

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

FRIDAY OF THE TWENTY-THIRD
WEEK IN ORDINARY TIME

SEPTEMBER 11, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“All People That on Earth Do Dwell”
OLD HUNDRETH



1. All peo - ple that on earth do dwell, Sing
2. Know that the Lord is God in - deed; With -
3. O en - ter then his gates with praise; Ap -
4. For why? The Lord our God is good: His
5. To Fa - ther, Son, and Ho - ly Ghost, The
6. Praise God, from whom all bless - ings flow; Praise



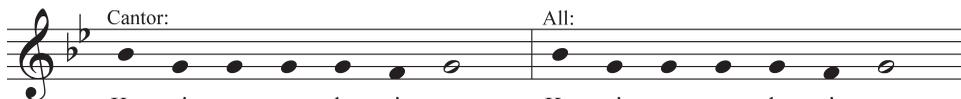
1. to the Lord with cheer - ful voice; Him serve with mirth, his
2. out our aid he did us make; We are his folk, he
3. preach with joy his courts un - to; Praise, laud, and bless his
4. mer - cy is for - ev - er sure; His truth at all times
5. God whom heav'n and earth a - dore, From men and from the
6. him, all crea - tures here be - low; Praise him a - bove, ye



1. praise forth tell, Come ye be - fore him and re - joice.
2. doth us feed, And for his sheep he doth us take.
3. name al - ways, For it is seem - ly so to do.
4. firm - ly stood, And shall from age to age en - dure.
5. an - gel - host Be praise and glo - ry ev - er - more.
6. heav'n - ly host: Praise Fa - ther, Son, and Ho - ly Ghost.

KYRIE

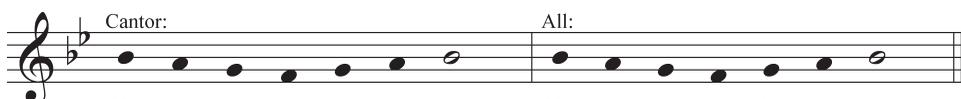
adapt. Litany of the Saints



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 9:16-19, 22b-27

Brothers and sisters:

If I preach the Gospel, this is no reason for me to boast,
for an obligation has been imposed on me,
and woe to me if I do not preach it!

If I do so willingly, I have a recompense,
but if unwillingly, then I have been entrusted with a stewardship.

What then is my recompense?

That, when I preach, I offer the Gospel free of charge
so as not to make full use of my right in the Gospel.

Although I am free in regard to all,
I have made myself a slave to all
so as to win over as many as possible.

I have become all things to all, to save at least some.

All this I do for the sake of the Gospel,
so that I too may have a share in it.

Do you not know that the runners in the stadium all run in the race,
but only one wins the prize?

Run so as to win.

Every athlete exercises discipline in every way.

They do it to win a perishable crown,
but we an imperishable one.

Thus I do not run aimlessly;
I do not fight as if I were shadowboxing.

No, I drive my body and train it,
for fear that, after having preached to others,
I myself should be disqualified.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 84:3, 4, 5-6, 12

℟ **How lovely is your dwelling place, Lord, mighty God!**

My soul yearns and pines
for the courts of the LORD.
My heart and my flesh
cry out for the living God. ℟

Even the sparrow finds a home,
and the swallow a nest
in which she puts her young—
Your altars, O LORD of hosts,
my king and my God! ℟

Blessed they who dwell in your house!
continually they praise you.
Blessed the men whose strength you are!
their hearts are set upon the pilgrimage. ℟

For a sun and a shield is the LORD God;
grace and glory he bestows;
The LORD withholds no good thing
from those who walk in sincerity. ℟

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



Jesus told his disciples a parable:

“Can a blind person guide a blind person?

Will not both fall into a pit?

No disciple is superior to the teacher;

but when fully trained,

every disciple will be like his teacher.

Why do you notice the splinter in your brother’s eye,

but do not perceive the wooden beam in your own?

How can you say to your brother,

‘Brother, let me remove that splinter in your eye,’

when you do not even notice the wooden beam in your own eye?

You hypocrite! Remove the wooden beam from your eye first;

then you will see clearly

to remove the splinter in your brother’s eye.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

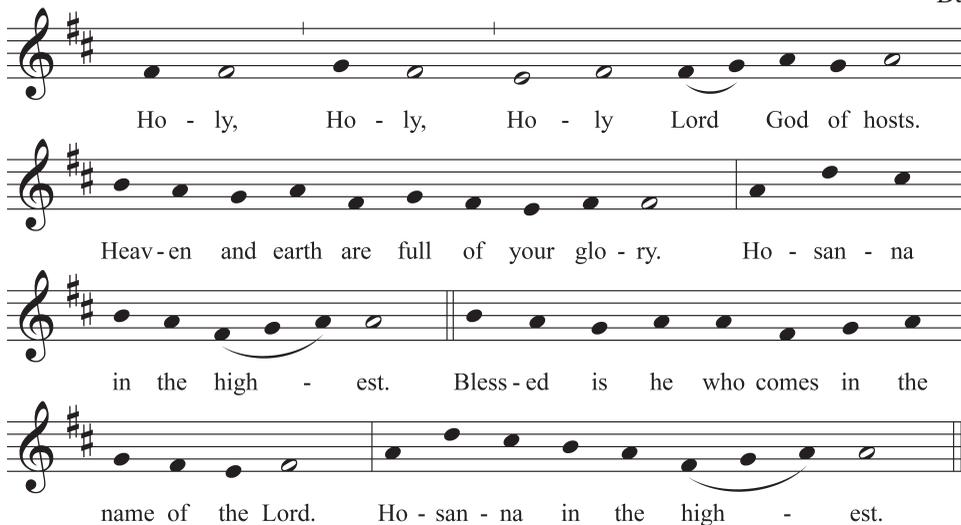
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

New Plainsong III

David Hurd



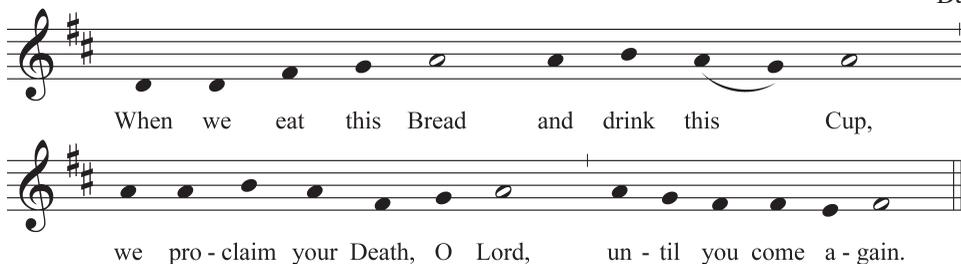
Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav - en and earth are full of your glo - ry. Ho - san - na
in the high - est. Bless - ed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

New Plainsong III

David Hurd

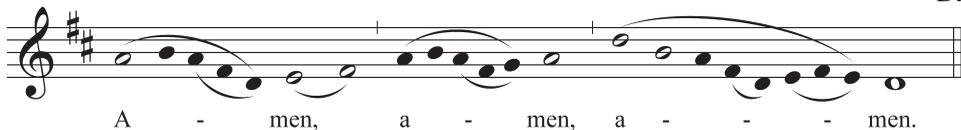


When we eat this Bread and drink this Cup,
we pro - claim your Death, O Lord, un - til you come a - gain.

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GREAT AMEN

New Plainsong III
David Hurd



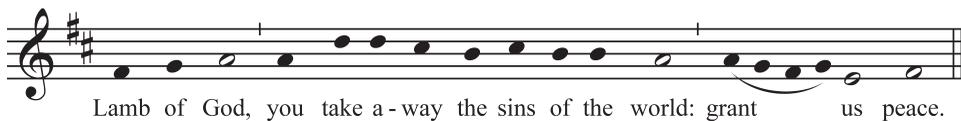
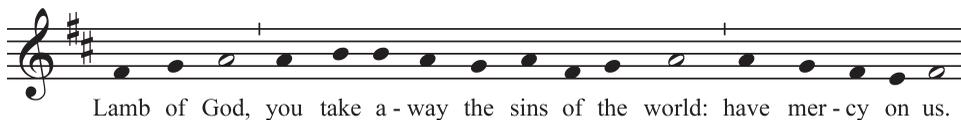
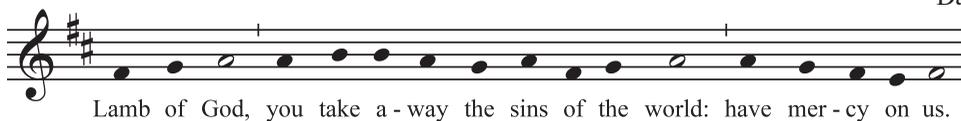
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THE COMMUNION RITE

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 Lord I Am Not Worthy”

NON DIGNUS



1., 5. O Lord, I am not wor - thy That
2. And hum - bly I'll re - ceive thee, The
3. E - ter - nal Ho - ly Spir - it Un -
4. In - crease my faith, dear Je - sus, In



1., 5. thou should'st come to me; But speak the words of
2. bride - groom of my soul, No more by sin to
3. wor - thy though I be, Pre - pare me to re -
4. thy real pres - ence here, And make me feel most



1., 5. com - fort, My spir - it healed shall be.
2. grieve thee, Or fly thy sweet con - trol.
3. ceive him, And trust the Word to me.
4. deep - ly, That thou to me art near.

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).

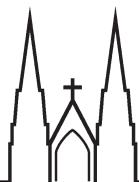
FOR THOSE NOT RECEIVING HOLY COMMUNION

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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Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

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