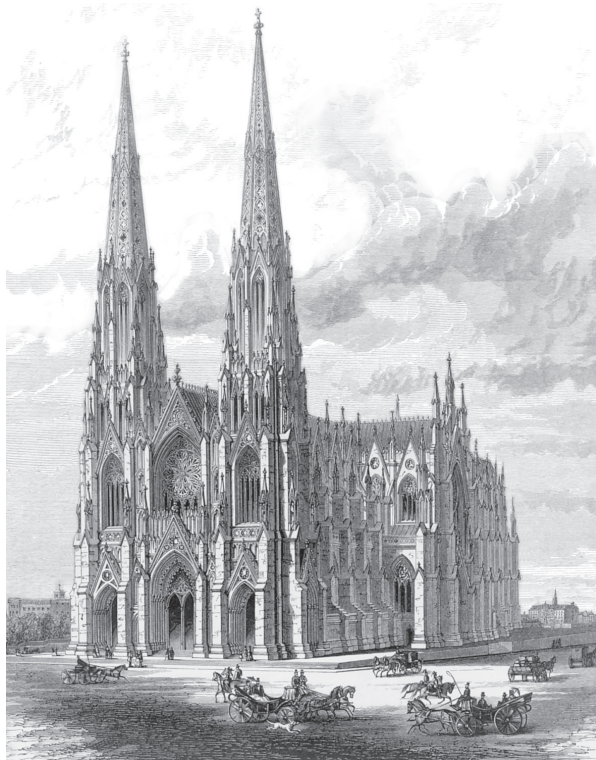


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT DENIS, BISHOP, AND COMPANIONS, MARTYRS
SAINT JOHN LEONARDI, PRIEST
MEMORIALS

OCTOBER 9, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“O Worship the King”
HANOVER



1. O wor - ship the King, all glo - rious a - bove,
2. O tell of his might! O sing of his grace,
3. The earth with its store of won - ders un - told,
4. Thy boun - ti - ful care, what tongue can re - cite?
5. Frail chil - dren of dust, and fee - ble as frail,
6. O meas - ure - less Might, in - ef - fa - ble Love,



1. O grate - ful - ly sing his pow'r and his love;
2. Whose robe is the light, whose can - o - py space;
3. Al - might - y, thy pow'r hath found - ed of old,
4. It breathes in the air, it shines in the light;
5. In thee do we trust, nor find thee to fail;
6. While an - gels de - light to hymn thee a - bove,



1. Our Shield and De - fend - er, the An - cient of Days,
2. His char - iots of wrath the deep thun - der - clouds form,
3. Hath root - ed it fast by a change - less de - cree,
4. It streams from the hills, it des - cends to the plain,
5. Thy mer - cies, how ten - der, how firm to the end!
6. Thy ran - somed cre - a - tion, though fee - ble their lays,



1. Pa - vil - ioned in splen - dor, and gird - ed with praise.
2. And dark is his path on the wings of the storm.
3. And 'round it hath cast, like a man - tle, the sea.
4. And sweet - ly dis - tills, in the dew and the rain.
5. Our Mak - er, De - fend - er, Re - deem - er, and Friend.
6. With true ad - o - ra - tion shall sing to thy praise.

KYRIE

adapt. Litany of the Saints



Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

FIRST READING

Galatians 3:7-14

Brothers and sisters:

Realize that it is those who have faith who are children of Abraham.

Scripture, which saw in advance that God

would justify the Gentiles by faith,

foretold the good news to Abraham, saying,

Through you shall all the nations be blessed.

Consequently, those who have faith are blessed

along with Abraham who had faith.

For all who depend on works of the law are under a curse;

for it is written, *Cursed be everyone*

who does not persevere in doing all the things

written in the book of the law.

And that no one is justified before God by the law is clear,

for *the one who is righteous by faith will live.*

But the law does not depend on faith;

rather, *the one who does these things will live by them.*

Christ ransomed us from the curse of the law by becoming a curse for us,

for it is written, *Cursed be everyone who hangs on a tree,*

that the blessing of Abraham might be extended

to the Gentiles through Christ Jesus,

so that we might receive the promise of the Spirit through faith.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 111:1b-2, 3-4, 5-6

℟. **The Lord will remember his covenant for ever.**

I will give thanks to the LORD with all my heart

in the company and assembly of the just.

Great are the works of the LORD,

exquisite in all their delights. ℟.

Majesty and glory are his work,

and his justice endures forever.

He has won renown for his wondrous deeds;

gracious and merciful is the LORD. ℟.

He has given food to those who fear him;

he will forever be mindful of his covenant.

He has made known to his people the power of his works,

giving them the inheritance of the nations. ℟.

ACCLAMATION BEFORE THE GOSPEL

Jennifer Pascual



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

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GOSPEL

Luke 11:15-26

When Jesus had driven out a demon, some of the crowd said:
“By the power of Beelzebul, the prince of demons,
he drives out demons.”
Others, to test him, asked him for a sign from heaven.
But he knew their thoughts and said to them,
“Every kingdom divided against itself will be laid waste
and house will fall against house.
And if Satan is divided against himself, how will his kingdom stand?
For you say that it is by Beelzebul that I drive out demons.
If I, then, drive out demons by Beelzebul,
by whom do your own people drive them out?
Therefore they will be your judges.
But if it is by the finger of God that I drive out demons,
then the Kingdom of God has come upon you.
When a strong man fully armed guards his palace,
his possessions are safe.
But when one stronger than he attacks and overcomes him,
he takes away the armor on which he relied
and distributes the spoils.
Whoever is not with me is against me,
and whoever does not gather with me scatters.
“When an unclean spirit goes out of someone,
it roams through arid regions searching for rest
but, finding none, it says,
'I shall return to my home from which I came.'
But upon returning, it finds it swept clean and put in order.
Then it goes and brings back seven other spirits
more wicked than itself who move in and dwell there,
and the last condition of that man is worse than the first.”

The Gospel of the Lord.

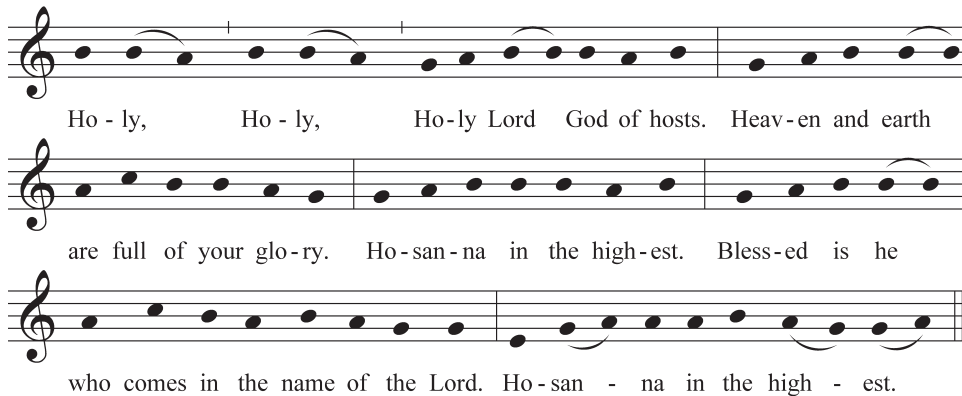
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

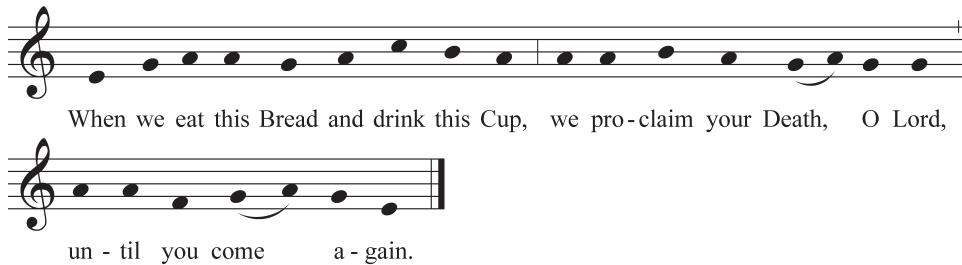


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal



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

Roman Missal



A - men.

THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Roman Missal



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



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



Lamb of God, you take a-way the sins of the world, Grant us peace.

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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

“Jesus, My Lord, My God, My All”

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,
 2. Had I but Mar - y's sin - less heart
 3. Thy Bod - y, Soul, and God - head, all,



How can I love thee love thee as I ought?
 To love thee with, my dear - est King,
 O mys - ter - y of love di - vine.



And how re - vere this won - drous gift,
 Oh, with what bursts of fer - vent praise
 I can - not com - pass all I have,



So far sur - pass - ing hope or thought?
 Thy good - ness, Je - sus would I sing.
 For all thou hast and art are mine.



Sweet Sac - ra - ment, we thee a - dore;



Oh, make us love thee more and more.



Oh, make us love thee more and more.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Sign Praise to God Who Reigns Above”

MIT FREUDEN 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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