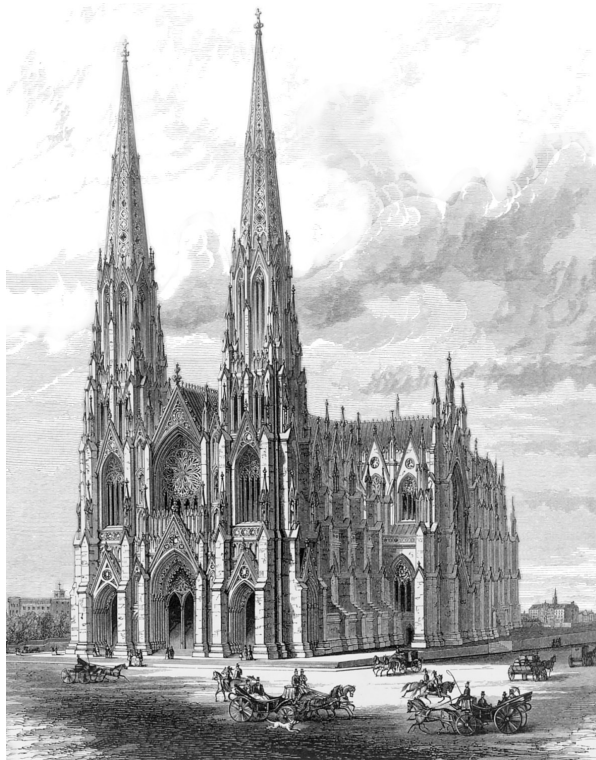


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT PIUS OF PIETRELCINA, PRIEST  
MEMORIAL

SEPTEMBER 23, 2021

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“Praise We the Lord This Day”

SWABIA



1. Praise we the Lord this day, This  
 2. The Proph - et gave the sign For  
 3. Ask not how this should be, But  
 4. She meek - ly bowed her head To  
 5. Bless - ed shall be her name In  
 6. O Christ, the Vir - gin's Son, We



1. day so long fore - told, Whose prom - ise shone with  
 2. faith - ful men to read: A vir - gin, born of  
 3. wor - ship and a - dore Like her whom God's own  
 4. hear the gra - cious word, Ma - ry, the pure and  
 5. all the Church on earth, Through whom that won - drous  
 6. praise thee and a - dore, Who art with God the



1. cheer - ing ray On wait - ing saints of old.  
 2. Da - vid's line, Shall bear the prom - ised Seed.  
 3. maj - es - ty Came down to shad - ow o'er.  
 4. low - ly maid, The fa - vored of the Lord.  
 5. mer - cy came, Th'in - car - nate Sav - ior's birth.  
 6. Fa - ther One and Spir - it ev - er - more.

### KYRIE

adapt. Litany of the Saints

Cantor:	All:
Ky - ri - e e - le - i - son.	Ky - ri - e e - le - i - son.

Cantor:	All:
Chri - ste - e - le - i - son.	Chri - ste e - le - i - son.

Cantor:	All:
Ky - ri - e e - le - i - son.	Ky - ri - e e - le - i - son.

# THE LITURGY OF THE WORD

## FIRST READING

Haggai 1:1-8

On the first day of the sixth month in the second year of King Darius,  
The word of the LORD came through the prophet Haggai  
to the governor of Judah, Zerubbabel, son of Shealtiel,  
and to the high priest Joshua, son of Jehozadak:

Thus says the LORD of hosts:

This people says:

“The time has not yet come to rebuild the house of the LORD.”

(Then this word of the LORD came through Haggai, the prophet:)

Is it time for you to dwell in your own paneled houses,  
while this house lies in ruins?

Now thus says the LORD of hosts:

Consider your ways!

You have sown much, but have brought in little;  
you have eaten, but have not been satisfied;  
You have drunk, but have not been exhilarated;  
have clothed yourselves, but not been warmed;  
And whoever earned wages  
earned them for a bag with holes in it.

Thus says the LORD of hosts:

Consider your ways!

Go up into the hill country;  
bring timber, and build the house  
That I may take pleasure in it  
and receive my glory, says the LORD.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

149:1b-2, 3-4, 5-6a and 9b

℟ (see 4a) **The Lord takes delight in his people.**

Sing to the LORD a new song  
of praise in the assembly of the faithful.  
Let Israel be glad in their maker,  
let the children of Zion rejoice in their king. ℟

Let them praise his name in the festive dance,  
let them sing praise to him with timbrel and harp.  
For the LORD loves his people,  
and he adorns the lowly with victory. ℟

Let the faithful exult in glory;  
let them sing for joy upon their couches;  
Let the high praises of God be in their throats.  
This is the glory of all his faithful. Alleluia. ℟

## ACCLAMATION BEFORE THE GOSPEL

Melchior Vulpus



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

## GOSPEL

Luke 9:7-9

Herod the tetrarch heard about all that was happening,  
and he was greatly perplexed because some were saying,  
“John has been raised from the dead”;  
others were saying, “Elijah has appeared”;  
still others, “One of the ancient prophets has arisen.”  
But Herod said, “John I beheaded.  
Who then is this about whom I hear such things?”  
And he kept trying to see him.

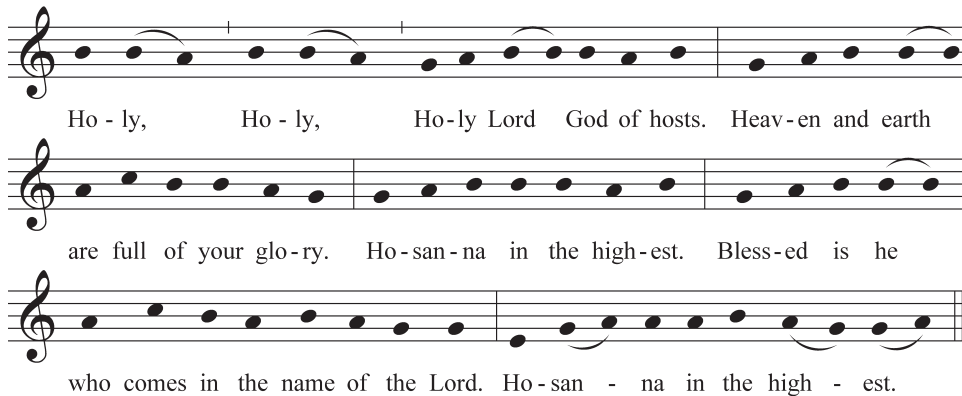
The Gospel of the Lord.  
**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Roman Missal*

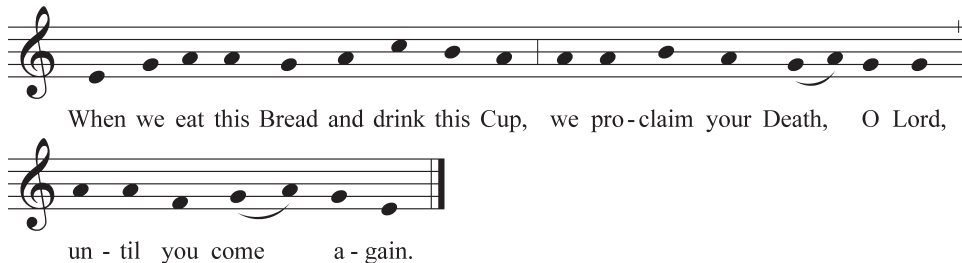


Ho - ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth  
are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he  
who comes in the name of the Lord. Ho-san - na in the high - est.

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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

“Jesus, My Lord, My God, My All”

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,  
 2. Had I but Mar - y's sin - less heart  
 3. Thy Bod - y, Soul, and God - head, all,



How can I love thee love thee as I ought?  
 To love thee with, my dear - est King,  
 O mys - ter - y of love di - vine.



And how re - vere this won - drous gift,  
 Oh, with what bursts of fer - vent praise  
 I can - not com - pass all I have,



So far sur - pass - ing hope or thought?  
 Thy good - ness, Je - sus would I sing.  
 For all thou hast and art are mine.



Sweet Sac - ra - ment, we thee a - dore;



Oh, make us love thee more and more.



Oh, make us love thee more and more.

# THE CONCLUDING RITES

RECESSIONAL HYMN

“Joyful, Joyful, We Adore Thee”

HYMN TO JOY



1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry,  
2. All thy works with joy sur - round thee, Earth and heav'n re -  
3. Thou art giv - ing and for - giv - ing, Ev - er bless - ing,  
4. Mor - tals, join the might - y cho - rus Which the morn - ing



1. Lord of love; Hearts un - fold like flow'rs be - fore thee,  
2. flect thy rays; Stars and an - gels sing a - round thee,  
3. ev - er blest, Well - spring of the joy of liv - ing,  
4. stars be - gan; Fa - ther love is reign - ing o'er us,



1. O - p'ning to the sun a - bove. Melt the clouds of sin and  
2. Cen - ter of un - bro - ken praise; Field and for - est, vale and  
3. O - cean - depth of hap - py rest! Thou our Fa - ther, Christ our  
4. Broth - er love binds man to man. Ev - er sing - ing, march we



1. sad - ness; Drive the dark of doubt a - way; Giv - er  
2. moun - tain, Flow - 'ry mead - ow flash - ing sea, Chant - ing  
3. broth - er, All who live in love are thine; Teach us  
4. on - ward, Vic - tors in the midst of strife; Joy - ful



1. of im - mor - tal glad - ness, Fill us with the light of day!  
2. bird and flow - ing foun - tain, Call us to re - joice in thee.  
3. how to love each oth - er, Lift us to the joy di - vine.  
4. mu - sic leads us sun - ward In the tri - umph song of life.



# 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. Msgr. Robert T. Ritchie, *Rector*

Rev. Andrew King, *Master of Ceremonies*

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

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