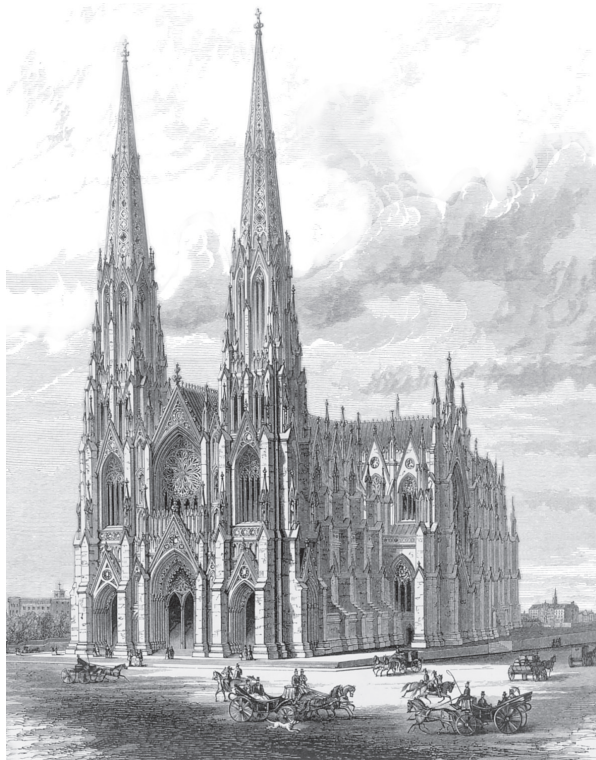


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT JOSAPHAT, BISHOP AND MARTYR
MEMORIAL

NOVEMBER 12, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“In Christ There Is No East or West”
ST. PETER



1. In Christ there is no East or West, In
 2. In him shall true hearts ev - 'ry - where, Their
 3. Join hands then, bro - thers both in the faith, What -
 4. In Christ now meet both East and West, In



1. him no South or is North, But one great fel - low -
 2. high com - mu - nion find; His ser - vice is the
 3. e'er your race may be! Who serves my Fa - ther
 4. him meet South and North, All Christ - ly souls are



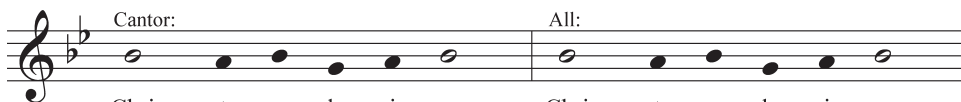
1. ship of love Through - out the whole wide earth.
 2. gold - en cord Close - bind - ing all man - kind.
 3. as a son Is sure - ly kin to me.
 4. one in him Through - out the whole wide earth.

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

Philemon 7-20

Beloved:

I have experienced much joy and encouragement from your love,
because the hearts of the holy ones
have been refreshed by you, brother.

Therefore, although I have the full right in Christ
to order you to do what is proper,
I rather urge you out of love,
being as I am, Paul, an old man,
and now also a prisoner for Christ Jesus.

I urge you on behalf of my child Onesimus,
whose father I have become in my imprisonment,
who was once useless to you but is now useful to both you and me.

I am sending him, that is, my own heart, back to you.

I should have liked to retain him for myself,
so that he might serve me on your behalf
in my imprisonment for the Gospel,
but I did not want to do anything without your consent,
so that the good you do might not be forced but voluntary.

Perhaps this is why he was away from you for a while,
that you might have him back forever,
no longer as a slave but more than a slave, a brother,
beloved especially to me, but even more so to you,
as a man and in the Lord.

So if you regard me as a partner, welcome him as you would me.

And if he has done you any injustice
or owes you anything, charge it to me.

I, Paul, write this in my own hand: I will pay.

May I not tell you that you owe me your very self.

Yes, brother, may I profit from you in the Lord.

Refresh my heart in Christ.

The word of the Lord.

Thanks be to God.

℟: **Blessed is he whose help is the God of Jacob.**

The LORD secures justice for the oppressed,
gives food to the hungry.
The LORD sets captives free. ℟:

The LORD gives sight to the blind.
The LORD raises up those who were bowed down;
the LORD loves the just.
The LORD protects strangers. ℟:

The fatherless and the widow he sustains,
but the way of the wicked he thwarts.
The LORD shall reign forever;
your God, O Zion, through all generations. Alleluia. ℟:

ACCLAMATION BEFORE THE GOSPEL

A. Gregory Murray, OSB



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GOSPEL

Luke 17:20-25

Asked by the Pharisees when the Kingdom of God would come,
Jesus said in reply,
“The coming of the Kingdom of God cannot be observed,
and no one will announce, ‘Look, here it is,’ or, ‘There it is.’
For behold, the Kingdom of God is among you.”

Then he said to his disciples,
“The days will come when you will long to see
one of the days of the Son of Man, but you will not see it.
There will be those who will say to you,
‘Look, there he is,’ or ‘Look, here he is.’
Do not go off, do not run in pursuit.
For just as lightning flashes
and lights up the sky from one side to the other,
so will the Son of Man be in his day.
But first he must suffer greatly and be rejected by this generation.”

The Gospel of the Lord.

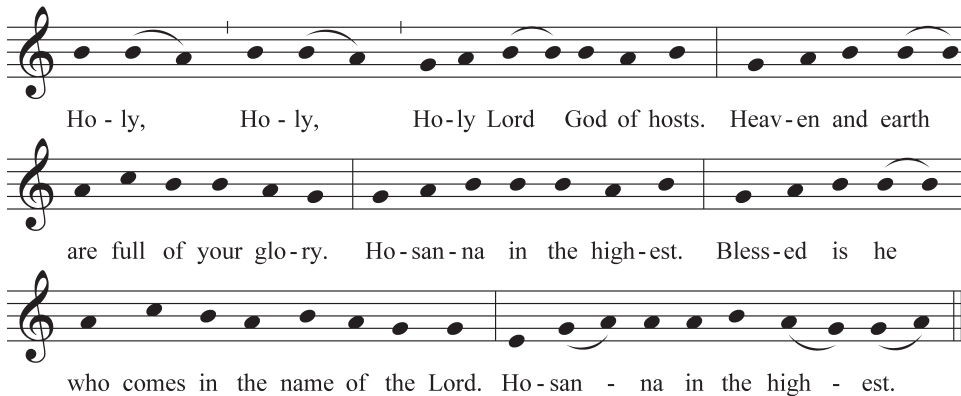
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

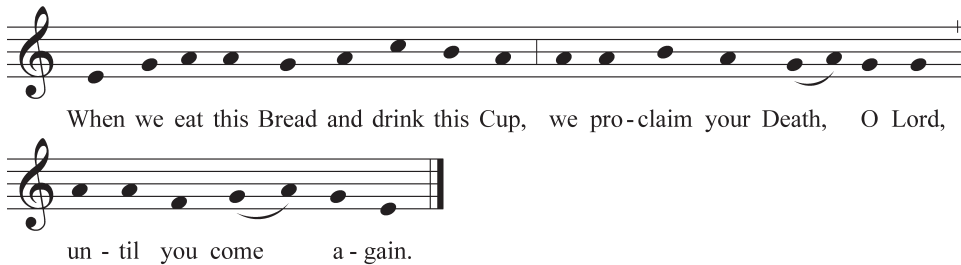


Ho - ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth
are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san - na in the high - est.

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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

“Where Charity and Love Prevail”

CHRISTIAN LOVE



1. Where char - i - ty and love pre - vail,
2. With grate - ful joy and ho - ly fear
3. For - give we now each oth - er's faults
4. Let strife a - mong us be un - known,
5. Let us re - call that in our midst
6. No race nor creed can love ex - clude,



1. There God is ev - er found; Brought here to - geth - er
2. His char - i - ty we learn; Let us with heart and
3. As we our faults con - fess; And let us love each
4. Let all con - ten - tion cease; Be his the glo - ry
5. Dwells God's be - got - ten Son; As mem - bers of his
6. If hon - ored be God's name; Our broth - er - hood em -



1. by Christ's love, By love are we thus bound.
2. mind and soul Now love him in re - turn.
3. oth - er well In Chris - tian ho - li - ness.
4. that we seek, Be ours his ho - ly peace.
5. bod - y joined, We are in him made one.
6. brac - es all Whose Fa - ther is the same.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Jerusalem, My Happy Home”

LAND OF REST



1. Je - ru - sa - lem, my hap - py home, When
2. O hap - py har - bor of the saints, O
3. Your gar - dens and your gal - lant walks Con -
4. There, trees for - ev - er - more bear fruit And
5. Je - ru - sa - lem, Je - ru - sa - lem, God



1. shall I come to thee? When shall my sor - rows
2. sweet and pleas - ant soil! In you no sor - row
3. tin - ual - ly are green; There grow such sweet and
4. ev - er - more do spring; There, ev - er - more the
5. grant that I may see Your end - less joy, and



1. have an end? Your joys when shall I see?
2. may be found, No grief, no care, no toil.
3. pleas - ant flow'rs As no - where else are seen.
4. an - gels sit And ev - er - more do sing.
5. of the same Par - tak - er ev - er be!

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

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Rev. Andrew King, *Master of Ceremonies*

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

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Daniel Brondel, *Associate Director of Music and Organist*

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