

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT ISIDORE
MEMORIAL

MAY 15, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Rejoice, The Lord is King”
DARWALL'S 148TH



1. Re - joice, the Lord is King! Your Lord and king a - dore!
2. The Lord, our Sav - ior, reigns, The God of truth and love;
3. His king - dom can - not fail, He rules o'er earth and heav'n;
4. Re - joice in glo - rious hope! Our Lord the Judge shall come,



1. Re - joice, give thanks and sing, And tri - umph ev - er - more.
2. When he had purged our strains, He took his seat a - bove.
3. The keys of death and hell, Are to our Je - sus giv'n.
4. And take his ser - vants up To their e - ter - nal home.



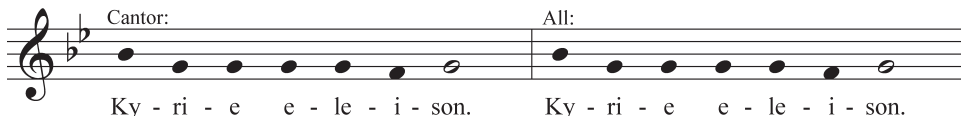
Lift up your heart, lift up your voice!



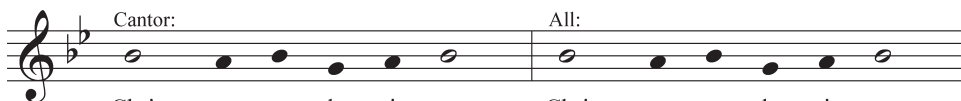
Re - joice, a - gain I say, re - joice!

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 18:23-28

After staying in Antioch some time,
Paul left and traveled in orderly sequence
through the Galatian country and Phrygia,
bringing strength to all the disciples.

A Jew named Apollos, a native of Alexandria,
an eloquent speaker, arrived in Ephesus.
He was an authority on the Scriptures.
He had been instructed in the Way of the Lord and,
with ardent spirit, spoke and taught accurately about Jesus,
although he knew only the baptism of John.
He began to speak boldly in the synagogue;
but when Priscilla and Aquila heard him,
they took him aside
and explained to him the Way of God more accurately.
And when he wanted to cross to Achaia,
the brothers encouraged him
and wrote to the disciples there to welcome him.
After his arrival he gave great assistance
to those who had come to believe through grace.
He vigorously refuted the Jews in public,
establishing from the Scriptures that the Christ is Jesus.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 47:2-3, 8-9, 10

℟. (8a) **God is king of all the earth.**

or: Alleluia.

All you peoples, clap your hands;
shout to God with cries of gladness.
For the LORD, the Most High, the awesome,
is the great king over all the earth. ℟.

For king of all the earth is God;
sing hymns of praise.
God reigns over the nations,
God sits upon his holy throne. ℟.

The princes of the peoples are gathered together
with the people of the God of Abraham.
For God's are the guardians of the earth;
he is supreme.

✠ **God is king of all the earth.**

ACCLAMATION BEFORE THE GOSPEL

VICTORY



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

I came from the Father and have come into the world;
now I am leaving the world and going back to the Father.

GOSPEL

John 16:23b-28

Jesus said to his disciples:
“Amen, amen, I say to you,
whatever you ask the Father in my name he will give you.
Until now you have not asked anything in my name;
ask and you will receive, so that your joy may be complete.

“I have told you this in figures of speech.
The hour is coming when I will no longer speak to you in figures
but I will tell you clearly about the Father.
On that day you will ask in my name,
and I do not tell you that I will ask the Father for you.
For the Father himself loves you, because you have loved me
and have come to believe that I came from God.
I came from the Father and have come into the world.
Now I am leaving the world and going back to the Father.”

The Gospel of the Lord.

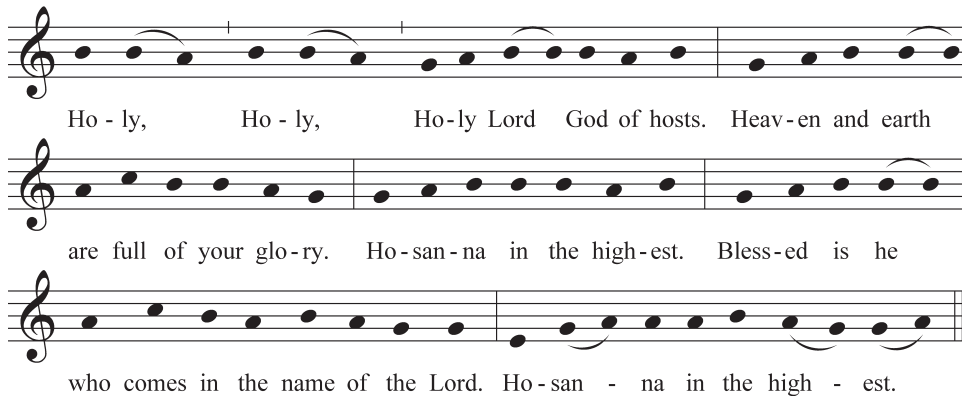
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

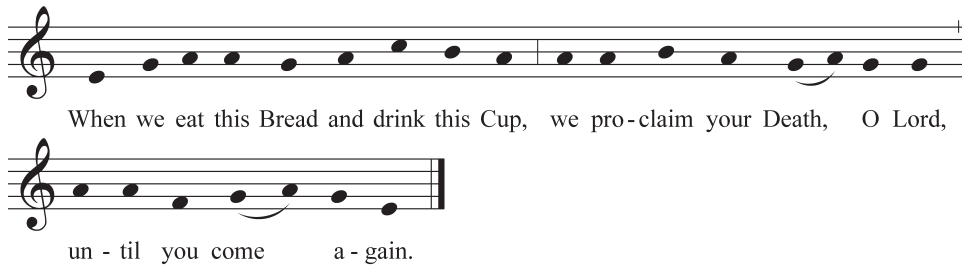


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal



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

Roman Missal



A - men.

THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Roman Missal



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the 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

“Be Joyful, Mary, Heavenly Queen”

REGINA CAELI, JUBILA



1. Be joy - ful Ma - ry, heav'n - ly Queen,
2. The Son you bore by heav - en's grace, Gau -
3. The Lord has ris - en from the dead,



de Ma - ri - a: Your Son who died was
Did all our guilt and
He rose with might as



liv - ing seen,
sin ef - face, Al - le - lu - ia! Lae - ta - re, O Ma - ri - a.
he has said,

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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