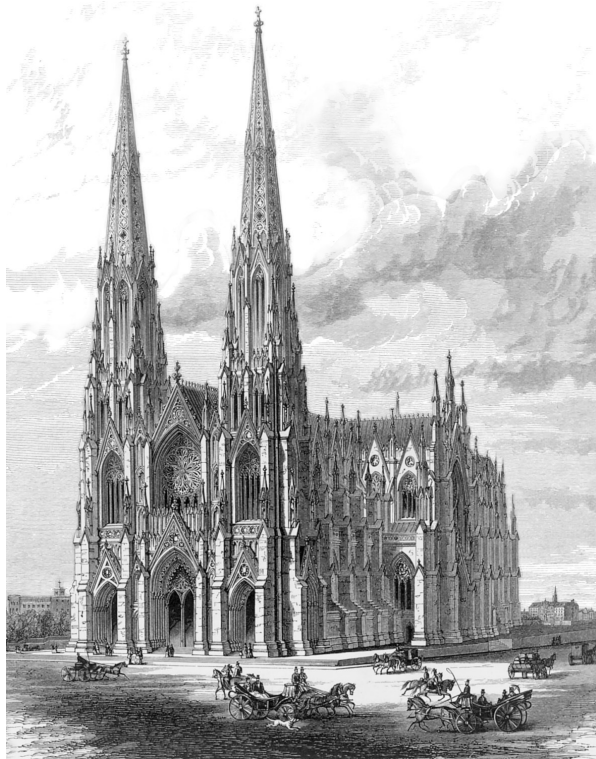


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
THURSDAY OF THE THIRD WEEK OF EASTER

APRIL 22, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Jesus Christ Is Risen Today”
EASTER HYMN



1. Je - sus Christ is ris'n to - day,
2. Hymns of praise then let us sing,
3. But the pains which he en - dured, Al - le - lu - ia!
4. Sing we to our God a - bove,



Our tri - um - phant ho - ly day,
Un - to Christ, our heav'n - ly King,
Our sal - va - tion have pro - cured; Al - le - lu - ia!
Praise e - ter - nal as his love;



Who did once up - on the cross,
Who en - dured the cross and grave, Al - le - lu - ia!
Now he reigns a - bove as King,
Praise him, all ye heav'n - ly host,



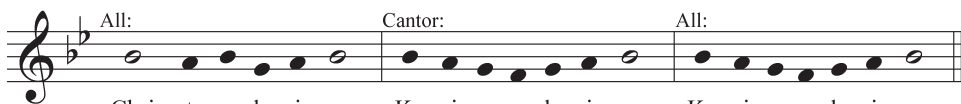
Suf - fer to re - deem our loss.
Sin - ners to re - deem and save. Al - le - lu - ia!
Where the an - gels ev - er sing.
Fa - ther, Son and Ho - ly Ghost.

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 8:26-40

The angel of the Lord spoke to Philip,
“Get up and head south on the road
that goes down from Jerusalem to Gaza, the desert route.”
So he got up and set out.
Now there was an Ethiopian eunuch,
a court official of the Candace,
that is, the queen of the Ethiopians,
in charge of her entire treasury,
who had come to Jerusalem to worship, and was returning home.
Seated in his chariot, he was reading the prophet Isaiah.
The Spirit said to Philip,
“Go and join up with that chariot.”
Philip ran up and heard him reading Isaiah the prophet and said,
“Do you understand what you are reading?”
He replied,
“How can I, unless someone instructs me?”
So he invited Philip to get in and sit with him.
This was the Scripture passage he was reading:

*Like a sheep he was led to the slaughter,
and as a lamb before its shearer is silent,
so he opened not his mouth.
In his humiliation justice was denied him.
Who will tell of his posterity?
For his life is taken from the earth.*

Then the eunuch said to Philip in reply,
“I beg you, about whom is the prophet saying this?
About himself, or about someone else?”
Then Philip opened his mouth and, beginning with this Scripture passage,
he proclaimed Jesus to him.
As they traveled along the road
they came to some water,
and the eunuch said, “Look, there is water.
What is to prevent my being baptized?”
Then he ordered the chariot to stop,
and Philip and the eunuch both went down into the water,
and he baptized him.
When they came out of the water,
the Spirit of the Lord snatched Philip away,
and the eunuch saw him no more,
but continued on his way rejoicing.

Philip came to Azotus, and went about proclaiming the good news
to all the towns until he reached Caesarea.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 66:8-9, 16-17, 20

℟. (1) **Let all the earth cry out to God with joy.**

or: Alleluia.

Bless our God, you peoples,
loudly sound his praise;
He has given life to our souls,
and has not let our feet slip. ℟.

Hear now, all you who fear God, while I declare
what he has done for me.

When I appealed to him in words,
praise was on the tip of my tongue. ℟.

Blessed be God who refused me not
my prayer or his kindness! ℟.

ACCLAMATION BEFORE THE GOSPEL

VICTORY



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

I am the living bread that came down from heaven, says the Lord;
whoever eats this bread will live forever.

Jesus said to the crowds:

“No one can come to me unless the Father who sent me draw him,
and I will raise him on the last day.

It is written in the prophets:

They shall all be taught by God.

Everyone who listens to my Father and learns from him comes to me.

Not that anyone has seen the Father
except the one who is from God;
he has seen the Father.

Amen, amen, I say to you,
whoever believes has eternal life.

I am the bread of life.

Your ancestors ate the manna in the desert, but they died;
this is the bread that comes down from heaven
so that one may eat it and not die.

I am the living bread that came down from heaven;
whoever eats this bread will live forever;
and the bread that I will give
is my Flesh for the life of the world.”

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

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

“At the Lamb’s High Feast We Sing”

SALZBURG



1. At the Lamb's high feast we sing Praise to
 2. Where the Pas - chal blood is poured, Death's dark
 3. Might - y Vic - tim from on high, Hell's fierce
 4. Eas - ter tri - umph, Eas - ter joy, These a -



1. our vic - to - rious King, Who hath washed us
 2. an - gel sheathes his sword; Is - rael's hosts tri -
 3. pow'rs be - neath thee lie; Thou has con - quered
 4. lone do sin de - stroy. From sins pow'r do



1. in the tide Flow - ing from his pier - ed side;
 2. um - phant go Through the wave that drowns the foe.
 3. in the fight, Thou has brought us life and light:
 4. thou set free Souls new - born, O Lord, in thee.



1. Praise we him whose love di - vine Gives his
 2. Praise we Christ, whose blood was shed, Pas - chal
 3. Now no more can death ap - pall, Now no
 4. Hymns of glo - ry, songs of praise, Fa - ther,



1. sa - cred blood for wine, Gives his bod - y -
 2. vic - tim, Pas - chal bread; With sin - cer - i -
 3. more the grave en - thrall; Thou hast o - pened
 4. un - to thee we raise; Ris - en Lord, all



1. for the feast, Christ the vic - tim, Christ the priest.
 2. ty and love Eat we man - na from a - bove.
 3. Par - a - dise, And in thee thy saints shall rise.
 4. praise to thee With the Spir - it ev - er be.

THE CONCLUDING RITES

RECESSIONAL HYMN

“That Easter Day with Joy Was Bright”

PUER NOBIS



1. That Eas - ter day with joy was bright,
2. His ris - en flesh with ra - diance glowed;
3. O Je - sus, King of gen - tle - ness,
4. O Lord of with us a - bid



1. The sun shone out with fair - er light,
2. His wound - ed hands and feet he showed;
3. Do thou thy - self our hearts pos - sess;
4. In this our joy - ful Eas - ter - tide;



1. When to scars their long - ing eyes re - stored,
2. Those who their sol - emn wit - ness gave
3. That we may give thee all our days
4. From ev - 'ry wea - pon death can wield



1. Th'a - pos - tles saw their ris - en Lord.
2. That Christ was ris - en from the grave.
3. The will - ing trib - ute of our praise.
4. Thine own re - deemed for - ev - er shield.

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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Rev. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty

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