCE

**Be strong, and let your heart take courage,  
all you who wait for the Lord.**

COLLECT

Jesus, you draw us into new patterns of relationship and care. You help us to rebuild our broken communities through your generous, inclusive love. Help us now to open our hearts and our homes to find new ways to belong together, and help us to notice and value our core networks of love, as we are shaped by your last words of love. **Amen.**

**IV: "MY GOD, WHY HAVE YOU FORSAKEN ME?"**

*DAVID YOUNG*

FOURTH READING

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.'

MATTHEW 27:45-49

*The choir sings:*

Miserere mei, Deus, secundum magnam misericordiam tuam: et secundum multitudinem miserationum tuarum, dele iniquitatem meam. Amplius lava me ab iniquitate mea: et a peccato meo munda me. Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper. Tibi soli peccavi, et malum coram te feci: ut iustificeris in sermonibus tuis, et vincas cum iudicaris. Ecce, enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea. Ecce enim veritatem dilexisti: incerta et occulta sapientiae tuae manifestasti mihi. Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor. Auditui meo dabis gaudium et laetitiam: et exultabunt ossa humiliata. Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele. Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis. Tunc acceptabis sacrificium iustitiae, oblations, et holocausta: tunc imponent super altare tuum vitulos.

*Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness: and cleanse me from my sin. For I acknowledge my faults: and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice. Turn thy face from my sins: and put out all my misdeeds. Make me a clean heart, O God: and renew a right spirit within me. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.*

*Psalm 51*

*Gregorio Allegri (1582-1652)*

#### REFLECTION

*A period of silence is observed.*

#### SENTENCE

**Be strong, and let your heart take courage,  
all you who wait for the Lord.**

#### COLLECT

Jesus, you share our humanity, you understand our doubts and fears, you know what it is to feel abandoned and alone. Help us to voice our honest feelings, to ask the hardest questions, to plunge deep into silence ready to notice presence and to hear your words of love for us. **Amen.**

*Please stand. The congregation sing:*

1

Take up thy cross, the Saviour said,  
if thou wouldst my disciple be;  
deny thyself, the world forsake,  
and humbly follow after me.



2

Take up thy cross; let not its weight  
fill thy weak spirit with alarm;  
Christ's strength shall bear thy spirit up  
and brace thy heart and nerve your arm.

3

Take up thy cross then in his strength,  
and calmly every danger brave;  
'twill guide thee to a better home,  
and lead to victory o'er the grave.

4

Take up thy cross, then, in Christ's strength,  
and calmly every danger brave:  
'twill guide thee to abundant life  
and lead to victory o'er the grave.

5

To thee, great Lord, the One in Three,  
all praise for evermore ascend:  
O grant us in our home to see  
the heavenly life that knows no end. Amen.

*Text: C. W. Everest (adapt. v. 2, 3)*

*Tune: Dunedin, AM 640ii*

**V: "I AM THIRSTY"**

*'OFA LANGI*

**FIFTH READING**

Pea hili ia, pea 'ilo 'e Sisu kuo fai 'o 'osi 'ae ngaahi me' a kotoa pē, pea koe' uhi ke fakamo'oni' i 'ae tohi, na' e pehē 'e ia, "' Oku ou fieinu." Pea na' e tu' u 'i ai 'ae ipu fonu 'i he vai mahi: pea na' a nau unu 'ae oma 'i he vai mahi, 'o 'ai ia ki ke kau' i 'isope, pea 'ohake ia ki hono fofonga.

*After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth.*

**JOHN 19:28-29**

*The choir sings:*

In the departure of the Lord, of mortal body's vital breath, there lies a mystery worth record, which he did show us here on earth: who doth prepare to die each hour, must follow Christ our Saviour.

*John Bull (1563 - 1628)*

**REFLECTION**

*A period of silence is observed.*

SENTENCE

Be strong, and let your heart take courage,  
all you who wait for the Lord.

COLLECT

Gracious God, you know our deepest needs: help us to hear them too. Amid the clamouring voices of want and desire, we thirst for your unconditional love. Help us to receive you now, and to give space for your love as we dream dreams, through your word from the cross. **Amen.**

**VI: "IT IS FINISHED"**

*PAUL BUSHNELL*

SIXTH READING

When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

JOHN 19:30

*The choir sings:*

God so loved the world, that he gave his only begotten Son, that whoso believeth, believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

*John Stainer (1840 - 1901)*

REFLECTION

*A period of silence is observed.*

SENTENCE

Be strong, and let your heart take courage,  
all you who wait for the Lord.

COLLECT

Gracious God, accomplish in us your purposes, complete in us your work of healing love that, though we walk through the valley of the shadow of death, we may hear your words of love, and find you, one step ahead of us, recognising your still small voice leading us home. **Amen.**

**VII: "FATHER, INTO YOUR HANDS"**

*FELICITY REID*

SEVENTH READING

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, 'Certainly this man was

innocent.' And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

LUKE 23:44-49

**TAIZÉ CHANT** (*sung by the choir and congregation*)

In ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum me - um, in  
ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum me - um.

*Into your hands, Father, I commend my spirit.*

*Taizé Chant*

*The choir sings:*

*Many waters cannot quench love, neither can the floods drown it.  
Love is strong as death. Greater love hath no man than this, that a man lay down his  
life for his friends. Who his own self bare our sins in his own body on the tree,  
that we, being dead to sins, should live unto righteousness.  
Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus.  
Ye are a chosen generation, a royal priesthood, a holy nation;  
that ye should show forth the praises of him  
who hath called you out of darkness into his marvellous light.  
I beseech you brethren, by the mercies of God,  
that you present your bodies, a living sacrifice,  
holy, acceptable unto God, which is your reasonable service.*

*John Ireland (1879-1962)*

REFLECTION

*A period of silence is observed.*

SENTENCE

**Be strong, and let your heart take courage,  
all you who wait for the Lord.**

COLLECT

**Lord Jesus, we bring to you our deepest selves, we thank you that you have united us to be one people in your Spirit, children of God, made in God's image and likeness. In our living and in our dying, give us grace to grow into our true selves, and to let go of all that is not love, recognising that we are part of an endless and unbreakable network of souls as we make your words of love our prayer. Amen.**

*All stand for the final reading:*

## THE CROSS OF CHRIST

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*John 19:31-42*

## THE COLLECT FOR PASSION SUNDAY

The Reverend Ivica Gregurec, *Cathedral Precentor*

We beseech you, Almighty God, mercifully to look upon your people; that by your great goodness they may always be governed and preserved, both in body and soul; through Jesus Christ our Saviour, who lives and reigns with you and the Holy Spirit, one God now and for ever.

**Amen.**

*The congregation sings the hymn during which a collection will be taken.  
Alternatively, you will be able to leave your offering via our contactless payment system at the exit of the Cathedral after the service.*

1

When I survey the wondrous Cross  
on which the Prince of Glory died,  
my richest gain I count but loss,  
and pour contempt on all my pride.

2

Forbid it, Lord, that I should boast  
save in the cross of Christ my God;  
all the vain things that charm me most,  
I sacrifice them to his blood.

3

See from his head, his hands, his feet,  
sorrow and love flow mingling down;  
did e'er such love and sorrow meet,  
or thorns compose so rich a crown?

4

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.

5

Were the whole realm of nature mine,  
that were an offering far too small;  
love so amazing, so divine,  
demands my soul, my life, my all.

*Text: I. Watts*

*Tune: Rockingham, AM 157i*

### THE BLESSING

THE VERY REVEREND ANNE MILLS, DEAN OF AUCKLAND

May Christ who calls you to take up your cross, give you strength to bear your own and one another's burdens; and the blessing of God almighty, Father, Son and Holy Spirit, be with you and remain with you for ever.

**Amen.**

**Organ Sortie**

*Passion, Max Reger (1873-1916), played by Dr Philip Smith*



# HOLY WEEK AND TRIDUUM AT HOLY TRINITY CATHEDRAL

## ***Palm Sunday – 13 April***

<i>8.00am</i>	<i>Eucharist in Bishop Selwyn Chapel</i>
<i>9.00 am</i>	<i>Holy Communion (BCP) in St Stephen's Chapel</i>
<i>10.00am</i>	<i>Festal Choral Eucharist with Procession and Blessing of the palm crosses</i>
<i>5.00pm</i>	<i>Come and sing: 'The Crucifixion', John Stainer</i>

## ***Holy Wednesday – 16 April***

<i>6.00 pm</i>	<i>Choral Evensong with Benediction</i>
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## ***Maundy Thursday – 17 April***

<i>7.30 pm</i>	<b><i>LAST SUPPER AND WASHING OF THE FEET (Festal Eucharist)</i></b>
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## ***Good Friday – 18 April***

<i>10.00 am</i>	<i>Family Service</i>
<i>3.00 pm</i>	<b><i>GOOD FRIDAY SERVICE</i></b>

## ***Holy Saturday – 19 April***

<i>8.00 pm</i>	<b><i>THE GREAT EASTER VIGIL (Festal)</i></b>
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## ***EASTER DAY – 20 April***

<i>8.00am</i>	<i>Eucharist with Easter Hymns in St Mary's-in-Holy Trinity</i>
<i>9.00 am</i>	<i>Holy Communion (BCP) in St Stephen's Chapel</i>
<i>10.00am</i>	<i>Choral Eucharist</i>
<i>5.00pm</i>	<i>Choral Evensong</i>

**The Very Reverend Anne Mills, Dean of Auckland  
The Reverend Ivica Gregurec, Cathedral Precentor  
The Venerable Michael Berry, Archdeacon for the  
Southern Region**

**Readers**

**Jeremy Hema  
Kara Chalmers  
David Young  
'Ofa Langi  
Paul Bushnell  
Felicity Reid**

***Holy Trinity Cathedral  
Living God's love  
Welcoming, Worshipping, Nourishing, Empowering***

**Holy Trinity Cathedral Choir**

**Director of Choirs: Peter Watts  
Cathedral Organist: Dr Philip Smith**



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Front page: Bartolomé Estebán Murillo, The Crucifixion (ca. 1675),  
The Metropolitan Museum of Art, New York*

**[www.holy-trinity.org.nz](http://www.holy-trinity.org.nz)**