

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

WEDNESDAY OF THE TWENTY-SECOND
WEEK IN ORDINARY TIME

SEPTEMBER 2, 2020

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 both in the faith, What -
 4. In Christ now meet both East and West, In



1. him no South or is 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

1 Corinthians 3:1-9

Brothers and sisters,
I could not talk to you as spiritual people,
but as fleshly people, as infants in Christ.
I fed you milk, not solid food,
because you were unable to take it.
Indeed, you are still not able, even now,
for you are still of the flesh.
While there is jealousy and rivalry among you,
are you not of the flesh, and walking
according to the manner of man?
Whenever someone says, "I belong to Paul," and another,
"I belong to Apollos," are you not merely men?

What is Apollos, after all, and what is Paul?
Ministers through whom you became believers,
just as the Lord assigned each one.
I planted, Apollos watered, but God caused the growth.
Therefore, neither the one who plants nor the one who waters is anything,
but only God, who causes the growth.
He who plants and he who waters are one,
and each will receive wages in proportion to his labor.
For we are God's co-workers;
you are God's field, God's building.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 33:12-13, 14-15, 20-21

℟️ **Blessed the people the Lord has chosen to be his own.**

Blessed the nation whose God is the LORD,
the people he has chosen for his own inheritance.
From heaven the LORD looks down;
he sees all mankind. ℟️

From his fixed throne he beholds
all who dwell on the earth,
He who fashioned the heart of each,
he who knows all their works. ℟️

Our soul waits for the LORD,
who is our help and our shield,
For in him our hearts rejoice;
in his holy name we trust. ☩

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



GOSPEL

Luke 4:38-44

After Jesus left the synagogue, he entered the house of Simon.
Simon's mother-in-law was afflicted with a severe fever,
and they interceded with him about her.
He stood over her, rebuked the fever, and it left her.
She got up immediately and waited on them.

At sunset, all who had people sick with various diseases
brought them to him.
He laid his hands on each of them and cured them.
And demons also came out from many, shouting, "You are the Son of God."
But he rebuked them and did not allow them to speak
because they knew that he was the Christ.

At daybreak, Jesus left and went to a deserted place.
The crowds went looking for him, and when they came to him,
they tried to prevent him from leaving them.
But he said to them, "To the other towns also
I must proclaim the good news of the Kingdom of God,
because for this purpose I have been sent."
And he was preaching in the synagogues of Judea.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

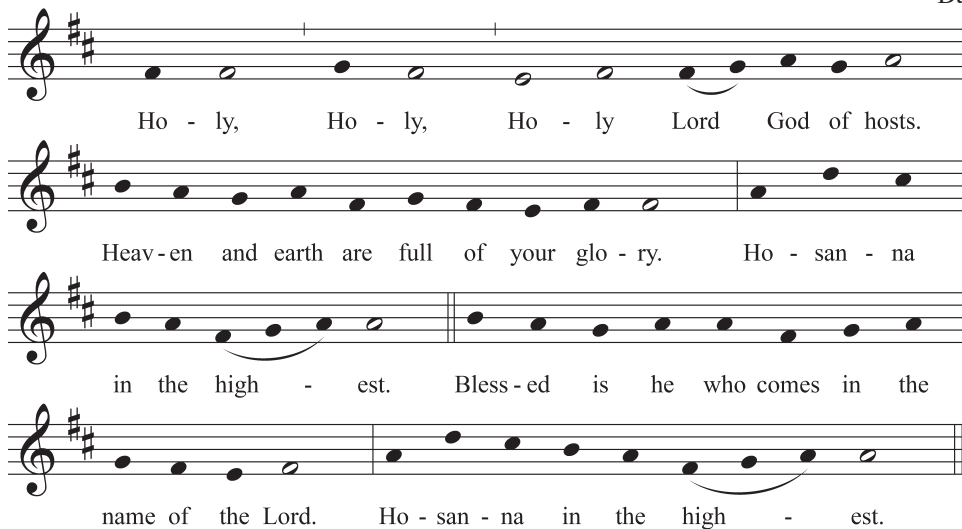
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

New Plainsong III

David Hurd



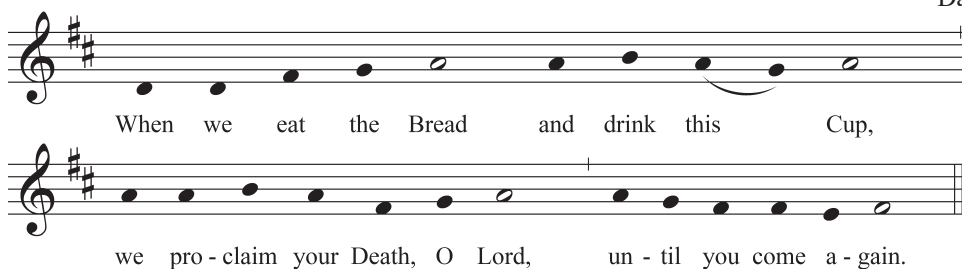
Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav - en and earth are full of your glo - ry. Ho - san - na
in the high - est. Bless - ed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

New Plainsong III

David Hurd



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

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GREAT AMEN

New Plainsong III
David Hurd



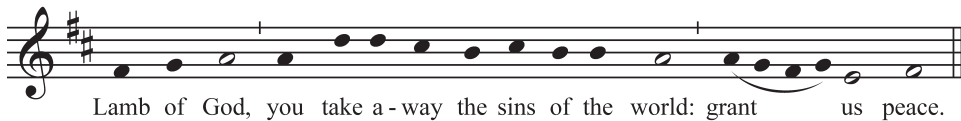
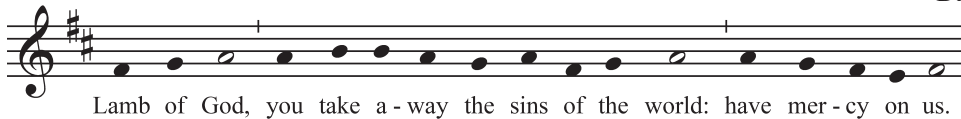
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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

New Plainsong III
David Hurd



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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 Food of Exiles Lowly”

INNSBRUCK

1. O Food of ex - iles low - ly, O Bread of
2. O cleans - ing wa - ter, stream - ing From Je - sus'
3. O Lord, we kneel be - fore you And fer - vent -
an - gels ho - ly, O man - na from on high! We
side re - deem - ing All men of A - dam's race! O
ly a - dore you, All hid be - neath this bread. But
hun - ger for your bless - ing, All good in you pos -
quench - ing foun - tain flow - ing, Our ev - 'ry want be -
make to us this prom - ise: To see you in your
sess - ing, With fa - vor hear our heart's our - cry.
stow - ing, O come and fill our souls with grace.
full - ness, The sa - cred bo - dy's mys - tic head.

THE CONCLUDING RITES

RECESSIONAL HYMN

“There’s a Wideness in God’s Mercy”

BEACH SPRING



1. There's a wide - 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. wide - 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 way 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.

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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