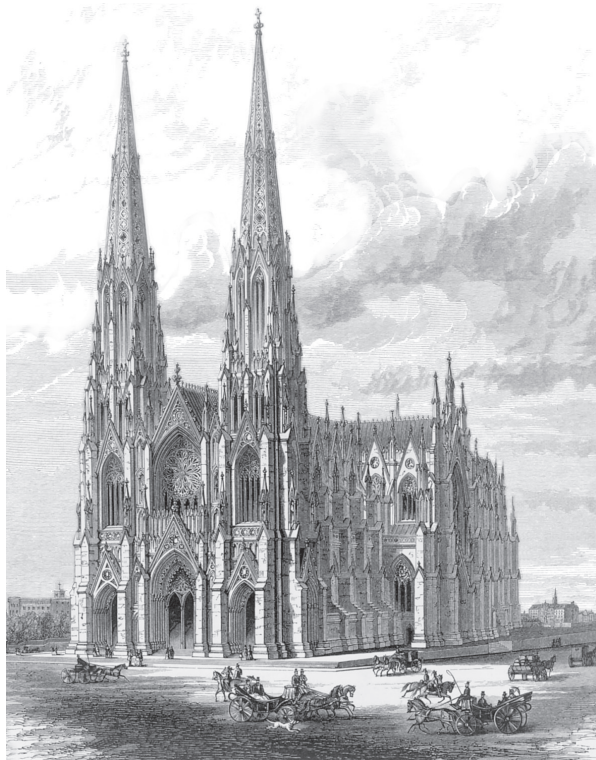


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

MONDAY OF THE TWENTY-THIRD
WEEK IN ORDINARY TIME

SEPTEMBER 7, 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 5:1-8

Brothers and sisters:

It is widely reported that there is immorality among you,
and immorality of a kind not found even among pagans—
a man living with his father's wife.

And you are inflated with pride.

Should you not rather have been sorrowful?

The one who did this deed should be expelled from your midst.

I, for my part, although absent in body but present in spirit,
have already, as if present,

pronounced judgment on the one who has committed this deed,
in the name of our Lord Jesus:

when you have gathered together and I am with you in spirit

with the power of the Lord Jesus,

you are to deliver this man to Satan

for the destruction of his flesh,

so that his spirit may be saved on the day of the Lord.

Your boasting is not appropriate.

Do you not know that a little yeast leavens all the dough?

Clear out the old yeast, so that you may become a fresh batch of dough,
inasmuch as you are unleavened.

For our Paschal Lamb, Christ, has been sacrificed.

Therefore, let us celebrate the feast,

not with the old yeast, the yeast of malice and wickedness,

but with the unleavened bread of sincerity and truth.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 5:5-6, 7, 12

℟. **Lead me in your justice, Lord.**

For you, O God, delight not in wickedness;

no evil man remains with you;

the arrogant may not stand in your sight.

You hate all evildoers. ℟.

You destroy all who speak falsehood;

The bloodthirsty and the deceitful

the LORD abhors. ℟.

But let all who take refuge in you
be glad and exult forever.
Protect them, that you may be the joy
of those who love your name. R̄.

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



GOSPEL

Luke 6:6-11

On a certain sabbath Jesus went into the synagogue and taught,
and there was a man there whose right hand was withered.
The scribes and the Pharisees watched him closely
to see if he would cure on the sabbath
so that they might discover a reason to accuse him.
But he realized their intentions
and said to the man with the withered hand,
“Come up and stand before us.”
And he rose and stood there.
Then Jesus said to them,
“I ask you, is it lawful to do good on the sabbath
rather than to do evil,
to save life rather than to destroy it?”
Looking around at them all, he then said to him,
“Stretch out your hand.”
He did so and his hand was restored.
But they became enraged
and discussed together what they might do to Jesus.

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.

The musical score for the Sanctus is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and homophonic, with lyrics placed below the notes. The first staff contains the first line of lyrics, the second and third staves contain the second and third lines, and the fourth staff contains the final line. The piece concludes with a double bar line.

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MYSTERY OF FAITH

New Plainsong III

David Hurd

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

The musical score for the Mystery of Faith is written on two staves in G major (one sharp) and 4/4 time. The melody is simple and homophonic, with lyrics placed below the notes. The first staff contains the first line of lyrics, and the second staff contains the second line. The piece concludes with a double bar line.

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GREAT AMEN

New Plainsong III
David Hurd



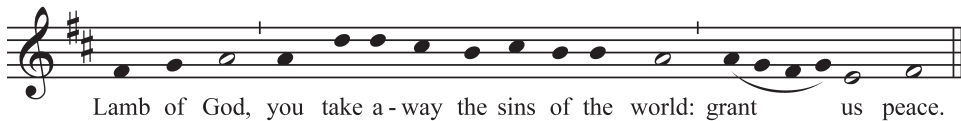
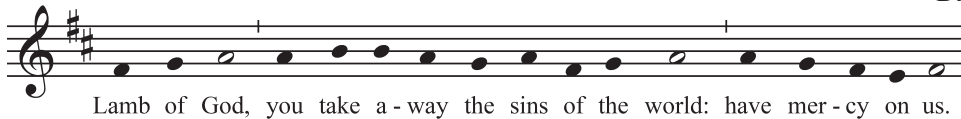
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THE COMMUNION RITE

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

“Gift of Finest Wheat” BICENTENNIAL



You sat-is-fy the hun-gry heart With gift of fin-est wheat;



Come, give to us, O sav-ing Lord, The bread of life to eat.



1. As when the shep - herd calls his sheep, They
2. With joy - ful lips we sing to you Our
3. Is not the cup we bless and share The
4. The mys - t'ry of your pres - ence, Lord, No
5. You give your - self to us, O Lord; Then



know and heed his voice; So when you call your
praise and grat - i - tude; That you should count us
blood of Christ out - poured? Do not one cup, one
mor - tal tongue can tell: Whom all the world can -
self - less let us be, To serve each oth - er



fam - 'ly, Lord, We fol - low and re - joice.
wor - thy, Lord, To share this heav'n - ly food.
loaf, de - clare Our one - ness in the Lord?
not con - tain Comes in our hearts to dwell.
in your name in truth and char - i - ty.

THE CONCLUDING RITES

RECESSIONAL HYMN

“This Is My Song”

FINLANDIA



1. This is my song, O God of all the na - tions,
2. My coun - try's skies are blu - er than the o - cean,



1. A song of peace for lands a - far and mine.
2. And sun - light beams on clo - ver - leaf and pine.



1. This is my home, the coun - try where my heart is;
2. But oth - er lands have sun - light too, and clo-ver,



1. Here are my hopes, my dreams, my ho - ly shrine;
2. And skies are ev - 'ry - where as blue as mine.



1. But oth - er hearts in oth - er lands are beat - ing
2. Oh, hear my song, Thou God of all the na - tions.



1. With hopes and dreams as true and high as mine.
2. A song of peace for their land and for mine.

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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