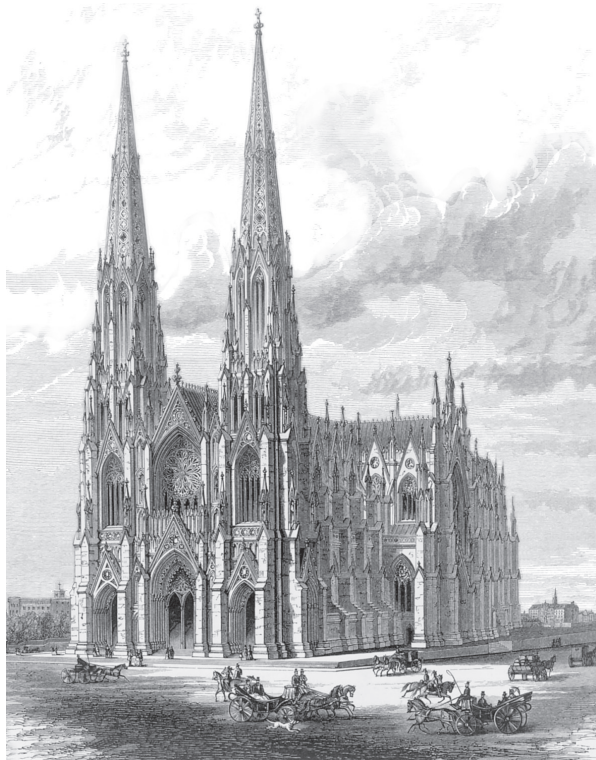


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SATURDAY OF THE THIRTY-FIRST
WEEK IN ORDINARY TIME

NOVEMBER 7, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Praise to the Lord”
LOBE DEN HERREN



1. Praise to the Lord, the Al - might - y, the King of cre -
2. Praise to the Lord, who doth pros - per thy work and de -
3. Praise to the Lord, who o'er all things so won - drous - ly
4. Praise to the Lord! O let all that is in me a -



1. a - tion; O my soul, praise him, for he is thy
2. fend thee; Sure - ly his good - ness and mer - cy shall
3. reign - eth, Shel - ters thee un - der his wings, yea, so
4. dore him! All that hath life and breath come now with



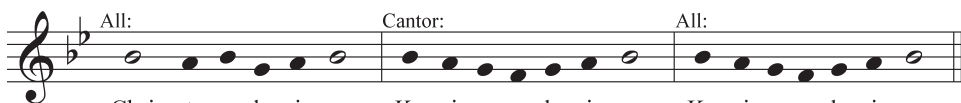
1. health and sal - va - tion! All ye who hear, Now to his
2. dai - ly at - tend thee. Pon - der a - new What the Al -
3. gent - ly sus - tain - eth. Hast thou not seen All that thou
4. prais - es be - fore him! Let the A - men Sound from his



1. al - tar draw near, Join - ing in glad ad - o - ra - tion.
2. might - y can do, Who with his love doth be - friend thee.
3. need - est hath been, Grant - ed in what he or - dain - eth?
4. peo - ple a - gain, Now as we wor - ship be - fore him.

KYRIE

adapt. Litany of the Saints



THE LITURGY OF THE WORD

FIRST READING

Philippians 4:10-19

Brothers and sisters:

I rejoice greatly in the Lord
that now at last you revived your concern for me.
You were, of course, concerned about me but lacked an opportunity.
Not that I say this because of need,
for I have learned, in whatever situation I find myself,
to be self-sufficient.
I know indeed how to live in humble circumstances;
I know also how to live with abundance.
In every circumstance and in all things
I have learned the secret of being well fed and of going hungry,
of living in abundance and of being in need.
I have the strength for everything through him who empowers me.
Still, it was kind of you to share in my distress.

You Philippians indeed know that at the beginning of the Gospel,
when I left Macedonia,
not a single church shared with me
in an account of giving and receiving, except you alone.
For even when I was at Thessalonica
you sent me something for my needs,
not only once but more than once.
It is not that I am eager for the gift;
rather, I am eager for the profit that accrues to your account.
I have received full payment and I abound.
I am very well supplied because of what I received from you
through Epaphroditus,
“a fragrant aroma,” an acceptable sacrifice, pleasing to God.
My God will fully supply whatever you need,
in accord with his glorious riches in Christ Jesus.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 112:1b-2, 5-6, 8a and 9

℟. **Blessed the man who fears the Lord.**

Blessed the man who fears the LORD,
who greatly delights in his commands.
His posterity shall be mighty upon the earth;
the upright generation shall be blessed. ℟.

Well for the man who is gracious and lends,
who conducts his affairs with justice;
He shall never be moved;
the just one shall be in everlasting remembrance. ℞

His heart is steadfast; he shall not fear.
Lavishly he gives to the poor;
his generosity shall endure forever;
his horn shall be exalted in glory. ℞

ACCLAMATION BEFORE THE GOSPEL

A. Gregory Murray, OSB



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

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GOSPEL

Luke 16:9-15

Jesus said to his disciples:

“I tell you, make friends for yourselves with dishonest wealth,
so that when it fails, you will be welcomed into eternal dwellings.

The person who is trustworthy in very small matters

is also trustworthy in great ones;

and the person who is dishonest in very small matters

is also dishonest in great ones.

If, therefore, you are not trustworthy with dishonest wealth,
who will trust you with true wealth?

If you are not trustworthy with what belongs to another,
who will give you what is yours?

No servant can serve two masters.

He will either hate one and love the other,
or be devoted to one and despise the other.

You cannot serve God and mammon.”

The Pharisees, who loved money,
heard all these things and sneered at him.

And he said to them,

“You justify yourselves in the sight of others,

but God knows your hearts;

for what is of human esteem is an abomination in the sight of God.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

German Mass
Franz Schubert
adapt. Richard Proulx



Ho - ly, ho - ly, ho - ly Lord, God of hosts.



Ho - ly, ho - ly, ho - ly, Lord, God of hosts



Hea - ven and earth are full, full of your glo - ry.



Ho - sa - na in the high - est, 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, ho - san - na in the high - est.

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MYSTERY OF FAITH

German Mass
Franz Schubert
adapt. Richard Proulx

When we eat this Bread and drink this Cup, we pro -
claim your death, O Lord, un - til you come a - gain.

The musical notation consists of two staves in 3/4 time, key of B-flat major. The melody is simple and homophonic, with lyrics written below the notes.

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GREAT AMEN

German Mass
Franz Schubert
adapt. Richard Proulx

A - men, a - men, a - men, a - men, a - men.

The musical notation consists of a single staff in 3/4 time, key of B-flat major. The melody is simple and homophonic, with lyrics written below the notes.

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AGNUS DEI

ed. Vat. XVIII

A-gnus De - i, qui tol - lis pec-ca-ta mun-di: mi-se-re-re no - bis.
A-gnus De - i, qui tol - lis pec-ca-ta mun-di: do-na no-bis pa - cem.

The musical notation consists of two staves in 3/4 time, key of B-flat major. The melody is simple and homophonic, with lyrics written below the notes.

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.

HYMN

“Godhead Here in Hiding”

ADORO TE DEVOTE



1. God - head here in hid - ing Whom I do a - dore,
 2. See - ing, touch - ing, tast - ing Are in thee de - ceived;
 3. On the cross thy God - head Made no sign to men;
 4. I am not like Thom - as, Wounds I can not see,
 5. O thou, our re - mind - er Of the Cru - ci - fied,
 6. Like what ten - der tales tell Of the Pe - li - can,



1. Masked by these bare shad - ows, Shape and noth - ing more,
 2. How says trust - y hear - ing? That shall be be - lieved;
 3. Here thy ver - y man - hood Steals from hu - man ken:
 4. But I plain - ly call thee Lord and God as he;
 5. Liv - ing Bread, the life of Us for whom he died,
 6. Bathe me, Je - sus Lord, in What thy bo - som ran--



1. See, Lord, at thy serv - ice Low lies here a heart
 2. What God's Son has told me, Take for truth I do;
 3. Both are my con - fes - sion, Both are my be - lief,
 4. This faith each day deep - er Be my hold - ing of,
 5. Lend this life to me, then; Feed and feast my mind,
 6. Blood that but one drop of Has the pow'r to win



1. Lost, all lost in won - der At the God thou art.
 2. Truth him - self speaks tru - ly Or there's noth - ing true.
 3. And I pray the pray - er Of the dy - ing thief.
 4. Dai - ly make me hard - er Hope and dear - er love.
 5. There be thou the sweet - ness man was meant to find.
 6. All the world for - give - ness Of its world of sin.

THE CONCLUDING RITES

RECESSIONAL HYMN

“How Great Thou Art”

Stuart K. Hine



1. O Lord, my God, when I in awe - some won - der
2. When through the woods and for - est glades I wan - der,
3. And when I think that God, his Son not spar - ing,
4. When Christ shall come, with shout of ac - cla - ma - tion,



1. Con - sid - er all the worlds thy hand hath made,
2. And hear the birds sing sweet - ly in the trees;
3. Sent him to die, I scarce can take it in,
4. And take me home, what joy shall fill my heart!



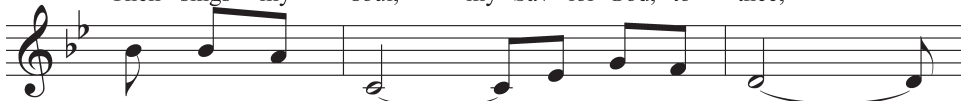
1. I see the stars, I hear the roll - ing thun - der,
2. When I look from loft - y moun - tain gran - deur
3. That on the cross my burd - en glad - ly bear - ing,
4. Then I shall bow in hum - ble ad - o - ra - tion



1. Thy pow'r through - out the u - ni - verse dis - played;
2. And hear the brook and feel the gen - tle breeze;
3. He bled and died to take a - way my sin;
4. And there pro - claim, "My God, how great thou art!"



Then sings my soul, my Sav - ior God, to thee;



How great thou art! How great thou art!



Then sings my soul, my Sav - ior God, to thee;



How great thou art! How great thou art!

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

Jennifer Pascual, DMA, *Director of Music and Organist*

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