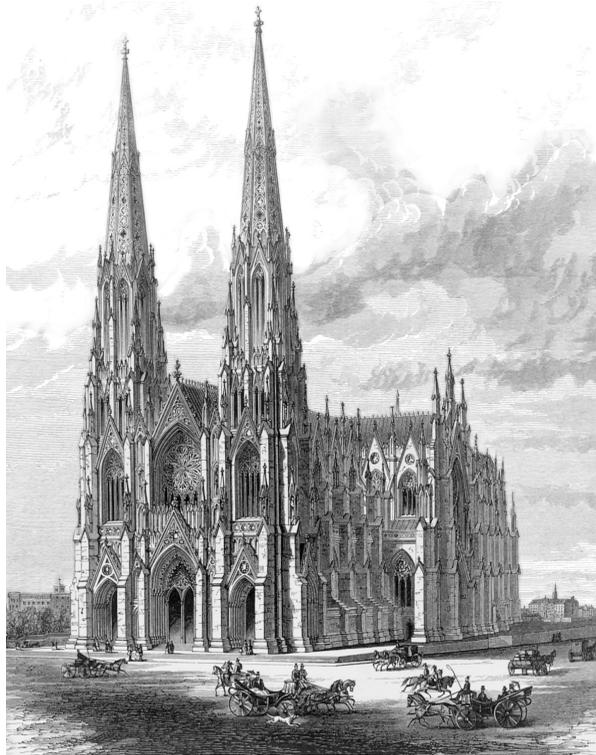


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST  
MONDAY OF THE THIRD WEEK OF EASTER

MAY 9, 2022

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

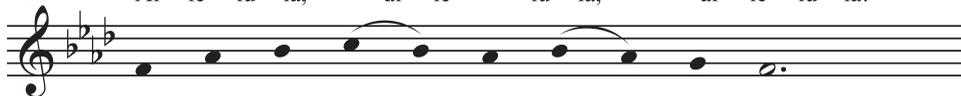
### ENTRANCE HYMN

“Ye Sons and Daughters”

O FILII ET FILIAE



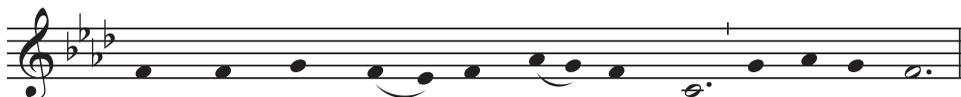
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1. Ye sons and daugh - ters, let us sing!
2. That East - er morn, at break of day,
3. An an - gel clad in white they see,
4. That night the a - pos - tles met in fear;
5. When Thom - as first the tid - ings heard,
6. "My pier - ced side, O Thom - as, see;
7. No long - er Thom - as then de - nied;
8. How blest are they who have not seen,
9. On this my ho - ly day of days,



1. The King of heav'n, the glo - rious King.
2. The faith - ful wom - en went their way
3. Who sat and spoke un - to the three:
4. A - midst them came their Lord most dear,
5. How they had seen the ris - en Lord,
6. My hands, my feet, I show to thee;
7. He saw the feet, the hands, the side.
8. And yet those faith has con - stant been,
9. To god your hearts and voic - es raise,



1. O'er death to - day rose tri - umph - ing.
2. To seek the tomb where Je - sus lay,
3. "Your Lord doth go to Gal - i - lee."
4. And said, "My peace be on all here."
5. He doubt - ed the dis - ci - ples' word. Al - le - lu - ia!
6. Not faith - less, but be - liev - in be."
7. "Thou art my Lord and God," he cried.
8. For they e - ter - nal life shal win.
9. In laud and ju - bi - lee and praise.

# KYRIE

adapt. Litany of the Saints

The musical score is written on two staves in G major (one sharp) and 4/4 time. The first staff features three measures: the first measure is labeled 'Cantor:' and contains the lyrics 'Ky-ri - e e - le - i - son.'; the second measure is labeled 'All:' and contains the lyrics 'Ky - ri - e e - le - i - son.'; the third measure is labeled 'Cantor:' and contains the lyrics 'Chri - ste - e - le - i - son.'. The second staff features three measures: the first measure is labeled 'All:' and contains the lyrics 'Chri - ste e - le - i - son.'; the second measure is labeled 'Cantor:' and contains the lyrics 'Ky - ri - e e - le - i - son.'; the third measure is labeled 'All:' and contains the lyrics 'Ky - ri - e e - le - i - son.'. The music consists of a simple melodic line on a treble clef staff.

## THE LITURGY OF THE WORD

### FIRST READING

Acts 11:1-18

The Apostles and the brothers who were in Judea  
heard that the Gentiles too had accepted the word of God.  
So when Peter went up to Jerusalem  
the circumcised believers confronted him, saying,  
‘You entered the house of uncircumcised people and ate with them.’  
Peter began and explained it to them step by step, saying,  
‘I was at prayer in the city of Joppa  
when in a trance I had a vision,  
something resembling a large sheet coming down,  
lowered from the sky by its four corners, and it came to me.  
Looking intently into it,  
I observed and saw the four-legged animals of the earth,  
the wild beasts, the reptiles, and the birds of the sky.  
I also heard a voice say to me, ‘Get up, Peter. Slaughter and eat.’  
But I said, ‘Certainly not, sir,  
because nothing profane or unclean has ever entered my mouth.’  
But a second time a voice from heaven answered,  
‘What God has made clean, you are not to call profane.’  
This happened three times,  
and then everything was drawn up again into the sky.  
Just then three men appeared at the house where we were,  
who had been sent to me from Caesarea.  
The Spirit told me to accompany them without discriminating.  
These six brothers also went with me,  
and we entered the man’s house.  
He related to us how he had seen the angel standing in his house, saying,  
‘Send someone to Joppa and summon Simon, who is called Peter,  
who will speak words to you  
by which you and all your household will be saved.’

As I began to speak, the Holy Spirit fell upon them  
as it had upon us at the beginning,  
and I remembered the word of the Lord, how he had said,  
'John baptized with water  
but you will be baptized with the Holy Spirit.'  
If then God gave them the same gift he gave to us  
when we came to believe in the Lord Jesus Christ,  
who was I to be able to hinder God?"  
When they heard this,  
they stopped objecting and glorified God, saying,  
"God has then granted life-giving repentance to the Gentiles too."

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

## RESPONSORIAL PSALM

Psalm 42:2-3; 43:3, 4

℟. (see 3a) **How shall I make a return to the Lord for all the good he has done for me?**  
*or: Alleluia.*

As the hind longs for the running waters,  
so my soul longs for you, O God.  
Athirst is my soul for God, the living God.  
When shall I go and behold the face of God? ℟.

Send forth your light and your fidelity;  
they shall lead me on  
And bring me to your holy mountain,  
to your dwelling-place. ℟.

Then will I go in to the altar of God,  
the God of my gladness and joy;  
Then will I give you thanks upon the harp,  
O God, my God! ℟.

## ACCLAMATION BEFORE THE GOSPEL

VICTORY



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

I am the good shepherd, says the Lord;  
I know my sheep, and mine know me.

Jesus said:

“Amen, amen, I say to you,  
whoever does not enter a sheepfold through the gate  
but climbs over elsewhere is a thief and a robber.

But whoever enters through the gate is the shepherd of the sheep.  
The gatekeeper opens it for him, and the sheep hear his voice,  
as the shepherd calls his own sheep by name and leads them out.  
When he has driven out all his own,  
he walks ahead of them, and the sheep follow him,  
because they recognize his voice.

But they will not follow a stranger;  
they will run away from him,  
because they do not recognize the voice of strangers.”

Although Jesus used this figure of speech,  
the Pharisees did not realize what he was trying to tell them.

So Jesus said again, “Amen, amen, I say to you,  
I am the gate for the sheep.

All who came before me are thieves and robbers,  
but the sheep did not listen to them.

I am the gate.

Whoever enters through me will be saved,  
and will come in and go out and find pasture.

A thief comes only to steal and slaughter and destroy;  
I came so that they might have life and have it more abundantly.”

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

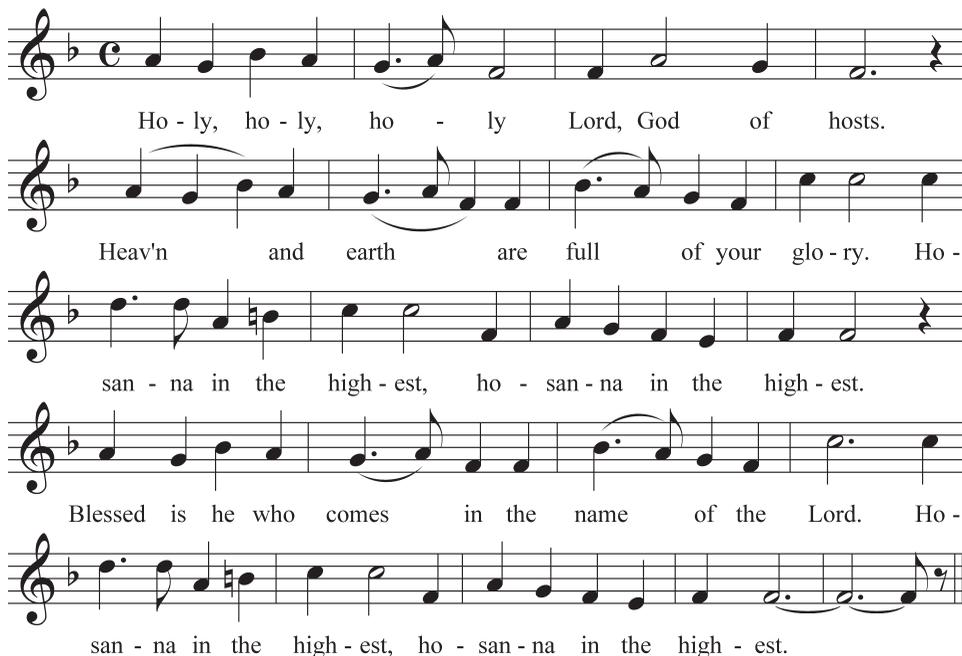
# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*A Community Mass*

Richard Proulx



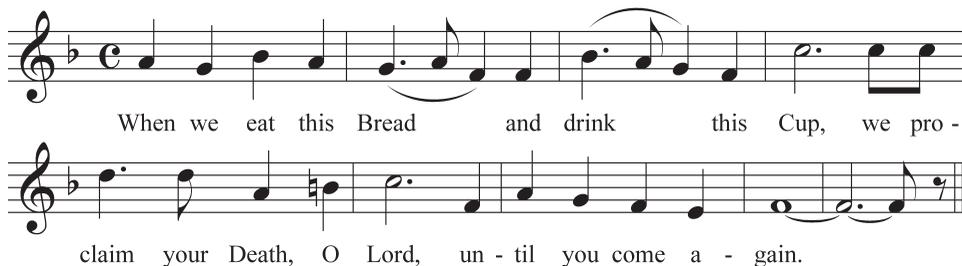
Ho - ly, ho - ly, ho - ly Lord, God of hosts.  
Heav'n and earth are full of your glo - ry. Ho -  
san - na in the high - est, ho - san - na in the high - est.  
Blessed is he who comes in the name of the Lord. Ho -  
san - na in the high - est, ho - san - na in the high - est.

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### MYSTERY OF FAITH

*A Community Mass*

Richard Proulx



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

*A Community Mass*

Richard Proulx



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

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## THE COMMUNION RITE

### THE LORD'S PRAYER

### AGNUS DEI

*Community Mass*

Richard Proulx



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



world: have mer - cy on us. 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

“Shepherd of Souls, Refresh and Bless”

ST. AGNES



1. Shep - herd of souls, re - fresh and bless  
 2. We would not live, by bread a - lone,  
 3. Be known to us in break - ing bread,  
 4. Lord, sup with us in love di - vine;



Thy cho - sen pil - grim flock With man - na in the  
 But by thy word of grace, In strength of which we  
 But do not then de - part; Sav - ior, a - bide with  
 Thy bod - y and thy blood, That liv - ing bread, that



wil - der - ness, With wa - ter from the rock.  
 trav - el on, To our a - bid - ing place.  
 us, and spread Thy ta - ble in our heart.  
 heav'n - ly wine, Be our im - mor - tal food.

# THE CONCLUDING RITES

RECESSIONAL HYMN

“This Joyful Eastertide”

VRUECHTEN



1. This joy - ful East - er - tide A - way with sin and  
2. My flesh in hope shall rest And for a sea - son  
3. Death's flood has lost its chill Since Je - sus crossed the



sor - - - - row! My love, the Cru - ci -  
slum - - - - ber! Till trump from east to  
riv - - - - er; Lov - er of souls, from



fied, Has sprung to life this mor - - - - row:  
west Shall wake the dead in num - - - - ber:  
ill My pass - ing soul de - liv - - - - er:



Had Christ, who once was slain, Not burst his three - day pris -



on, Our faith had been in vain. But now has Christ a -



ris - en, a - ris - en, a - ris - en, a - ris - - - - en!

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