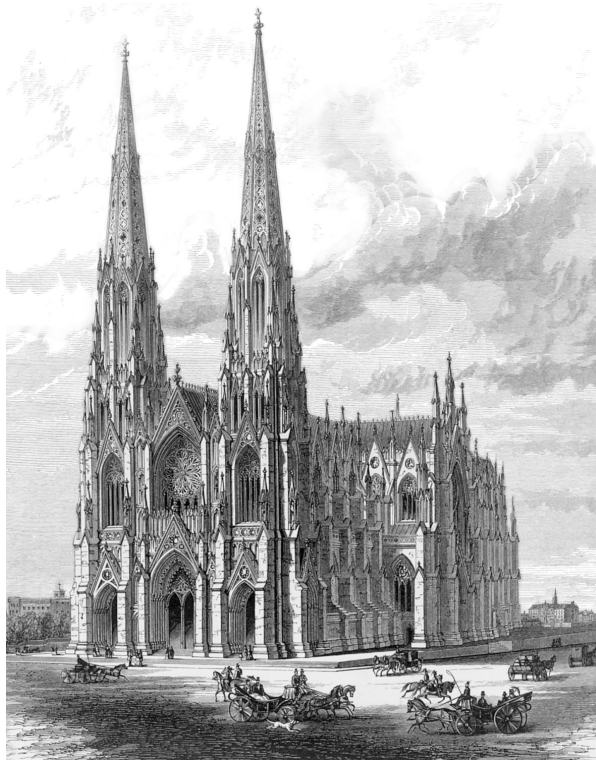


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

WEDNESDAY OF THE TWENTY-FIFTH WEEK
IN ORDINARY TIME

SEPTEMBER 22, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Praise to the Lord”
LOBE DEN HERREN



1. Praise to the Lord, the Al - might - y, King of cre -
2. Praise to the Lord, who doth pros - per thy work and de -
3. Praise to the Lord, who o'er all things so won - drous - ly -
4. Praise to the Lord! O let all that is in me a -



1. a - tion; O my soul, praise him, for he is thy
2. fend thee; Sure - ly his good - ness and mer - cy shall
3. reign - eth, Shel - ters thee Hast un - der his wings, yea, so
4. dore him! All that hath life and breath come now with



1. health and sal - va - tion! All ye who hear, Now to his
2. dai - ly at - tend thee. Pon - der a - new What the Al -
3. gent - ly sus - tain - eth. Hast thou not seen All that thou
4. prais - es be - fore him! Let the A - men Sound from his



1. al - tar draw near, Join - ing in glad ad - o - ra - tion.
2. might - y can do, Who with his love doth be - friend thee.
3. need - est hath been Grant - ed in what he or - dain - eth?
4. peo - ple a - gain, Now as we wor - ship be - fore him.

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

Ezra 9:5-9

At the time of the evening sacrifice, I, Ezra, rose in my wretchedness,
and with cloak and mantle torn I fell on my knees,
stretching out my hands to the LORD, my God.

I said: "My God, I am too ashamed and confounded to raise my face to you,
O my God, for our wicked deeds are heaped up above our heads
and our guilt reaches up to heaven.

From the time of our fathers even to this day
great has been our guilt,
and for our wicked deeds we have been delivered up,
we and our kings and our priests,
to the will of the kings of foreign lands,
to the sword, to captivity, to pillage, and to disgrace,
as is the case today.

"And now, but a short time ago, mercy came to us from the LORD, our God,
who left us a remnant and gave us a stake in his holy place;
thus our God has brightened our eyes
and given us relief in our servitude.

For slaves we are, but in our servitude our God has not abandoned us;
rather, he has turned the good will
of the kings of Persia toward us.

Thus he has given us new life
to raise again the house of our God and restore its ruins,
and has granted us a fence in Judah and Jerusalem."

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Tobit 13:2, 3-4a, 4b, f, g, h, n, 7-8

℟̥ (1b) **Blessed be God, who lives for ever.**

He scourges and then has mercy;
he casts down to the depths of the nether world,
and he brings up from the great abyss.

No one can escape his hand. ℟̥

Praise him, you children of Israel, before the Gentiles,
for though he has scattered you among them,
he has shown you his greatness even there. ℟̥

So now consider what he has done for you,
and praise him with full voice.
Bless the Lord of righteousness,
and exalt the King of ages.

℟. **Blessed be God, who lives for ever.**

In the land of my exile I praise him
and show his power and majesty to a sinful nation. ℟.

Bless the Lord, all you his chosen ones,
and may all of you praise his majesty.
Celebrate days of gladness, and give him praise. ℟.

ACCLAMATION BEFORE THE GOSPEL

Melchior Vulpus



The Kingdom of God is at hand;
repent and believe in the Gospel.

GOSPEL

Luke 9:1-6

Jesus summoned the Twelve and gave them power and authority
over all demons and to cure diseases,
and he sent them to proclaim the Kingdom of God
and to heal the sick.

He said to them, "Take nothing for the journey,
neither walking stick, nor sack, nor food, nor money,
and let no one take a second tunic.

Whatever house you enter, stay there and leave from there.

And as for those who do not welcome you,
when you leave that town,
shake the dust from your feet in testimony against them."

Then they set out and went from village to village
proclaiming the good news and curing diseases everywhere.

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

A - men, a - men, a - - - men.

The musical notation is in treble clef, key of D major (two sharps), and common time (C). It consists of a single melodic line with a series of eighth and quarter notes, followed by a dotted quarter note, and then a phrase with a slur over a quarter note, an eighth note, and a quarter note, ending with a whole note.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Holy Cross Mass
David Clark Isele

Lamb of God, you take a - way the
sins of the world, have mer - cy on us. grant us peace.

The musical notation is in treble clef, key of D major (two sharps), and common time (C). It consists of two staves. The first staff has a melodic line with a slur over the first five notes. The second staff has a triplet of eighth notes, followed by a phrase with a slur over a quarter note, an eighth note, and a quarter note, ending with a double bar line. Below the second staff, there are markings for 'To repeat' and 'Last time'.

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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.

HYMN

“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

“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.

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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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