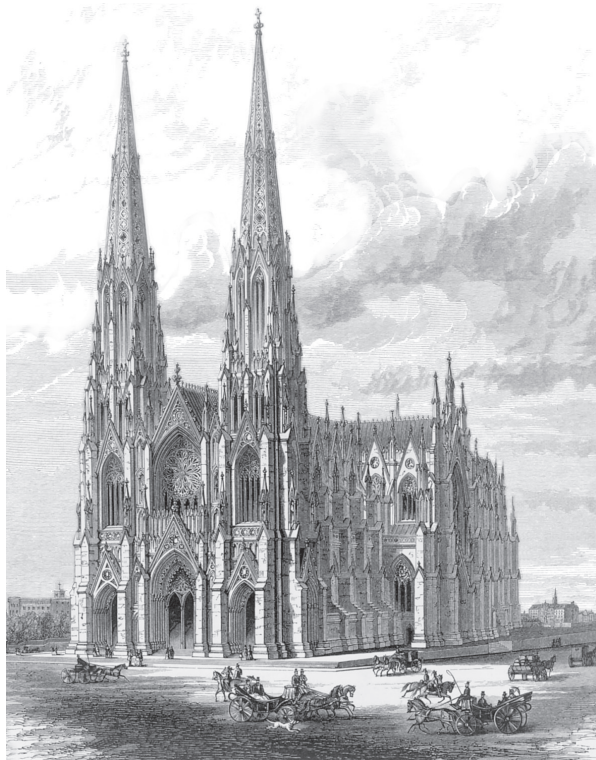


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

THURSDAY OF THE TWENTY-FIFTH
WEEK IN ORDINARY TIME

SEPTEMBER 24, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“For the Beauty of the Earth”

DIX



1. For the beau - ty of the earth, For the
 2. For the beau - ty of each hour Of the
 3. For the joy of hu - man love, Broth - er,
 4. For thy Church, that ev - er - more Lift - eth
 5. For thy - self, best Gift Di - vine! To our



1. glo - ry of the skies, For the love which
 2. day and of the night, Hill and vale, and
 3. sis - ter, par - ent, child, Friends on earth and
 4. ho - ly shore a - bove, Of - fring up on
 5. race so free - ly, giv'n; For that great, great



1. from our birth O - ver and a - round us lies:
 2. tree and flower, Sun and moon, and stars of light:
 3. friends a - bove; For all gen - tle thoughts and mild:
 4. ev - 'ry shore Her pure sac - ri - fice of love:
 5. love of thine, Peace on earth and joy in heav'n:



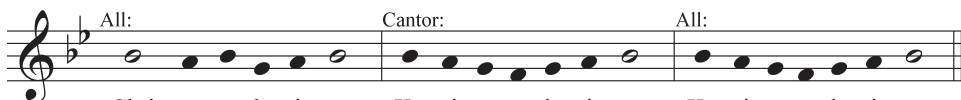
Lord of all, to thee we raise This our hymn of grate - ful praise.

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

Ecclesiastes 1:2-11

Vanity of vanities, says Qoheleth,
vanity of vanities! All things are vanity!
What profit has man from all the labor
which he toils at under the sun?
One generation passes and another comes,
but the world forever stays.
The sun rises and the sun goes down;
then it presses on to the place where it rises.
Blowing now toward the south, then toward the north,
the wind turns again and again, resuming its rounds.
All rivers go to the sea,
yet never does the sea become full.
To the place where they go,
the rivers keep on going.
All speech is labored;
there is nothing one can say.
The eye is not satisfied with seeing
nor is the ear satisfied with hearing.
What has been, that will be;
what has been done, that will be done.
Nothing is new under the sun.
Even the thing of which we say, "See, this is new!"
has already existed in the ages that preceded us.
There is no remembrance of the men of old;
nor of those to come will there be any remembrance
among those who come after them.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 90:3-4, 5-6, 12-13, 14 and 17bc

℞ **In every age, O Lord, you have been our refuge.**

You turn man back to dust,
saying, "Return, O children of men."
For a thousand years in your sight
are as yesterday, now that it is past,
or as a watch of the night. ℞

You make an end of them in their sleep;
the next morning they are like the changing grass,
Which at dawn springs up anew,
but by evening wilts and fades. ℞

Teach us to number our days aright,
that we may gain wisdom of heart.
Return, O LORD! How long?
Have pity on your servants! ℞

Fill us at daybreak with your kindness,
that we may shout for joy and gladness all our days.
Prosper the work of our hands for us!
Prosper the work of our hands! ℞

ACCLAMATION BEFORE THE GOSPEL

Melchior Vulpus



GOSPEL

Luke 9:7-9

Herod the tetrarch heard about all that was happening,
and he was greatly perplexed because some were saying,
"John has been raised from the dead";
others were saying, "Elijah has appeared";
still others, "One of the ancient prophets has arisen."
But Herod said, "John I beheaded.
Who then is this about whom I hear such things?"
And he kept trying to see him.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Mass for the City

Richard Proulx

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

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MYSTERY OF FAITH

Mass for the City

Richard Proulx

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

Mass for the City
Richard Proulx



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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Holy Cross Mass
David Clark Isele

A musical score for 'AGNUS DEI' in G major (one sharp) and common time. The melody is written on two staves in treble clef. The first staff contains the notes G, A, B, C, D, E, F#, G, A, B, C, D, E, F#, G. The lyrics 'Lamb of God, you take a - way the' are written below. The second staff begins with a triplet of notes G, A, B, followed by a 'To repeat' section with notes C, D, E, F#, G, A, B, C, D, E, F#, G. The lyrics 'sins of the world, have mer - cy on us. grant us peace.' are written below. The piece ends with a 'Last time' section with notes G, A, B, C, D, E, F#, G.

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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

“For the Fruits of His Creation”

AR HYD Y NOS



1. For the fruits of His Cre - a - tion, Thanks be to God.
2. In the just re - ward of la - bor, God's will be done.
3. For the har - vests of the Spir - it, Thanks be to God.



For the gifts of ev - 'ry na - tion, Thanks be to God.
In the help we give our neigh - bor, God's will be done.
For the good we all in - her - it, Thanks be to God.



For the plow - ing, sow - ing, reap - ing, Si - lent
In our world - wide task of car - ing For the
For the won - ders that as - tound us, For the



growth while we are sleep - ing, Fu - ture needs in
hun - gry and de - spair - ing, In the har - vests
truths that still con-found us, Most of all, that



earth's safe - keep - ing, Thanks be to God.
we are shar - ing, God's will be done.
love has found us, Thanks be to God.

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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