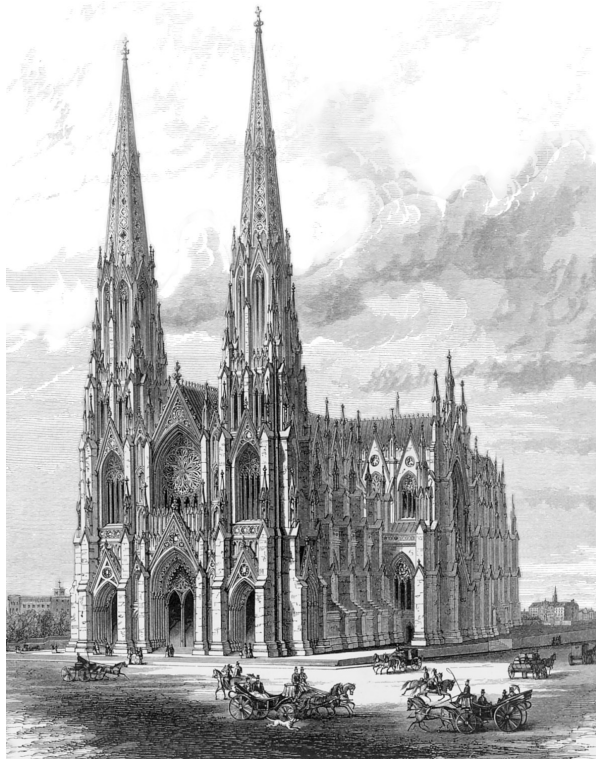


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
TUESDAY OF THE FIFTH WEEK OF EASTER

MAY 4, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Praise, My Soul, the King of Heaven”

LAUDA ANIMA



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



1. The strife is o'er, the battle done;
2. Death's might - iest pow'rs have done their worst;
3. He closed the yawning 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



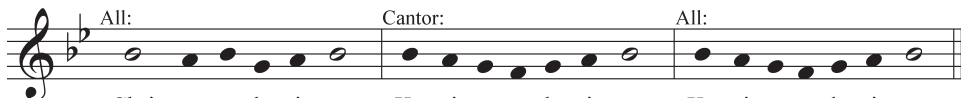
song of praise be sung:
 praise and joy out - burst:
 praise his tri - umph tell;
 swell the joy - ful strain:
 live and sing to thee: Al - le - lu - ia!

KYRIE

adapt. Litany of the Saints



Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Chri - ste e - le - i - son.



Chri - ste e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

FIRST READING

Acts 14:19-28

In those days, some Jews from Antioch and Iconium
arrived and won over the crowds.

They stoned Paul and dragged him out of the city,
supposing that he was dead.

But when the disciples gathered around him,
he got up and entered the city.

On the following day he left with Barnabas for Derbe.

After they had proclaimed the good news to that city
and made a considerable number of disciples,
they returned to Lystra and to Iconium and to Antioch.

They strengthened the spirits of the disciples
and exhorted them to persevere in the faith, saying,
“It is necessary for us to undergo many hardships
to enter the Kingdom of God.”

They appointed presbyters for them in each Church and,
with prayer and fasting, commended them to the Lord
in whom they had put their faith.

Then they traveled through Pisidia and reached Pamphylia.

After proclaiming the word at Perga they went down to Attalia.

From there they sailed to Antioch,
where they had been commended to the grace of God
for the work they had now accomplished.

And when they arrived, they called the Church together
and reported what God had done with them
and how he had opened the door of faith to the Gentiles.
Then they spent no little time with the disciples.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 145:10-11, 12-13ab, 21

℟̕ (see 12) **Your friends make known, O Lord, the glorious splendor of your kingdom.**
or: Alleluia.

Let all your works give you thanks, O LORD,
and let your faithful ones bless you.

Let them discourse of the glory of your kingdom
and speak of your might. ℟̕

Making known to men your might
and the glorious splendor of your kingdom.
Your kingdom is a kingdom for all ages,
and your dominion endures through all generations.

℟. **Your friends make known, O Lord, the glorious splendor of your kingdom.**

May my mouth speak the praise of the LORD,
and may all flesh bless his holy name forever and ever. ℟.

ACCLAMATION BEFORE THE GOSPEL

VICTORY



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

Christ had to suffer and to rise from the dead,
and so enter into his glory.

GOSPEL

John 14:27-31a

Jesus said to his disciples:
“Peace I leave with you; my peace I give to you.
Not as the world gives do I give it to you.
Do not let your hearts be troubled or afraid.
You heard me tell you,
‘I am going away and I will come back to you.’
If you loved me,
you would rejoice that I am going to the Father;
for the Father is greater than I.
And now I have told you this before it happens,
so that when it happens you may believe.
I will no longer speak much with you,
for the ruler of the world is coming.
He has no power over me,
but the world must know that I love the Father
and that I do just as the Father has commanded me.”

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.

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.

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

“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

“I Know That My Redeemer Lives”

:DUNEDIN



1. I know that my Re - deem er lives! What joy the
2. He lives tri - um - phant from the grave; He lives e -
3. He lives to grant me rich sup - ply; He lives to
4. He lives and grants me dai - ly breath; He lives, and
5. He lives, all glo - ry to his name! He lives, my



1. blest as - sur - ance gives! He lives, he lives who once was
2. ter - nal - ly to save; He lives in maj - es - ty a -
3. guide me with his eye; He lives to com - fort me when
4. I shall con - quer death; He lives, my man - sion to pre -
5. Sav - ior, still the same; What joy the blest as - sur - ance



1. dead, He lives, my ev - er - liv - ing head!
2. bove; He lives to guide his Church in love.
3. faint; He lives to hear my soul's com - plaint.
4. pare; He lives to bring me safe - ly there.
5. gives; I know that my Re - deem - er lives!

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*

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