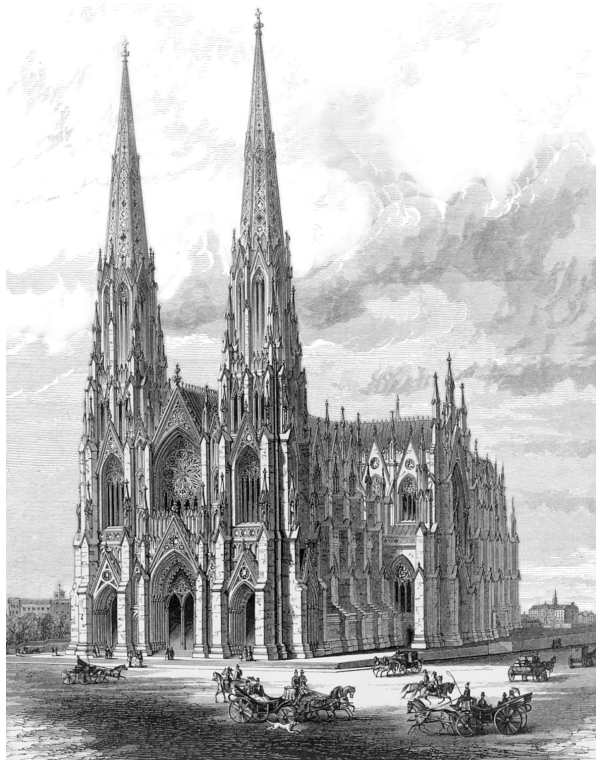


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINTS ANDREW KIM TAE-GÖN, PRIEST, AND
PAUL CHÖNG HA-SANG, AND COMPANIONS, MARTYRS
MEMORIAL

SEPTEMBER 20, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“In Christ There Is No East or West”

ST. PETER



1. In Christ there is no East or West, In
 2. In him shall true hearts ev - 'ry - where Their
 3. Join hands then, bro - thers in the faith, What -
 4. In Christ now meet both East and West, In



1. him no South or North, But one great fel - low -
 2. high com - mu - nion find; His ser - vice is the
 3. e'er your race may be! Who serves my Fa - ther
 4. him meet South and North, All Christ - ly souls are



1. ship of love Through - out the whole wide earth.
 2. gold - en cord Close - bind - ing all man - kind.
 3. as a son Is sure - ly kin to me.
 4. one in him Through - out the whole wide earth.

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

Ezra 1:1-6

In the first year of Cyrus, king of Persia,
in order to fulfill the word of the Lord spoken by Jeremiah,
the Lord inspired King Cyrus of Persia
to issue this proclamation throughout his kingdom,
both by word of mouth and in writing:
“Thus says Cyrus, king of Persia:
‘All the kingdoms of the earth
the Lord, the God of heaven, has given to me,
and he has also charged me to build him a house in Jerusalem,
which is in Judah.

Therefore, whoever among you belongs to any part of his people,
let him go up, and may his God be with him!
Let everyone who has survived, in whatever place he may have dwelt,
be assisted by the people of that place
with silver, gold, goods, and cattle,
together with free-will offerings
for the house of God in Jerusalem.”

Then the family heads of Judah and Benjamin
and the priests and Levites—
everyone, that is, whom God had inspired to do so—
prepared to go up to build the house of the Lord in Jerusalem.
All their neighbors gave them help in every way,
with silver, gold, goods, and cattle,
and with many precious gifts
besides all their free-will offerings.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 126:1b-2ab, 2cd-3, 4-5, 6

℟ (3) **The Lord has done marvels for us.**

When the LORD brought back the captives of Zion,
we were like men dreaming.
Then our mouth was filled with laughter,
and our tongue with rejoicing. ℟

Then they said among the nations,
“The LORD has done great things for them.”
The LORD has done great things for us;
we are glad indeed.

℟. **The Lord has done marvels for us.**

Restore our fortunes, O LORD,
like the torrents in the southern desert.
Those that sow in tears
shall reap rejoicing. ℟.

Although they go forth weeping,
carrying the seed to be sown,
They shall come back rejoicing,
carrying their sheaves. ℟.

ACCLAMATION BEFORE THE GOSPEL

Melchior Vulpus



Let your light shine before others,
that they may see your good deeds and glorify your heavenly Father.

GOSPEL

Luke 8:16-18

Jesus said to the crowd:
“No one who lights a lamp conceals it with a vessel
or sets it under a bed;
rather, he places it on a lampstand
so that those who enter may see the light.
For there is nothing hidden that will not become visible,
and nothing secret that will not be known and come to light.
Take care, then, how you hear.
To anyone who has, more will be given,
and from the one who has not,
even what he seems to have will be taken away.”

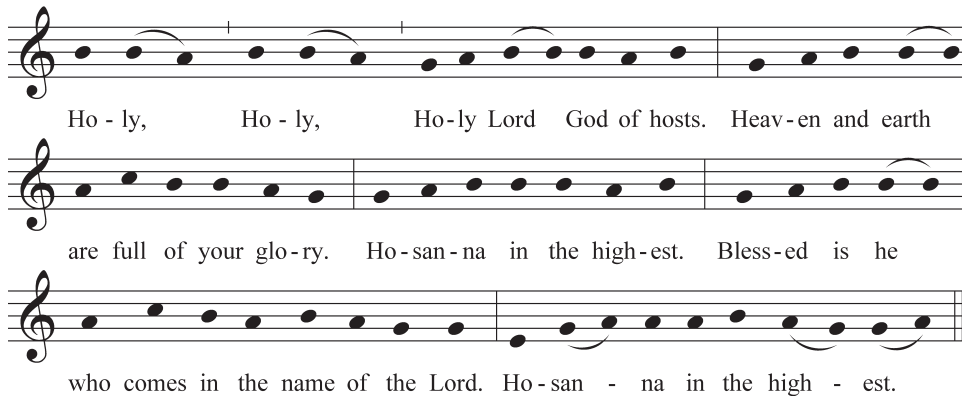
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

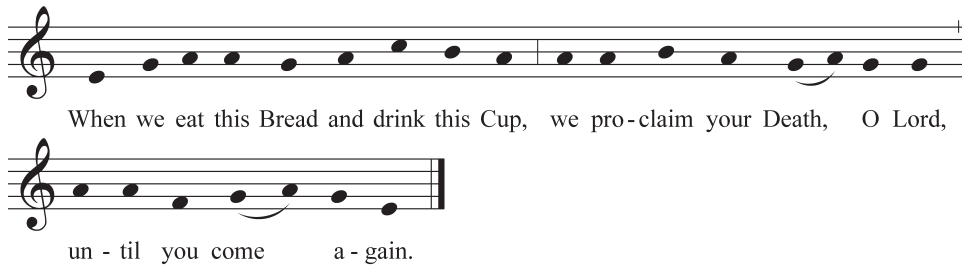


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“O Lord, I Am Not Worthy”

NON DIGNUS



1., 5. O Lord, I am not wor - thy That
 2. And hum - bly I'll re - ceive thee, The
 3. E - ter - nal Ho - ly Spir - it Un -
 4. In - crease my faith, dear Je - sus, In



1., 5. thou should'st come to me; But speak the words of
 2. bride - groom of my soul, No more by sin to
 3. wor - thy though I be, Pre - pare me to re -
 4. thy real pres - ence here, And make me feel most



1., 5. com - fort, My spir - it healed shall be.
 2. grieve thee, Or fly thy sweet con - trol.
 3. ceive him, And trust the Word to me.
 4. deep - ly, That thou to me art near.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Sing Praise to God Who Reigns Above”

MIT FREUDEN ZART



1. Sing praise to God who reigns a - bove, The
2. What God's al - might - y pow'r has made, His
3. Then all my glad - some way a - long, I
4. Let all who name Christ's ho - ly name Give



1. God of all cre - a - tion, The God of pow'r, the
2. gra - cious mer - cy keep - ing; By morn - ing glow or
3. sing a - loud your prais - es, That all may hear his
4. God all praise and glo - ry; All you who own his



1. God of love, The God of our sal - va - tion; With
2. eve - ning shade His watch - ful eye ne'er sleep - ing; With -
3. grate - ful song My voice un - wea - ried rais - es; Be
4. pow'r pro - claim A - loud the won - drous sto - ry! He



1. heal - ing balm my soul he fills, And ev - 'ry faith - less
2. in the king - dom of his might, Lo! all is just and
3. joy - ful in the Lord, my heart, Both soul and bod - y
4. reigns tri - um - phant on his throne, The Lord is God, and



1. mur - mur stills: To God all praise and glo - ry.
2. all is right: To God all praise and glo - ry.
3. sing your part: To God all praise and glo - ry.
4. he a - lone: To God all praise and glo - ry.

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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