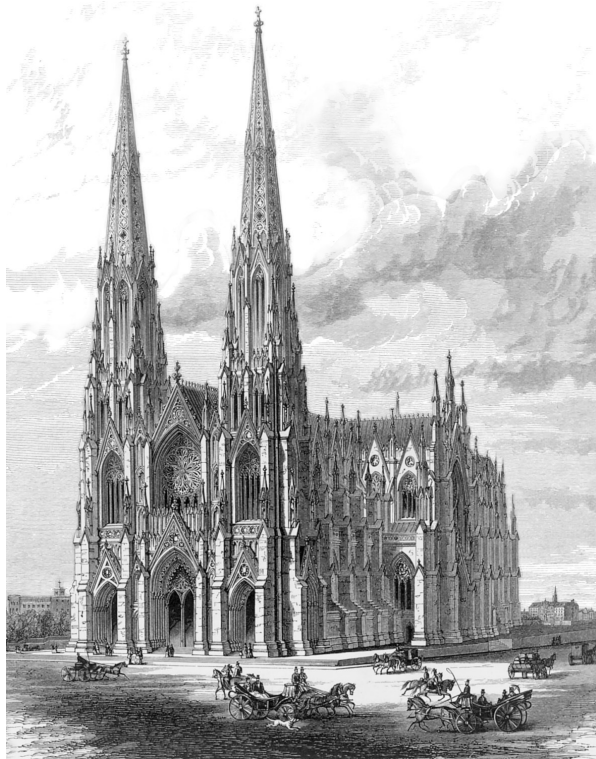


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
MONDAY OF THE FIFTH WEEK OF EASTER

MAY 16, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

"Praise to the Living God"

LEONI



1. Praise to the liv - ing God, Who reigns en - throned
 2. He by him - self hath sworn: I on his oath
 3. There dwells the Lord, our King, The Lord, our Right -
 4. The God who reigns on high, The great arch - an -



1. a - bove, An - cient of ev - er - last - ing days, And
 2. de - pend; I shall, on ea - gle - wings up - borne, To
 3. eous - ness, Tri - umph - ant o'er the world and sin, The
 4. gels sing, And "Ho - ly, Ho - ly, Ho - ly," cry, "Al -



1. God of love; To him up - lift your voice, At
 2. heav'n as - cend: I shall be - hold his face, I
 3. Prince of Peace; On Si - on's sa - cred height His
 4. might - y King! Who was, and is, the same, And



1. whose su - preme com - mand From earth we
 2. shall his pow'r a - dore, And sing the
 3. king - dom he main - tains, And, glo - rious
 4. ev - er - more shall be, E - ter - nal



1. rise, and seek the joys At his right hand.
 2. won - ders of his grace For ev - er - more.
 3. with his saints in light, For ev - er reigns.
 4. Fa - ther, great I AM, We wor - ship thee."

KYRIE

adapt. Litany of the Saints



Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

FIRST READING

Acts 14:5-18

There was an attempt in Iconium
by both the Gentiles and the Jews,
together with their leaders,
to attack and stone Paul and Barnabas.

They realized it,
and fled to the Lycaonian cities of Lystra and Derbe
and to the surrounding countryside,
where they continued to proclaim the Good News.

At Lystra there was a crippled man, lame from birth,
who had never walked.

He listened to Paul speaking, who looked intently at him,
saw that he had the faith to be healed,
and called out in a loud voice, "Stand up straight on your feet."

He jumped up and began to walk about.

When the crowds saw what Paul had done,
they cried out in Lycaonian,

"The gods have come down to us in human form."

They called Barnabas "Zeus" and Paul "Hermes,"
because he was the chief speaker.

And the priest of Zeus, whose temple was at the entrance to the city,
brought oxen and garlands to the gates,
for he together with the people intended to offer sacrifice.

The Apostles Barnabas and Paul tore their garments
when they heard this and rushed out into the crowd, shouting,
"Men, why are you doing this?"

We are of the same nature as you, human beings.

We proclaim to you good news
that you should turn from these idols to the living God,
who made heaven and earth and sea and all that is in them.

In past generations he allowed all Gentiles to go their own ways;
yet, in bestowing his goodness,
he did not leave himself without witness,
for he gave you rains from heaven and fruitful seasons,
and filled you with nourishment and gladness for your hearts."

Even with these words, they scarcely restrained the crowds
from offering sacrifice to them.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 115:1-2, 3-4, 15-16

℣: (1ab) **Not to us, O Lord, but to your name give the glory.**
or: Alleluia.

Not to us, O LORD, not to us
but to your name give glory
because of your mercy, because of your truth.

Why should the pagans say,
“Where is their God?” ℣:

Our God is in heaven;
whatever he wills, he does.
Their idols are silver and gold,
the handiwork of men. ℣:

May you be blessed by the LORD,
who made heaven and earth.
Heaven is the heaven of the LORD,
but the earth he has given to the children of men. ℣:

ACCLAMATION BEFORE THE GOSPEL

VICTORY



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

The Holy Spirit will teach you everything
and remind you of all I told you.

GOSPEL

John 14:21-26

Jesus said to his disciples:

“Whoever has my commandments and observes them
is the one who loves me.

Whoever loves me will be loved by my Father,
and I will love him and reveal myself to him.”

Judas, not the Iscariot, said to him,

“Master, then what happened that you will reveal yourself to us
and not to the world?”

Jesus answered and said to him,

“Whoever loves me will keep my word,
and my Father will love him,
and we will come to him and make our dwelling with him.

Whoever does not love me does not keep my words;
yet the word you hear is not mine
but that of the Father who sent me.

“I have told you this while I am with you.
The Advocate, the Holy Spirit
whom the Father will send in my name --
he will teach you everything
and remind you of all that I told you.”

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.

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.

The musical notation consists of two staves in G major and common time. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The lyrics are written below the notes.

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GREAT AMEN

A Community Mass

Richard Proulx

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

The musical notation is on a single staff in G major and common time. It features a simple melody with a final cadence. The lyrics are written below the notes.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

A 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.

The musical notation is on two staves in G major. The first staff is in 2/4 time and the second staff is in 3/4 time. The lyrics are written below the notes. There are first, second, and third endings indicated by numbers 1, 2, and 3 above the notes.

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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

“At the Lamb’s High Feast We Sing”

SALZBURG



1. At the Lamb's high feast we sing Praise to our vic -
2. Where the Pas - chal blood is poured, Death's dark an - gel
3. Might - y Vic - tim from on high, Hell's fierce pow'rs be -
4. Eas - ter tri - umph, Eas - ter joy, These a - lone do



to - rious King, Who hath washed us in the tide
sheathes his sword; Is - rael's hosts tri - umphant go
neath thee lie; Thou has con - quered in the fight,
sin de - stroy. From sins pow'r do thou set free



Flow - ing from his pierc - ed side; Praise we him whose
Through the wave that drowns the foe. Praise we Christ, whose
Thou has brought us life and light: Now no more can
Souls new - born, O Lord, in thee. Hymns of glo - ry,



love di - vine Gives his sa - cred blood for wine, Gives his
blood was shed, Pas - chal vic - tim, Pas - chal bread; With sin -
death ap - pall, Now no more the grave en - thrall; Thou hast
songs of praise, Fa - ther, un - to thee we raise; Ris - en



bod - y for the feast, Christ the vic - tim, Christ the priest.
cer - i - ty and love Eat we man - na from a - bove.
o - pened Par - a - dise, And in thee thy saints shall rise.
Lord, all 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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Rev. Andrew King, *Master of Ceremonies*

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

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