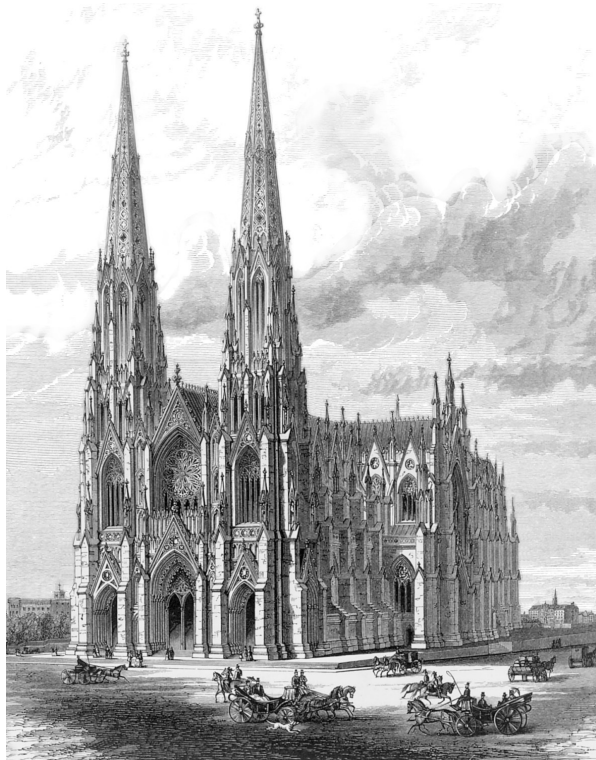


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINTS JOHN DE BRÉBEUF AND ISAAC JOGUES, PRIESTS,
AND COMPANIONS, MARTYRS

MEMORIAL

OCTOBER 19, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“All People That on Earth Do Dwell”

OLD HUNDRETH



1. All peo - ple that on earth do dwell, Sing
 2. Know that the Lord is God in - deed; With -
 3. O en - ter then his gates with praise; Ap -
 4. For why? The Lord our God is good: His
 5. To Fa - ther, Son, and Ho - ly Ghost, The
 6. Praise God, from whom all bless - ings flow; Praise



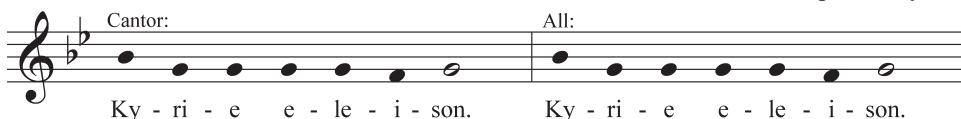
1. to the Lord with cheer - ful voice; Him serve with mirth, his
 2. out our aid he did us make; We are his folk, he
 3. proach with joy his courts un - to; Praise, laud, and bless his
 4. mer - cy is for - ev - er sure; His truth at all times
 5. God whom heav'n and earth a - dore, From men and from the
 6. him, all crea - tures here be - low; Praise him a - bove, ye



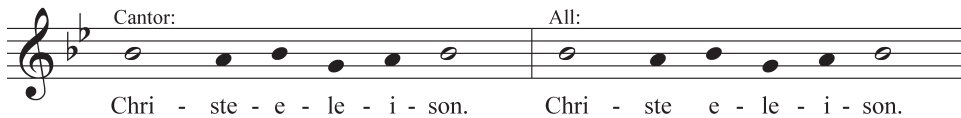
1. praise forth tell, Come ye be - fore him and re - joice.
 2. doth us feed, And for his sheep he doth us take.
 3. name al - ways, For it is seem - ly so to do.
 4. firm - ly stood, And shall from age to age en - dure.
 5. an - gel - host Be praise and glo - ry ev - er - more.
 6. heav'n - ly host: Praise Fa - ther, Son, and Ho - ly Ghost.

KYRIE

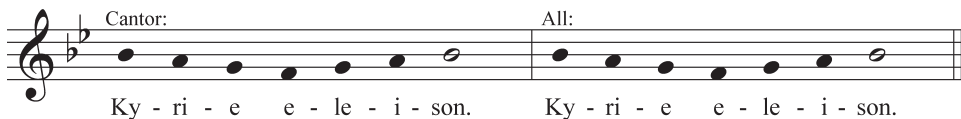
adapt. Litany of the Saints



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

Romans 5:12, 15b, 17-19, 20b-21

Brothers and sisters:

Through one man sin entered the world,
and through sin, death,
and thus death came to all men, inasmuch as all sinned.

If by that one person's transgression the many died,
how much more did the grace of God
and the gracious gift of the one man Jesus Christ
overflow for the many.

For if, by the transgression of the one,
death came to reign through that one,
how much more will those who receive the abundance of grace
and the gift of justification
come to reign in life through the one Jesus Christ.

In conclusion, just as through one transgression
condemnation came upon all,
so, through one righteous act
acquittal and life came to all.

For just as through the disobedience of one man
the many were made sinners,
so, through the obedience of the one
the many will be made righteous.

Where sin increased, grace overflowed all the more,
so that, as sin reigned in death,
grace also might reign through justification
for eternal life through Jesus Christ our Lord.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 40:7-8a, 8b-9, 10, 17

℟. (8a and 9a) **Here I am, Lord; I come to do your will.**

Sacrifice or oblation you wished not,
but ears open to obedience you gave me.
Burnt offerings or sinofferings you sought not;
then said I, "Behold I come." ℟.

“In the written scroll it is prescribed for me,
To do your will, O my God, is my delight,
and your law is within my heart!” R̥

I announced your justice in the vast assembly;
I did not restrain my lips, as you, O LORD, know. R̥

May all who seek you
exult and be glad in you,
And may those who love your salvation
say ever, “The LORD be glorified.” R̥

ACCLAMATION BEFORE THE GOSPEL

Jennifer Pascual



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

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Be vigilant at all times and pray
that you may have the strength to stand before the Son of Man.

GOSPEL

Luke 12:35-38

Jesus said to his disciples:

“Gird your loins and light your lamps
and be like servants who await their master’s return from a wedding,
ready to open immediately when he comes and knocks.

Blessed are those servants
whom the master finds vigilant on his arrival.

Amen, I say to you, he will gird himself,
have them recline at table, and proceed to wait on them.

And should he come in the second or third watch
and find them prepared in this way,
blessed are those servants.”

The Gospel of the Lord.

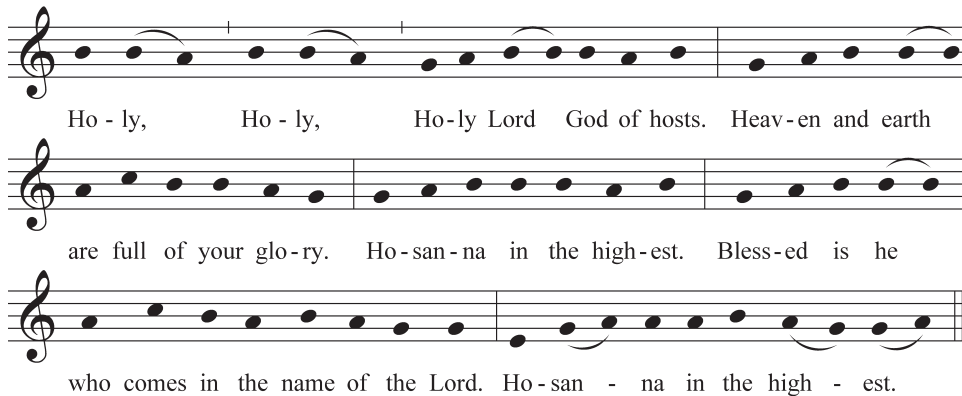
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

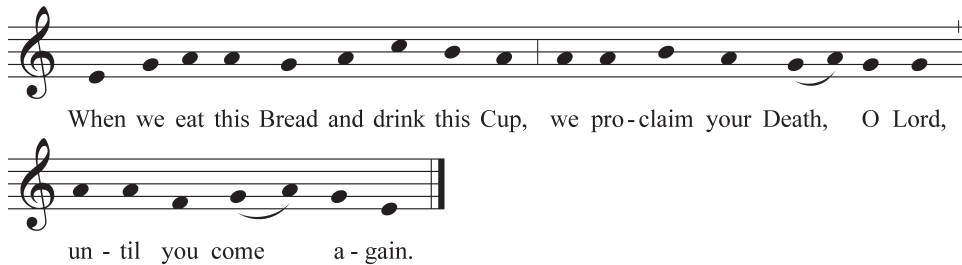


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“O Food of Exiles Lowly”

INNSBRUCK



1. O Food of ex - iles low - ly, O Bread of
 2. O cleans - ing wa - ter, stream - ing From Je - sus'
 3. O Lord, we kneel be - fore you And fer - vent -



an - gels ho - ly, O man - na from on high! We
 side re - deem - ing All men of A - dam's race! O
 ly a - dore you, All hid be - neath this bread. But



hun - ger for your bless - ing, All good in you pos -
 quench - ing foun - tain flow - ing, Our ev - 'ry want be -
 make to us this prom - ise: To see you in your



sess - ing, With fa - vor hear our heart's our - cry.
 stow - ing, O come and fill our souls with grace.
 full - ness, The sa - cred bo - dy's mys - tic head.

THE CONCLUDING RITES

RECESSIONAL HYMN

“God of Grace and God of Glory”

CWM RHONDDA



1. God of grace and God of glo - ry, On thy
2. Lo! The hosts of e - vil round us Scorn thy
3. Cure thy chil - dren's war - ring mad - ness, Bend our



1. peo - ple as - pour thy pow'r; Crown thine an - cient
2. Christ, to - sail his ways! From the fears that
3. pride, thy con - trol; Shame our wan - ton,



1. Church - 's sto - ry; Bring her bud to glo - rious flow'r.
2. long have bound us Free our hearts to faith and praise:
3. self - ish glad - nes, Rich in things and poor in soul.



1. Grant us wis - dom, grant us cour - age, For the fac - ing
2. Grant us wis - dom, grant us cour - age, For the liv - ing
3. Grant us wis - dom, grant us cour - age, Lest we miss thy



1. of this hour, For the fac - ing of this hour.
2. of these days, For the liv - ing of these days.
3. king - dom's goal, Lest we miss thy king - dom's goal.

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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Michael Hey, *Associate Director of Music and Organist*

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