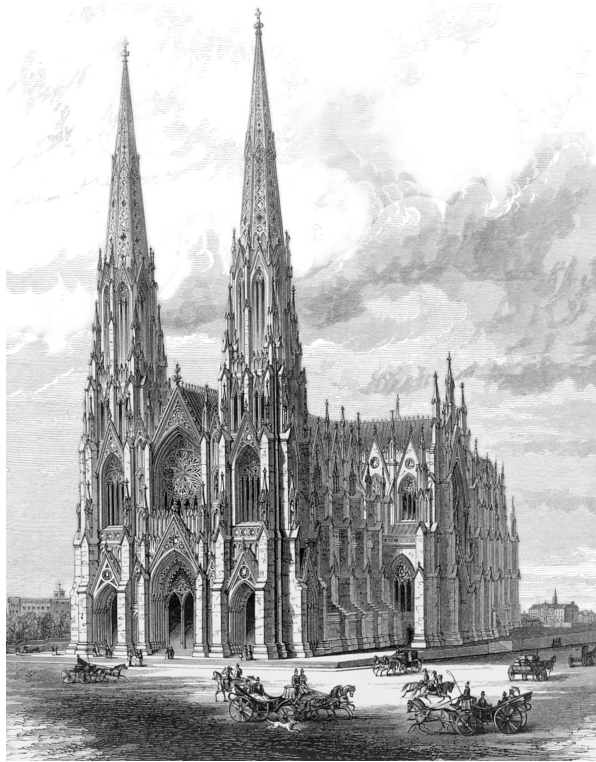


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

JOSAPHAT, BISHOP AND MARTYR
MEMORIAL

NOVEMBER 12, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE

"Amazing Grace"
NEW BRITAIN



1. A - maz - ing grace! How sweet the sound That
 2. 'Twas grace that taught my heart to fear, And
 3. The Lord has prom - ised good to me, His
 4. Through man - y dan - gers, toils and snares, I
 5. When we've been there ten thou - sand years, Bright



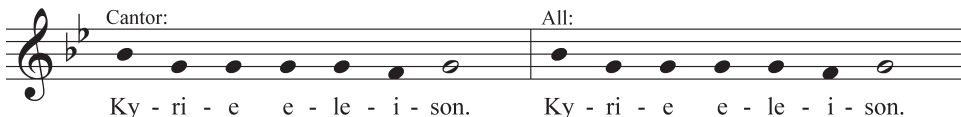
1. saved a wretch like me! I once was lost, but
 2. grace my fears re - lieved. How pre - cious did that
 3. word my hope se - cures. He will my shield and
 4. have - al - read - y come. 'Tis grace hath brought me
 5. shin - ing as the sun, We've no less brought days to



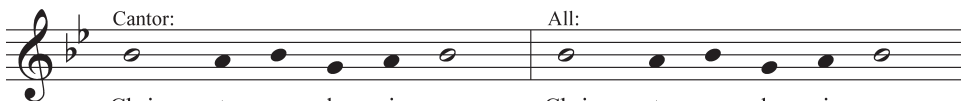
1. now am found, Was blind, but now I see!
 2. grace ap - pear, The hour, I first be - lieved!
 3. por - tion be As long as life en - dures.
 4. safe thus far, And grace will lead me home.
 5. sing God's praise Than when we've first be - gun.

KYRIE

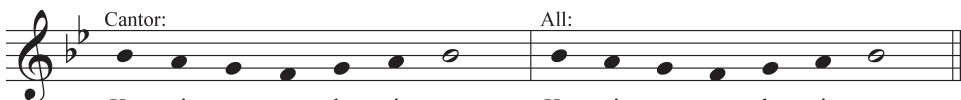
adapt. Litany of the Saints



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

Wisdom 13:1-9

All men were by nature foolish who were in ignorance of God,
and who from the good things seen did not succeed in knowing him who is,
and from studying the works did not discern the artisan;
But either fire, or wind, or the swift air,
or the circuit of the stars, or the mighty water,
or the luminaries of heaven, the governors of the world, they considered gods.
Now if out of joy in their beauty they thought them gods,
let them know how far more excellent is the Lord than these;
for the original source of beauty fashioned them.
Or if they were struck by their might and energy,
let them from these things realize how much more powerful is he who made them.
For from the greatness and the beauty of created things
their original author, by analogy, is seen.
But yet, for these the blame is less;
For they indeed have gone astray perhaps,
though they seek God and wish to find him.
For they search busily among his works,
but are distracted by what they see, because the things seen are fair.
But again, not even these are pardonable.
For if they so far succeeded in knowledge
that they could speculate about the world,
how did they not more quickly find its Lord?

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 19:2-3, 4-5ab

℟. (2a) **The heavens proclaim the glory of God.**

The heavens declare the glory of God,
and the firmament proclaims his handiwork.
Day pours out the word to day,
and night to night imparts knowledge. ℟.

Not a word nor a discourse
whose voice is not heard;
Through all the earth their voice resounds,
and to the ends of the world, their message. ℟.

ACCLAMATION BEFORE THE GOSPEL

A. Gregory Murray, OSB



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

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Stand erect and raise your heads
because your redemption is at hand.

G O S P E L

Luke 17:26-37

Jesus said to his disciples:

“As it was in the days of Noah,
so it will be in the days of the Son of Man;
they were eating and drinking,
marrying and giving in marriage up to the day
that Noah entered the ark,
and the flood came and destroyed them all.

Similarly, as it was in the days of Lot:
they were eating, drinking, buying,
selling, planting, building;
on the day when Lot left Sodom,
fire and brimstone rained from the sky to destroy them all.

So it will be on the day the Son of Man is revealed.

On that day, someone who is on the housetop
and whose belongings are in the house
must not go down to get them,
and likewise one in the field
must not return to what was left behind.

Remember the wife of Lot.

Whoever seeks to preserve his life will lose it,
but whoever loses it will save it.

I tell you, on that night there will be two people in one bed;
one will be taken, the other left.

And there will be two women grinding meal together;
one will be taken, the other left.”

They said to him in reply, “Where, Lord?”

He said to them, “Where the body is,
there also the vultures will gather.”

The Gospel of the Lord.

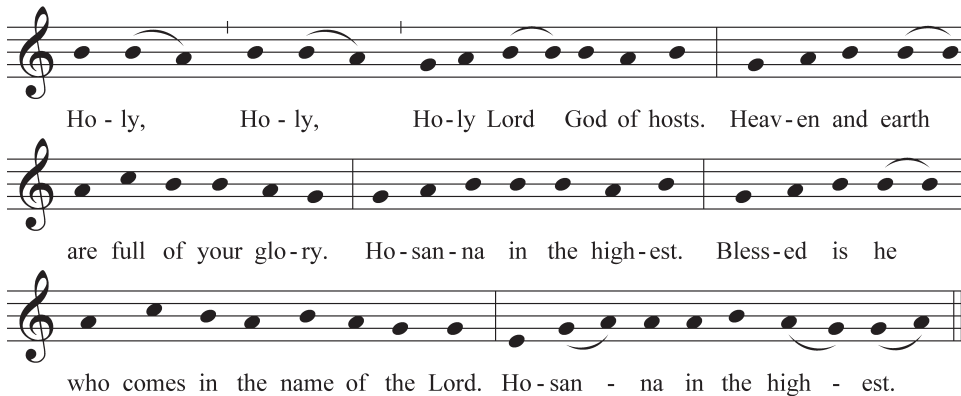
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

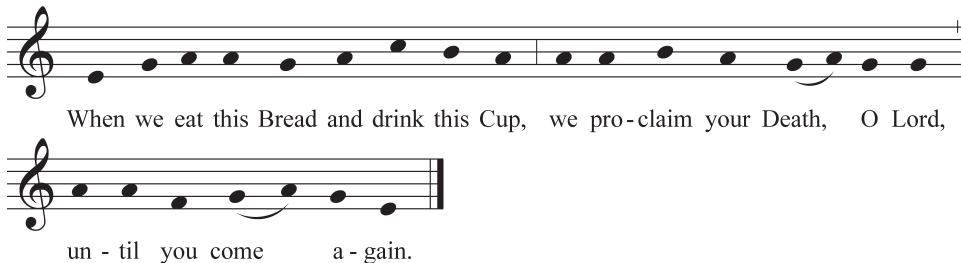


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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.

H Y M N

“Soul of My Savior”

ANIMA CHRISTI



1. Soul of my Sav - ior sanc - ti - fy my breast,
2. Strength and pro - tec - tion may thy Pas - sion be,
3. Hear me, Lord Je - sus, lis - ten as I pray;



1. Bod - y of Christ, be thou my sav - ing guest;
2. O bless - ed Je - sus, hear and an - swer me;
3. "Lead me from night to nev - er end - ing day.



1. Blood of my Sav - ior bathe me in thy tide;
2. Deep in thy wounds, Lord, hide and shel - ter me;
3. Fill all the world with love and grace di - vine,



1. Wash me, ye wa - ters flow - ing from his side.
2. So shall I nev - er, nev - er part from thee.
3. And glo - ry, laud, and praise be ev - er thine."

THE CONCLUDING RITES

RECESSIONAL HYMN

“Lord of All Hopefulness”

SLANE



1. Lord of all hope - ful - ness, Lord of all joy,
2. Lord of all ea - ger - ness, Lord of all faith,
3. Lord of all kind - li - ness, Lord of all grace,
4. Lord of all gen - tle - ness, Lord of all calm,



Whose trust, ev - er child - like, no cares could de - stroy:
Whose strong hands were skilled at the plane and the lathe:
Your hands swift to wel - come, your arms to em - brace:
Whose voice is con - tent - ment, whose pres - ence is balm:



Be there at our wak - ing, and give us, we pray,
Be there at our la - bors, and give us, we pray,
Be there at our hom - ing, and give us, we pray,
Be there at our sleep - ing, and give us, we pray,



Your bliss in our hearts, Lord, at the break of the day.
Your strength in our hearts, Lord, at the noon of the day.
Your love in our hearts, Lord, at the eve of the day.
Your peace in our hearts, Lord, at the end of the day.

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

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