

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT JANE FRANCES DE CHANTAL, RELIGIOUS  
MEMORIAL

AUGUST 12, 2020

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“For the Beauty of the Earth”

DIX



1. For the beau - ty of the earth, For the  
 2. For the beau - ty of each hour Of the  
 3. For the joy of hu - man love, Broth - er,  
 4. For thy Church, that ev - er - more Lift - eth  
 5. For thy - self, best Gift Di - vine! To our



1. glo - ry of the skies, For the love which  
 2. day and of the night, Hill and vale, and  
 3. sis - ter, par - ent, child, Friends on earth and  
 4. ho - ly shore a - bove, Of - fring up on  
 5. race so free - ly, giv'n; For that great, great



1. from our birth O - ver and a - round us lies:  
 2. tree and flower, Sun and moon, and stars of light:  
 3. friends a - bove; For all gen - tle thoughts and mild:  
 4. ev - 'ry shore Her pure sac - ri - fice of love:  
 5. love of thine, Peace on earth and joy in heav'n:



Lord of all, to thee we raise This our hymn of grate - ful praise.

### 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

Ezekiel 9:1-7; 10:18-22

The LORD cried loud for me to hear:

Come, you scourges of the city!

With that I saw six men coming from the direction  
of the upper gate which faces the north,  
each with a destroying weapon in his hand.

In their midst was a man dressed in linen,  
with a writer's case at his waist.

They entered and stood beside the bronze altar.

Then he called to the man dressed in linen  
with the writer's case at his waist, saying to him:

Pass through the city, through Jerusalem,  
and mark a "Thau" on the foreheads of those who moan and groan  
over all the abominations that are practiced within it.

To the others I heard the LORD say:

Pass through the city after him and strike!

Do not look on them with pity nor show any mercy!

Old men, youths and maidens, women and children—wipe them out!

But do not touch any marked with the "Thau"; begin at my sanctuary.

So they began with the men, the elders, who were in front of the temple.

Defile the temple, he said to them, and fill the courts with the slain;  
then go out and strike in the city.

Then the glory of the LORD left the threshold of the temple  
and rested upon the cherubim.

These lifted their wings, and I saw them rise from the earth,  
the wheels rising along with them.

They stood at the entrance of the eastern gate of the Lord's house,  
and the glory of the God of Israel was up above them.

Then the cherubim lifted their wings, and the wheels went along with them,  
while up above them was the glory of the God of Israel.

The word of the Lord.

**Thanks be to God.**

# RESPONSORIAL PSALM

Psalm 113:1-2, 3-4, 5-6

℟. **The glory of the Lord is higher than the skies.**

Praise, you servants of the LORD,  
praise the name of the LORD.  
Blessed be the name of the LORD  
both now and forever. ℟.

From the rising to the setting of the sun  
is the name of the LORD to be praised.  
High above all nations is the LORD;  
above the heavens is his glory. ℟.

Who is like the LORD, our God, who is enthroned on high,  
and looks upon the heavens and the earth below? ℟.

## ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI

The musical notation is written on a single staff with a treble clef and a key signature of one sharp (F#). The melody consists of three phrases of the word 'Alleluia'. The first phrase 'Al - le - lu - ia,' is followed by a comma and a fermata over the final note. The second phrase 'al - le - lu - ia,' is also followed by a comma and a fermata. The third phrase 'al - le - lu - ia.' ends with a double bar line. The notes are: A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The second phrase starts on G4 and follows the same pattern. The third phrase starts on F#4 and follows the same pattern.

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

Jesus said to his disciples:

“If your brother sins against you,  
go and tell him his fault between you and him alone.  
If he listens to you, you have won over your brother.  
If he does not listen,  
take one or two others along with you,  
so that every fact may be established  
on the testimony of two or three witnesses.  
If he refuses to listen to them, tell the Church.  
If he refuses to listen even to the Church,  
then treat him as you would a Gentile or a tax collector.  
Amen, I say to you,  
whatever you bind on earth shall be bound in heaven,  
and whatever you loose on earth shall be loosed in heaven.  
Again, amen, I say to you, if two of you agree on earth  
about anything for which they are to pray,  
it shall be granted to them by my heavenly Father.  
For where two or three are gathered together in my name,  
there am I in the midst of them.”

The Gospel of the Lord.

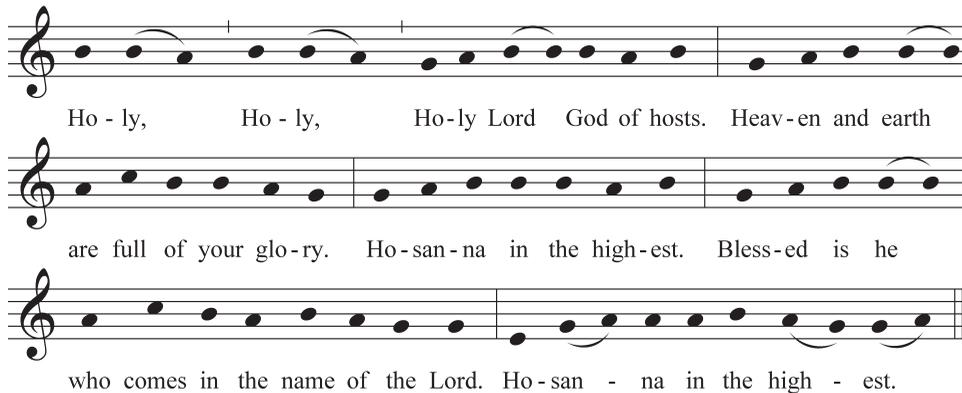
**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Roman Missal*

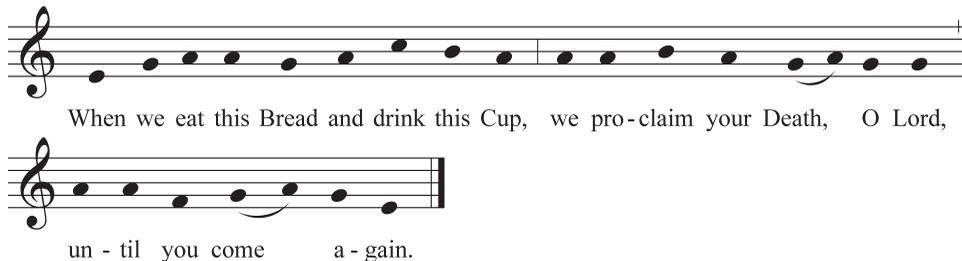


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth  
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he  
who comes in the name of the Lord. Ho - san - na in the high - est.

Text © 2010, ICEL. All rights reserved.

### MYSTERY OF FAITH

*Roman Missal*

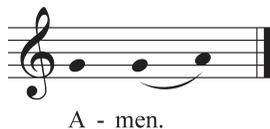


When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,  
un - til you come a - gain.

Text © 2010, ICEL. All rights reserved.

### 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.

Text © 2010, ICEL. All rights reserved.

## 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 Jesus, Joy of Loving Hearts”

FALUDA (WALTON)



1. O Je - sus, joy of lov - ing hearts,  
 2. Your truth un - changed has ev - er stood;  
 3. We taste you, Lord, our liv - ing bread,  
 4. For you our rest - less spir - its yearn  
 5. O Je - sus, ev - er with us stay;



1. The fount of life and our true light, We  
 2. You save all those who heed your call; To  
 3. And long to feast up - on you still; We  
 4. Where - e'er our chang - ing lot is cast Glad,  
 5. Make all our mo - ments calm and bright; Oh,



1. seek the peace your love im - parts And  
 2. those who seek you, you are good, To  
 3. drink of you, the foun - tain - head, Our  
 4. when your pres - ence we dis - cern, Blest,  
 5. chase the night of sin a - way, Shed



1. stand re - joic - ing in your sight.  
 2. those who find you-- in all in all.  
 3. thirst - ing our souls to quench and fill.  
 4. when our faith can hold you fast.  
 5. o'er the world your ho - ly light.

# THE CONCLUDING RITES

## RECESSIONAL HYMN

“For the Fruits of His Creation”

AR HYD Y NOS



1. For the fruits of His Cre - a - tion, Thanks be to God.  
2. In the just re - ward of la - bor, God's will be done.  
3. For the har - vests of the Spir - it, Thanks be to God.



For the gifts of ev - 'ry na - tion, Thanks be to God.  
In the help we give our neigh - bor, God's will be done.  
For the good we all in - her - it, Thanks be to God.



For the plow - ing, sow - ing, reap - ing, Si - lent  
In our world - wide task of car - ing For the  
For the won - ders that as - tound us, For the



growth while we are sleep - ing, Fu - ture needs in  
hun - gry and de - spair - ing, In the har - vests  
truths that still con-found us, Most of all, that



earth's safe - keep - ing, Thanks be to God.  
we are shar - ing, God's will be done.  
love has found us, Thanks be to God.

# 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).

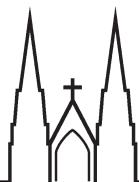
## FOR THOSE NOT RECEIVING HOLY COMMUNION

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.

Copyright © 1996, United States Catholic Conference. All rights reserved.



# ST. PATRICK'S CATHEDRAL

Fifth Avenue at 50th Street, New York, NY 10022

(212) 753-2261

[www.saintpatrickscathedral.org](http://www.saintpatrickscathedral.org)

---

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

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

Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

Robert M. Evers, *Music Administrator and Programs Editor*