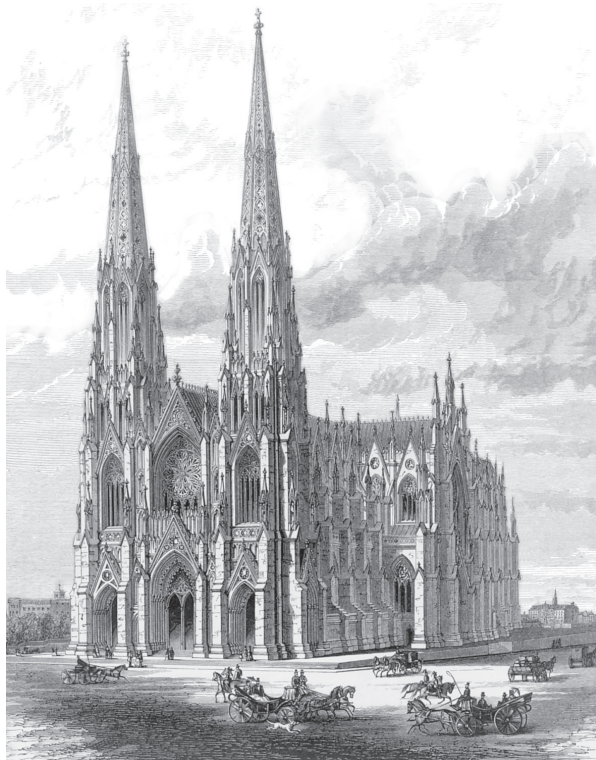


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

THE COMMEMORATION OF
ALL THE FAITHFUL DEPARTED
(ALL SOULS' DAY)

NOVEMBER 2, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Be Still, My Soul”
FINLANDIA



1. Be still, my soul: the Lord is on thy side.
2. Be still, my soul: thy God doth un - der - take
3. Be still, my soul: be - gin the song of praise
4. Be still, my soul: when dear - est friends de - part,



1. Bear pa - tient - ly the cross of grief or pain.
2. To guide the fu - ture as he has the past:
3. On earth, be - liev - ing, to thy Lord on high;
4. And all is dark - ness in this vale of tears,



1. Leave to thy God to or - der and pro - vide;
2. And hope, thy con - fi - dence let noth - ing shake;
3. Ac - knowl - edge him in all thy words and ways.
4. Then shalt thou bet - ter know his love, his heart,



1. In ev - 'ry change He faith - ful will re - main.
2. All now mys - te - rious shall be bright at last.
3. So shall he view thee with a well - pleased eye.
4. Who comes to soothe thy sor - rows and thy fears.



1. Be still, my soul: thy best, thy heav'n - ly Friend
2. Be still, my soul: the waves and winds still know
3. Be still, my soul: the Sun of life di - vine
4. Be still my soul: thy Je - sus can re - pay



1. Through storm - y ways leads to a joy - ful end.
2. His voice who ruled them while he dwelt be - low.
3. Through part - ing clouds shall but more bright - ly shine.
4. From his own full - ness all he takes a - way.

KYRIE

adapt. Litany of the Saints

The musical score is written on three systems of two staves each. Each system has a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first system has lyrics: Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son. The second system has lyrics: Cantor: Chri - ste - e - le - i - son. All: Chri - ste e - le - i - son. The third system has lyrics: Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

The following are a selection of the readings that may be chosen for this day.

FIRST READING

Wisdom 3:1-9

The souls of the just are in the hand of God,
and no torment shall touch them.
They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
and their going forth from us, utter destruction.
But they are in peace.
For if before men, indeed, they be punished,
yet is their hope full of immortality;
chastised a little, they shall be greatly blessed,
because God tried them
and found them worthy of himself.
As gold in the furnace, he proved them,
and as sacrificial offerings he took them to himself.
In the time of their visitation they shall shine,
and shall dart about as sparks through stubble;
they shall judge nations and rule over peoples,
and the LORD shall be their King forever.
Those who trust in him shall understand truth,
and the faithful shall abide with him in love:
because grace and mercy are with his holy ones,
and his care is with his elect.

The word of the Lord.
Thanks be to God.

℟: **The Lord is my shepherd; there is nothing I shall want.**

or:

Though I walk in the valley of darkness, I fear no evil, for you are with me.

The LORD is my shepherd; I shall not want.

In verdant pastures he gives me repose;
beside restful waters he leads me;
he refreshes my soul. ℟:

He guides me in right paths
for his name's sake.

Even though I walk in the dark valley
I fear no evil; for you are at my side
with your rod and your staff
that give me courage. ℟:

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows. ℟:

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the LORD
for years to come. ℟:

S E C O N D R E A D I N G

Romans 6:3-9

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus
were baptized into his death?

We were indeed buried with him through baptism into death,
so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.

For if we have grown into union
with him through a death like his,
we shall also be united with him in the resurrection.

We know that our old self was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.

If, then, we have died with Christ,
we believe that we shall also live with him.
We know that Christ, raised from the dead, dies no more;
death no longer has power over him.

The word of the Lord.
Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL

A. Gregory Murray, OSB



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GOSPEL

John 6:37-40

Jesus said to the crowds:
“Everything that the Father gives me will come to me,
and I will not reject anyone who comes to me,
because I came down from heaven not to do my own will
but the will of the one who sent me.
And this is the will of the one who sent me,
that I should not lose anything of what he gave me,
but that I should raise it on the last day.
For this is the will of my Father,
that everyone who sees the Son and believes in him
may have eternal life,
and I shall raise him on the last day.”

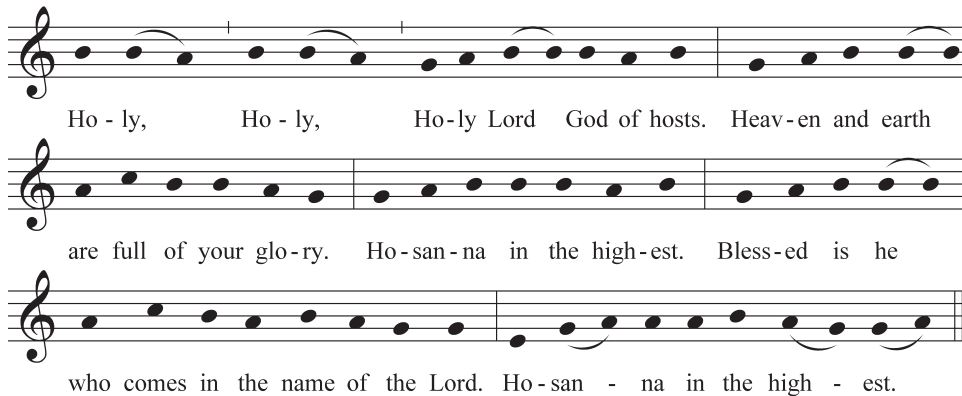
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

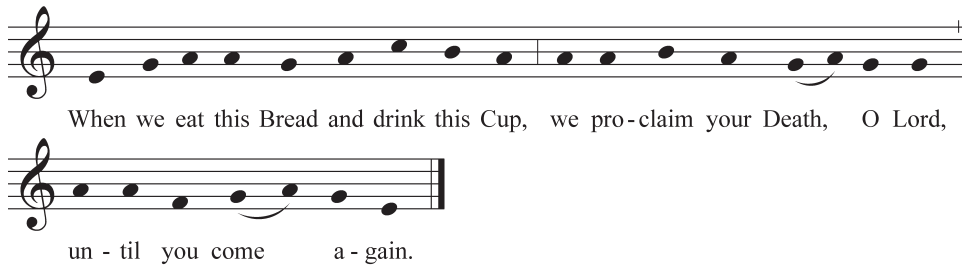


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“The King of Love”
ST, COLUMBA



1. The King of love my shep - herd is,
 2. Where streams of liv - ing wa - ter flow
 3. Per - verse and fool - ish oft I strayed,
 4. In death's dark vale I fear no ill
 5. Thou spread'st a ta - ble in my sight,
 6. And so through all the length of days



1. Whose good - ness fail - eth ³ nev - er;
 2. My ran - somed soul he lead - eth,
 3. But yet in love he sought me,
 4. With thee, dear Lord, be - side me;
 5. Thy grace so rich be - stow - ing;
 6. Thy good - ness fail - eth nev - er,



1. I noth - ing lack if I am his,
 2. And where the ver - dant pas - tures grow
 3. And on his shoul - der gent - ly laid,
 4. Thy rod and staff my com - fort still,
 5. And oh, what trans - port of de - light
 6. Good Shep - herd, may I sing thy praise



1. And he is mine for - ev - er.
 2. With food ce - les - tial feed - eth.
 3. And home, re - joic - ing, brought me.
 4. Thy cross be - fore to guide me.
 5. From thy pure cup is flow - ing!
 6. With - in thy house for - ev - er.

THE CONCLUDING RITES

RECESSIONAL HYMN

“O God, Our Help in Ages Past”

ST. ANNE



1. O God, our help in a - ges past, Our
2. Un - der the sha - dow of thy throne, Thy
3. Be - fore the hills in or - der stood, Or
4. A thou - sand a - ges in thy sight Are
5. Time, like an ev - er - roll - ing stream, Bears
6. O God, our help in a - ges past, Our



1. hope for years to come, Our shel - ter from the
2. saints have dwelt se - cure; Suf - fi - cient is thine
3. earth re - ceived her frame, From ev - er - last - ing
4. like an eve - ning gone, Short as the watch that
5. all its sons a - way; They fly, for - got - ten,
6. hope for years to come, Be thou our Guard while



1. storm - y blast, And our e - ter - nal home.
2. arm a - lone, And our de - fense is sure.
3. thou art God, To our end - less years the same.
4. ends the night Be - fore the ris - ing sun.
5. as a dream Dies at the o - p'ning day.
6. trou - bles last, And our e - ter - nal home:

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*