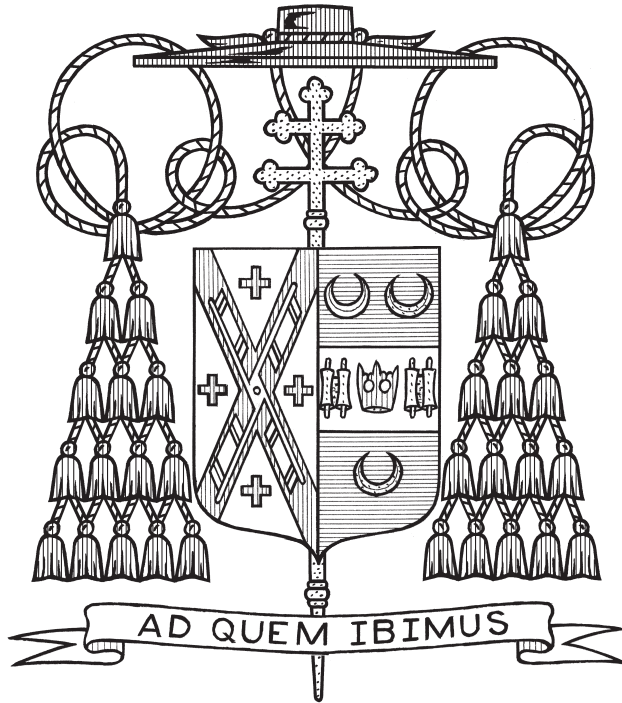


ST. PATRICK'S CATHEDRAL

"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

EASTER SUNDAY OF THE RESURRECTION OF THE LORD
THE EASTER VIGIL IN THE HOLY NIGHT

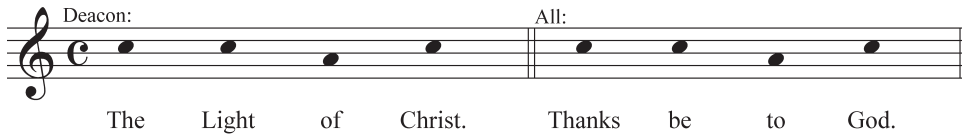
MARCH 30, 2024

THE ORDER OF MASS

THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

PROCESSION



THE EASTER PROCLAMATION (EXSULTET)

THE LITURGY OF THE WORD

FIRST READING

Genesis 22:1-2, 9a, 10-13, 15-18 (2)

God put Abraham to the test.
He called to him, “Abraham!”
“Here I am,” he replied.
Then God said:

“Take your son Isaac, your only one, whom you love,
and go to the land of Moriah.

There you shall offer him up as a holocaust
on a height that I will point out to you.”

When they came to the place of which God had told him,
Abraham built an altar there and arranged the wood on it.
Then he reached out and took the knife to slaughter his son.
But the LORD’s messenger called to him from heaven,

“Abraham, Abraham!”
“Here I am,” he answered.
“Do not lay your hand on the boy,” said the messenger.
“Do not do the least thing to him.

I know now how devoted you are to God,
since you did not withhold from me your own beloved son.”
As Abraham looked about,
he spied a ram caught by its horns in the thicket.
So he went and took the ram
and offered it up as a holocaust in place of his son.

Again the LORD’s messenger called to Abraham from heaven and said:
“I swear by myself, declares the LORD,
that because you acted as you did
in not withholding from me your beloved son,
I will bless you abundantly
and make your descendants as countless
as the stars of the sky and the sands of the seashore;
your descendants shall take possession
of the gates of their enemies,
and in your descendants all the nations of the earth shall find blessing--
all this because you obeyed my command.”

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 16:5, 8, 9-10, 11
Columba Kelly, OSB



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O LORD, my allotted portion and my cup,
you it is who hold fast my lot.
I set the LORD ever before me;
with him at my right hand
I shall not be disturbed. **R/.**

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption. **R/.**

You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand forever. **R/.**

PRAYER

SECOND READING

Exodus 14:15-15:1 (3)

The LORD said to Moses, “Why are you crying out to me?
Tell the Israelites to go forward.
And you, lift up your staff and, with hand outstretched over the sea,
split the sea in two,
that the Israelites may pass through it on dry land.
But I will make the Egyptians so obstinate
that they will go in after them.
Then I will receive glory through Pharaoh and all his army,
his chariots and charioteers.
The Egyptians shall know that I am the LORD,
when I receive glory through Pharaoh
and his chariots and charioteers.”

The angel of God, who had been leading Israel’s camp,
now moved and went around behind them.
The column of cloud also, leaving the front,
took up its place behind them,
so that it came between the camp of the Egyptians
and that of Israel.

But the cloud now became dark, and thus the night passed
without the rival camps coming any closer together
all night long.

Then Moses stretched out his hand over the sea,
and the LORD swept the sea
with a strong east wind throughout the night
and so turned it into dry land.

When the water was thus divided,
the Israelites marched into the midst of the sea on dry land,
with the water like a wall to their right and to their left.

The Egyptians followed in pursuit;
all Pharaoh’s horses and chariots and charioteers went after them
right into the midst of the sea.

In the night watch just before dawn
the LORD cast through the column of the fiery cloud
upon the Egyptian force a glance that threw it into a panic;
and he so clogged their chariot wheels
that they could hardly drive.

With that the Egyptians sounded the retreat before Israel,
because the LORD was fighting for them against the Egyptians.

Then the LORD told Moses, “Stretch out your hand over the sea,
that the water may flow back upon the Egyptians,
upon their chariots and their charioteers.”

So Moses stretched out his hand over the sea,
and at dawn the sea flowed back to its normal depth.

The Egyptians were fleeing head on toward the sea,
when the LORD hurled them into its midst.

As the water flowed back,
it covered the chariots and the charioteers of Pharaoh’s whole army
which had followed the Israelites into the sea.

Not a single one of them escaped.

But the Israelites had marched on dry land
through the midst of the sea,
with the water like a wall to their right and to their left.

Thus the LORD saved Israel on that day
from the power of the Egyptians.

When Israel saw the Egyptians lying dead on the seashore
and beheld the great power that the LORD
had shown against the Egyptians,
they feared the LORD and believed in him and in his servant Moses.

Then Moses and the Israelites sang this song to the LORD:
I will sing to the LORD, for he is gloriously triumphant;
horse and chariot he has cast into the sea.

The word of the Lord.

Thanks be to God.



Can - te - mos al Se - ñor, su - bli - me es su vic - to - ria.

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R/. Cantamos al Señor,
sublime es su victoria.

Cantamos al Señor,
sublime es su victoria:
caballos y jinetes arrojó en el mar.

Mi fortaleza y mi canto es el Señor,
él es mi salvación;
él es mi Dios, y yo lo alabaré,
es el Dios de mis padres, y yo le cantaré. **R/.**

El Señor es un guerrero,
su nombre es el Señor.
Precipitó en el mar los carros del faraón
y a sus guerreros;
ahogó en el mar
Rojo a sus mejores capitanes. **R/.**

Las olas los cubrieron,
cayeron hasta el fondo, como piedras.
Señor, tu diestra brilla por su fuerza,
tu diestra, Señor, tritura el enemigo. **R/.**

Tú llevas a tu pueblo
plantarlo en el monte
que le diste en herencia,
en el lugar que convertiste en tu morada,
en el santuario
que construyeron tus manos.
Tú, Señor, reinarás para siempre. **R/.**

R/. Let us sing to the Lord;
he has covered himself in glory.

I will sing to the LORD,
for he is gloriously triumphant;
horse and chariot he has cast into the sea.
My strength and my courage is the LORD,
and he has been my savior.
He is my God, I praise him;
the God of my father, I extol him. **R/.**

The LORD is a warrior,
LORD is his name!
Pharaoh's chariots
and army he hurled into the sea;
the elite of his officers were
submerged in the Red Sea. **R/.**

The flood waters covered them,
they sank into the depths like a stone.
Your right hand, O LORD, magnificent in power,
your right hand, O LORD, has shattered the enemy. **R/.**

You brought in the people you redeemed
and planted them on the mountain
of your inheritance
the place where you made your seat, O LORD,
the sanctuary, LORD,
which your hands established.
The LORD shall reign forever and ever. **R/.**

The word of the LORD came to me, saying:

Son of man, when the house of Israel lived in their land,
they defiled it by their conduct and deeds.

Therefore I poured out my fury upon them

because of the blood that they poured out on the ground,
and because they defiled it with idols.

I scattered them among the nations,

dispersing them over foreign lands;
according to their conduct and deeds I judged them.

But when they came among the nations wherever they came,

they served to profane my holy name,
because it was said of them: "These are the people of the LORD,
yet they had to leave their land."

So I have relented because of my holy name

which the house of Israel profaned
among the nations where they came.

Therefore say to the house of Israel: Thus says the Lord GOD:

Not for your sakes do I act, house of Israel,

but for the sake of my holy name,
which you profaned among the nations to which you came.

I will prove the holiness of my great name, profaned among the nations,
in whose midst you have profaned it.

Thus the nations shall know that I am the LORD, says the Lord GOD,
when in their sight I prove my holiness through you.

For I will take you away from among the nations,

gather you from all the foreign lands,
and bring you back to your own land.

I will sprinkle clean water upon you

to cleanse you from all your impurities,
and from all your idols I will cleanse you.

I will give you a new heart and place a new spirit within you,

taking from your bodies your stony hearts
and giving you natural hearts.

I will put my spirit within you and make you live by my statutes,
careful to observe my decrees.

You shall live in the land I gave your fathers;

you shall be my people, and I will be your God.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 42:3, 5; 43:3, 4
Owen Alstott



Like a deer that longs for run-ning streams, my soul longs for you, my God.

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Athirst is my soul for God, the living God.
When shall I go and behold the face of God? **R/.**

I went with the throng
and led them in procession to the house of God,
Amid loud cries of joy and thanksgiving,
with the multitude keeping festival. **R/.**

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

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! **R/.**

PRAYER

GLORIA

A New Mass for Congregations
Carroll T. Andrews
arr. James Biery



Glo - ry to God in the high - est, and on earth peace to peo - ple of good



will. We praise you, we bless you, we a - dore you, we



glo - ri - fy you, we give you thanks for your great glo - ry,



Lord God, heav'n - ly King, O God, al - mighty Fa - ther.

Lord Je - sus Christ, On - ly Be - got - ten Son, Lord God, Lamb of God,
 Son of the Fa - ther, you take a - way the sins of the world, have
 mer - cy on us; you take a - way the sins of the world, re -
 ceive our prayer; you are seat - ed at the right hand of the
 Fa - ther, have mer - cy on us.
 For you a - lone are the Ho - ly One, you a - lone are the Lord,
 You a - lone are the Most High, Je - sus Christ, with the Hol - ly Spir - it,
 in the glo - ry of God the Fa - ther. A - - - - men.

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COLLECT

Hermanos:

Todos los que hemos sido incorporados
a Cristo Jesús por medio del bautismo,
hemos sido incorporados a él en su muerte.
En efecto, por el bautismo fuimos sepultados
con él en su muerte, para que,
así como Cristo resucitó de entre los muertos
por la gloria del Padre,
así también nosotros llevemos una vida nueva.

Porque, si hemos estado íntimamente unidos
a él por una muerte semejante a la suya,
también lo estaremos en su resurrección.

Sabemos que nuestro hombre viejo
fue crucificado con Cristo,
para que el cuerpo del pecado quedara destruido,
a fin de que ya no sirvamos al pecado,
pues el que ha muerto queda libre del pecado.

Por lo tanto, si hemos muerto con Cristo,
estamos seguros de que también viviremos con él;
pues sabemos que Cristo,
una vez resucitado de entre los muertos,
ya no nunca morirá.

La muerte ya no tiene dominio sobre él,
porque al morir,
murió al pecado de una vez para siempre;
y al resucitar, vive ahora para Dios.

Lo mismo ustedes,
considérense muertos al pecado
y vivos para Dios en Cristo Jesús, Señor nuestro.

Palabra de Dios

Te alabamos Señor.

Brothers and sisters:

*Are you unaware that we who were
baptized into Christ Jesus
were baptized into his death?
We were indeed buried with him
through baptism into death,
so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.*

*For if we have grown into union
with him through a death like his,
we shall also be united with him in the resurrection.*

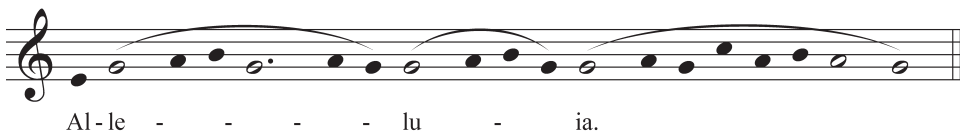
*We know that our old self
was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.
For a dead person has been absolved from sin.*

*If, then, we have died with Christ,
we believe that we shall also live with him.
We know that Christ,
raised from the dead,
dies no more;
death no longer has power over him.*

*As to his death,
he died to sin once and for all;
as to his life, he lives for God.*

*Consequently, you too must
think of yourselves as being dead to sin
and living for God in Christ Jesus.*

ALLELUIA



ACCLAMATION BEFORE THE GOSPEL

VICTORY
Psalm 118:1-2, 16-17, 22-23



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

Give thanks to the LORD, for he is good,
for his mercy endures forever.

Let the house of Israel say,
“His mercy endures forever.”

The right hand of the LORD has struck with power;
the right hand of the LORD is exalted.

I shall not die, but live,
and declare the works of the LORD.

The stone the builders rejected
has become the cornerstone.

By the LORD has this been done;
it is wonderful in our eyes.

GOSPEL

Luke 24:1-12

At daybreak on the first day of the week
the women who had come from Galilee with Jesus
took the spices they had prepared
and went to the tomb.

They found the stone rolled away from the tomb;
but when they entered,
they did not find the body of the Lord Jesus.

While they were puzzling over this, behold,
two men in dazzling garments appeared to them.

They were terrified and bowed their faces to the ground.
They said to them,

“Why do you seek the living one among the dead?

He is not here, but he has been raised.

Remember what he said to you while he was still in Galilee,
that the Son of Man must be handed over to sinners
and be crucified, and rise on the third day.”

And they remembered his words.

Then they returned from the tomb
and announced all these things to the eleven
and to all the others.

The women were Mary Magdalene, Joanna, and Mary the mother of James;
 the others who accompanied them also told this to the apostles,
 but their story seemed like nonsense
 and they did not believe them.

But Peter got up and ran to the tomb,
 bent down, and saw the burial cloths alone;
 then he went home amazed at what had happened.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

H O M I L Y

BAPTISMAL LITURGY

L I T A N Y

Cantor: All: Lord, have mer - cy. Lord, have mer - cy.

Cantor: All: Christ, have mer - cy. Christ, have mer - cy.

Cantor:: All: Lord, have mer - cy. Lord, have mer - cy.

Cantor: Assembly: Lord, have mer - cy. Lord, have mer - cy.

| | | | |
|-----------------------|------------|------|---------|
| Holy Mary, Mother of | God | pray | for us. |
| Saint | Mich - ael | pray | for us. |
| Saint | Ra - phael | pray | for us. |
| Holy Angels of | God | pray | for us. |
| Saint John the | Bap - tist | pray | for us. |
| Saint | Jo - seph | pray | for us. |
| Saint Peter and Saint | Paul | pray | for us. |
| Saint | An - drew | pray | for us. |
| Saint | John | pray | for us. |
| Saint | Tim - othy | pray | for us. |

Cantor: Assembly:

| | | | | |
|--------------------------|--------|--------------|------|---------|
| Saint Mary | | Mag - dalene | pray | for us. |
| Saint | | Ste - phen | pray | for us. |
| Saint Ignatius of | | An - tioch | pray | for us. |
| Saint | | Law - rence | pray | for us. |
| Saint Perpetua and Saint | Fe - | li - city | pray | for us. |
| Saint | | Ag - nes | pray | for us. |
| Saint | | Dymph - na | pray | for us. |
| Saint | | Gre - gory | pray | for us. |
| Saint | Au - | gus - tine | pray | for us. |
| Saint | Atha - | na - sius | pray | for us. |
| Saint | | Ba - sil | pray | for us. |
| Saint | | Mar - tin | pray | for us. |
| Saint | | Pat - rick | pray | for us. |
| Saint | | Ben - edict | pray | for us. |
| Saint Francis and Saint | | Dom - inic | pray | for us. |
| Saint Francis | | Xa - vier | pray | for us. |
| Saint John | Vi - | an - ney | pray | for us. |
| Saint Catherine of | Si - | e - na | pray | for us. |
| Saint Teresa of | | Je - sus | pray | for us. |
| All holy men and women, | | | | |
| Saints of | God | | pray | for us. |

Cantor: All:

| | | | |
|--------------------------|------------|-----------------------|----------------------------------|
| Lord, | | be mer - ciful | Lord, de - liv - er us, we pray. |
| From | all | e - vil, | Lord, de - liv - er us, we pray. |
| From | eve - | ry sin, | Lord, de - liv - er us, we pray. |
| From ever | - | last - ing death, | Lord, de - liv - er us, we pray. |
| By your | | In - car - na - tion, | Lord, de - liv - er us, we pray. |
| By your Death and | Res - ur - | rec - tion, | Lord, de - liv - er us, we pray. |
| By the outpouring of the | Ho - ly | Spir - it, | Lord, de - liv - er us, we pray. |

Cantor: All:

| | | | |
|---|------|----------------|------------------------------------|
| Be merciful to | us | sin - ners. | Lord, we ask you, hear our prayer. |
| Make this font holy by your | | | |
| grace for the new birth of your child - | ren. | | Lord, we ask you, hear our prayer. |
| Jesus, Son of | the | liv - ing God. | Lord, we ask you, hear our prayer. |

Cantor, then All Cantor, then All

| | | | | | |
|---------|------|-----|--------------------------|------|-----|
| Christ, | hear | us. | Christ, gra - cious - ly | hear | us. |
|---------|------|-----|--------------------------|------|-----|

BLESSING OF BAPTISMAL WATER

THE RENEWAL OF BAPTISMAL PROMISES

Response:I do.

RITE OF BAPTISM

SPRINKLING

“Vidi Aquam”
Chant, Mode VIII

I saw water flowing from the right side of the temple, alleluia:
And all to whom this water came were saved, and they shall say: alleluia!
Give praise to Lord, for he is good: for his mercy endures for ever.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be, world without end. Amen.

RITE OF CONFIRMATION

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

ANTHEM

“ALLELUIA” FROM *MOTET VI*
Johann Sebastian Bach

Alleluia.

PRAYER OVER THE OFFERINGS

THE EUCHARISTIC PRAYER

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.

The musical score consists of five staves of music in a single system. Each staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music features a mix of quarter, eighth, and sixteenth notes, with some phrases being phrased together with slurs.

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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.

The musical score consists of two staves of music in a single system. Each staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music features a mix of quarter, eighth, and sixteenth notes, with some phrases being phrased together with slurs.

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THE COMMUNION RITE

THE LORD'S PRAYER

Pa - ter nos - ter, qui es in cae - lis: san - cti - fī - cé - tur
 no - men tu - um; ad - vé - ni - at re - gnum tu - um;
 fī - at vo - lún - tas tu - a, sic - ut in cae - lo, et in ter - ra.
 Pan - em nos - trum co - ti - di - á - num da no - bis hó - di - e;
 et dim - í - te no - bis dé - bi - ta nos - tra, sic - ut et nos
 dim - í - ti - mus de - bi - tó - ri - bus nos - tris; et ne nos in - dú - cas
 in ten - ta - ti - ó - nem; sed lí - be - ra nos a ma - lo.

DOXOLOGY

Qui - a tu - um est re - gnum, et po - tés - tas,
et gló - ri - a in saé - cu - la.

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.

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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.

ANTIPHON

“Pascha nostrum”
Chant, Mode VI

Christ, our Paschal Lamb, has been sacrificed, alleluia;
therefore, let us keep the feast by sharing the unleavened bread of uprightness and truth, alleluia.

ANTHEM

“VICTIMAE PASCHALI LAUDES”

Tomás Luis de Victoria

To the Paschal victim let Christians offer up their songs of praise.
 The Lamb has redeemed the sheep:
 Christ who is without sin has reconciled sinners to the Father.
 Death and life have fought a huge battle;
 The Prince of Life was dead, but lives and reigns.
 Tell us, Mary, what did you see on your way?
 The tomb of Christ, who is alive, and I saw the glory of his rising;
 Angels standing as witnesses, the shroud and linen cloth.
 Christ my hope has risen: He has gone to Galilee before you.
 More trust should be placed in truthful Mary than in a deceitful crowd of Jews.
 Truly, we know Christ has risen from the dead:
 O King and victor, have mercy on us.
 Amen. Alleluia.

HYMN

“At the Lamb’s High Feast”

SALZBURG



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.

PRAYER AFTER COMMUNION

THE CONCLUDING RITES

SOLEMN BLESSING

DISMISSAL

Deacon: Go forth, the Mass is ended, Alleluia, alleluia.

or: Go in peace, alleluia, alleluia.

All:



Thanks be to God, al - le - lu - ia, al - le - - - lu - ia.



1. Je - sus Christ is ris'n to - day,
2. *El que al pol - vo se hu - mi - lló,* Al - le - lu - ia!
3. But the pains which he en - dured,
4. *Cris - to nues - tro sal - va - dor,*



1. Our tri - um - phant ho - ly day,
2. *Ven - ce - dor se le - van - tó.* Al - le - lu - ia!
3. Our sal - va - tion have pro - cured;
4. *De la muer - te ven - ce - dor,*



1. Who did once up - on the cross,
2. *Y can - ta - mos en ver - dad,* Al - le - lu - ia!
3. Now he reigns a - bove as King,
4. *Pron - to va - mos sin ce - sar,*



1. Suf - fer to re - deem our loss.
2. *Su glo - rio - sa ma - jes - tad.* Al - le - lu - ia!
3. Where the an - gels ev - er sing.
4. *Tus lo - o - res a can - tar.*

2. He who humbled to dust, Alleluia!
 Rose the Victor, Alleluia!
 And sing indeed, Alleluia!
 His glorious majesty. Alleluia!

4. Christ our Savior, Alleluia!
 Conqueror of death, Alleluia!
 Soon we will unendingly, Alleluia!
 Sing your praise. Alleluia!

POSTLUDES

“Hallelujah” from *Mount of Olives*
 Ludwig van Beethoven

“Hallelujah unto God’s Almighty Son.
 Praise the Lord, ye bright angelic choirs, in holy songs of joy.
 Man, proclaim his grace and glory.”

“Toccata” from *Symphony No. 5 in F Minor, Op. 42. No. 1*
 Charles-Marie Widor

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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The logo features a stylized line-art illustration of the cathedral's facade, including two prominent spires and a central cross, positioned above a horizontal line.

ST. PATRICK'S
CATHEDRAL

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Rev. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Donald Haggerty

Rev. Damian O'Connell, SJ • Rev. Ryan Muldoon

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St. Patrick's Cathedral Choir

John Des Marais, *Cantor*

Joe Chiarelli and Paolo Villagra, *Lectors*