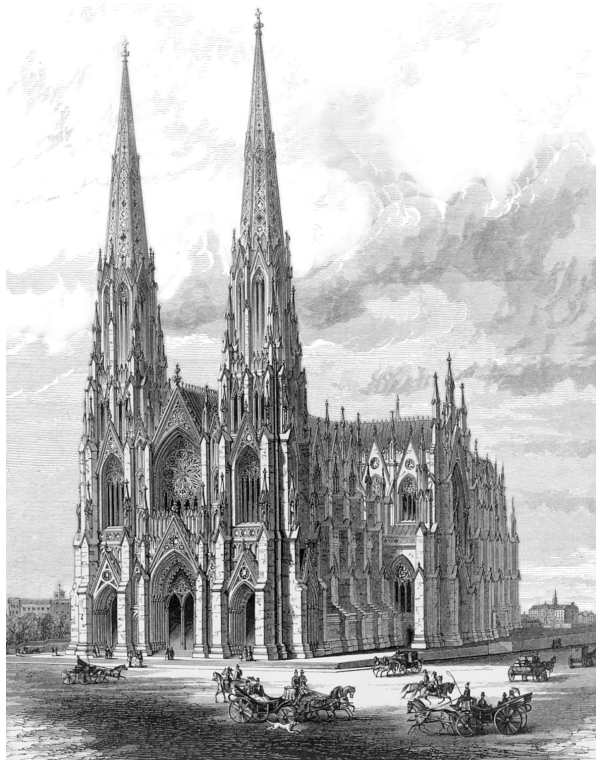


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT ALBERT THE GREAT,
BISHOP AND DOCTOR OF THE CHURCH
MEMORIAL

NOVEMBER 15, 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



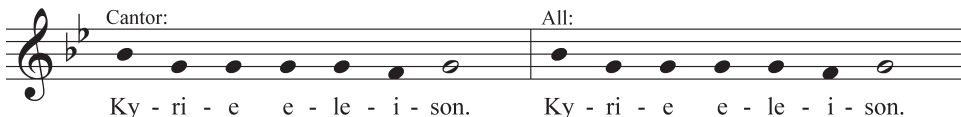
1. saved a wretch like me! I once was lost, but
 2. grace my fears re - lieved. How pre - cious did that
 3. word my hope se - cures. He will my shield and
 4. have - al - read - y come. 'Tis grace hath brought me
 5. shin - ing as the sun, We've no less brought days to



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



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

1 Maccabees 1:10-15, 41-43, 54-57, 62-63

[From the descendants of Alexander's officers]
there sprang a sinful offshoot, Antiochus Epiphanes,
son of King Antiochus, once a hostage at Rome.
He became king in the year one hundred and thirtyseven
of the kingdom of the Greeks.

In those days there appeared in Israel
men who were breakers of the law,
and they seduced many people, saying:
"Let us go and make an alliance with the Gentiles all around us;
since we separated from them, many evils have come upon us."
The proposal was agreeable;
some from among the people promptly went to the king,
and he authorized them to introduce the way of living
of the Gentiles.

Thereupon they built a gymnasium in Jerusalem
according to the Gentile custom.
They covered over the mark of their circumcision
and abandoned the holy covenant;
they allied themselves with the Gentiles
and sold themselves to wrongdoing.

Then the king wrote to his whole kingdom that all should be one people,
each abandoning his particular customs.
All the Gentiles conformed to the command of the king,
and many children of Israel were in favor of his religion;
they sacrificed to idols and profaned the sabbath.

On the fifteenth day of the month Chislev,
in the year one hundred and forty-five,
the king erected the horrible abomination
upon the altar of burnt offerings
and in the surrounding cities of Judah they built pagan altars.
They also burned incense at the doors of the houses and in the streets.
Any scrolls of the law which they found they tore up and burnt.
Whoever was found with a scroll of the covenant,
and whoever observed the law,
was condemned to death by royal decree.
But many in Israel were determined
and resolved in their hearts not to eat anything unclean;

they preferred to die rather than to be defiled with unclean food
or to profane the holy covenant; and they did die.
Terrible affliction was upon Israel.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 119:53, 61, 134, 150, 155, 158

℟. (see 88) **Give me life, O Lord, and I will do your commands.**

Indignation seizes me because of the wicked
who forsake your law. ℟.

Though the snares of the wicked are twined about me,
your law I have not forgotten. ℟.

Redeem me from the oppression of men,
that I may keep your precepts. ℟.

I am attacked by malicious persecutors
who are far from your law. ℟.

Far from sinners is salvation,
because they seek not your statutes. ℟.

I beheld the apostates with loathing,
because they kept not to your promise. ℟.

ACCLAMATION BEFORE THE GOSPEL

A. Gregory Murray, OSB



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

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I am the light of the world, says the Lord;
whoever follows me will have the light of life.

As Jesus approached Jericho
a blind man was sitting by the roadside begging,
and hearing a crowd going by, he inquired what was happening.

They told him,

“Jesus of Nazareth is passing by.”

He shouted, “Jesus, Son of David, have pity on me!”

The people walking in front rebuked him,

telling him to be silent,

but he kept calling out all the more,

“Son of David, have pity on me!”

Then Jesus stopped and ordered that he be brought to him;

and when he came near, Jesus asked him,

“What do you want me to do for you?”

He replied, “Lord, please let me see.”

Jesus told him, “Have sight; your faith has saved you.”

He immediately received his sight

and followed him, giving glory to God.

When they saw this, all the people gave praise to God.

The Gospel of the Lord.

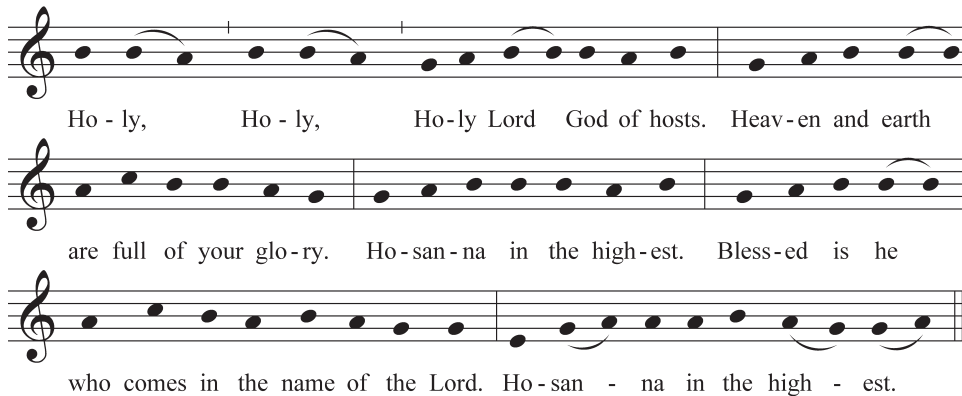
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

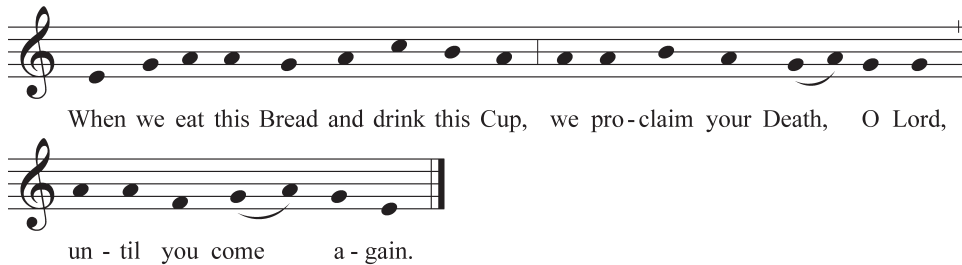


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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.

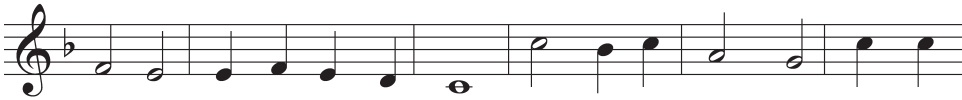
H Y M N

“Soul of My Savior”

ANIMA CHRISTI



1. Soul of my Sav - ior sanc - ti - fy my breast, Bod - y of
 2. Strength and pro - tec - tion may thy Pas - sion be, O bless - ed
 3. Guard and de - fend me, from the foe ma - lign; In death's drear



1. Christ, be thou my sav - ing guest; Blood of my Sav - ior bathe me
 2. Je - sus, hear and an - swer me; Deep in thy wounds, Lord, hide and
 3. mo - ments make me on - ly thine; Call me and bid me come to



1. in thy tide; Wash me, with wa - ter flow - ing from his side.
 2. shel - ter me; So shall I nev - er, nev - er part from thee.
 3. thee on high, Where I may praise thee with thysaints for aye.

THE CONCLUDING RITES

RECESSIONAL HYMN

“O Bless the Lord, My Soul”

ST. THOMAS (WILLIAMS)



1. O bless the Lord, my soul! His
 2. O bless the Lord, my soul! His
 3. He clothes thee with his love; Up -
 4. Then bless his ho - ly name, Whose



1. grace to thee pro - claim! And all that is with -
 2. mer - cies bear in mind! For - get not all his
 3. holds thee with his truth; He heal - eth thine in -
 4. grace hath made thee whole, Whose lov - ing - kind - ness



1. in me join To bless his ho - ly name!
 2. ben - e - fits! The Lord to thee is kind.
 3. fir - mi - ties And ran - soms thee from death.
 4. crowns thy days! O bless the Lord, my soul!

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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