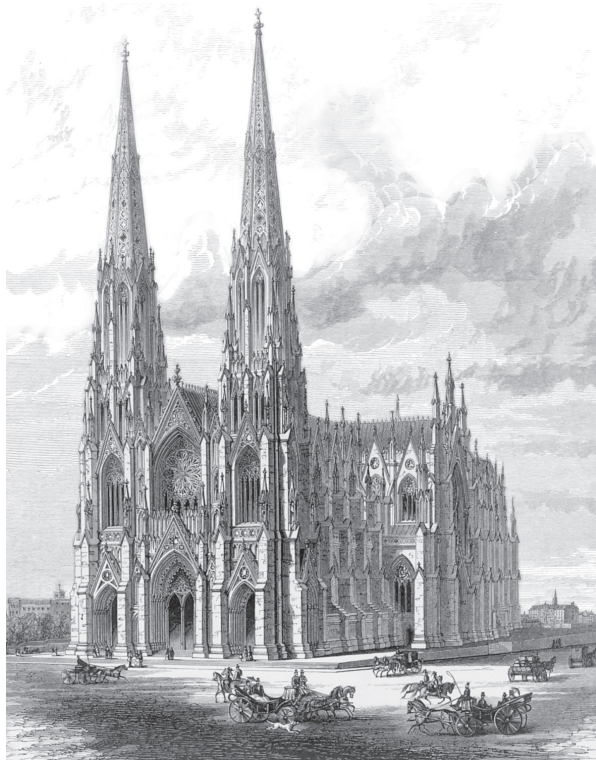


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINTS PONTIAN, POPE,
AND HIPPLYTUS, PRIEST, MARTYRS
MEMORIAL

AUGUST 13, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“God, We Praise You”
NETTLETON



1. God, we praise you! God, we bless you! God, we
2. True a - pos - tles, faith - ful proph - ets, Saints who
3. Je - sus Christ, the King of glo - ry, Ev - er -
4. Christ, at God's right hand vic - to - rious, You will



1. name you sov - 'reign Lord! Might - y King whom an - gels
2. set their world a - blaze, Mar - tyrs, once un - known, un -
3. last - ing Son of God, Hum - ble, was your vir - gin
4. judge the world you made; Lord, in mer - cy help your



1. wor - ship, Fa - ther, by your Church a - dored:
2. heed - ed, Join one grow - ing song of praise,
3. moth - er, Hard the lone - ly path you trod:
4. ser - vants For whose free - dom you have paid:



1. All cre - a - tion shows your glo - ry, Heav'n and
2. While your Church on earth con - fess - es One ma -
3. By your cross is sin de - feat - ed, Hell con -
4. Raise us up from dust to glo - ry, Guard us



1. earth draw near your throne, Sing - ing "Ho - ly, ho - ly,
2. jes - tic Trin - i - ty: Fa - ther, Son, and Ho - ly
3. front - ed face to face, Heav - en o - pened to be -
4. from all sin to - day; King en - throned a - bove all



1. ho - ly, Lord of hosts and God a - lone!"
2. Spir - it, God, our hope e - ter - nal - ly.
3. liev - ers, Sin - ners jus - ti - fied by grace.
4. prais - es, Save your peo - ple, God, we pray.

KYRIE

adapt. Litany of the Saints



THE LITURGY OF THE WORD

FIRST READING

Ezekiel 12:1-12

The word of the LORD came to me:

Son of man, you live in the midst of a rebellious house;
they have eyes to see but do not see,
and ears to hear but do not hear,
for they are a rebellious house.

Now, son of man, during the day while they are looking on,
prepare your baggage as though for exile,
and again while they are looking on,
migrate from where you live to another place;
perhaps they will see that they are a rebellious house.

You shall bring out your baggage like an exile in the daytime
while they are looking on;
in the evening, again while they are looking on,
you shall go out like one of those driven into exile;
while they look on, dig a hole in the wall and pass through it;
while they look on, shoulder the burden and set out in the darkness;
cover your face that you may not see the land,
for I have made you a sign for the house of Israel.

I did as I was told.

During the day I brought out my baggage
as though it were that of an exile,
and at evening I dug a hole through the wall with my hand
and, while they looked on, set out in the darkness,
shouldering my burden.

Then, in the morning, the word of the LORD came to me:

Son of man, did not the house of Israel, that rebellious house,
ask you what you were doing?

Tell them: Thus says the Lord GOD:

This oracle concerns Jerusalem
and the whole house of Israel within it.

I am a sign for you:
as I have done, so shall it be done to them;
as captives they shall go into exile.
The prince who is among them shall shoulder his burden
and set out in darkness,
going through a hole he has dug out in the wall,
and covering his face lest he be seen by anyone.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 78:56-57, 58-59, 61-62

℟. **Do not forget the works of the Lord!**

They tempted and rebelled against God the Most High,
and kept not his decrees.
They turned back and were faithless like their fathers;
they recoiled like a treacherous bow. ℟.

They angered him with their high places
and with their idols roused his jealousy.
God heard and was enraged
and utterly rejected Israel. ℟.

And he surrendered his strength into captivity,
his glory in the hands of the foe.
He abandoned his people to the sword
and was enraged against his inheritance. ℟.

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



Peter approached Jesus and asked him,
“Lord, if my brother sins against me,
how often must I forgive him?
As many as seven times?”
Jesus answered, “I say to you, not seven times but seventy-seven times.
That is why the Kingdom of heaven may be likened to a king
who decided to settle accounts with his servants.
When he began the accounting,
a debtor was brought before him who owed him a huge amount.
Since he had no way of paying it back,
his master ordered him to be sold,
along with his wife, his children, and all his property,
in payment of the debt.
At that, the servant fell down, did him homage, and said,
‘Be patient with me, and I will pay you back in full.’
Moved with compassion the master of that servant
let him go and forgave him the loan.
When that servant had left, he found one of his fellow servants
who owed him a much smaller amount.
He seized him and started to choke him, demanding,
‘Pay back what you owe.’
Falling to his knees, his fellow servant begged him,
‘Be patient with me, and I will pay you back.’
But he refused.
Instead, he had the fellow servant put in prison
until he paid back the debt.
Now when his fellow servants saw what had happened,
they were deeply disturbed,
and went to their master and reported the whole affair.
His master summoned him and said to him, ‘You wicked servant!
I forgave you your entire debt because you begged me to.
Should you not have had pity on your fellow servant,
as I had pity on you?’
Then in anger his master handed him over to the torturers
until he should pay back the whole debt.
So will my heavenly Father do to you,
unless each of you forgives his brother from his heart.”

When Jesus finished these words, he left Galilee
and went to the district of Judea across the Jordan.

The Gospel of the Lord.

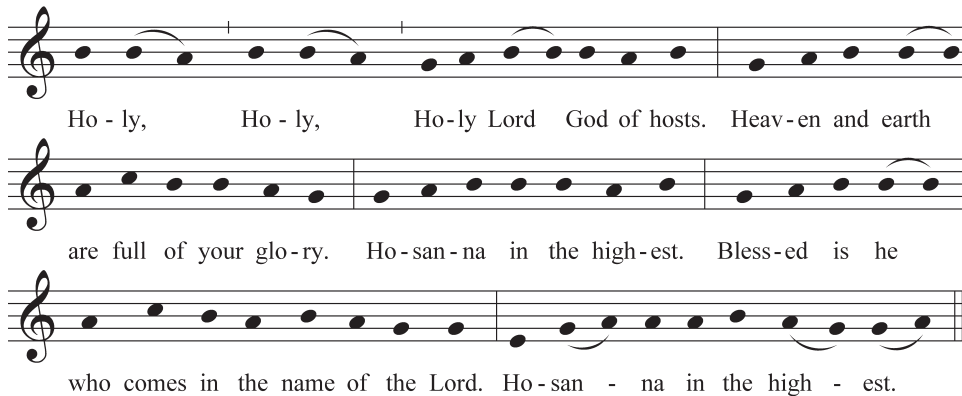
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

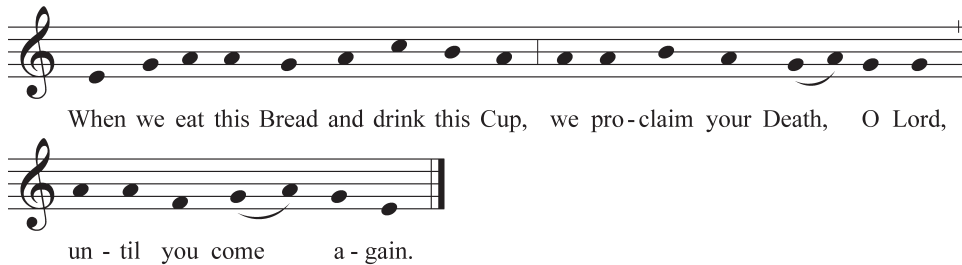


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Let All Things Now Living”

ASH GROVE

1. Let all things now liv - ing A song of thanks - giv - ing
2. His law he en - for - ces, The stars in their cour - ses,

To God our Cre - a - tor tri - um - phant - ly raise;
The sun in its or - bit o - be - dient - ly shine.

Who fash - ioned and made us, Pro - tect - ed and stayed us,
The hills and the moun - tains, The riv - ers and foun - tains,

By guid - ing us on to the end of our days.
The depths of the o - cean pro - claim him di - vine.

His ban - ners are o'er us, His light goes be - fore us,
We, too, should be voic - ing Our love and re - joic - ing,

A pil - lar of fire shin - ing forth in the night;
With glad a - do - ra - tion a song let us raise,

Till sha - dows have van - ished And dark - ness is ban - ished,
Till all things now liv - ing U - nite in thanks - giv - ing

As for - ward we trav - el from light in - to light.
To God in the high - est, ho - san - na and praise.

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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