

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST  
SAINT CECILIA, VIRGIN AND MARTYR  
MEMORIAL

NOVEMBER 22, 2021

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE

“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:



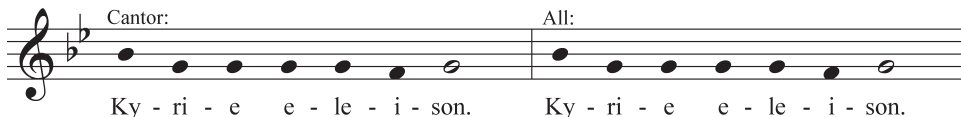
1. Let all, with heart and voice, Be - fore the throne re - joice;  
 2. He is our guide and friend; Our cry he will at - tend;  
 3. On heav - en's joy - ful shore His good - ness we'll a - dore,



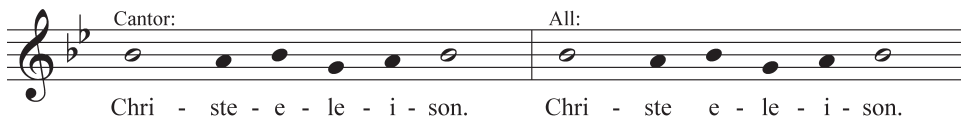
1. Praise is his gra - cious choice:  
 2. His love shall nev - er end: Al - le - lu - ia! A - men!  
 3. Sing - ing for - ev - er - more:

### KYRIE

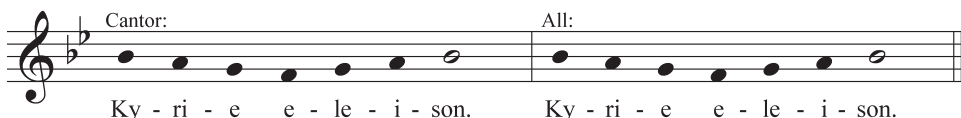
adapt. Litany of the Saints



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

Daniel 1:1-6, 8-20

In the third year of the reign of Jehoiakim, king of Judah,  
King Nebuchadnezzar of Babylon came  
and laid siege to Jerusalem.

The Lord handed over to him Jehoiakim, king of Judah,  
and some of the vessels of the temple of God;  
he carried them off to the land of Shinar,  
and placed the vessels in the temple treasury of his god.

The king told Ashpenaz, his chief chamberlain,  
to bring in some of the children of Israel of royal blood  
and of the nobility, young men without any defect,  
handsome, intelligent and wise,  
quick to learn, and prudent in judgment,  
such as could take their place in the king's palace;  
they were to be taught the language and literature of the Chaldeans;  
after three years' training they were to enter the king's service.

The king allotted them a daily portion of food and wine  
from the royal table.

Among these were men of Judah: Daniel, Hananiah,  
Mishael, and Azariah.

But Daniel was resolved not to defile himself  
with the king's food or wine;  
so he begged the chief chamberlain to spare him this defilement.

Though God had given Daniel the favor and sympathy  
of the chief chamberlain, he nevertheless said to Daniel,  
"I am afraid of my lord the king;  
it is he who allotted your food and drink.

If he sees that you look wretched  
by comparison with the other young men of your age,  
you will endanger my life with the king."

Then Daniel said to the steward whom the chief chamberlain  
had put in charge of Daniel, Hananiah,  
Mishael, and Azariah,

"Please test your servants for ten days.

Give us vegetables to eat and water to drink.

Then see how we look in comparison with the other young men  
who eat from the royal table,  
and treat your servants according to what you see."

He acceded to this request, and tested them for ten days;  
after ten days they looked healthier and better fed  
than any of the young men who ate from the royal table.

So the steward continued to take away  
the food and wine they were to receive, and gave them vegetables.

To these four young men God gave knowledge and proficiency  
in all literature and science,  
and to Daniel the understanding of all visions and dreams.

At the end of the time the king had specified for their preparation,  
the chief chamberlain brought them before Nebuchadnezzar.

When the king had spoken with all of them,  
none was found equal to Daniel, Hananiah,  
Mishael, and Azariah;  
and so they entered the king's service.

In any question of wisdom or prudence which the king put to them,  
he found them ten times better  
than all the magicians and enchanters in his kingdom.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

Daniel 3:52, 53, 54, 55, 56

℟. (52b) **Glory and praise for ever!**

“Blessed are you, O Lord, the God of our fathers,  
praiseworthy and exalted above all forever;  
And blessed is your holy and glorious name,  
praiseworthy and exalted above all for all ages.” ℟.

“Blessed are you in the temple of your holy glory,  
praiseworthy and glorious above all forever.” ℟.

“Blessed are you on the throne of your Kingdom,  
praiseworthy and exalted above all forever.” ℟.

“Blessed are you who look into the depths  
from your throne upon the cherubim,  
praiseworthy and exalted above all forever.” ℟.

“Blessed are you in the firmament of heaven,  
praiseworthy and glorious forever.” ℟.

# ACCLAMATION BEFORE THE GOSPEL

A. Gregory Murray, OSB



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

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Stay awake!

For you do not know when the Son of Man will come.

# GOSPEL

Luke 21:1-4

When Jesus looked up he saw some wealthy people  
putting their offerings into the treasury  
and he noticed a poor widow putting in two small coins.  
He said, "I tell you truly,  
this poor widow put in more than all the rest;  
for those others have all made offerings from their surplus wealth,  
but she, from her poverty, has offered her whole livelihood."

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*



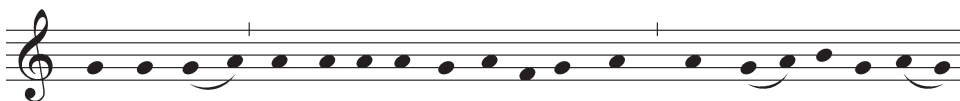
A - men.

# 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.*

# HYMN

“The King of Love My Shepherd Is”

ST. COLUMBA



1. The King of love my shep - herd is,
2. Where streams of liv - ing wa - ter flow
3. Per - verse and fool - ish oft I strayed,
4. In death's dark vale I fear no ill
5. Thou spread'st a ta - ble in my sight,
6. And so through all the length of days



1. Whose good - ness fail - eth<sup>3</sup> nev - er;
2. My ran - somed soul he lead - eth,
3. But yet in love he sought me,
4. With thee, dear Lord, be - side me;
5. Thy grace so rich be - stow - ing;
6. Thy good - ness fail - eth nev - er,



1. I noth - ing lack if I am his,
2. And where the ver - dant pas - tures grow
3. And on his shoul - der gent - ly laid,
4. Thy rod and staff my com - fort still,
5. And oh, what trans - port of de - light
6. Good Shep - herd, may I sing thy praise



1. And he is mine for - ev - er.
2. With food ce - les - tial feed - eth.
3. And home, re - joic - ing, brought me.
4. Thy cross be - fore to guide me.
5. From thy pure cup is flow - ing!
6. With - in thy house for - ev - er.

# 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. Andrew King, *Master of Ceremonies*

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

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