

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT PETER CLAVER, PRIEST
MEMORIAL

SEPTEMBER 9, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Praise, My Soul, the King of Heaven”

LAUDA ANIMA



1. Praise, my soul, the King of heav - en; To his
2. Praise him for his grace and fa - vor To his
3. Fa - ther - like he tends and spares us; Well our
4. Frail as sum - mer's flow'r we flour - ish, Blows the
5. An - gels, help us to a - dore him; Ye be -



1. feet thy trib - ute bring; Ran - somed, healed, re - stored, for -
2. fa - thers in dis - tress; Praise him, still the same as
3. fee - ble frame he knows; In his hands he gent - ly
4. wind and it is gone; But while mor - tals rise and
5. hold him face to face; Sun and moon, bow down be -



1. giv - en, Ev - er - more his prais - es sing: Al - le -
2. ev - er, Slow to chide, and swift to bless: Al - le -
3. bears us, Res - cues us from all our foes. Al - le -
4. per - ish, God en - dures un - chang - ing on: Al - le -
5. fore him, Dwell - ers all in time and space: Al - le -



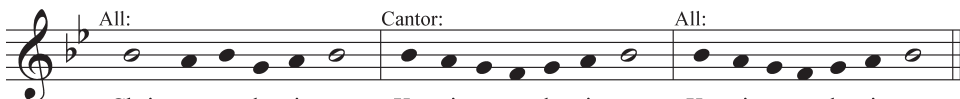
1. lu - ia! Al - le - lu - ia! Praise the ev - er - last - ing King.
2. lu - ia! Al - le - lu - ia! Glo - rious in his faith - ful - ness.
3. lu - ia! Al - le - lu - ia! Wide - ly yet his mer - cy flows.
4. lu - ia! Al - le - lu - ia! Praise the high e - ter - nal one!
5. lu - ia! Al - le - lu - ia! Praise with us the God of grace.

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

1 Corinthians 7:25-31

Brothers and sisters:

In regard to virgins, I have no commandment from the Lord,
but I give my opinion as one who by the Lord's mercy is trustworthy.
So this is what I think best because of the present distress:
that it is a good thing for a person to remain as he is.
Are you bound to a wife? Do not seek a separation.
Are you free of a wife? Then do not look for a wife.
If you marry, however, you do not sin,
nor does an unmarried woman sin if she marries;
but such people will experience affliction in their earthly life,
and I would like to spare you that.

I tell you, brothers, the time is running out.
From now on, let those having wives act as not having them,
those weeping as not weeping,
those rejoicing as not rejoicing,
those buying as not owning,
those using the world as not using it fully.
For the world in its present form is passing away.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 45:11-12, 14-15, 16-17

℟. **Listen to me, daughter; see and bend your ear.**

Hear, O daughter, and see; turn your ear,
forget your people and your father's house.
So shall the king desire your beauty;
for he is your lord, and you must worship him. ℟.

All glorious is the king's daughter as she enters;
her raiment is threaded with spun gold.
In embroidered apparel she is borne in to the king;
behind her the virgins of her train are brought to you. ℟.

They are borne in with gladness and joy;
they enter the palace of the king.
The place of your fathers your sons shall have;
you shall make them princes through all the land. ℟.

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



GOSPEL

Luke 6:20-26

Raising his eyes toward his disciples Jesus said:

“Blessed are you who are poor,
for the Kingdom of God is yours.

Blessed are you who are now hungry,
for you will be satisfied.

Blessed are you who are now weeping,
for you will laugh.

Blessed are you when people hate you,
and when they exclude and insult you,
and denounce your name as evil
on account of the Son of Man.

Rejoice and leap for joy on that day!
Behold, your reward will be great in heaven.
For their ancestors treated the prophets
in the same way.

But woe to you who are rich,
for you have received your consolation.

But woe to you who are filled now,
for you will be hungry.

Woe to you who laugh now,
for you will grieve and weep.

Woe to you when all speak well of you,
for their ancestors treated the false
prophets in this way.”

The Gospel of the Lord.

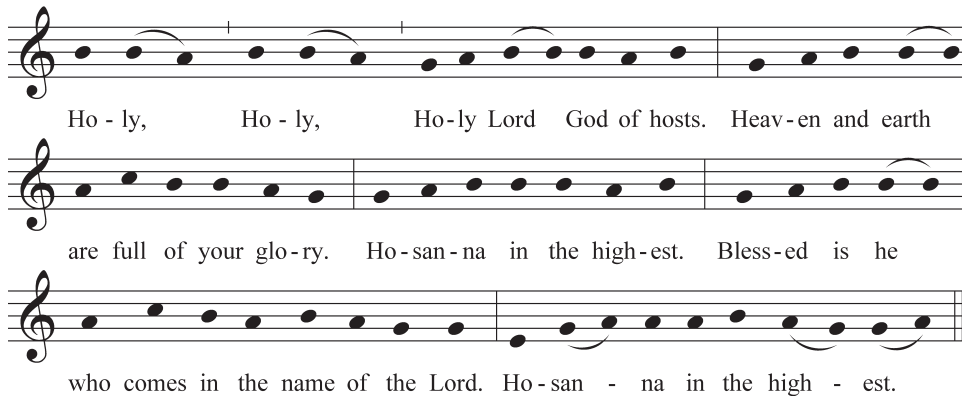
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

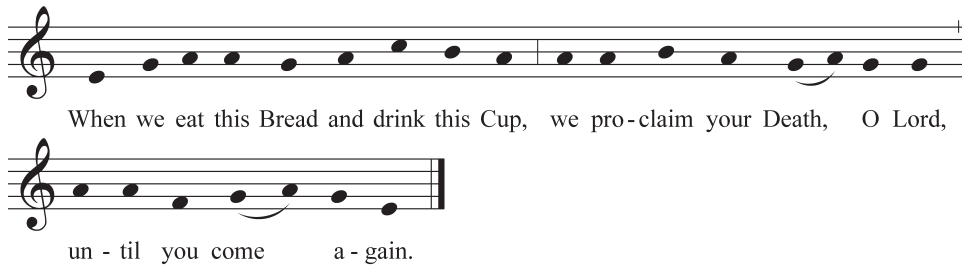


Ho - ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth
are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san - na in the high - est.

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.

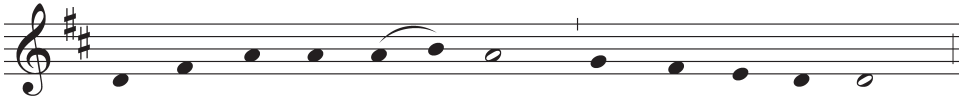
AN ACT OF SPIRITUAL COMMUNION

**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

“Godhead Here in Hiding”

ADORO TE DEVOTE



1. God - head here in hid - ing Whom I do a - dore,
 2. See - ing, touch - ing, tast - ing Are in thee de - ceived;
 3. On the cross thy God - head Made no sign to men;
 4. I am not like Thom - as, Wounds I can - not see,
 5. O thou, our re - mind - er Of the Cru - ci - fied,
 6. Like what ten - der tales tell Of the Pe - li - can,
 7. Je - sus, whom I look at Shroud - ed here be - low,



1. Masked by these bare shad - ows, Shape and noth - ing more,
 2. How says trust - y hear - ing? That shall be be - lieved;
 3. Here thy ver - y man - hood Steals from hu - man ken:
 4. But I plain - ly call thee Lord and God as he:
 5. Liv - ing Bread, the life of Us for whom he died,
 6. Bathe me, Je - sus Lord, in What thy bo - som ran -
 7. I be - seech thee, send me What I thirst for so,



1. See, Lord, at thy serv - ice Low lies here a heart
 2. What God's Son has told me, Take for truth I do;
 3. Both are my con - fes - sion, Both are my be - lief,
 4. This faith each day deep - er Be my hold - ing of,
 5. Lend this life to me, then; Feed and feast my mind,
 6. Blood that but one drop of Has the pow'r to win
 7. Some day to gaze on thee Face to face in light,



1. Lost, all lost in won - der At the God thou art.
 2. Truth him - self speaks tru - ly Or there's noth - ing true,
 3. And I pray the pray - er Of the dy - ing thief.
 4. Dai - ly make me hard - er Hope and dear - er love.
 5. There be thou the sweet - ness man was meant to find.
 6. All the world for - give - ness Of its world of sin.
 7. And be blest for - ev - er With thy glo - ry's sight.

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.

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

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*