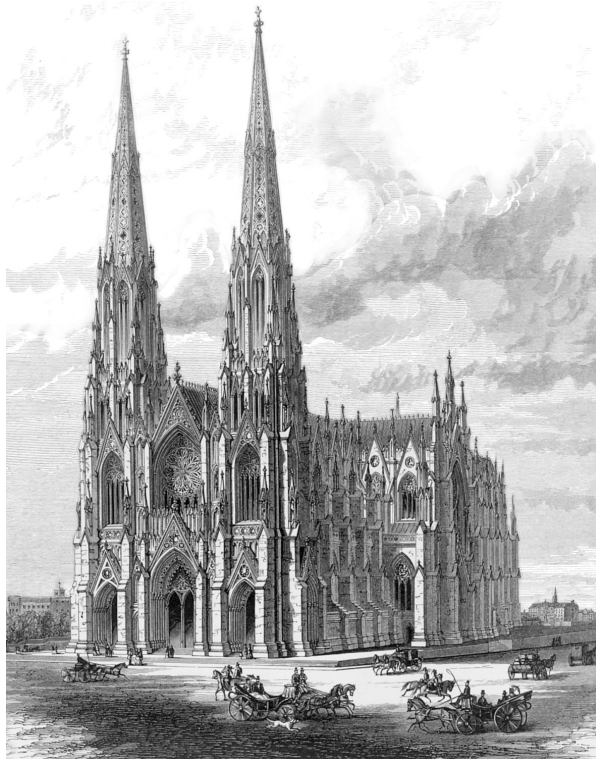


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
SAINT CLEMENT I, POPE AND MARTYR

SAINT COLUMBAN, ABBOT

BLESSED MIGUEL AGUSTÍN PRO, PRIEST AND MARTYR

MEMORIAL

NOVEMBER 23, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE

“Be Still, My Soul”

FINLANDIA



1. Be still, my soul: the Lord is on thy side.
2. Be still, my soul: thy God doth un - der - take
3. Be still, my soul: be - gin the song of praise
4. Be still, my soul: when dear - est friends de - part,



1. Bear pa - tient - ly the cross of grief or pain.
2. To guide the fu - ture as he has the past:
3. On earth, be - liev - ing, to thy Lord on high;
4. And all is dark - ness in this vale of tears,



1. Leave to thy God to or - der and pro - vide;
2. And hope, thy con - fi - dence let noth - ing shake;
3. Ac - knowl - edge him in all thy words and ways.
4. Then shalt thou bet - ter know his love, his heart,



1. In ev - 'ry change He faith - ful will re - main.
2. All now mys - te - rious shall be bright at last.
3. So shall he view thee with a well - pleased eye.
4. Who comes to soothe thy sor - rows and thy fears.



1. Be still, my soul: thy best, thy heav'n - ly Friend
2. Be still, my soul: the waves and winds still know
3. Be still, my soul: the Sun of life di - vine
4. Be still my soul: thy Je - sus can re - pay



1. Through storm - y ways leads to a joy - ful end.
2. His voice who ruled them while he dwelt be - low.
3. Through part - ing clouds shall but more bright - ly shine.
4. From his own full - ness all he takes a - way.

KYRIE

adapt. Litany of the Saints



THE LITURGY OF THE WORD

FIRST READING

Daniel 2:31-45

Daniel said to Nebuchadnezzar:

“In your vision, O king, you saw a statue,
very large and exceedingly bright,
terrifying in appearance as it stood before you.

The head of the statue was pure gold,
its chest and arms were silver,
its belly and thighs bronze, the legs iron,
its feet partly iron and partly tile.

While you looked at the statue,
a stone which was hewn from a mountain
without a hand being put to it,
struck its iron and tile feet, breaking them in pieces.

The iron, tile, bronze, silver, and gold all crumbled at once,
fine as the chaff on the threshing floor in summer,
and the wind blew them away without leaving a trace.

But the stone that struck the statue became a great mountain
and filled the whole earth.

“This was the dream;
the interpretation we shall also give in the king’s presence.

You, O king, are the king of kings;
to you the God of heaven
has given dominion and strength, power and glory;
men, wild beasts, and birds of the air, wherever they may dwell,
he has handed over to you, making you ruler over them all;
you are the head of gold.

Another kingdom shall take your place, inferior to yours,
then a third kingdom, of bronze,
which shall rule over the whole earth.

There shall be a fourth kingdom, strong as iron;
it shall break in pieces and subdue all these others,
just as iron breaks in pieces and crushes everything else.

The feet and toes you saw, partly of potter's tile and partly of iron,
mean that it shall be a divided kingdom,
but yet have some of the hardness of iron.
As you saw the iron mixed with clay tile,
and the toes partly iron and partly tile,
the kingdom shall be partly strong and partly fragile.
The iron mixed with clay tile
means that they shall seal their alliances by intermarriage,
but they shall not stay united, any more than iron mixes with clay.
In the lifetime of those kings
the God of heaven will set up a kingdom
that shall never be destroyed or delivered up to another people;
rather, it shall break in pieces all these kingdoms
and put an end to them, and it shall stand forever.
That is the meaning of the stone you saw hewn from the mountain
without a hand being put to it,
which broke in pieces the tile, iron, bronze, silver, and gold.
The great God has revealed to the king what shall be in the future;
this is exactly what you dreamed, and its meaning is sure."

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Daniel 3:57, 58, 59, 60, 61

℟. (59b) **Give glory and eternal praise to him.**

"Bless the Lord, all you works of the Lord,
praise and exalt him above all forever." ℟.

"Angels of the Lord, bless the Lord,
praise and exalt him above all forever." ℟.

"You heavens, bless the Lord,
praise and exalt him above all forever." ℟.

"All you waters above the heavens, bless the Lord,
praise and exalt him above all forever." ℟.

"All you hosts of the Lord, bless the Lord;
praise and exalt him above all 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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Remain faithful until death,
and I will give you the crown of life.

GOSPEL

Luke 21:5-11

While some people were speaking about
how the temple was adorned with costly stones and votive offerings,
Jesus said, "All that you see here—
the days will come when there will not be left
a stone upon another stone that will not be thrown down."

Then they asked him,

"Teacher, when will this happen?

And what sign will there be when all these things are about to happen?"

He answered,

"See that you not be deceived,
for many will come in my name, saying,
'I am he,' and 'The time has come.'

Do not follow them!

When you hear of wars and insurrections,
do not be terrified; for such things must happen first,
but it will not immediately be the end."

Then he said to them,

"Nation will rise against nation, and kingdom against kingdom.
There will be powerful earthquakes, famines, and plagues
from place to place;
and awesome sights and mighty signs will come from the sky."

The Gospel of the Lord.

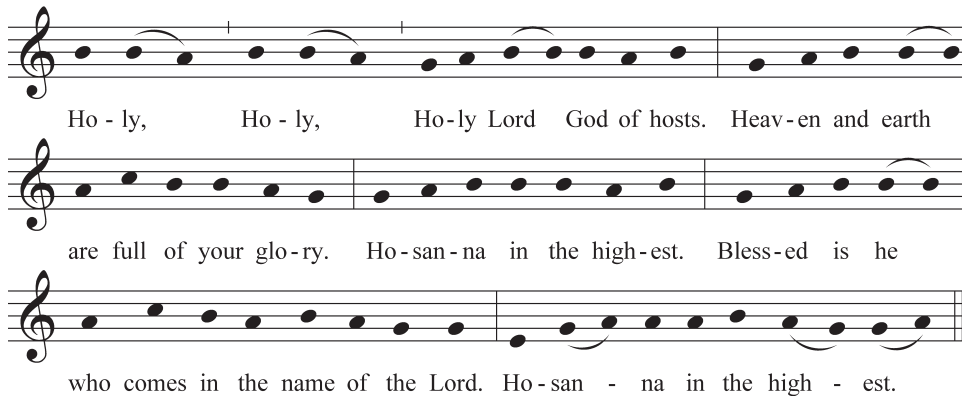
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

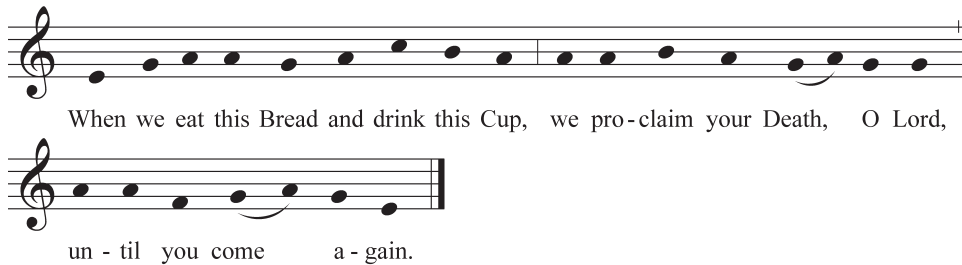


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“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

“Jerusalem, My Happy Home”

LAND OF REST



1. Je - ru - sa - lem, my hap - py home, When
2. O hap - py har - bor of the saints, O
3. Your gar - dens and your gal - lant walks Con -
4. There, trees for - ev - er - more bear fruit And
5. Je - ru - sa - lem, Je - ru - sa - lem, God



1. shall I come to thee? When shall my sor - rows
2. sweet and pleas - ant soil! In you no sor - row
3. tin - ual - ly are green; There grow such sweet and
4. ev - er - more do spring; There, ev - er - more the
5. grant that I may see Your end - less joy, and



1. have an end? Your joys when shall I see?
2. may be found, No grief, no care, no toil.
3. pleas - ant flow'rs As no - where else are seen.
4. an - gels sit And ev - er - more do sing.
5. of the same Par - tak - er ev - er be!

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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Daniel Brondel, *Associate Director of Music and Organist*

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