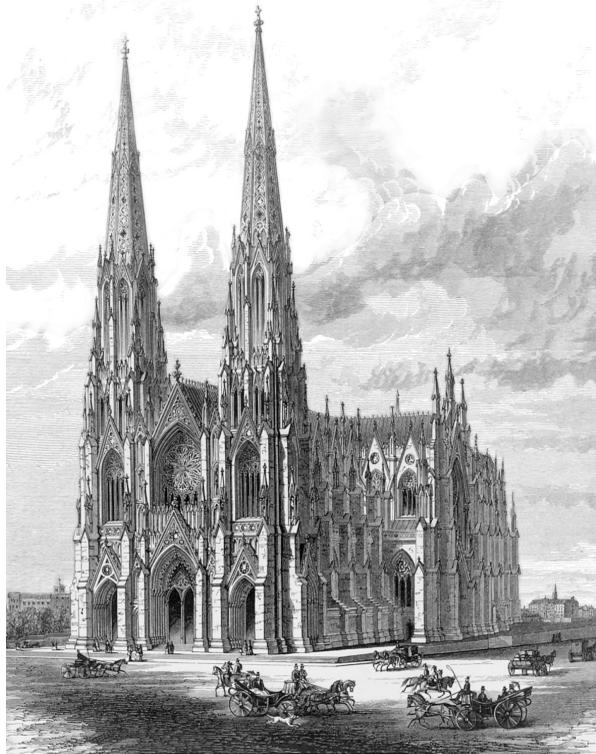


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST  
SAINTS NEREUS AND ACHILLEUS, MARTYRS

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SAINT PANCRAS, MARTYR

MEMORIAL

MAY 12, 2022

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“Jesus Christ is Risen Today”  
EASTER HYMN



1. Je - sus Christ is ris'n to - day,  
2. Hymns of praise then let us sing, Al - le - lu - ia!  
3. But the pains which he en - dured,  
4. Sing we to our God a - bove,



Our tri - um - phant ho - ly day,  
Un - to Christ, our heav'n - ly King, Al - le - lu - ia!  
Our sal - va - tion have pro - cured;  
Praise e - ter - nal as his love;



Who did once up - on the cross,  
Who en - dured the - cross and grave, Al - le - lu - ia!  
Now he reigns a - bove as King,  
Praise him, all ye heav'n - ly host,



Suf - fer to re - deem our loss.  
Sin - ners to re - deem and save.  
Where the an - gels ev - er sing. Al - le - lu - ia!  
Fa - ther, Son and Ho - ly Ghost.

### 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

Acts 13:13-25

From Paphos, Paul and his companions  
set sail and arrived at Perga in Pamphylia.  
But John left them and returned to Jerusalem.  
They continued on from Perga and reached Antioch in Pisidia.  
On the sabbath they entered into the synagogue and took their seats.  
After the reading of the law and the prophets,  
the synagogue officials sent word to them,  
“My brothers, if one of you has a word of exhortation  
for the people, please speak.”

So Paul got up, motioned with his hand, and said,  
“Fellow children of Israel and you others who are God-fearing, listen.  
The God of this people Israel chose our ancestors  
and exalted the people during their sojourn in the land of Egypt.  
With uplifted arm he led them out,  
and for about forty years he put up with them in the desert.  
When he had destroyed seven nations in the land of Canaan,  
he gave them their land as an inheritance  
at the end of about four hundred and fifty years.  
After these things he provided judges up to Samuel the prophet.  
Then they asked for a king.  
God gave them Saul, son of Kish,  
a man from the tribe of Benjamin, for forty years.  
Then he removed him and raised up David as their king;  
of him he testified,  
*I have found David, son of Jesse, a man after my own heart;  
he will carry out my every wish.*  
From this man’s descendants God, according to his promise,  
has brought to Israel a savior, Jesus.  
John heralded his coming by proclaiming a baptism of repentance  
to all the people of Israel;  
and as John was completing his course, he would say,  
‘What do you suppose that I am? I am not he.  
Behold, one is coming after me;  
I am not worthy to unfasten the sandals of his feet.’”

The word of the Lord.

**Thanks be to God.**



When Jesus had washed the disciples' feet, he said to them:

“Amen, amen, I say to you, no slave is greater than his master  
nor any messenger greater than the one who sent him.

If you understand this, blessed are you if you do it.

I am not speaking of all of you.

I know those whom I have chosen.

But so that the Scripture might be fulfilled,

*The one who ate my food has raised his heel against me.*

From now on I am telling you before it happens,

so that when it happens you may believe that I AM.

Amen, amen, I say to you, whoever receives the one I send

receives me, and whoever receives me receives the one who sent me.””

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.

# 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*



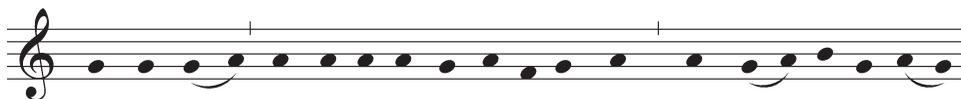
A - men.

# THE COMMUNION RITE

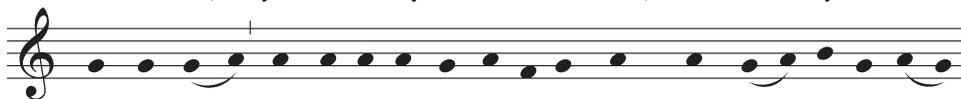
## THE LORD'S PRAYER

### 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.*

# HYMN

## “This is the Feast” FESTIVAL CANTICLE



This is the feast of vic-to-ry for our God. Al - le -



lu - ia, al-le - lu - ia, al - le - lu - ia! lu - ia.



1. Wor - thy is Christ, the Lamb who was slain, whose  
2. Pow - er, rich - es, wis - dom, and strength, And  
3. Sing - ing, with all the peo - ple of God, And  
4. Bless - ing, hon - or, glo - ry, and might Be to  
5. For the Lamb who was slain Has be -  
D.C.



blood set us free to be peo - ple of God.  
hon - or, bless - ing, and glo - ry are his.  
join in the hymn of all cre - a - tion.  
God and the Lamb for - ev - er. A - - - men.  
gun his reign. Al - le - lu - ia!

Text: Based on Revelation 5, © 1978, *Lutheran Book of Worship*, Tune: © 1975, Richard Hillert

# THE CONCLUDING RITES

RECESSIONAL HYMN

“Alleluia! Sing to Jesus”

HYFRYDOL



1. Al - le - lu - ia! Sing to Je - sus! His the  
2. Al - le - lu - ia! Not as or - phans Are we  
3. Al - le - lu - ia! Bread of An - gels, Thou on the  
4. Al - le - lu - ia! King e - ter - nal, Thee the



1. scep - ter, his the throne; Al - le - lu - ia! His the  
2. left in sor - row now; Al - le - lu - ia! He is  
3. earth our food, our stay; Al - le - lu - ia! Here the  
4. Lord of lords we own; Al - le - lu - ia! Born of



1. tri - umph, His the vic - to - ry a - lone; Hark! the  
2. near us, Faith be - lieves, nor ques - tions how; Though the  
3. sin - ful Flee to thee from day to day; In - ter -  
4. Ma - ry, Earth thy foot - stool, heav'n thy throne: Thou with -



1. songs of peace - ful Si - on Thun - der like a  
2. cloud from sight re - ceived him, When the for - ty  
3. ces - sor, friend of sin - ners, Earth's Re - deem - er,  
4. in the veil hast en - tered, Robed in flesh, our



1. might - y flood; Je - sus out of ev - 'ry  
2. days were o'er, Shall our hearts for - get his  
3. plead for me, Where the songs of all the  
4. great High Priest; Thou on earth both Priest and



1. na - tion Hath re - deemed us by his blood,  
2. prom - ise, "I am with you ev - er - more?"  
3. sin - less Sweep a - cross the crys - tal sea.  
4. Vic - tim In the Eu - cha - ris - tic feast.

# 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*

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Rev. Andrew King, *Master of Ceremonies*

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

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