ST. PATRICK’S CATHEDRAL
“America’s Parish Church”

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

ANNIVERSARY OF THE DEDICATION OF THE METROPOLITAN CATHEDRAL

SOLEMNITY

OCTOBER 5, 2020
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“The Church’s One Foundation”
AURELIA

Cantor:

Kyrie eleison. Christe eleison.

All:


Cantor:

Ky-ri-e ele-i-son. Christe eleison.

All:


Kyrise

adapt. Litany of the Saints

Cantor:

Kyrie eleison. Christe eleison.

All:


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All:

Glo-ry to God in the high-est, and on earth peace to peo-ple of good will.

We praise you, we bless you, we a-dore you, we glo-ri fy you,

we give you thanks for your great glo-ry, Lord God, heav-en-ly King,

O God, al-might-y Fa-ther. Lord Je-sus Christ,

On-ly Be-got-ten Son, Lord God, Lamb of God, Son of the Fa-ther,

you take a-way the sins of the world, have mer-cy on us;

you take a-way the sins of the world, re-ceive our prayer;

you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

For you a-lone are the Ho-ly One, you a-lone are the Lord,

you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir it,
Thus says the LORD:
Observe what is right, do what is just;
for my salvation is about to come,
my justice, about to be revealed.

The foreigners who join themselves to the LORD,
ministering to him,
Loving the name of the LORD,
and becoming his servants–
All who keep the sabbath free from profination
and hold my covenant,
Them I will bring to my holy mountain
and make joyful in my house of prayer;
Their burnt offerings and sacrifices
will be acceptable on my altar,
For my house shall be called
a house of prayer for all peoples.

The word of the Lord.
Thanks be to God.
RESPONSORIAL PSALM

Let us go rejoicing to the house of the Lord!

I rejoiced because they said to me,
we will go up to the house of the LORD.”
And now we have set foot
within your gates, O Jerusalem. R

Jerusalem, built as a city
with compact unity
To it the tribes go up,
the tribes of the LORD. R

Because of my relatives and friends
I will say, “Peace be within you!”
Because of the house of the Lord, our God,
I will pray for your good. R

SECOND READING

Ephesians 2:19-22

Brothers and sisters:
You are no longer strangers and sojourners,
but you are fellow citizens with the holy ones
and members of the household of God,
built upon the foundation of the apostles and prophets,
with Christ Jesus himself as the capstone.
Through him the whole structure is held together
and grows into a temple sacred in the Lord;
in him you also are being built together
into a dwelling place of God in the Spirit.

The word of the Lord.
Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL

Alleluia, Alleluia, Alleluia.

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When Jesus went into the region of Caesarea Philippi
he asked his disciples,
“Who do people say that the Son of Man is?”
They replied, “Some say John the Baptist, others Elijah,
still others Jeremiah or one of the prophets.”
He said to them, “But who do you say that I am?”
Simon Peter said in reply,
“You are the Christ, the Son of the living God.”
Jesus said to him in reply,
“Blessed are you, Simon son of Jonah.
For flesh and blood has not revealed this to you, but my heavenly Father.
And so I say to you, you are Peter,
and upon this rock I will build my church,
and the gates of the netherworld shall not prevail against it.
I will give you the keys to the kingdom of heaven.
Whatever you bind on earth shall be bound in heaven;
and whatever you loose on earth shall be loosed in heaven.”

or Luke 19:1-10

At that time, Jesus came to Jericho and intended to pass through the town.
Now a man there named Zacchaeus,
who was a chief tax collector and also a wealthy man,
was seeking to see who Jesus was;
but he could not see him because of the crowd,
for he was short in stature.
So he ran ahead and climbed a sycamore tree in order to see Jesus,
who was about to pass that way.
When he reached the place, Jesus looked up and said,
“Zacchaeus, come down quickly,
for today I must stay at your house.”
And he came down quickly and received him with joy.
When they saw this, they began to grumble, saying,
“He has gone to stay at the house of a sinner.”
But Zacchaeus stood there and said to the Lord,
“Behold, half of my possessions, Lord, I shall give to the poor,
and if I have extorted anything from anyone
I shall repay it four times over.”
And Jesus said to him,
“Today salvation has come to this house
because this man too is a descendant of Abraham.
For the Son of Man has come to seek
and to save what was lost.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.
P R O F E S S I O N  O F  F A I T H

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow, up to and including “and became man,” all bow:
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Holy, holy, holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

MYSTERY OF FAITH

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

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

“Christ Be beside Me”

BUNESSAN

1. Christ be beside me, Christ be before me,
Christ be behind me, King of my heart.
Christ be within me, Christ be below me,
Christ be above me, Never to part.

2. Christ on my right hand, Christ on my left hand,
Christ all around me, Shield in the strife.
Christ in my sleeping, Christ in my sitting,
Christ in my rising, Light of my life.

3. Christ be in all hearts Thinking about me;
Christ be on all tongues Telling of me;
Christ be the vision In eyes that see me;
In ears that hear me, Christ ever be.
THE CONCLUDING RITES

RECENSIONAL HYMN

"Holy God, We Praise thy Name"

GROSSER GOTT

1. Holy God, we praise thy name;
2. Hark! The celestial hymn
3. Holy Father, Holy Son,

1. Lord of all, we bow before thee!
2. Angel choirs above are raising,
3. Holy Spirit, Three we name thee;

1. All on earth thy scepter claim,
2. Cherubim and seraphim,
3. While in essence only One,

1. All in heav'n above adore thee;
2. Unceasing chorus praising;
3. Undivided God we claim thee;

1. Infinite thy vast domain,
2. Fill the heav'nswith sweet accord:
3. And adoring, bend the knee,

1. Everlasting is thy reign.
2. "Holy, holy, holy, Lord."
3. While we own the mystery.

1. All on earth thy scepter claim,
2. Cherubim and seraphim,
3. While in essence only One,

1. Lord of all, we bow before thee!
2. Angel choirs above are raising,
3. Holy Spirit, Three we name thee;

1. Holy God, we praise thy name;
2. Hark! The celestial hymn
3. Holy Father, Holy Son,
GUIDELINES FOR THE RECEIPTION 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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