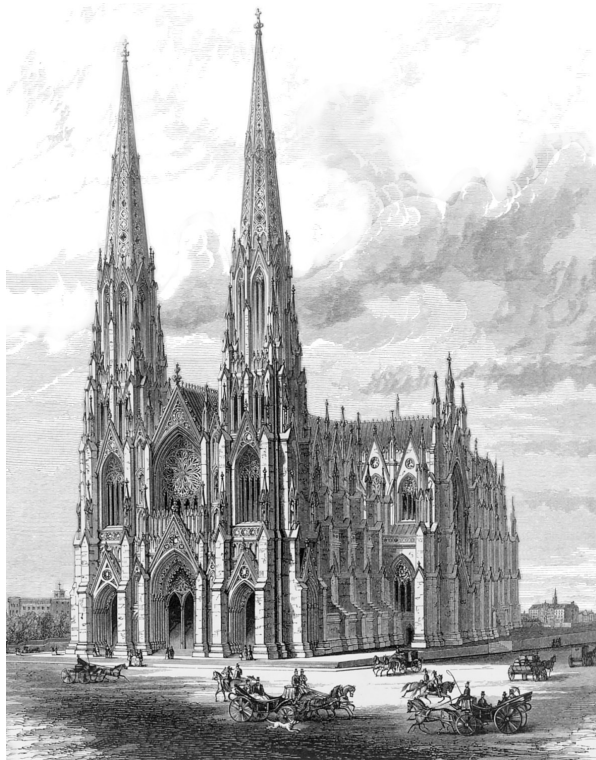


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT ANDREW DŨNG-LẠC, PRIEST,
AND COMPANIONS, MARTYRS

MEMORIAL

NOVEMBER 24, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE

“Praise to the Holiest in the Height”

NEWMAN



1. 6. Praise to the Ho - liest in the height,
2. O lov - ing wis - dom of our God!
3. O wis - est love! that flesh and blood,
4. And that a high - er gift than grace
5. And in the gar - den se - cret - ly



1. And in the depth be praise;
2. When all was sin and shame;
3. Which did in A - dam fail,
4. Should flesh and blood re - fine:
5. And on the cross on high,



1. In all his words most won - der - ful,
2. A sec - ond A - dam to the fight
3. Should strive a - fresh a - gainst the foe,
4. God's pres - ence his ver - y self,
5. Should teach his breth - ren, and in - spire



1. Most sure in all his ways!
2. And to the res - cue came.
3. Should strive, and should pre - vail;
4. And es - sence all - di - vine.
5. To suf - fer and to die.

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 5:1-6, 13-14, 16-17, 23-28

King Belshazzar gave a great banquet for a thousand of his lords,
with whom he drank.

Under the influence of the wine,
he ordered the gold and silver vessels
which Nebuchadnezzar, his father,
had taken from the temple in Jerusalem,
to be brought in so that the king, his lords,
his wives and his entertainers might drink from them.

When the gold and silver vessels
taken from the house of God in Jerusalem had been brought in,
and while the king, his lords, his wives and his entertainers
were drinking wine from them,
they praised their gods of gold and silver,
bronze and iron, wood and stone.

Suddenly, opposite the lampstand,
the fingers of a human hand appeared,
writing on the plaster of the wall in the king's palace.

When the king saw the wrist and hand that wrote, his face blanched;
his thoughts terrified him, his hip joints shook,
and his knees knocked.

Then Daniel was brought into the presence of the king.

The king asked him, "Are you the Daniel, the Jewish exile,
whom my father, the king, brought from Judah?"

I have heard that the Spirit of God is in you,
that you possess brilliant knowledge and extraordinary wisdom.

I have heard that you can interpret dreams and solve difficulties;
if you are able to read the writing and tell me what it means,
you shall be clothed in purple,
wear a gold collar about your neck,
and be third in the government of the kingdom."

Daniel answered the king:

"You may keep your gifts, or give your presents to someone else;
but the writing I will read for you, O king,
and tell you what it means.

You have rebelled against the Lord of heaven.

You had the vessels of his temple brought before you,
so that you and your nobles, your wives and your entertainers,
might drink wine from them;

and you praised the gods of silver and gold,
bronze and iron, wood and stone,
that neither see nor hear nor have intelligence.
But the God in whose hand is your life breath
and the whole course of your life, you did not glorify.

By him were the wrist and hand sent, and the writing set down.

“This is the writing that was inscribed:

MENE, TEKEL, and PERES.

These words mean:

MENE, God has numbered your kingdom and put an end to it;

TEKEL, you have been weighed on the scales and found wanting;

PERES, your kingdom has been divided and given to the Medes and Persians.”

The word of the Lord.

Thanks be to God.

R E S P O N S O R I A L P S A L M

Daniel 3:62, 63, 64, 65, 66, 67

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

“Sun and moon, bless the Lord;
praise and exalt him above all forever.” ℟.

“Stars of heaven, bless the Lord;
praise and exalt him above all forever.” ℟.

“Every shower and dew, bless the Lord;
praise and exalt him above all forever.” ℟.

“All you winds, bless the Lord;
praise and exalt him above all forever.” ℟.

“Fire and heat, bless the Lord;
praise and exalt him above all forever.” ℟.

“Cold and chill, 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 21:12-19

Jesus said to the crowd:

“They will seize and persecute you,
they will hand you over to the synagogues and to prisons,
and they will have you led before kings and governors
because of my name.

It will lead to your giving testimony.

Remember, you are not to prepare your defense beforehand,
for I myself shall give you a wisdom in speaking
that all your adversaries will be powerless to resist or refute.

You will even be handed over by parents,
brothers, relatives, and friends,
and they will put some of you to death.

You will be hated by all because of my name,
but not a hair on your head will be destroyed.

By your perseverance you will secure your lives.”

The Gospel of the Lord.

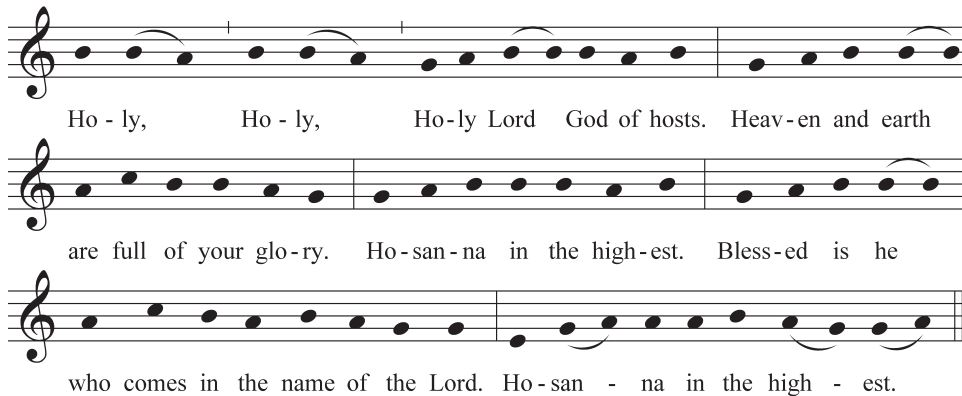
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

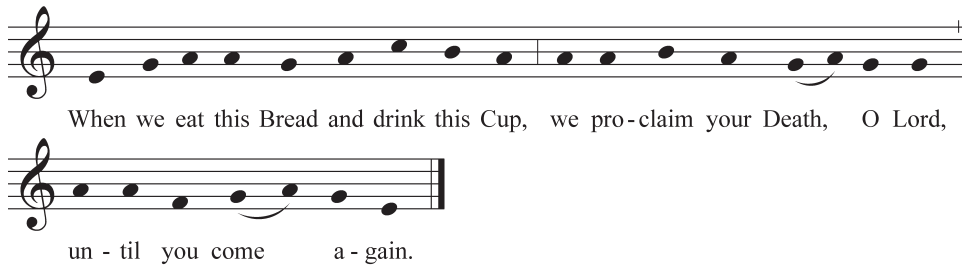


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“The King of Love”

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 ³ 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

“O God, Our Help in Ages Past”

ST. ANNE



1. O God, our help in a - ges past, Our
2. Un - der the sha - dow of thy throne, Thy
3. Be - fore the hills in - der stood, Or
4. A - thou - sand a - ges in thy sight Are
5. Time, like an ev - er - roll - ing stream, Bears
6. O God, our help in a - ges past, Our



1. hope for years to come, Our shel - ter from the
2. saints have dwelt se - cure; Suf - fi - cient is thine
3. earth re - ceived her frame, From ev - er - last - ing
4. like an eve - ning gone, Short as the watch that
5. all its sons a - way; They fly, for - got - ten,
6. hope for years to come, Be thou our Guard while



1. storm - y blast, And our e - ter - nal home.
2. arm a - lone, And our de - fense is sure.
3. thou art God, To end - less years the same.
4. ends the night Be - fore the ris - ing sun.
5. as a dream Dies at the o - p'ning day.
6. trou - bles last, And our e - ter - nal home:

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. Enrique F. Salvo, *Rector*

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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