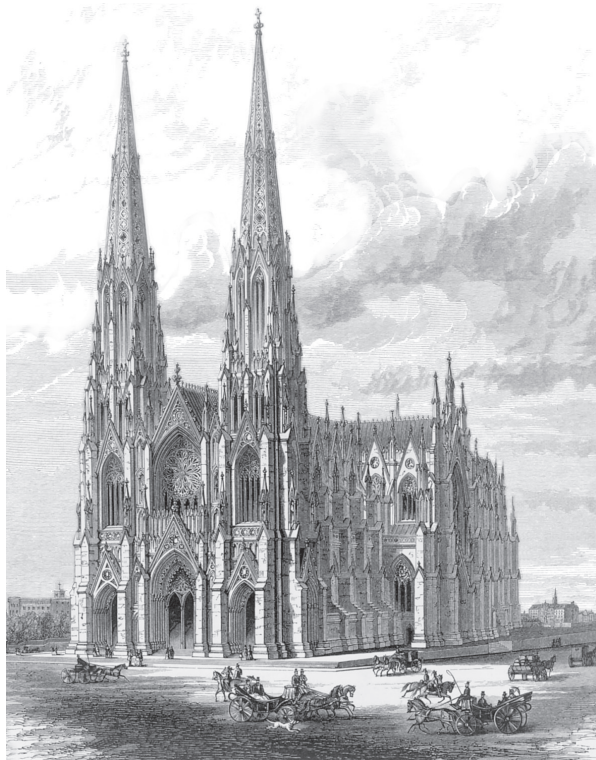


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

MONDAY OF THE TWENTY-EIGHTH
WEEK IN ORDINARY TIME

OCTOBER 12, 2020

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, the 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 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



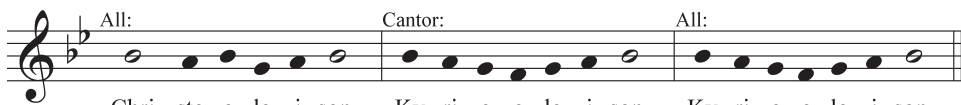
1. al - tar draw near, Join - ing in glad ad - o - ra - tion.
2. might - y can do, Who with his love doth be - friend thee.
3. need - est hath been, Grant - ed in what he or - dain - eth?
4. peo - ple a - gain, Now as we wor - ship be - fore him.

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

Galatians 4:22-24, 26-27, 31-5:1

Brothers and sisters:

It is written that Abraham had two sons,
one by the slave woman and the other by the freeborn woman.

The son of the slave woman was born naturally,
the son of the freeborn through a promise.

Now this is an allegory.

These women represent two covenants.

One was from Mount Sinai, bearing children for slavery;
this is Hagar.

But the Jerusalem above is freeborn, and she is our mother.

For it is written:

*Rejoice, you barren one who bore no children;
break forth and shout, you who were not in labor;
for more numerous are the children of the deserted one
than of her who has a husband.*

Therefore, brothers and sisters,
we are children not of the slave woman
but of the freeborn woman.

For freedom Christ set us free; so stand firm
and do not submit again to the yoke of slavery.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 113:1b-2, 3-4, 5a and 6-7

℟. **Blessed be the name of the Lord forever.**

Praise, you servants of the LORD,
praise the name of the LORD.
Blessed be the name of the LORD
both now and forever. ℟.

From the rising to the setting of the sun
is the name of the LORD to be praised.
High above all nations is the LORD;
above the heavens is his glory. ℟.

Who is like the LORD, our God,
who looks upon the heavens and the earth below?
He raises up the lowly from the dust;
from the dunghill he lifts up the poor. ℟.

ACCLAMATION BEFORE THE GOSPEL

Jennifer Pascual



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

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GOSPEL

Luke 11:29-32

While still more people gathered in the crowd, Jesus said to them,
“This generation is an evil generation;
it seeks a sign, but no sign will be given it,
except the sign of Jonah.

Just as Jonah became a sign to the Ninevites,
so will the Son of Man be to this generation.

At the judgment

the queen of the south will rise with the men of this generation
and she will condemn them,
because she came from the ends of the earth
to hear the wisdom of Solomon,
and there is something greater than Solomon here.

At the judgment the men of Nineveh will arise with this generation
and condemn it,
because at the preaching of Jonah they repented,
and there is something greater than Jonah here.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Missa de Angelis

ed. Vat. VIII

San - - - ctus, san - ctus, san - - - ctus

Dó - mi - nus De-us Sá - - - - ba - oth.

Ple-ni sunt cae - li et ter - ra gló-ri - a tu - a.

Ho-sán - na in ex - cél - - - sis.

Be-ne - dí - ctus qui ve - nit in nó-mi-ne Dó - mi-ni.

Ho-sán - na in ex - cél - - - sis.

MYSTERY OF FAITH

Cantus Missae

Mor-tem tu - am an-nun-ti - á-mus, Dó - mi-ne, et tu - am

re-sur-re-cti-ó-nem con-fi-té - mur, do - nec vé-ni - as.

GREAT AMEN

Missa de Angelis
ed. Vat. VIII



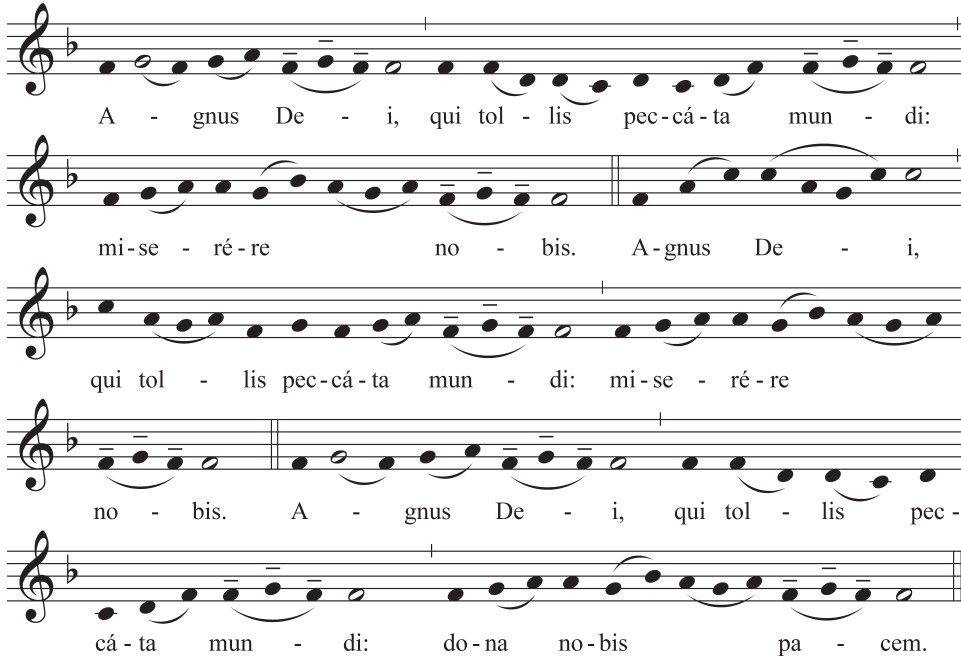
A - - - men, A - men, A - - - men.

THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Missa de Angelis
ed. Vat. VIII



A - gnus De - i, qui tol - lis pec - cá - ta mun - di:
mi - se - ré - re no - bis. A - gnus De - i,
qui tol - lis pec - cá - ta mun - di: mi - se - ré - re
no - bis. A - gnus De - i, qui tol - lis pec -
cá - ta mun - di: do - na no - bis pa - cem.

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 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

“Fairest Lord Jesus”

ST. ELIZABETH



1. Fair - est Lord Je - sus, rul - er of all
2. Fair are the mead - ows, fair - er still the
3. Fair is the sun - shine, fair - er still the
4. Beau - ti - ful Sav - ior! Lord of all the



1. na - ture, O thou of God and man the
2. wood - lands, robed in the bloom - ing garb of
3. moon - light, and all the twin - kling star - ry
4. na - tions Son of God and Son of



1. Son, Thee will I cher - ish, Thee will I
2. spring: Je - sus is fair - er, Je - sus is
3. host: Je - sus shines bright - er, Je - sus shines
4. Man! Glo - ry and hon - or, praise, a - do -



1. hon - or, thou, my soul's glo - ry, joy and crown.
2. pur - er, Who makes the woe - ful heart to sing.
3. pur - er that all the an - gels heav'n can boast.
4. ra - tion, now and for - ev - er - more be thine.

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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Rev. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty

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