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

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

THE DEDICATION OF THE LATERAN BASILICA
FEAST

NOVEMBER 9, 2020
THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“The Church’s One Foundation”

AURELIA

[Musical notation and lyrics for the entrance hymn]

KYRIE

adapt. Litany of the Saints

[Musical notation and lyrics for the Kyrie]
Gloria Simplex
Richard Proulx

G l o r i a

G l o r y t o G o d i n t h e h i g h - e s t, a n d o n e a r t h p e a c e t o p e o - p l e o f g o o d w i l l.

W e p r a i s e y o u, w e b l e s s y o u, w e a - d o r e y o u, w e g l o - r i - f y y o u,

w e g i v e y o u t h a n k s f o r y o u r g r e a t g l o - r y, L o r d G o d, h e a v e n - l y K i n g,

O G o d, a l - m i g h t - y F a - t h e r. L o r d J e - s u s C h r i s t,

O n - l y B e - g o t - t e n S o n, L o r d G o d, L a m b o f G o d, S o n o f t h e F a - t h e r,

y o u t a k e a - w a y t h e s i n s o f t h e w o r l d, h a v e m e r c y o n u s;

y o u t a k e a - w a y t h e s i n s o f t h e w o r l d, r e - c e i v e o u r p r a y e r;

y o u a r e s e a t - e d a t t h e r i g h t h a n d o f t h e F a - t h e r, h a v e m e r c y o n u s.

F o r y o u a - l o n e a r e t h e H o - l y O n e, y o u a - l o n e a r e t h e L o r d,

y o u a - l o n e a r e t h e M o s t H i g h, J e - s u s C h r i s t, w i t h t h e H o - l y S p i r - i t,
The angel brought me
back to the entrance of the temple,
and I saw water flowing out
from beneath the threshold of the temple toward the east,
for the façade of the temple was toward the east;
the water flowed down from the southern side of the temple,
south of the altar.
He led me outside by the north gate,
and around to the outer gate facing the east,
where I saw water trickling from the southern side.
He said to me,
“This water flows into the eastern district down upon the Arabah,
and empties into the sea, the salt waters, which it makes fresh.
Wherever the river flows,
every sort of living creature that can multiply shall live,
and there shall be abundant fish,
for wherever this water comes the sea shall be made fresh.
Along both banks of the river, fruit trees of every kind shall grow;
their leaves shall not fade, nor their fruit fail.
Every month they shall bear fresh fruit,
for they shall be watered by the flow from the sanctuary.
Their fruit shall serve for food, and their leaves for medicine.”
The waters of the river gladden the city of God, the holy dwelling of the Most High!

God is our refuge and our strength, an ever-present help in distress. Therefore, we fear not, though the earth be shaken and mountains plunge into the depths of the sea.

There is a stream whose runlets gladden the city of God, the holy dwelling of the Most High. God is in its midst; it shall not be disturbed; God will help it at the break of dawn.

The LORD of hosts is with us; our stronghold is the God of Jacob. Come! behold the deeds of the LORD, the astounding things he has wrought on earth.

Brothers and sisters:
You are God’s building. According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ.

Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God’s temple, God will destroy that person; for the temple of God, which you are, is holy.

The word of the Lord.
Thanks be to God.
GOSPEL

Since the Passover of the Jews was near,
Jesus went up to Jerusalem.
He found in the temple area those who sold oxen, sheep, and doves,
as well as the money-changers seated there.
He made a whip out of cords
and drove them all out of the temple area, with the sheep and oxen,
and spilled the coins of the money-changers and overturned their tables,
and to those who sold doves he said,
“Take these out of here, and stop making my Father’s house a marketplace.”
His disciples recalled the words of Scripture,
Zeal for your house will consume me.
At this the Jews answered and said to him,
“What sign can you show us for doing this?”
Jesus answered and said to them,
“Destroy this temple and in three days I will raise it up.”
The Jews said,
“This temple has been under construction for forty-six years,
and you will raise it up in three days?”
But he was speaking about the temple of his Body.
Therefore, when he was raised from the dead,
his disciples remembered that he had said this,
and they came to believe the Scripture
and the word Jesus had spoken.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Holy, holy, holy Lord, God of hosts.

Heaven and earth are full of your glory. Hossanna in the highest. Blessed is he who comes in the name of the Lord. Hossanna in the highest.

MYSTERY OF FAITH

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

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.
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 Jesus, We Adore Thee”
FULDA MELODY

1. O Jesus, we adore thee, Who, in thy love divine,
   Conceal thy mighty God-head In forms of bread and wine.

2. O Jesus, we adore thee, Our victim and our priest,
   Whose precious blood and body Become our sacred feast.

3. O Jesus, we adore thee, Our Savior and our King,
   And with the saints and angels A humble homage bring.

4. O Jesus, we adore thee; Come, live in us, we pray,
   That all our thoughts and actions Be thine alone to-day.

5. O come, all you who labor In sorrow and in pain;
   Come, eat this bread from heaven, Your peace and strength regain.

All praise and all thanksgiving Be every moment thine!
1. Now thank we all our God With hearts and hands and voices, Who wondrous things hath done, In whom his world rejoices; Who, from our mothers' arms, Hath blessed us on our way With countless gifts of love, And still is ours to-day.

2. O may this gracious God Through all our life be near us, With ever joyful hearts And blessed peace to cheer us; Preserve us in his grace, And guide us in distress, Till heaven we possess. Till heaven we possess.

3. All praise and thanks to God The Father now be given, The Son, and him who reigns With them in highest heaven, Eternal, Triune God, Whom earth and heaven adore; For thus it was, is now, And shall be evermore.
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.