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

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

FRIDAY OF THE THIRTY-FOURTH WEEK IN ORDINARY TIME

NOVEMBER 27, 2020
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN
“Jerusalem, My Happy Home”
LAND OF REST

1. Jerusalem, my happy home, When shall I come to thee?
2. sweet and pleasant soil! When shall my sorrows have an end?
3. Your gardens and your gallant walks, When shall my sorrows may be found?
4. There, trees for ever more do spring; When shall my sorrows think of the same?
5. Jerusalem, Jerusalem, When shall my sorrows

KYRIE
adapt. Litany of the Saints

Cantor: All:

Kyrie eleison. Kyrie eleison.

Cantor: All:

Christe eleison. Christe eleison.

Cantor: All:

Kyrie eleison. Kyrie eleison.
The Liturgy of the Word

First Reading

I, John, saw an angel come down from heaven,
holding in his hand the key to the abyss and a heavy chain.
He seized the dragon, the ancient serpent,
which is the Devil or Satan,
and tied it up for a thousand years and threw it into the abyss,
which he locked over it and sealed,
so that it could no longer lead the nations astray
until the thousand years are completed.
After this, it is to be released for a short time.

Then I saw thrones; those who sat on them were entrusted with judgment.
I also saw the souls of those who had been beheaded
for their witness to Jesus and for the word of God,
and who had not worshiped the beast or its image
nor had accepted its mark on their foreheads or hands.
They came to life and they reigned with Christ for a thousand years.

Next I saw a large white throne and the one who was sitting on it.
The earth and the sky fled from his presence
and there was no place for them.
I saw the dead, the great and the lowly, standing before the throne,
and scrolls were opened.
Then another scroll was opened, the book of life.
The dead were judged according to their deeds,
by what was written in the scrolls.
The sea gave up its dead;
then Death and Hades gave up their dead.
All the dead were judged according to their deeds.
Then Death and Hades were thrown into the pool of fire.
(This pool of fire is the second death.)
Anyone whose name was not found written in the book of life
was thrown into the pool of fire.

Then I saw a new heaven and a new earth.
The former heaven and the former earth had passed away,
and the sea was no more.
I also saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.

The word of the Lord.
Thanks be to God.
Psalm 84:3, 4, 5-6a and 8a

Rv (Rv 21:3b) Here God lives among his people.

My soul yearns and pines
for the courts of the LORD.
My heart and my flesh
cry out for the living God. Rv

Even the sparrow finds a home,
and the swallow a nest
in which she puts her young—
Your altars, O LORD of hosts,
my king and my God! Rv

Blessed they who dwell in your house!
continually they praise you.
Blessed the men whose strength you are!
They go from strength to strength. Rv

Acclamation before the Gospel

A. Gregory Murray, OSB

Alleluia, alleluia, alleluia.

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Gospel

Luke 21:29-33

Jesus told his disciples a parable.
“Consider the fig tree and all the other trees.
When their buds burst open,
you see for yourselves and know that summer is now near;
in the same way, when you see these things happening,
know that the Kingdom of God is near.
Amen, I say to you, this generation will not pass away
until all these things have taken place.
Heaven and earth will pass away,
but my words will not pass away.”

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

Holy, holy, holy Lord, God of hosts.

Holy, holy, holy, Lord, God of hosts

Heaven and earth are full, full of your glory.

Hosanna in the highest, hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest, hosanna in the highest.
German Mass
Franz Schubert
adapt. Richard Proulx

Mystery of Faith

When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.


Great Amen

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

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Agnus Dei

ed. Vat. XVIII

Agnus Dei, qui tollis pec-cata mun-di: mi-se-re-re no-bis.

Agnus Dei, qui tollis pec-ca-ta mun-di: do-na no-bis pa-cem.
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

“O Food of Exiles Lowly”

Innsbruck

1. O Food of exiles lowly, O Bread of angels holy, O manna from on high!
   We
   side redeeming All men of Adam’s race! We
   ly adore you, All hid beneath this bread. But
   hunger for your blessing, All good in you pos-
   quenching fountain flowing, Our every want be-

2. O cleansing water, streaming From Jesus’
   redemptive All men of Adam’s race! We
   y adore you, All hid beneath this bread. But
   hunger for your blessing, All good in you pos-
   quenching fountain flowing, Our every want be-

3. O Lord, we kneel before you And fervent-
   served, O manna from on high! We
   side redeeming All men of Adam’s race! We
   y adore you, All hid beneath this bread. But
   hunger for your blessing, All good in you pos-
   quenching fountain flowing, Our every want be-

4. O Lord, be with us to make us holy.
   With favor hear our heart’s our cry.
   stowing, O come and fill our souls with grace.
   fullness, The sacred body’s mystical head.
THE CONCLUDING RITES

RECESSIONAL HYMN

“Let All Things Now Living”
ASH GROVE

1. Let all things now living, A song of thanks-giving
   To God our Creator triumphantly raise;
   Who fashioned and made us, Protect ed and stayed us,
   By guiding us on to the end of our days.
   His banners are o’er us, His light goes before us,
   A pillar of fire shining forth in the night;

2. His law he enforces, The stars in their courses,
   The sun in its orbit obediently shine.
   The hills and the mountains, The rivers and fountains,
   The depths of the ocean proclaim him divine.
   We, too, should be voicing Our love and rejoicing,
   With glad adoration a song let us raise,

3. As forward we travel from light into light.
   Till shadows have vanished And darkness is banished,
   Till all things now living Unite in thanks-giving
   As forward we travel from light into light.
   To God in the highest, hosanna and praise.

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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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His Eminence, Timothy Cardinal Dolan, Archbishop of New York
Rev. Msgr. Robert T. Ritchie, Rector
Rev. Andrew King, Master of Ceremonies
Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty
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