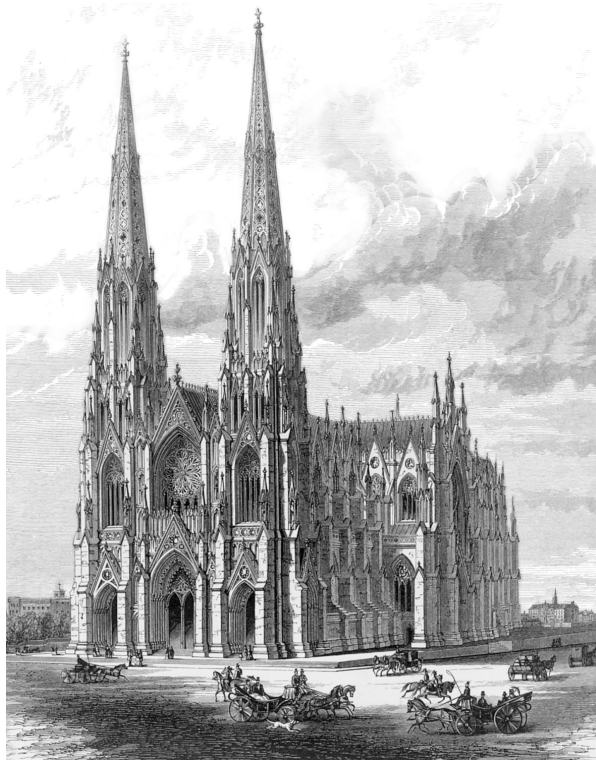


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT CALLISTUS I, POPE AND MARTYR
MEMORIAL

OCTOBER 14, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Come, Christians, Join to Sing”

MADRID



1. Come, Chris - tians, join to sing;
 2. Come, lift your hearts on high: Al - le - lu - ia! A - men!
 3. Praise yet the Lord a - gain:



1. Loud praise to Christ our King;
 2. Let prais - es fill the sky: Al - le - lu - ia! A - men!
 3. Life shall not end the strain:



1. Let all, with heart and voice, Be - fore the throne re - joice;
 2. He is our guide and friend; Our cry he will at - tend;
 3. On heav - en's joy - ful shore His good - ness we'll a - dore,



1. Praise is his gra - cious choice:
 2. His love shall nev - er end: Al - le - lu - ia! A - men!
 3. Sing - ing for - ev - er - more:

KYRIE

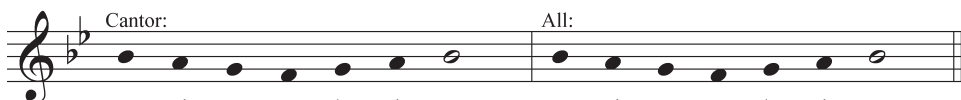
adapt. Litany of the Saints



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

Romans 3:21-30

Brothers and sisters:

Now the righteousness of God has been manifested apart from the law,
though testified to by the law and the prophets,
the righteousness of God through faith in Jesus Christ
for all who believe.

For there is no distinction;

all have sinned and are deprived of the glory of God.

They are justified freely by his grace
through the redemption in Christ Jesus,
whom God set forth as an expiation,
through faith, by his Blood, to prove his righteousness
because of the forgiveness of sins previously committed,
through the forbearance of God—
to prove his righteousness in the present time,
that he might be righteous
and justify the one who has faith in Jesus.

What occasion is there then for boasting? It is ruled out.

On what principle, that of works?

No, rather on the principle of faith.

For we consider that a person is justified by faith
apart from works of the law.

Does God belong to Jews alone?

Does he not belong to Gentiles, too?

Yes, also to Gentiles, for God is one
and will justify the circumcised on the basis of faith
and the uncircumcised through faith.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 130:1b-2, 3-4, 5-6ab

℟ (7) **With the Lord there is mercy, and fullness of redemption.**

Out of the depths I cry to you, O LORD;
LORD, hear my voice!
Let your ears be attentive
to my voice in supplication. ℟

If you, O LORD, mark iniquities,
Lord, who can stand?
But with you is forgiveness,
that you may be revered. ℟

I trust in the LORD;
my soul trusts in his word.
My soul waits for the LORD
more than sentinels wait for the dawn. ℟

ACCLAMATION BEFORE THE GOSPEL

Jennifer Pascual



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I am the way and the truth and the life, says the Lord;
no one comes to the Father except through me.

The Lord said:

“Woe to you who build the memorials of the prophets
whom your fathers killed.

Consequently, you bear witness and give consent
to the deeds of your ancestors,
for they killed them and you do the building.

Therefore, the wisdom of God said,
‘I will send to them prophets and Apostles;
some of them they will kill and persecute’
in order that this generation might be charged
with the blood of all the prophets
shed since the foundation of the world,
from the blood of Abel to the blood of Zechariah
who died between the altar and the temple building.

Yes, I tell you, this generation will be charged with their blood!

Woe to you, scholars of the law!

You have taken away the key of knowledge.

You yourselves did not enter and you stopped those trying to enter.”

When Jesus left, the scribes and Pharisees
began to act with hostility toward him
and to interrogate him about many things,
for they were plotting to catch him at something he might say.

The Gospel of the Lord.

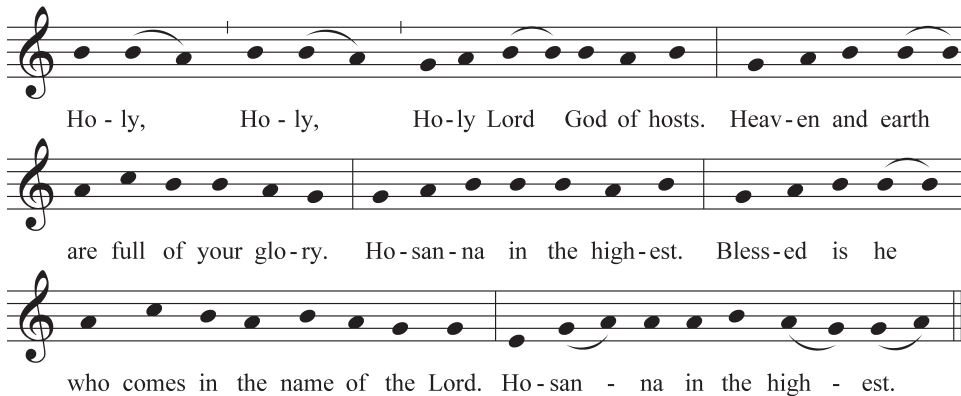
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

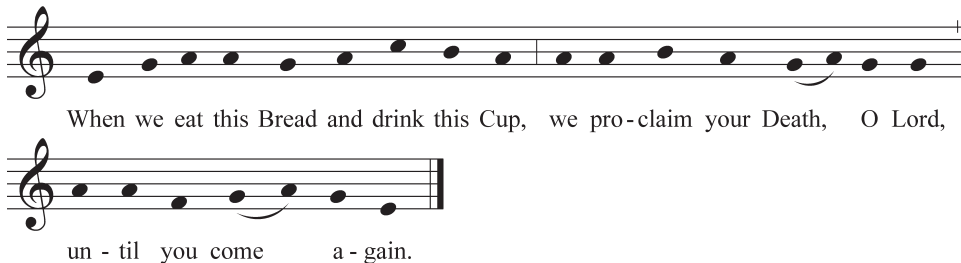


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Godhead Here in Hiding”

ADORO TE DEVOTE



1. God - head here in hid - ing Whom I do a - dore,
 2. See - ing, touch - ing, tast - ing Are in thee de - ceived;
 3. On the cross thy God - head Made no sign to men;
 4. I am not like Thom - as, Wounds I can - not see,
 5. O thou, our re - mind - er Of the Cru - ci - fied,
 6. Like what ten - der tales tell Of the Pe - li - can,
 7. Je - sus, whom I look at Shroud - ed here be - low,



1. Masked by these bare shad - ows, Shape and noth - ing more,
 2. How says trust - y hear - ing? That shall be be - lieved;
 3. Here thy ver - y man - hood Steals from hu - man ken:
 4. But I plain - ly call thee Lord and God as he:
 5. Liv - ing Bread, the life of Us for whom he died,
 6. Bathe me, Je - sus Lord, in What thy bo - som ran -
 7. I be - seech thee, send me What I thirst for so,



1. See, Lord, at thy serv - ice Low lies here a heart
 2. What God's Son has told me, Take for truth I do;
 3. Both are my con - fes - sion, Both are my be - lief,
 4. This faith each day deep - er Be my hold - ing of,
 5. Lend this life to me, then; Feed and feast my mind,
 6. Blood that but one drop of Has the pow'r to win
 7. Some day to gaze on thee Face to face in light,



1. Lost, all lost in won - der At the God thou art.
 2. Truth him - self speaks tru - ly Or there's noth - ing true,
 3. And I pray the pray - er Of the dy - ing thief.
 4. Dai - ly make me hard - er Hope and dear - er love.
 5. There be thou the sweet - ness man was meant to find.
 6. All the world for - give - ness Of its world of sin.
 7. And be blest for - ev - er With thy glo - ry's sight.

THE CONCLUDING RITES

RECESSIONAL HYMN

“There’s a Wideness in God’s Mercy”

BEACH SPRING



1. There's a wide - ness in God's mer - cy Like the
2. Souls of men, why will you wan - der From a
3. For the love of God is broad - er Than the



1. wide - ness of the sea; There's a kind - ness in his
2. love so true and deep? Fool - ish hearts, he still will
3. meas - ures of man's mind, And the heart of the E -



1. jus - tice Which is more than lib - er - ty.
2. find you Though the way be rough and steep?
3. ter - nal Is most won - der - ful - ly kind.



1. There is plen - ti - ful re - demp - tion In the
2. There is mer - cy for the sin - ner, And more
3. If our love were but more sim - ple, We should



1. blood that has been shed; There is joy for all the
2. grac - es for the good; There is wel - come with the
3. take him at his word; And our hearts would rest for -



1. mem - bers In the sor - rows of the Head.
2. Sav - ior; There is heal - ing in his blood.
3. giv - en In the mer - cy of the Lord.

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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