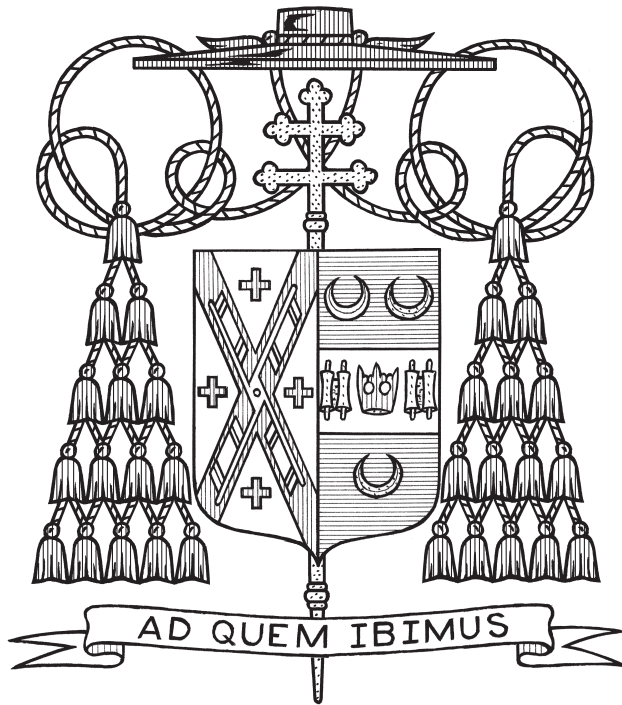


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

HOLY THURSDAY
MASS OF THE LORD'S SUPPER

APRIL 14, 2022
5:30 P.M.

THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“Lord, Who at Thy First Eucharist”
UNDE ET MEMORES



1. Lord, who at thy first Eu - cha - rist did pray That
2. For all thy Church, O Lord, we in - ter - cede; Make
3. We pray thee, too, for wan - d'ers from thy fold; O
4. So, Lord, at length when sac - ra - ments shall cease, May



1. all thy Church might be for - ev - er one, Grant us at
2. thou our sad di - vi - sions soon to cease; Draw us the
3. bring them back, good shep - herd of the sheep, Back to the
4. we be one with all thy Church a - bove, One with thy



1. ev - 'ry Eu - cha - rist to say, With long - ing heart and
2. near - er each to each, we plead, By draw - ing all to
3. faith which saints be - lieved of old, Back to the Church which
4. saints in one un - bro - ken peace, One with thy saints in



1. soul, "Thy will be done." O may we all one bread, one
2. thee, O Prince of peace; Thus may we all one bread, one
3. still that faith doth keep; Soon may we all one bread, one
4. one un - bound - ed love; More bless - ed still in peace and



1.-3. bod - y be, Through this blest sac - ra - ment of u - ni - ty.
4. love to be One with the Trin - i - ty in u - ni - ty.

KYRIE

Misa San José
Mary Frances Reza



1. Se - ñor, ten pie - dad. Se -
 2. Cris - to, ten pie - dad. Cris -
 3. Se - ñor, ten pie - dad. Se -



ñor, ten pie - dad. Se - - ñor,
 to, ten pie - dad. Cris - - to,
 ñor, ten pie - dad. Se - - ñor,



ten pie - dad; ten pie - dad de no - so - tros.

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Lord, have mercy. Christ, have mercy. Lord, have mercy.

GLORIA

Choral Messe
Anton Bruckner

Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory,

Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father,

you take away the sins of the world, have mercy on us;

you take away the sins of the world, receive our prayer;

you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High, Jesus Christ,

with the Holy Spirit in the glory of God the Father. Amen.

COLLECT

THE LITURGY OF THE WORD

FIRST READING

Isaiah 7:10-14; 8:10

The LORD said to Moses and Aaron in the land of Egypt,

“This month shall stand at the head of your calendar;
you shall reckon it the first month of the year.

Tell the whole community of Israel:

On the tenth of this month every one of your families
must procure for itself a lamb, one apiece for each household.

If a family is too small for a whole lamb,

it shall join the nearest household in procuring one
and shall share in the lamb

in proportion to the number of persons who partake of it.

The lamb must be a year-old male and without blemish.

You may take it from either the sheep or the goats.

You shall keep it until the fourteenth day of this month,

and then, with the whole assembly of Israel present,
it shall be slaughtered during the evening twilight.

They shall take some of its blood

and apply it to the two doorposts and the lintel
of every house in which they partake of the lamb.

That same night they shall eat its roasted flesh

with unleavened bread and bitter herbs.

“This is how you are to eat it:

with your loins girt, sandals on your feet and your staff in hand,
you shall eat like those who are in flight.

It is the Passover of the LORD.

For on this same night I will go through Egypt,

striking down every firstborn of the land, both man and beast,
and executing judgment on all the gods of Egypt—I, the LORD!

But the blood will mark the houses where you are.

Seeing the blood, I will pass over you;

thus, when I strike the land of Egypt,
no destructive blow will come upon you.

“This day shall be a memorial feast for you,

which all your generations shall celebrate
with pilgrimage to the LORD, as a perpetual institution.”

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 116:12-13, 15-16bc, 17-18
Jennifer Pascual



Our bless - ing cup is a com - mun - ion, de la san - gre de Cris - to.

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℞ Our blessing-cup is a communion
de la sangre de Cristo.

with the Blood of Christ.

How shall I make a return to the LORD
for all the good he has done for me?
The cup of salvation I will take up,
and I will call upon the name of the LORD. ℞

Mucho le cuesta el Señor
La muerte de sus fieles.
Señor, yo soy tu siervo, hijo de tu esclava
Rompiste mis cadenas. ℞

*Precious in the eyes of the LORD
is the death of his faithful ones.
I am your servant, the son of your handmaid;
you have loosed my bonds. ℞*

To you will I offer sacrifice of thanksgiving,
and I will call upon the name of the LORD.
My vows to the LORD I will pay
in the presence of all his people. ℞

SEGUNDA LECTURA

I Corintios 11, 23-26

Hermanos:
Yo recibí del Señor
lo mismo que les he transmitido:
que el Señor Jesús,
la noche en que iba a ser entregado,
tomó pan en sus manos,
y pronunciando la acción de gracias,
lo partió y dijo:
“Esto es mi cuerpo,
que se entrega por ustedes.
Hagan esto en memoria mía”.

*Brothers and sisters:
I received from the Lord
what I also handed on to you,
that the Lord Jesus,
on the night he was handed over,
took bread,
and, after he had given thanks,
broke it and said,
“This is my body
that is for you.
Do this in remembrance of me.”*

Lo mismo hizo con el cáliz
después de cenar, diciendo:
“Este cáliz es la nueva alianza que se sella
con mi sangre.

*In the same way also the cup,
after supper, saying,
“This cup is the new covenant
in my blood.*

Hagan esto en memoria mía siempre
que beban de él”.

*Do this, as often as you drink,
in remembrance of me.”*

Por eso, cada vez que ustedes comen de este pan
y beben de este cáliz,
proclaman la muerte del Señor,
hasta que vuelva.

*For as often as you eat this bread
and drink the cup,
you proclaim the death of the Lord
until he comes.*

Palabra de Dios.
Te alabamos Señor.

ACCLAMATION BEFORE THE GOSPEL

Orbis Factor



I give you a new commandment, says the Lord:
love one another as I have loved you.

G O S P E L

John 13:1-15

Before the feast of Passover,
Jesus knew that his hour had come
to pass from this world to the Father.
He loved his own in the world and he loved them to the end.
The devil had already induced Judas, son of Simon
the Iscariot, to hand him over.
So, during supper,
fully aware that the Father had put everything into his power
and that he had come from God and was returning to God,
he rose from supper and took off his outer garments.
He took a towel and tied it around his waist.
Then he poured water into a basin
and began to wash the disciples' feet
and dry them with the towel around his waist.
He came to Simon Peter, who said to him,
“Master, are you going to wash my feet?”
Jesus answered and said to him,
“What I am doing, you do not understand now,
but you will understand later.”

Peter said to him,

“You will never wash my feet.”

Jesus answered him,

“Unless I wash you, you will have no inheritance with me.”

Simon Peter said to him,

“Master, then not only my feet,
but my hands and head as well.”

Jesus said to him,

“Whoever has bathed has no need except to have his feet washed,
for he is clean all over;
so you are clean, but not all.”

For he knew who would betray him;

for this reason, he said, “Not all of you are clean.”

So when he had washed their feet

and put his garments back on and reclined at table again,
he said to them,

“Do you realize what I have done for you?

You call me ‘teacher’ and ‘master,’

and rightly so, for indeed I am.

If I, therefore, the master and teacher, have washed your feet,

you ought to wash one another’s feet.

I have given you a model to follow,

so that as I have done for you, you should also do.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

H O M I L Y

T H E W A S H I N G O F F E E T

“Mandatum Novum”

Chant, Mode III

I give you a new commandment, that you love one another, as I have loved you, says the Lord.

“Mandatum”
Peter Latona

I give you a new commandment, that you love one another, as I have loved you.
After the Lord had risen from supper, he poured water into a basin
and began to wash the feet of his disciples: he left them this example.
The Lord Jesus, after eating supper with his disciples, washed their feet and said to them:
Do you know what I, your Lord and Master, have done for you?
I have given you an example, that you should do likewise.
So he came to Simon Peter and Peter said to him:
Lord are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.
What I am doing, you do not know for now, but later you will come to know.
If I, your Lord and Master, have washed your feet,
how much more should you wash each other’s feet?
This is how all will know that you are my disciples:
If you have love for one another.
Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.

UNIVERSAL PRAYER

Response: Lord, hear our prayer.

THE LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

ANTHEM

“Ubi Caritas”
Maurice Duruflé

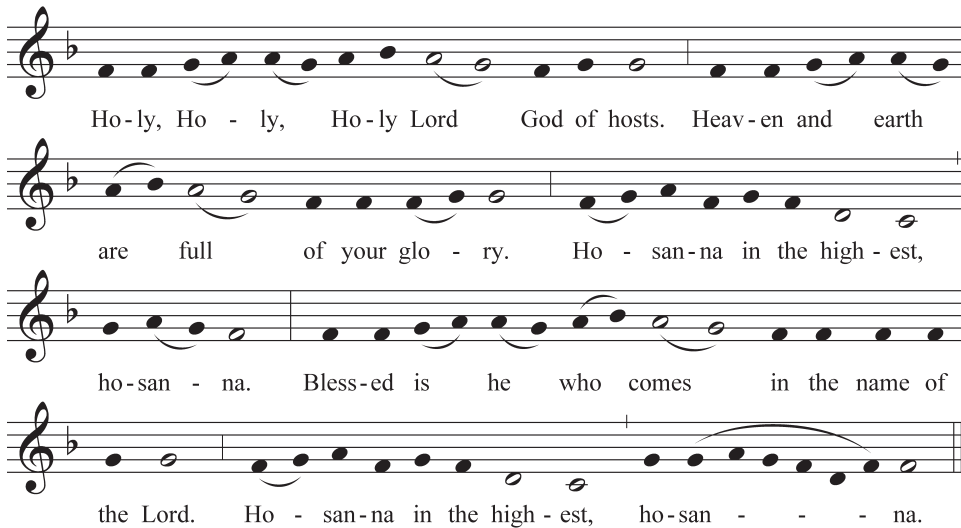
Where there is charity and love, God is there.
The love of Christ has gathered us together,
Let us all rejoice and be glad in it. Let us revere and love the living God;
And with a sincere heart let us love one another. Amen.

PRAYER OVER THE OFFERINGS

THE EUCHARISTIC PRAYER

SANCTUS

Missa "Ubi Caritas"
Bob Hurd

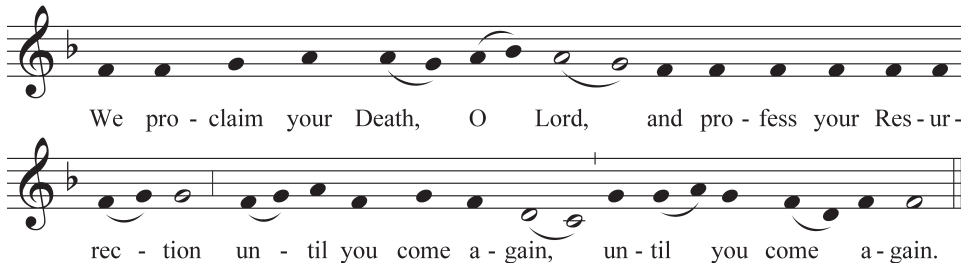


Ho-ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san-na in the high - est,
ho-san - na. Bless-ed is he who comes in the name of
the Lord. Ho - san-na in the high - est, ho-san - - - na.

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MYSTERY OF FAITH

Missa "Ubi Caritas"
Bob Hurd



We pro - claim your Death, O Lord, and pro - fess your Res - ur -
rec - tion un - til you come a - gain, un - til you come a - gain.

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GREAT AMEN

Missa 'Ubi Caritas'
Bob Hurd

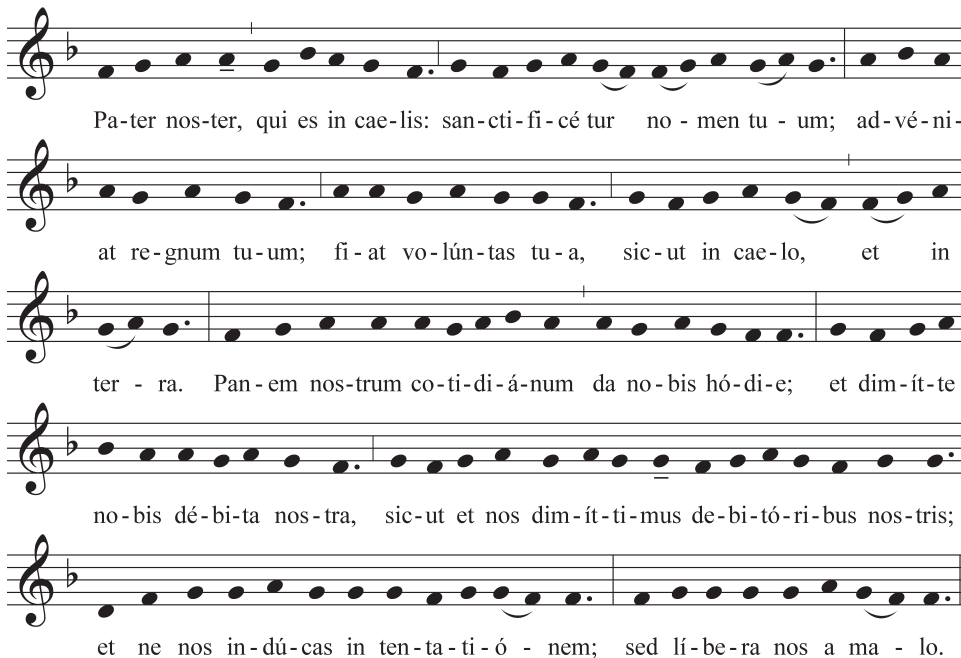


A - men, a - men, a - men, A - - - men.

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THE COMMUNION RITE

THE LORD'S PRAYER



Pa-ter nos-ter, qui es in cae-lis: san-cti-fi-cé tur no - men tu - um; ad-vé-ni-
at re-gnum tu-um; fi-at vo-lún-tas tu-a, sic-ut in cae-lo, et in
ter - ra. Pan-em nos-trum co-ti-di-á-num da no-bis hó-di-e; et dim-ít-te
no-bis dé-bi-ta nos-tra, sic-ut et nos dim-ít-ti-mus de-bi-tó-ri-bus nos-tris;
et ne nos in-dú-cas in ten-ta-ti-ó - nem; sed lí-be-ra nos a ma - lo.

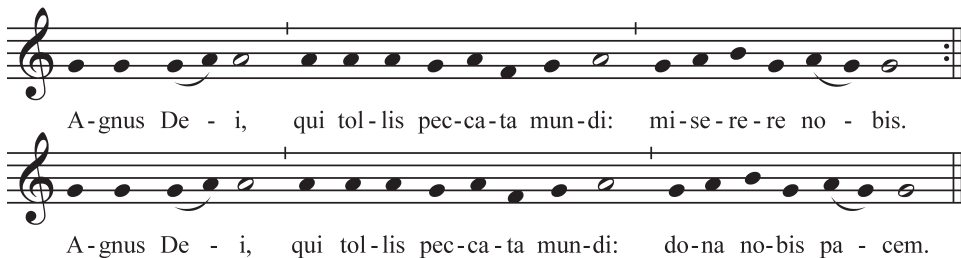
DOXOLOGY



Qui-a tu-um est re-gnum, et po-tés - tas, et gló-ri-a in saé-cu-la.

AGNUS DEI

ed. Vat XVI



A-gnus De - i, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no - bis.
A-gnus De - i, qui tol-lis pec-ca-ta mun-di: do-na no-bis pa - cem.

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.

ANTIPHON

“Hoc Corpus”
Chant, Mode VIII

This is my body which is given for you.
This cup is the new Covenant in my Blood says the Lord.
Whenever you receive them, Do this in remembrance of me.

HYMN

“Jesus, My Lord, My God, My All”
SWEET SACRAMENT

1. Je - sus, my Lord, my God, my All, How can I
2. Had I but Mar - y's sin - less heart To love thee
3. Thy Bod - y, Soul, and God - head, all, O mys - ter -

1. love thee as I ought? And how re - vere this
2. with, my dear - est King, Oh, with what bursts of
3. y of love di - vine. I can - not com - pass

1. won - drous gift, So far sur - pass - ing hope or thought?
2. fer - vent praise Thy good - ness, Je - sus would I sing.
3. all I have, 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.

PRAYER AFTER COMMUNION

THE TRANSFER OF THE
MOST BLESSED SACRAMENT

“Pange Lingua Gloriosi”

The first 4 verses are repeated until the procession reaches the place of reposition, then verses 5 and 6 are sung.



1. Pan - ge lin - gua glo - ri - ó - si, Cór - po - ris my - sté - ri - um
 2. No - bis da - tus, no - bis na - tus Ex in tá - cta Vír - gi - ne,
 3. In su - pré - mae no - cte coe - nae, Ré - cum - bens cum frá - tri - bus,
 4. Ver - bum ca - ro, pa - nam ve - rum Ver - bo car - nem éf - fi - cit:
 5. Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré - mur cér - nu - i:
 6. Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju - bi - lá - ti - o,



1. San - gui - nís - que pre - ti - ó - si, Quem in mún - di pré - ti - um
 2. Et in mun - do con - ver - sá - tus, Spar - so ver - bi sé - mi - ne,
 3. Ob - ser - vá - ta le - ge ple - ne Ci - bis in le - gá - li - bus,
 4. Fit - que san - guis Chri - sti me - rum, Et si sen - sus dé - fi - cit,
 5. Et an - tí - quum do - cu - mén - tum No - vo ce - dat rí - tu - i:
 6. Sa - lus, ho - nor, vir - tus quo - que Sit et be - ne - dí - cti - o:



1. Fru - ctus ven - tris ge - ne - ró - si Rex ef - fú - dit gen - ti - um.
 2. Su - i mo - ras in - co - lá - tus Mí - ro clau - sit or - dí - ne.
 3. Ci - bum tur - bae du - o - dé - nae Se dat su - is ma - ni - bus.
 4. Ad fir - mán - dum cor sin - cé - rum So - la fi - des su - fi - cit.
 5. Prae - stet fi - des sup - ple - mén - tum Sén - su - um de - fé - ctu - i.
 6. Pro - ce - dén - ti ab u - tró - que Com - pár - sit lau - dá - ti - o.



6. A - men.

-
-
1. Sing, O tongue, the mystery Of the glorious Body,
And of the precious blood, Which the King of all nations,
The fruit of a noble womb, Poured forth as the ransom for the world.
 2. Given to us, born for us Of a stainless Virgin,
He abided on earth; the seed of the word having been sown,
He concluded His earthly sojourn In a wondrous way.
 3. On the night of the Last Supper, Reclining with His brethren,
Having complied fully with the law regarding legal foods,
He gives Himself with His own hands As Food to the group of twelve.
 4. The Word Made Flesh Makes true bread Flesh by His word,
And wine becomes the blood of Christ; And, if sense fails to perceive this,
Faith alone suffices To assure a sincere heart.
 5. Let us therefore, bowing low, Venerate so great a sacrament;
And let the old Law Give way to the new rite;
Let faith afford assistance To the deficiency of the senses.
 6. To the Begetter and the Begotten Let there be praise and jubilation,
Salvation and honor, And power and blessing;
And to the One proceeding from both Let there be equal praise.

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

Fifth Avenue at 50th Street, New York, NY 10022

(212) 753-2261

www.saintpatrickscathedral.org

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

Rev. Enrique J. Salvo, *Rector*

Rev. Andrew King, *Master of Ceremonies*

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

Jennifer Pascual, DMA, *Director of Music*

Daniel Brondel, *Associate Director of Music*

Michael Hey, *Associate Director of Music, Organist*

Robert M. Evers, *Music Administrator and Programs Editor*

John Des Marais, *Cantor*