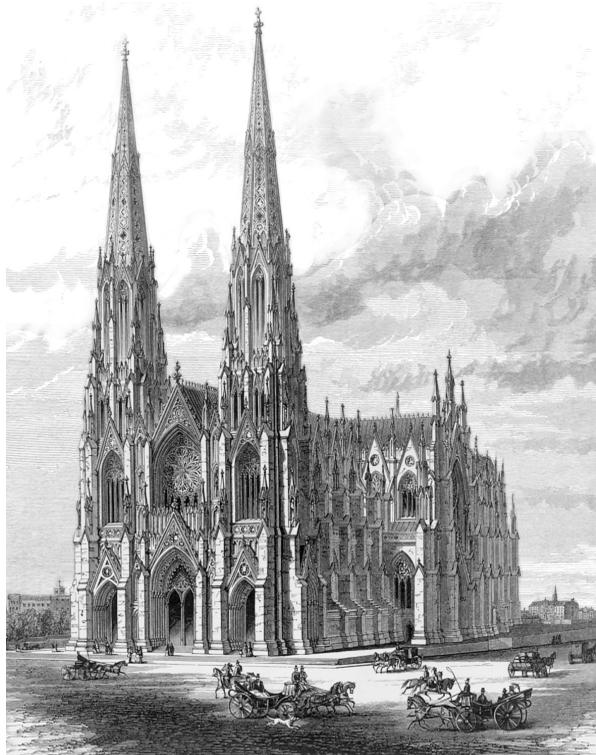


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT ISIDORE,  
BISHOP AND DOCTOR OF THE CHURCH  
MEMORIAL

APRIL 4, 2022

# 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

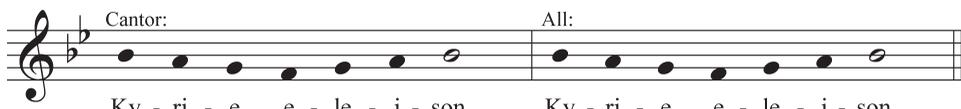
adapt. Litany of the Saints



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

Daniel 13:1-9, 15-17, 19-30, 33-62 *or* 13:41c-62

In Babylon there lived a man named Joakim,  
who married a very beautiful and God-fearing woman, Susanna,  
the daughter of Hilkiah;  
her pious parents had trained their daughter  
according to the law of Moses.

Joakim was very rich;  
he had a garden near his house,  
and the Jews had recourse to him often  
because he was the most respected of them all.

That year, two elders of the people were appointed judges,  
of whom the Lord said, "Wickedness has come out of Babylon:  
from the elders who were to govern the people as judges."

These men, to whom all brought their cases,  
frequented the house of Joakim.

When the people left at noon,  
Susanna used to enter her husband's garden for a walk.  
When the old men saw her enter every day for her walk,  
they began to lust for her.

They suppressed their consciences;  
they would not allow their eyes to look to heaven,  
and did not keep in mind just judgments.

One day, while they were waiting for the right moment,  
she entered the garden as usual, with two maids only.

She decided to bathe, for the weather was warm.

Nobody else was there except the two elders,  
who had hidden themselves and were watching her.

"Bring me oil and soap," she said to the maids,  
"and shut the garden doors while I bathe."

As soon as the maids had left,  
the two old men got up and hurried to her.

"Look," they said, "the garden doors are shut, and no one can see us;  
give in to our desire, and lie with us.

If you refuse, we will testify against you  
that you dismissed your maids because a young man was here with you."

"I am completely trapped," Susanna groaned.

"If I yield, it will be my death;  
if I refuse, I cannot escape your power.

Yet it is better for me to fall into your power without guilt  
than to sin before the Lord."

Then Susanna shrieked, and the old men also shouted at her,  
as one of them ran to open the garden doors.  
When the people in the house heard the cries from the garden,  
they rushed in by the side gate to see what had happened to her.  
At the accusations by the old men,  
the servants felt very much ashamed,  
for never had any such thing been said about Susanna.

When the people came to her husband Joakim the next day,  
the two wicked elders also came,  
fully determined to put Susanna to death.

Before all the people they ordered:  
“Send for Susanna, the daughter of Hilkiah,  
the wife of Joakim.”

When she was sent for,  
she came with her parents, children and all her relatives.  
All her relatives and the onlookers were weeping.

In the midst of the people the two elders rose up  
and laid their hands on her head.

Through tears she looked up to heaven,  
for she trusted in the Lord wholeheartedly.

The elders made this accusation:

“As we were walking in the garden alone,  
this woman entered with two girls  
and shut the doors of the garden, dismissing the girls.

A young man, who was hidden there, came and lay with her.

When we, in a corner of the garden, saw this crime,  
we ran toward them.

We saw them lying together,  
but the man we could not hold, because he was stronger than we;  
he opened the doors and ran off.

Then we seized her and asked who the young man was,  
but she refused to tell us.

We testify to this.”

The assembly believed them,  
since they were elders and judges of the people,  
and [they condemned her to death.

But Susanna cried aloud:

“O eternal God, you know what is hidden  
and are aware of all things before they come to be:  
you know that they have testified falsely against me.

Here I am about to die,  
though I have done none of the things  
with which these wicked men have charged me.”

The Lord heard her prayer.

As she was being led to execution,

God stirred up the holy spirit of a young boy named Daniel,  
and he cried aloud:

“I will have no part in the death of this woman.”

All the people turned and asked him, “What is this you are saying?”

He stood in their midst and continued,

“Are you such fools, O children of Israel!

To condemn a woman of Israel without examination  
and without clear evidence?

Return to court, for they have testified falsely against her.”

Then all the people returned in haste.

To Daniel the elders said,

“Come, sit with us and inform us,  
since God has given you the prestige of old age.”

But he replied,

“Separate these two far from each other that I may examine them.”

After they were separated one from the other,

he called one of them and said:

“How you have grown evil with age!

Now have your past sins come to term:

passing unjust sentences, condemning the innocent,  
and freeing the guilty, although the Lord says,

‘The innocent and the just you shall not put to death.’

Now, then, if you were a witness,

tell me under what tree you saw them together.”

“Under a mastic tree,” he answered.

Daniel replied, “Your fine lie has cost you your head,

for the angel of God shall receive the sentence from him  
and split you in two.”

Putting him to one side, he ordered the other one to be brought.

Daniel said to him,

“Offspring of Canaan, not of Judah, beauty has seduced you,  
lust has subverted your conscience.

This is how you acted with the daughters of Israel,

and in their fear they yielded to you;

but a daughter of Judah did not tolerate your wickedness.

Now, then, tell me under what tree you surprised them together.”

“Under an oak,” he said.

Daniel replied, “Your fine lie has cost you also your head,

for the angel of God waits with a sword to cut you in two  
so as to make an end of you both.”

The whole assembly cried aloud,  
blessing God who saves those who hope in him.  
They rose up against the two elders,  
for by their own words Daniel had convicted them of perjury.  
According to the law of Moses,  
they inflicted on them  
the penalty they had plotted to impose on their neighbor:  
they put them to death.  
Thus was innocent blood spared that day.

The word of the Lord.  
**Thanks be to God.**

## R E S P O N S O R I A L P S A L M

Psalm 23:1-3a, 3b-4, 5, 6

℟. (4ab) **Even though I walk in the dark valley I fear no evil; for you are at my side.**

The LORD is my shepherd; I shall not want.  
In verdant pastures he gives me repose;  
Beside restful waters he leads me;  
he refreshes my soul. ℟.

He guides me in right paths  
for his name's sake.  
Even though I walk in the dark valley  
I fear no evil; for you are at my side  
With your rod and your staff  
that give me courage. ℟.

You spread the table before me  
in the sight of my foes;  
You anoint my head with oil;  
my cup overflows. ℟.

Only goodness and kindness follow me  
all the days of my life;  
And I shall dwell in the house of the LORD  
for years to come. ℟.

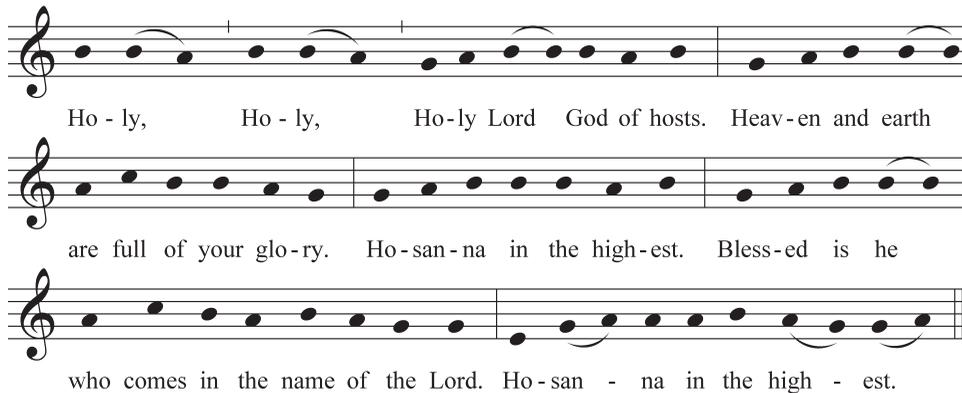


# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Roman Missal*

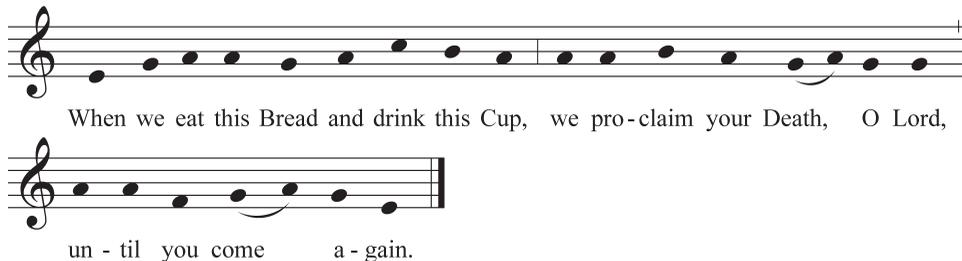


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth  
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he  
who comes in the name of the Lord. Ho - san - na in the high - est.

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### MYSTERY OF FAITH

*Roman Missal*

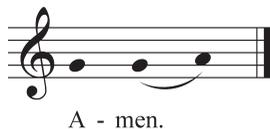


When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,  
un - til you come a - gain.

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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.***

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, my dear - est King,  
 O mys - ter - y of love 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

“Ah, Holy Jesus”

HERZLIEBSTER JESU



1. Ah, ho - ly Je - sus, how hast thou of -
2. Who was the guilt - y? Who brought this up -
3. Lo, the good Shep - herd for the sheep is
4. For me, kind Je - sus, was thine In - car -
5. There - fore, kind Je - sus, since I can - not



1. fend - ed, That man to judge thee hath in hate pre -
2. on thee? A - las, my trea - son, Je - sus, hath un -
3. of - fered; The slave hath sin - ned, and the Son hath
4. na - tion, Thy mor - tal sor - row, and thy life's ob -
5. pay thee, I do a - dore thee, and will ev - er



1. tend - ed? By foes de - rid - ed, by thine
2. done thee 'Twas I, Lord Je - sus, I it
3. suf - fered; For man's a - tone - ment, while he
4. la - tion; Thy death of an - guish and thy
5. pray thee, Think on thy pi - ty and thy



1. own re - ject - ed, O most af - flict - ed.
2. was de - nied thee: I cru - ci - fied thee.
3. noth - ing heed - eth, God in - ter - ceed - eth.
4. bit - ter Pas - sion, For my sal - va - tion.
5. love un - swerv - ing, Not my de - serv - ing.

# 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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His Eminence, Timothy Cardinal Dolan, *Archbishop of New York*

Rev. Enrique J. Salvo, *Rector*

Rev. Andrew King, *Master of Ceremonies*

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

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