

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

THURSDAY OF THE TWENTY-THIRD  
WEEK IN ORDINARY TIME

SEPTEMBER 10, 2020

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“Love Divine, All Loves Excelling”  
HYFRYDOL



1. Love di - vine, all loves ex - cel - ling, Joy of heav'n to  
2. Come, Al - might - y, to de - liv - er, Let us all thy  
3. Fin - ish then thy new cre - a - tion, Pure and spot - less,



1. earth come down, Fix in us thy hum - ble dwell - ing, All thy  
2. life re - ceive; Sud - den - ly re - turn and nev - er, Nev - er -  
3. let us be; Let us see thy great sal - va - tion Per - fect -



1. faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,  
2. more thy tem - ples leave. Thee we would be al - ways bless - ing,  
3. ly re - stored in thee: Changed from glo - ry in - to glo - ry,



1. Pure un - bound - ed love thou art; Vis - it us with  
2. Serve thee as thy hosts a - bove, Pray, and praise thee  
3. Till in heav'n we take our place, Till we cast our



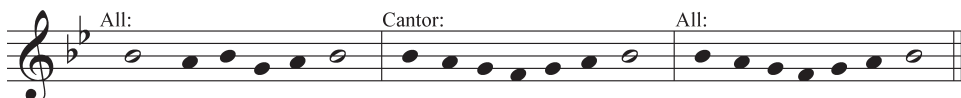
1. thy sal - va - tion; En - ter ev - 'ry trem - bling heart.  
2. with - out ceas - ing, Glo - ry in thy pre - cious love.  
3. crowns be - fore thee, Lost in won - der, love and praise.

### 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 8:1b-7, 11-13

Brothers and sisters:

Knowledge inflates with pride, but love builds up.  
If anyone supposes he knows something,  
he does not yet know as he ought to know.  
But if one loves God, one is known by him.

So about the eating of meat sacrificed to idols:

we know that there is no idol in the world,  
and that there is no God but one.

Indeed, even though there are so-called gods in heaven and on earth  
(there are, to be sure, many “gods” and many “lords”),  
yet for us there is one God, the Father,  
from whom all things are and for whom we exist,  
and one Lord, Jesus Christ,  
through whom all things are and through whom we exist.

But not all have this knowledge.

There are some who have been so used to idolatry up until now  
that, when they eat meat sacrificed to idols,  
their conscience, which is weak, is defiled.

Thus, through your knowledge, the weak person is brought to destruction,  
the brother for whom Christ died.

When you sin in this way against your brothers  
and wound their consciences, weak as they are,  
you are sinning against Christ.

Therefore, if food causes my brother to sin,  
I will never eat meat again,  
so that I may not cause my brother to sin.

The word of the Lord.

**Thanks be to God.**

# RESPONSORIAL PSALM

Psalm 139:1b-3, 13-14ab, 23-24

℟. **Guide me, Lord, along the everlasting way.**

O LORD, you have probed me and you know me;  
you know when I sit and when I stand;  
you understand my thoughts from afar.  
My journeys and my rest you scrutinize,  
with all my ways you are familiar. ℟.

Truly you have formed my inmost being;  
you knit me in my mother's womb.  
I give you thanks that I am fearfully, wonderfully made;  
wonderful are your works. ℟.

Probe me, O God, and know my heart;  
try me, and know my thoughts;  
See if my way is crooked,  
and lead me in the way of old. ℟.

## ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



Jesus said to his disciples:

“To you who hear I say, love your enemies,  
do good to those who hate you, bless those who curse you,  
pray for those who mistreat you.

To the person who strikes you on one cheek,  
offer the other one as well,  
and from the person who takes your cloak,  
do not withhold even your tunic.

Give to everyone who asks of you,  
and from the one who takes what is yours do not demand it back.

Do to others as you would have them do to you.

For if you love those who love you,  
what credit is that to you?

Even sinners love those who love them.

And if you do good to those who do good to you,  
what credit is that to you?

Even sinners do the same.

If you lend money to those from whom you expect repayment,  
what credit is that to you?

Even sinners lend to sinners,  
and get back the same amount.

But rather, love your enemies and do good to them,  
and lend expecting nothing back;  
then your reward will be great  
and you will be children of the Most High,  
for he himself is kind to the ungrateful and the wicked.

Be merciful, just as also your Father is merciful.

“Stop judging and you will not be judged.

Stop condemning and you will not be condemned.

Forgive and you will be forgiven.

Give and gifts will be given to you;  
a good measure, packed together, shaken down, and overflowing,  
will be poured into your lap.

For the measure with which you measure  
will in return be measured out to you.”

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 the text, the second and third staves contain the second line, and the fourth staff contains the third line. The music 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 the text, and the second staff contains the second line. The music concludes with a double bar line.

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## GREAT AMEN

*New Plainsong III*  
David Hurd



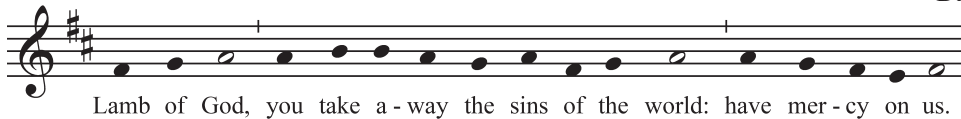
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## THE COMMUNION RITE

### 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

## “Where Charity and Love Prevail”

CHRISTIAN LOVE



1. Where char - i - ty and love pre - vail,
2. With grate - ful joy and ho - ly fear
3. For - give we now each oth - er's faults
4. Let strife a - mong us be un - known,
5. Let us re - call that in our midst
6. No race nor creed can love ex - clude,



1. There God is ev - er found; Brought here to - geth - er
2. His char - i - ty we learn; Let us with heart and
3. As we our faults con - fess; And let us love each
4. Let all con - ten - tion cease; Be his the glo - ry
5. Dwells God's be - got - ten Son; As mem - bers of his
6. If hon - ored be God's name; Our broth - er - hood em -



1. by Christ's love, By love are we thus bound.
2. mind and soul Now love him in re - turn.
3. oth - er well In Chris - tian ho - li - ness.
4. that we seek, Be ours his ho - ly peace.
5. bod - y joined, We are in him made one.
6. brac - es all Whose Fa - ther is the same.



# THE CONCLUDING RITES

RECESSIONAL HYMN

“Sing Praise to God Who Reigns Above”

MIT FREUEDEN ZART



1. Sing praise to God who reigns a - bove, The  
2. What God's al - might - y pow'r has made, His  
3. Then all my glad - some way a - long, I  
4. Let all who name Christ's ho - ly name Give



1. God of all cre - a - tion, The God of pow'r, the  
2. gra - cious mer - cy keep - ing; By morn - ing glow or  
3. sing a - loud your prais - es, That all may hear the  
4. God all praise and glo - ry; All you who own his



1. God of love, The God of our sal - va - tion; With  
2. eve - ning shade His watch - ful eye ne'er sleep - ing; With -  
3. grate - ful song My voice un - wea - ried rais - es; Be  
4. pow'r pro - claim A - loud the won - drous sto - ry! He



1. heal - ing balm my soul he fills, And ev - 'ry faith - less  
2. in the king - dom of his might, Lo! all is just and  
3. joy - ful in the Lord, my heart, Both soul and bod - y  
4. reigns tri - um - phant on his throne, The Lord is God, and



1. mur - mur stills: To God all praise and glo - ry.  
2. all is right: To God all praise and glo - ry.  
3. sing your part: To God all praise and glo - ry.  
4. he a - lone: To God all praise and glo - ry.

# 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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