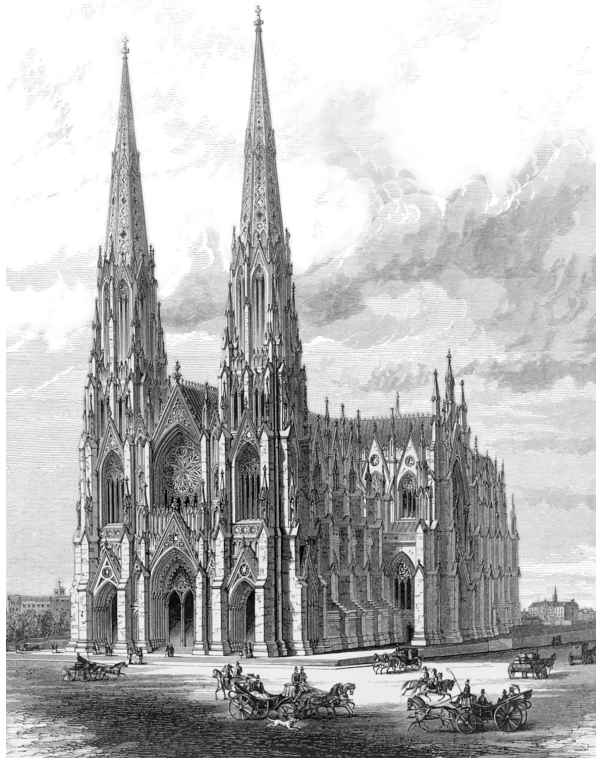


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT BEDE THE VENERABLE,
PRIEST AND DOCTOR OF THE CHURCH
SAINT GREGORY VII, POPE, RELIGIOUS
SAINT MARY MAGDALENE DE' PAZZI, VIRGIN
MEMORIALS

MAY 25, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“In Christ There Is No East or West”

ST. PETER



1. In Christ there is no East or West, In
 2. In him shall true hearts ev - 'ry - where Their
 3. Join hands then, bro - thers in the faith, What -
 4. In Christ now meet both East and West, In



1. him no South or North, But one great fel - low -
 2. high com - mu - nion find; His ser - vice is the
 3. e'er your race may be! Who serves my Fa - ther
 4. him meet South and North, All Christ - ly souls are



1. ship of love Through - out the whole wide earth.
 2. gold - en cord Close - bind - ing all man - kind.
 3. as a son Is sure - ly kin to me.
 4. one in him Through - out the whole wide earth.

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

Sirach 35:1-12

To keep the law is a great oblation,
and he who observes the
commandments sacrifices a peace offering.
In works of charity one offers fine flour,
and when he gives alms he presents his sacrifice of praise.
To refrain from evil pleases the LORD,
and to avoid injustice is an atonement.
Appear not before the LORD empty-handed,
for all that you offer is in fulfillment of the precepts.
The just one's offering enriches the altar
and rises as a sweet odor before the Most High.
The just one's sacrifice is most pleasing,
nor will it ever be forgotten.
In a generous spirit pay homage to the LORD,
be not sparing of freewill gifts.
With each contribution show a cheerful countenance,
and pay your tithes in a spirit of joy.
Give to the Most High as he has given to you,
generously, according to your means.

For the LORD is one who always repays,
and he will give back to you sevenfold.
But offer no bribes, these he does not accept!
Trust not in sacrifice of the fruits of extortion.
For he is a God of justice,
who knows no favorites.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 50:5-6, 7-8, 14 and 23

℟. (23b) **To the upright I will show the saving power of God.**

“Gather my faithful ones before me,
those who have made a covenant with me by sacrifice.”
And the heavens proclaim his justice;
for God himself is the judge. ℟.

“Hear, my people, and I will speak;
Israel, I will testify against you;
God, your God, am I.
Not for your sacrifices do I rebuke you,
for your burnt offerings are before me always.”

℟. **To the upright I will show the saving power of God.**

“Offer to God praise as your sacrifice
and fulfill your vows to the Most High.
He that offers praise as a sacrifice glorifies me;
and to him that goes the right way I will show the salvation of God.” ℟

ACCLAMATION BEFORE THE GOSPEL

Fr. Maracotte, OSB

Al - le - lu - ia, al - le - lu -
ia, al - le - lu - ia.

Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the Kingdom.

GOSPEL

Mark 10:28-31

Peter began to say to Jesus,
“We have given up everything and followed you.”
Jesus said, “Amen, I say to you,
there is no one who has given up house or brothers or sisters
or mother or father or children or lands
for my sake and for the sake of the Gospel
who will not receive a hundred times more now in this present age:
houses and brothers and sisters
and mothers and children and lands,
with persecutions, and eternal life in the age to come.
But many that are first will be last, and the last will be first.”

The Gospel of the Lord.

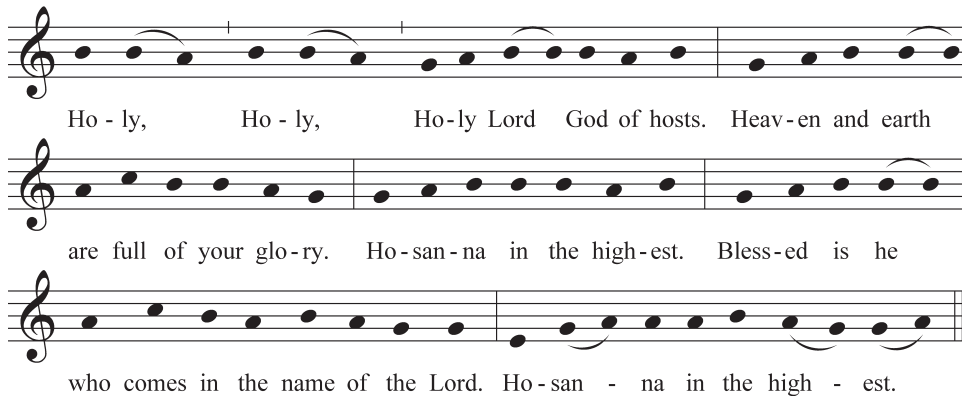
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

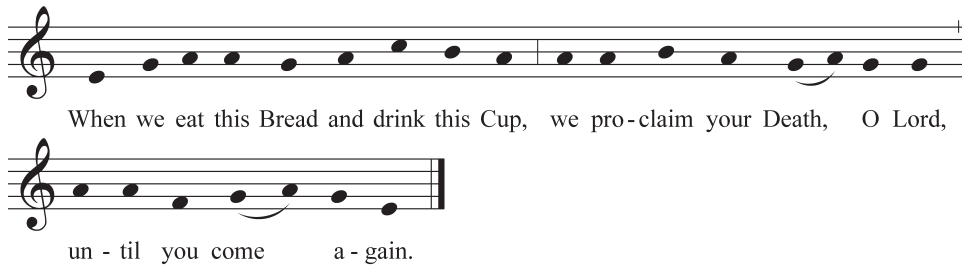


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Jesus, My Lord, My God, My All”

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,
2. Had I but Mar - y's sin - less heart
3. Thy Bod - y, Soul, and God - head, all,



How can I love thee as I ought?
 To love thee with, thee dear - est King,
 O mys - ter - y of love of di - vine.



And how re - vere this won - drous gift,
 Oh, with what bursts of fer - vent praise
 I can - not com - pass all I have,



So far sur - pass - ing hope or thought?
 Thy good - ness, Je - sus would I sing.
 For all thou hast and art are mine.



Sweet Sac-ra - ment, we thee a - dore; Oh, make us love thee



more and more. Oh, make us love thee more and more.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Sing Praise to God Who Reigns Above”

MIT FREUDEN ZART



1. Sing praise to God who reigns a - bove, The
2. What God's al - might - y pow'r has made, His
3. Then all my glad - some way a - long, I
4. Let all who name Christ's ho - ly name Give



1. God of all cre - a - tion, The God of pow'r, the
2. gra - cious mer - cy - keep - ing; By morn - ing glow, or
3. sing a - loud your prais - es, That all may hear the
4. God all praise and glo - ry; All you who own his



1. God of love, The God of our sal - va - tion; With
2. eve - ning shade His watch - ful eye ne'er sleep - ing; With -
3. grate - ful song My voice un - wea - ried rais - es; Be
4. pow'r pro - claim A - loud the won - drous sto - ry! He



1. heal - ing balm my soul he fills, And ev - 'ry faith - less
2. in the king - dom of his might, Lo! all is just and
3. joy - ful in the Lord, my heart, Both soul and bod - y
4. reigns tri - um - phant on his throne, The Lord is God, and



1. mur - mur stills: To God all praise and glo - ry.
2. all is right: To God all praise and glo - ry.
3. sing your part: To God all praise and glo - ry.
4. he a - lone: To God all praise and glo - ry.

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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