ST. PATRICK’S CATHEDRAL  
“America’s Parish Church”  
NEW YORK CITY

CELEBRATION OF THE EUCHARIST  
THIRTY-SECOND SUNDAY IN ORDINARY TIME  
NOVEMBER 8, 2020
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“Amazing Grace/Sublime Gracia”
NEW BRITAIN

1. Amazing grace! how sweet the sound, That saved a wretch like me!
2. Su gracia me enseñó a vencer, mis du - das disipó. ¡Qué gozo siento!
3. The Lord has promised good to me, His word my hope secures; He will my shield and por si glos mil bri -
4. Y cuan do en Sión por si glos mil bri -
5. When we've been there ten thousand years, Bright shining as the sun, We've no less days to

1. I once was lost, but now am found, Was blind, but now I see.
2. ¿Qué gozo siento!
3. He will my shield and por si glos mil bri -
4. As long as life endures.
5. Than when we'd first begun.

NEW BRITAIN

Prelude
Sat. 5:30pm, Sun. 1:00pm

“Prière”
Joseph Jongen

Sun. 10:15am

“In Paradisum”
Henri Mulet
**K Y R I E**

1. Lord, have mercy. Lord, have mercy.

2. Christ have mercy. Christ have mercy.

3. Lord, have mercy. Lord, have mercy.

3. Lord, have mercy, have mercy.

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**G L O R I A**

Glory, glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you,

we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O

God, almighty Father. Lord Jesus Christ Only Be-
got-ten Son, Lord God, Lamb of God, Son of the Fa-ther,
you take a-way the sins of the world, have mer-cy on us;
you take a-way the sins of the world, re-ceive our prayer;
you are seat-ed at the right hand of the Fa-ther, have
mer-cy on us. For you a-lone are the Ho-ly one,
you a-lone are the Lord, you a-lone are the Most High,
Je-sus Christ, with the Ho-ly Spi-rit, in the

**The Liturgy of the Word**

**First Reading**

Wisdom 6:12-16

Resplendent and unfading is wisdom, and she is readily perceived by those who love her, and found by those who seek her. She hastens to make herself known in anticipation of their desire; Whoever watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate. For taking thought of wisdom is the perfection of prudence, and whoever for her sake keeps vigil shall quickly be free from care; because she makes her own rounds, seeking those worthy of her, and graciously appears to them in the ways, and meets them with all solicitude.

The word of the Lord.

**Thanks be to God.**

**Responsorial Psalm**

Psalm 63:2, 3-4, 5-6, 7-8

Owen Alstott

My soul is thirsting for you, O Lord my God.

O God, you are my God whom I seek; for you my flesh pines and my soul thirsts like the earth, parched, lifeless and without water. Rex.

Thus have I gazed toward you in the sanctuary to see your power and your glory, For your kindness is a greater good than life; my lips shall glorify you. Rex.

Thus will I bless you while I live; lifting up my hands, I will call upon your name. As with the riches of a banquet shall my soul be satisfied, and with exultant lips my mouth shall praise you. Rex.

I will remember you upon my couch, and through the night-watches I will meditate on you: You are my help, and in the shadow of your wings I shout for joy. Rex.
[We do not want you to be unaware, brothers and sisters,
about those who have fallen asleep,
so that you may not grieve like the rest, who have no hope.
For if we believe that Jesus died and rose,
so too will God, through Jesus,
bring with him those who have fallen asleep.]
Indeed, we tell you this, on the word of the Lord,
that we who are alive,
who are left until the coming of the Lord,
will surely not precede those who have fallen asleep.
For the Lord himself, with a word of command,
with the voice of an archangel and with the trumpet of God,
will come down from heaven,
and the dead in Christ will rise first.
Then we who are alive, who are left,
will be caught up together with them in the clouds
to meet the Lord in the air.
Thus we shall always be with the Lord.
Therefore, console one another with these words.

The word of the Lord.
Thanks be to God.

A C C L A M A T I O N  B E F O R E  T H E  G O S P E L

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

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Jesus told his disciples this parable:
“The kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, ‘Behold, the bridegroom! Come out to meet him!’ Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise ones replied, ‘No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.’ While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, ‘Lord, Lord, open the door for us!’ But he said in reply, ‘Amen, I say to you, I do not know you.’ Therefore, stay awake, for you know neither the day nor the hour.’

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

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow, up to and including “and became man,” all bow:

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.
"I Heard the Voice of Jesus Say"

KINGSFOLD

1. I heard the voice of Jesus say, "Come
   un-to me and rest; Lay down, thou weary
   hold, I freely give The living water;

2. I heard the voice of Jesus say, "Be
   am this dark world's light; Look unto me, thy
   one, lay down Thy head upon my breast." I
   thirsty one, Stoop down, and drink, and live." I

3. I heard the voice of Jesus say, "I
   came to Jesus as I was, So weary, worn, and
   came to Jesus, and I drank Of that life-giving
   looked to Jesus, and I found in him my star, my

sad; stream; My thirst in that was quenched, a
sun; And found in his light my

resting place, And now I live in him.
soul revived, And till traveling days are done.
**Sanctus**

*German Mass*

Franz Schubert

adapt. Richard Proulx

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**Mystery of Faith**

*German Mass*

Franz Schubert

adapt. Richard Proulx

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

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Our Fa-ther, who art in heav-en, hal-low-ed be thy name;
thy king-dom come; thy will be done on earth as it
is in heav-en. Give us this day our dai-ly bread;
and for-give us our tress-pass-es as we for-give
those who tress-pass a-gainst us; and lead us
not in-to temp-ta-tion, but de-liv-er us from evil.
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.

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.
1. My shepherd will supply my need; The Lord is my name.
2. When I walk through the shades of death, In presence is my stay.
3. The sure provisions of my God. One word of thy supply.

1. makes me feed. Beside the living stream. He makes me feed.
2. porting breath. Drives all my fears away. He drives my fears.
3. my abode. And all my work be praise! There is no want!

1. brings my wandering spirit back. When I forsake his ways.
2. hand in sight of all my foes, Doth still my table spread.
3. would I find a settled rest, While others go and come.

1. sake his ways; And leads me for his mercy's sake.
2. table spread; My cup with blessings overflows.
3. go and come; No more a stranger or a guest; But like a child at home.

“Heavenly Father, supply my need with thy presence and provisions. When I walk through the shades of death, you are my stay. The sure provisions of your God are mine.

He makes me feed, beside the living stream. He drives my fears away. There is no want! I find a settled rest, while others go and come.

O may the house of thy presence be my abode. One word of thy supply. There is no want! He drives my fears away. There is no want!

When I forsake his ways, he leads me for his mercy's sake. When I forsake his ways, he leads me for his mercy's sake.

Heavenly Father, supply my need with thy presence and provisions. When I walk through the shades of death, you are my stay. The sure provisions of your God are mine.

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He makes me feed, beside the living stream. He drives my fears away. There is no want! I find a settled rest, while others go and come.

O may the house of thy presence be my abode. One word of thy supply. There is no want! He drives my fears away. There is no want!

When I forsake his ways, he leads me for his mercy's sake. When I forsake his ways, he leads me for his mercy's sake.
There's a Wideness in God's Mercy

**THE CONCLUDING RITES**

**RECESSIONAL HYMN**

1. There's a width-ness in God's mer-cy Like the
2. Souls of men, why will you wan-der From a
3. For the love of God is broad-er Than the

1. width-ness of the sea; There's a kind-ness in his
2. love so true and deep? Fool-ish hearts, he still will
3. meas-ures of man's mind, And the heart of the E-

1. jus-tice Which is more than lib-er-ty.
2. find you Though the wasy be rough and steep?
3. ter-nal Is most won-der-ful-ly kind.

1. There is plen-ti-ful re-demp-tion In the
2. There is mer-cy for the sin-ner, And more
3. If our love were but more sim-ple, We should

1. blood that has been shed; There is joy for all the
2. grac-es for the good; There is wel-come with the
3. take him at his word; And our hearts would rest for-

1. mem-bers In the sor-rows of the Head.
2. Sav-ior; There is heal-ing in his blood.
3. giv-en In the mer-cy of the Lord.

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**POSTLUDE**

Sat. 5:30pm, Sun. 1:00pm

“Final” from *Symphony No. 1*
Louis Vierne

Sun. 10:15am

“Prelude in d minor”
Clara Schumann
GUIDELINES FOR THE RECEIPTION 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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