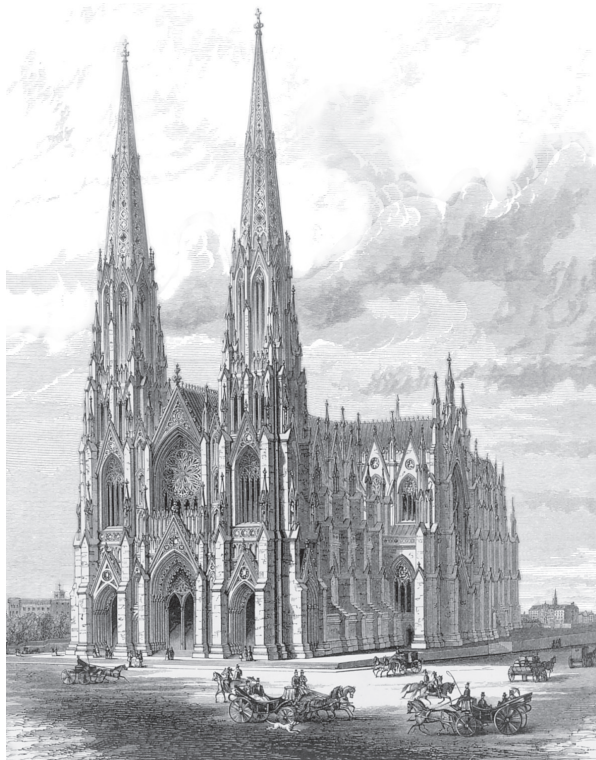


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINTS JOHN DE BRÉBEUF AND ISAAC JOGUES, PRIESTS,
AND COMPANIONS, MARTYRS

MEMORIAL

OCTOBER 19, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Joyful, Joyful, We Adore Thee”
HYMN TO JOY



1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry,
2. All thy works with joy sur - round thee, Earth and heav'n re -
3. Thou art giv - ing and for - giv - ing, Ev - er bless - ing,
4. Mor - tals, join the might - y cho - rus Which the morn - ing



Lord of love; Hearts un - fold like flow'rs be - fore thee,
flect thy rays, Stars and an - gels sing a - round thee,
ev - er blest, Well - spring of the joy of liv - ing,
stars be - gan; Fa - ther love is reign - ing o'er us,



O - p'ning to the sun a - bove. Melt the clouds of sin and
Cen - ter of un - bro - ken praise; Field and for - est, vale and
O - cean - depth of hap - py rest! Thou our Fa - ther, Christ our
Broth - er love binds man to man. Ev - er sing - ing, march we



sad - ness; Drive the dark of doubt a - way; Giv - er
moun - tain, Flow - ry mead - ow flash - ing sea, Chant - ing
broth - er, All who live in love are thine; Teach us
on - ward, Vic - tors in the midst of strife; Joy - ful



of im - mor - tal glad - ness, Fill us with the light of day!
bird and flow - ing foun - tain, Call us to re - joice in thee.
how to love each oth - er, Lift us to the joy di - vine.
mu - sic leads us sun - ward In the tri - umph song of life.

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

Ephesians 2:1-10

Brothers and sisters:

You were dead in your transgressions and sins
in which you once lived following the age of this world,
following the ruler of the power of the air,
the spirit that is now at work in the disobedient.

All of us once lived among them in the desires of our flesh,
following the wishes of the flesh and the impulses,
and we were by nature children of wrath, like the rest.

But God, who is rich in mercy,
because of the great love he had for us,
even when we were dead in our transgressions,
brought us to life with Christ (by grace you have been saved),
raised us up with him,
and seated us with him in the heavens in Christ Jesus,
that in the ages to come
he might show the immeasurable riches of his grace
in his kindness to us in Christ Jesus.

For by grace you have been saved through faith,
and this is not from you; it is the gift of God;
it is not from works, so no one may boast.

For we are his handiwork, created in Christ Jesus for good works
that God has prepared in advance,
that we should live in them.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 100:1b-2, 3, 4ab, 4c-5

℟. **The Lord made us, we belong to him.**

Sing joyfully to the LORD all you lands;
serve the LORD with gladness;
come before him with joyful song. ℟.

Know that the LORD is God;
he made us, his we are;
his people, the flock he tends. ℟.

Enter his gates with thanksgiving,
his courts with praise. ℟.

Give thanks to him; bless his name, for he is good:
the LORD, whose kindness endures forever,
and his faithfulness, to all generations.

ACCLAMATION BEFORE THE GOSPEL

Jennifer Pascual



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

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GOSPEL

Luke 12:13-21

Someone in the crowd said to Jesus,
“Teacher, tell my brother to share the inheritance with me.”
He replied to him,
“Friend, who appointed me as your judge and arbitrator?”
Then he said to the crowd,
“Take care to guard against all greed,
for though one may be rich,
one’s life does not consist of possessions.”

Then he told them a parable.
“There was a rich man whose land produced a bountiful harvest.
He asked himself, ‘What shall I do,
for I do not have space to store my harvest?’
And he said, ‘This is what I shall do:
I shall tear down my barns and build larger ones.
There I shall store all my grain and other goods
and I shall say to myself, “Now as for you,
you have so many good things stored up for many years,
rest, eat, drink, be merry!”’
But God said to him,
‘You fool, this night your life will be demanded of you;
and the things you have prepared, to whom will they belong?’
Thus will it be for the one who stores up treasure for himself
but is not rich in what matters to God.”

The Gospel of the Lord.

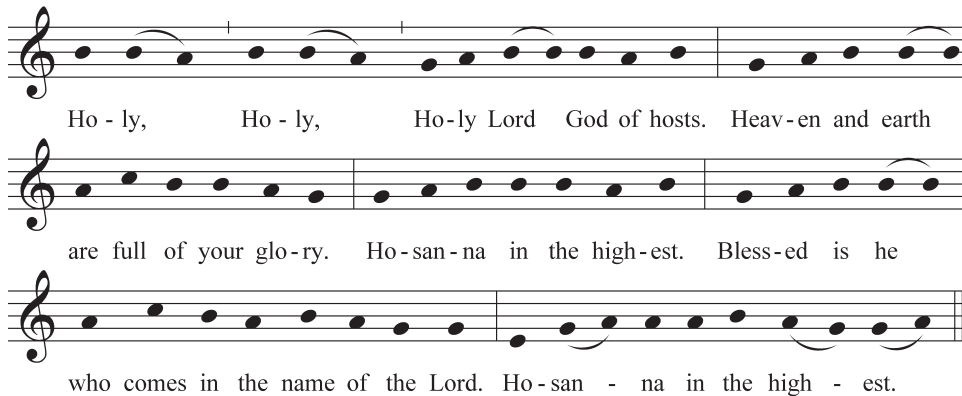
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

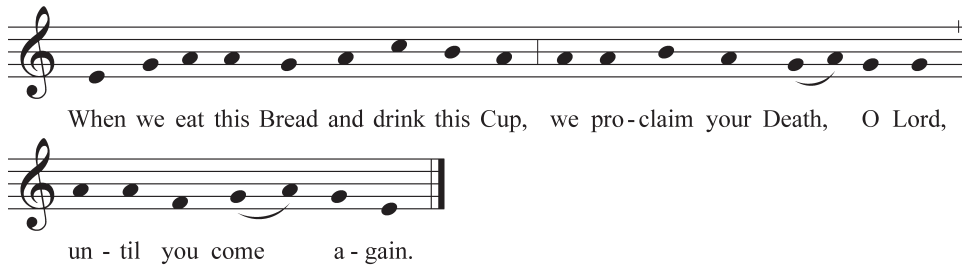


Ho - ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth
are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san - na in the high - est.

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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

“Draw Near and Take the Body of Thy Lord”

COENA DOMINI



1. Draw near and take the bod - y of thy Lord,
2. Saved by his Bod - y hal - lowed by his Blood,
3. Sal - va - tion's giv - er, Christ, the on - ly Son,
4. With heav'n - ly bread he makes the hun - gry whole,
5. Be - fore thy pres - ence, Lord, all peo - ple bow.



1. And drink with faith the blood for thee out - poured.
2. With souls re - freshed we give our thanks to God.
3. By his dear cross and blood the vic - t'ry won.
4. Give liv - ing wa - ters to the thirst - ing soul.
5. In this thy feast of love be with us now.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Now Thank We All Our God”

NUN DANKET



1. Now thank we all our God With hearts and
2. O may this gra - cious God Through all our
3. All praise and thanks to God The Fa - ther



1. hands and voic - es, Who won - drous things hath done, In
2. life be near us, With ev - er - joy - ful hearts And
3. now be giv - en, The Son, and him who reigns With



1. whom his world re - joic - es; Who, from our moth - ers'
2. bless - ed peace to cheer us; Pre - serve us in his
3. them in high - est heav - en, E - ter - nal, Tri - une



1. arms, Hath blessed us on our way With count - less
2. grace, And guide us in dis - tress, And free us
3. God, Whom earth and heav'n a - dore; For thus it



1. gifts of love, And still is ours to - day.
2. from all sin, Till heav - en we pos - sess.
3. was, is now, And shall be ev - er - more.

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

Fifth Avenue at 50th Street, New York, NY 10022

(212) 753-2261

www.saintpatrickscathedral.org

His Eminence, Timothy Cardinal Dolan, *Archbishop of New York*

Rev. Msgr. Robert T. Ritchie, *Rector*

Rev. Andrew King, *Master of Ceremonies*

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

Jennifer Pascual, DMA, *Director of Music and Organist*

Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

Robert M. Evers, *Music Administrator and Programs Editor*