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

CELEBRATION OF THE EUCHARIST

TUESDAY OF THE TWENTY-EIGHTH
WEEK IN ORDINARY TIME

OCTOBER 13, 2020
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“Love Divine, All Loves Excelling”

HYFRYDOL

1. Love divine, all loves excelling,
Joy of heav’n to earth come down,
Fix in us thy humble dwelling, All thy faith-ful mercies crown.

2. Come, Almighty, to deliver,
Let us all thy life receive; Sud-denly return and never, Never-ly
more thy temples leave. Thee we would be al-ways bless-ing,

3. Finish then thy new creation, Pure and spot-less,
Let us see thy great sal-va-tion Perfect-ly re-stored in thee: Changed from glo-ry in-to glo-ry,

1. Pure un-bounded love thou art; Vis- it us with thy sal-va-tion; Enter ev’ry trem-bling heart.

2. Serve thee as thy hosts a-bove, Pray, and praise thee without ceas-ing, Glo-ry in thy pre-cious love.

3. Till in heav’n we take our place, Till we cast our crowns be-fore thee, Lost in won-der, love and praise.

KYRIE

adapt. Litany of the Saints
Brothers and sisters:
For freedom Christ set us free;
so stand firm and do not submit again to the yoke of slavery.

It is I, Paul, who am telling you
that if you have yourselves circumcised,
Christ will be of no benefit to you.
Once again I declare to every man who has himself circumcised
that he is bound to observe the entire law.
You are separated from Christ,
you who are trying to be justified by law;
you have fallen from grace.
For through the Spirit, by faith, we await the hope of righteousness.
For in Christ Jesus,
neither circumcision nor uncircumcision counts for anything,
but only faith working through love.

The word of the Lord.
Thanks be to God.

PSALM 119:41, 43, 44, 45, 47, 48

Let your mercy come to me, O Lord.
Let your mercy come to me, O LORD,
your salvation according to your promise.
Take not the word of truth from my mouth,
for in your ordinances is my hope.
And I will keep your law continually,
forever and ever.
And I will walk at liberty,
because I seek your precepts.
And I will delight in your commands,
which I love.
And I will lift up my hands to your commands
and meditate on your statutes.
After Jesus had spoken,
a Pharisee invited him to dine at his home.
He entered and reclined at table to eat.
The Pharisee was amazed to see
that he did not observe the prescribed washing before the meal.
The Lord said to him, “Oh you Pharisees!
Although you cleanse the outside of the cup and the dish,
inside you are filled with plunder and evil.
You fools!
Did not the maker of the outside also make the inside?
But as to what is within, give alms,
and behold, everything will be clean for you.”

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

Cantus Missae

MYSTERY OF FAITH

Cantus Missae
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

Where charity and love prevail,

1. Where charity and love prevail,
2. With grateful joy and holy fear
3. For give we now each other's faults
4. Let strife among us be unknown,
5. Let us recall that in our midst
6. No race nor creed can love exclude,

1. There God is ever found; Brought here together
2. His charity we learn; Let us with heart and
3. As we our faults confess; And let us love each
4. Let all contention cease; Be his the glory
5. Dwells God's begotten Son; As members of his
6. If honored be God's name; Our brotherhood em-

1. by Christ's love, By love are we thus bound.
2. mind and soul Now love him in return.
3. oth-er well In Christian holiness.
4. that we seek, Be ours his holy peace.
5. bod-y joined, We are in him made one.
6. brac-es all Whose Father is the same.

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The Concluding Rites

Recessional Hymn

“I Sing the Mighty Power of God”

ELLACOMBE

1. I sing the mighty power of God, That made the
2. There’s not a plant or flower below, But makes thy
1. moun-tains rise; That spread the flow- ing seas a-broad,
2. earth with food; He formed the crea-tures with his word,
3. glo ries known; And clouds arise, and tem-pests blow,

1. And built the loft-y skies. I sing the Wis-dom
2. And then pronounced them good. Lord, how thy won-ders
3. By or-der from thy throne; While all that bor rows

1. that or-dained The sun to rule the day; The moon shines
2. are dis-played, Wher-e’er I turn my eye; If I sur-
3. life from thee Is ev-er in thy care, And ev-’ry -

1. full at his com-mand, And all the stars o bey.
2. vey the ground I tread, Or gaze up-on the sky!
3. where that man can be, Thou, God are pres-ent there.
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.