

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT FIDELIS OF SIGMARINGEN, PRIEST AND MARTYR  
MEMORIAL

APRIL 24, 2021

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“This is the Feast of Victory”  
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.



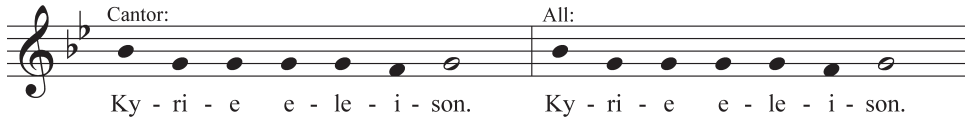
1. Wor - thy is Christ, the Lamb who was slain, whose
  2. Pow - er, rich - es wis - dom, and strength, And
  3. Sing - with all the peo - ple of God, And
  4. Bless - ing, hon - or, glo - ry, and might Be to
  5. For the Lamb who was slain Has be -
- D.C.*



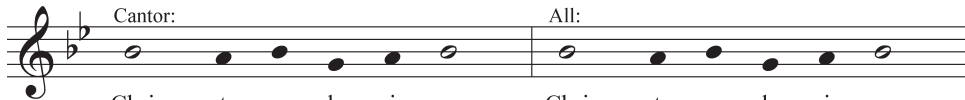
blood set us free to be peo - ple of God.  
hon - or, us bless - ing, and glo - ry are his.  
join in the hymn of all cre - a - tion.  
God and the Lamb for - ev - er. A - - - men.

### KYRIE

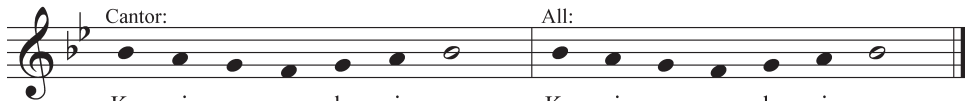
adapt. Litany of the Saints



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 9:31-42

The Church throughout all Judea, Galilee, and Samaria  
was at peace.  
She was being built up and walked in the fear of the Lord,  
and with the consolation of the Holy Spirit she grew in numbers.

As Peter was passing through every region,  
he went down to the holy ones living in Lydda.  
There he found a man named Aeneas,  
who had been confined to bed for eight years, for he was paralyzed.  
Peter said to him,  
“Aeneas, Jesus Christ heals you. Get up and make your bed.”  
He got up at once.  
And all the inhabitants of Lydda and Sharon saw him,  
and they turned to the Lord.

Now in Joppa there was a disciple named Tabitha  
(which translated is Dorcas).  
She was completely occupied with good deeds and almsgiving.  
Now during those days she fell sick and died,  
so after washing her, they laid her out in a room upstairs.  
Since Lydda was near Joppa,  
the disciples, hearing that Peter was there,  
sent two men to him with the request,  
“Please come to us without delay.”  
So Peter got up and went with them.  
When he arrived, they took him to the room upstairs  
where all the widows came to him weeping  
and showing him the tunics and cloaks  
that Dorcas had made while she was with them.  
Peter sent them all out and knelt down and prayed.  
Then he turned to her body and said, “Tabitha, rise up.”  
She opened her eyes, saw Peter, and sat up.  
He gave her his hand and raised her up,  
and when he had called the holy ones and the widows,  
he presented her alive.  
This became known all over Joppa,  
and many came to believe in the Lord.

The word of the Lord.

**Thanks be to God.**



Many of the disciples of Jesus who were listening said,  
“This saying is hard; who can accept it?”  
Since Jesus knew that his disciples were murmuring about this,  
he said to them, “Does this shock you?  
What if you were to see the Son of Man ascending to where he was before?  
It is the Spirit that gives life, while the flesh is of no avail.  
The words I have spoken to you are Spirit and life.  
But there are some of you who do not believe.”  
Jesus knew from the beginning the ones who would not believe  
and the one who would betray him.  
And he said, “For this reason I have told you that no one can come to me  
unless it is granted him by my Father.”

As a result of this,  
many of his disciples returned to their former way of life  
and no longer walked with him.  
Jesus then said to the Twelve, “Do you also want to leave?”  
Simon Peter answered him, “Master, to whom shall we go?  
You have the words of eternal life.  
We have come to believe  
and are convinced that you are the Holy One of God.”

The Gospel of the Lord.

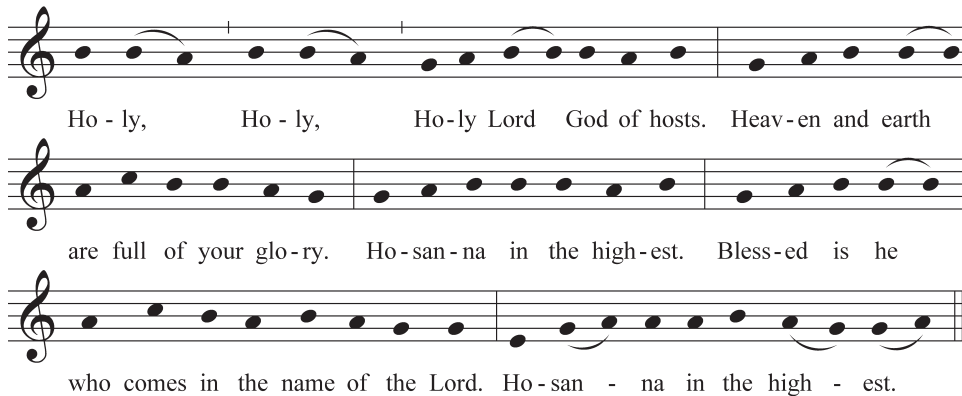
**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Roman Missal*

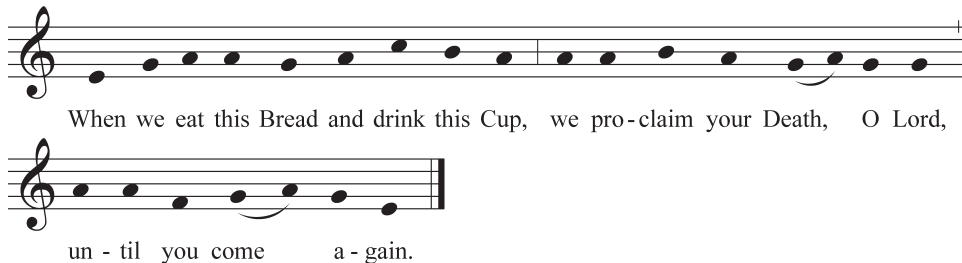


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth  
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he  
who comes in the name of the Lord. Ho - san - na in the high - est.

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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.*

### AN ACT OF SPIRITUAL COMMUNION

**My Jesus,  
I believe that You are present in the Most Holy Sacrament.  
I love You above all things,  
and I desire to receive You into my soul.  
Since I cannot at this moment receive You sacramentally,  
come at least spiritually into my heart.  
I embrace You as if You were already there  
and unite myself wholly to You.  
Never permit me to be separated from You.  
Amen.**

H Y M N

“Draw Us in the Spirit’s Tether”

UNION SEMINARY



1. Draw us in the Spir - it's teth - er, For when hum - bly  
 2. As the breth - ren used to gath - er In the name of  
 3. All our meals and all our liv - ing Make as sac - ra -



in thy name, Two or three are met to - geth - er,  
 Christ to sup, Then with thanks to God the Fa - ther  
 ments of thee, That by car - ing, help - ing, giv - ing,



Thou art in the midst of them; Al - le - lu - ia!  
 Break the bread and bless the cup. Al - le - lu - ia!  
 We may true dis - ci - ples be. Al - le - lu - ia!



Al - le - lu - ia! Touch we now thy gar - ment's hem.  
 Al - le - lu - ia! So knit thou our friend - ship up.  
 Al - le - lu - ia! We will serve thee faith - ful - ly.



# THE CONCLUDING RITES

RECESSIONAL HYMN

“I Know That My Redeemer Lives”

DUNEDIN



1. I know that my Re - deem er lives! What joy the  
2. He lives tri - um - phant from the grave; He lives e -  
3. He lives to grant me rich sup - ply; He lives to  
4. He lives and grants me dai - ly breath; He lives, and  
5. He lives, all glo - ry to his name! He lives, my



1. blest as - sur - ance gives! He lives, he lives who once was  
2. ter - nal - ly to save; He lives in maj - es - ty a -  
3. guide me with his eye; He lives to com - fort me when  
4. I shall con - quer death; He lives, my man - sion to pre -  
5. Sav - ior, still the same; What joy the blest as - sur - ance



1. dead, He lives, my ev - er - liv - ing head!  
2. bove; He lives to guide his Church in love.  
3. faint; He lives to hear my soul's com - plaint.  
4. pare; He lives to bring me safe - ly there.  
5. gives; I know that my Re - deem - er lives!

# 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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