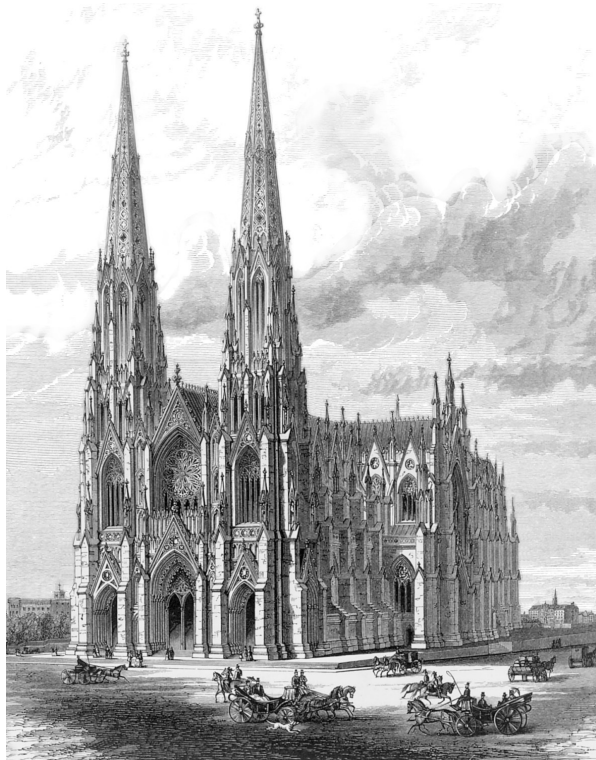


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT SAINT ATHANASIUS,
BISHOP AND DOCTOR OF THE CHURCH
MEMORIAL

MAY 2, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“We Walk by Faith”
DUNLAP’S CREEK



1., 5. We walk by faith, and not by sight; No
2. We may not touch his hands and side; Nor
3. Help then, O Lord, our un - be - lief; And
4. That, when our life of faith is done, In



1., 5. gra - cious words we hear From him who spoke as
2. fol - low where he trod; Yet in his prom - ise
3. may our faith a - bound, To call on you when
4. realms of clear - er light We may be - hold you



1., 5. none e'er spoke; But we be - lieve him near.
2. we re - joice; And cry, "My Lord and God!"
3. you are near, And seek where you are found:
4. as you are, With full and end - less sight.

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 6:8-15

Stephen, filled with grace and power,
was working great wonders and signs among the people.
Certain members of the so-called Synagogue of Freedmen,
Cyreneans, and Alexandrians,
and people from Cilicia and Asia,
came forward and debated with Stephen,
but they could not withstand the wisdom and the Spirit with which he spoke.
Then they instigated some men to say,
“We have heard him speaking blasphemous words
against Moses and God.”
They stirred up the people, the elders, and the scribes,
accosted him, seized him,
and brought him before the Sanhedrin.
They presented false witnesses who testified,
“This man never stops saying things against this holy place and the law.
For we have heard him claim
that this Jesus the Nazorean will destroy this place
and change the customs that Moses handed down to us.”
All those who sat in the Sanhedrin looked intently at him
and saw that his face was like the face of an angel.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 119:23-24, 26-27, 29-30

℟: (1ab) **Blessed are they who follow the law of the Lord!**
or: Alleluia.

Though princes meet and talk against me,
your servant meditates on your statutes.
Yes, your decrees are my delight;
they are my counselors. ℟.

I declared my ways, and you answered me;
teach me your statutes.
Make me understand the way of your precepts,
and I will meditate on your wondrous deeds. ℟.

Remove from me the way of falsehood,
and favor me with your law.
The way of truth I have chosen;
I have set your ordinances before me. ℟.

ACCLAMATION BEFORE THE GOSPEL

VICTORY



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

One does not live on bread alone
but on every word that comes forth from the mouth of God.

GOSPEL

John 6:22-29

[After Jesus had fed the five thousand men, his disciples saw him walking on the sea.]

The next day, the crowd that remained across the sea
saw that there had been only one boat there,
and that Jesus had not gone along with his disciples in the boat,
but only his disciples had left.

Other boats came from Tiberias
near the place where they had eaten the bread
when the Lord gave thanks.

When the crowd saw that neither Jesus nor his disciples were there,
they themselves got into boats
and came to Capernaum looking for Jesus.

And when they found him across the sea they said to him,
“Rabbi, when did you get here?”

Jesus answered them and said,
“Amen, amen, I say to you, you are looking for me
not because you saw signs
but because you ate the loaves and were filled.

Do not work for food that perishes
but for the food that endures for eternal life,
which the Son of Man will give you.

For on him the Father, God, has set his seal.”

So they said to him,
“What can we do to accomplish the works of God?”

Jesus answered and said to them,
“This is the work of God, that you believe in the one he sent.”

The Gospel of the Lord.

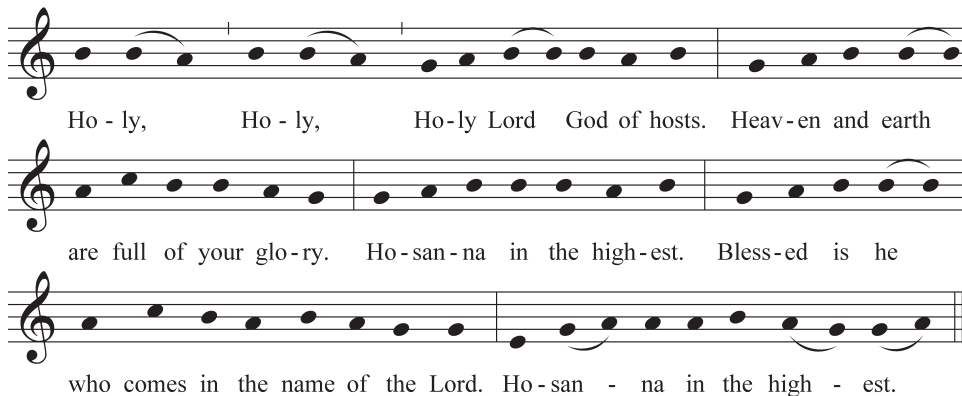
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

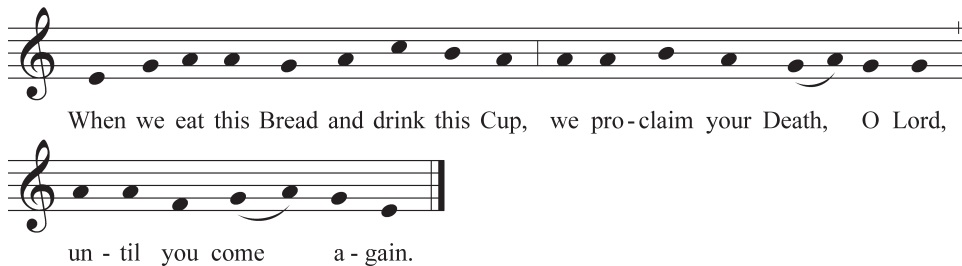


Ho - ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth
are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san - na in the high - est.

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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.



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 pierc - 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

“Alleluia! Alleluia! Hearts to Heaven”

HYMN TO JOY



1. Al - le - lu - ia! Al - le - lu - ia! Hearts to heav'n and
2. Now the i - ron bars are bro - ken, Christ from death to
3. Al - le - lu - ia! Al - le - lu - ia! Glo - ry be to



1. voic - es raise; Sing to God a hymn of glad - ness, Sing to
2. life is born, Glo - rious life and life im - mor - tal, On this
3. God on high; Al - le - lu - ia to the Sav - ior Who has



1. God a hymn of praise. He, who on the cross as
2. res - ur - rec - tion morn. Christ has tri - umphed, and we
3. won the vic - to - ry; Al - le - lu - ia to the



1. Sav - ior For the world's sal - va - tion bled, Je - sus
2. con - quer By his might - y en - ter - prise, We with
3. Spir - it, Fount of love and sanc - ti - ty; Al - le -



1. Christ, the King of glo - ry, Now is ris - en from the dead.
2. him to life e - ter - nal By his res - ur - rec - tion rise.
3. lu - ia! Al - le - lu - ia! To the Tri - une Maj - es - ty.

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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