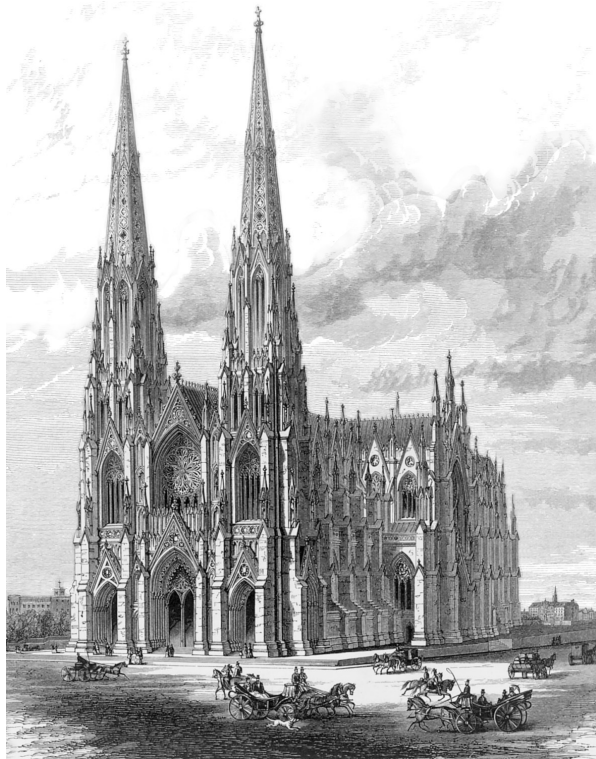


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
FRIDAY OF THE SECOND WEEK OF EASTER

APRIL 16, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“The Strife is O’er”
VICTORY



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



1. The strife is o'er, the bat - tle done;
2. Death's might - iest pow'rs have done their worst;
3. He closed the yawn - ing gates of hell;
4. On the third morn he rose a - gain,
5. Lord, by the stripes that wound - ed thee,



Now is the Vic - tor's tri - umph won; O let the
And Je - sus has his foes dis - persed; Let shouts of
The bars from heav'n's high por - tals fell; Let hymns of
Glo - rious in maj - es - ty reign; O let us
From death's dread sting - thy ser - vants free, That we may



song of praise be sung:
praise and joy out - burst:
praise his tri - umph tell;
swell the joy - ful strain:
live and sing to thee: Al - le - lu - ia!

KYRIE

adapt. Litany of the Saints



Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son. Cantor: Chri - ste e - le - i - son.



All: Chri - ste e - le - i - son. Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

FIRST READING

Acts 5:34-42

A Pharisee in the Sanhedrin named Gamaliel,
a teacher of the law, respected by all the people,
stood up, ordered the Apostles to be put outside for a short time,
and said to the Sanhedrin, "Fellow children of Israel,
be careful what you are about to do to these men.
Some time ago, Theudas appeared, claiming to be someone important,
and about four hundred men joined him, but he was killed,
and all those who were loyal to him
were disbanded and came to nothing.
After him came Judas the Galilean at the time of the census.
He also drew people after him,
but he too perished and all who were loyal to him were scattered.
So now I tell you,
have nothing to do with these men, and let them go.
For if this endeavor or this activity is of human origin,
it will destroy itself.
But if it comes from God, you will not be able to destroy them;
you may even find yourselves fighting against God."
They were persuaded by him.
After recalling the Apostles, they had them flogged,
ordered them to stop speaking in the name of Jesus,
and dismissed them.
So they left the presence of the Sanhedrin,
rejoicing that they had been found worthy
to suffer dishonor for the sake of the name.
And all day long, both at the temple and in their homes,
they did not stop teaching and proclaiming the Christ, Jesus.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 27:1, 4, 13-14

℣. (see 4abc) **One thing I seek: to dwell in the house of the Lord.**
or: **Alleluia.**

The LORD is my light and my salvation;
whom should I fear?
The LORD is my life's refuge;
of whom should I be afraid? ℣.

One thing I ask of the LORD
this I seek:
To dwell in the house of the LORD
all the days of my life,
That I may gaze on the loveliness of the LORD
and contemplate his temple. ℣.

I believe that I shall see the bounty of the LORD
in the land of the living.
Wait for the LORD with courage;
be stouthearted, and wait for the LORD. ℣.

ACCLAMATION BEFORE THE GOSPEL

VICTORY



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

One does not live on bread alone,
but on every word that comes forth from the mouth of God.

Jesus went across the Sea of Galilee.
A large crowd followed him,
because they saw the signs he was performing on the sick.
Jesus went up on the mountain,
and there he sat down with his disciples.
The Jewish feast of Passover was near.
When Jesus raised his eyes and saw that a large crowd was coming to him,
he said to Philip, "Where can we buy enough food for them to eat?"
He said this to test him,
because he himself knew what he was going to do.
Philip answered him,
"Two hundred days' wages worth of food would not be enough
for each of them to have a little."
One of his disciples,
Andrew, the brother of Simon Peter, said to him,
"There is a boy here who has five barley loaves and two fish;
but what good are these for so many?"
Jesus said, "Have the people recline."
Now there was a great deal of grass in that place.
So the men reclined, about five thousand in number.
Then Jesus took the loaves, gave thanks,
and distributed them to those who were reclining,
and also as much of the fish as they wanted.
When they had had their fill, he said to his disciples,
"Gather the fragments left over,
so that nothing will be wasted."
So they collected them,
and filled twelve wicker baskets with fragments
from the five barley loaves that had been more than they could eat.
When the people saw the sign he had done, they said,
"This is truly the Prophet, the one who is to come into the world."
Since Jesus knew that they were going to come and carry him off
to make him king,
he withdrew again to the mountain alone.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

A Community Mass

Richard Proulx

Ho-ly, ho-ly, ho - ly Lord, God of hosts. Heav'n and
earth are full of your glo-ry. Ho - san-na in the high - est, ho -
san-na in the high - est. Blessed is he who comes in the name of the

Lord. Ho - san - na in the high - est, ho - san - na in the high - est.

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MYSTERY OF FAITH

A Community Mass

Richard Proulx

When we eat this Bread and drink this Cup, we pro -

claim your Death, O Lord, un - til you come a - gain.

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GREAT AMEN

A Community Mass

Richard Proulx

A - men, a - men, a - - - men.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

A Community Mass

Richard Proulx

Musical score for Agnus Dei, featuring two staves of music in G minor (one flat) and 3/4 time. The lyrics are: Lamb of God, you take a - way the sins of the world: have mer - cy on us. world: grant us peace.

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COMMUNION

The reception of Holy Communion is the most sacred act for Catholics. We believe that we are then receiving the Body and Blood of Christ. Catholics who are properly prepared should approach the ministers of Holy Communion.

We ask non-Catholics not to receive. They are encouraged, however, to come forward with arms crossed over their heart to receive a blessing.

AN ACT OF SPIRITUAL COMMUNION

**My Jesus,
I believe that You are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.
Never permit me to be separated from You.
Amen.**

H Y M N

“This is the Feast of Victory”

FESTIVAL CANTICLE



This is the feast of vic-to-ry for our God. Al - le -



lu - ia, al-le - lu - ia, al - le - lu - ia! lu - ia.



1. Wor - thy is Christ, the Lamb who was slain, whose
 2. Pow - er, rich - es wis - dom, and strength, And
 3. Sing - with all the peo - ple of God, And
 4. Bless - ing, hon - or, glo - ry, and might Be to
 5. For the Lamb who was slain Has be -
D.C.



blood set us free to be peo - ple of God.
 hon - or, bless - ing, and glo - ry are his.
 join in the hymn of all cre - a - tion.
 God and the Lamb for - ev - er. A - - - men.
 gun his reign. Al - le - lu - - - ia!

Text: Based on Revelation 5, © 1978, *Lutheran Book of Worship*, Tune: © 1975, Richard Hillert

THE CONCLUDING RITES

RECESSIONAL HYMN

“Christ the Lord Is Risen Today”

LLANFAIR



1. Christ the Lord is ris'n to - day,
2. Lives a - gain our glo - rious King; Al - le - lu - ia!
3. Love's re - deem - ing work is done,
4. Soar we now where Christ has led,



1. Sons of men and an - gels say!
2. Where, O death, is now thy sting? Al - le - lu - ia!
3. Fought the fight, the bat - tle won;
4. Fol - l'wing our ex - alt - ed head;



1. Raise your joys and tri - umphs high,
2. Once he died our souls to save, Al - le - lu - ia!
3. Death in vain for - bids him rise;
4. Made like him, like him we rise,



1. Sing, ye heav'ns, and earth re - ply,
2. Where thy vic - to - ry O grave? Al - le - lu - ia!
3. Christ has o - pened par - a - dise.
4. Ours the cross, the grave, the skies.

GUIDELINES FOR THE RECEPTION OF COMMUNION FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (*Code of Canon Law*, canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic Discipline, the *Code of Canon Law* does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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ST. PATRICK'S CATHEDRAL

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