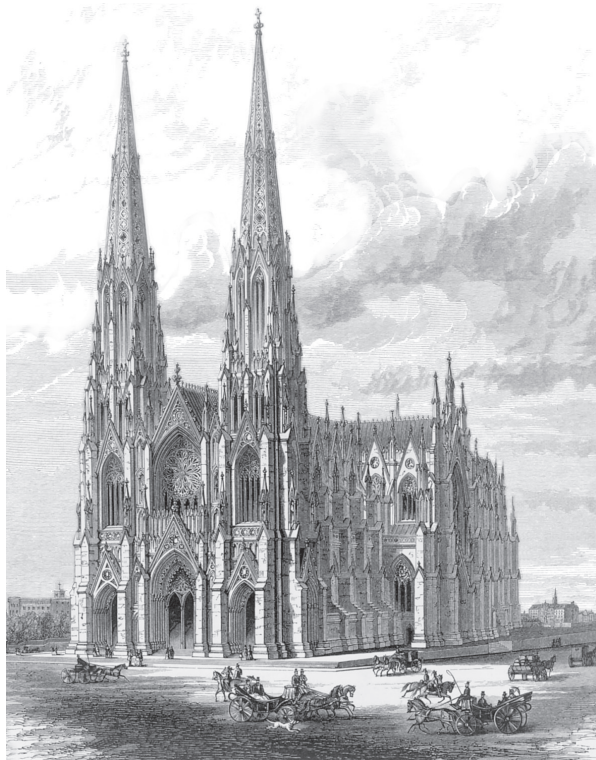


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT MAXIMILIAN KOLBE, PRIEST AND MARTYR
MEMORIAL

AUGUST 14, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Love Divine, All Loves Excelling”

HYFRYDOL



1. Love di - vine, all loves ex - cel - ling, Joy of heav'n to
 2. Come, Al - might - y, to de - liv - er, Let us all thy
 3. Fin - ish then thy new cre - a - tion, Pure and spot - less,



1. earth come down, Fix in us thy hum - ble dwell - ing, All thy
 2. life re - ceive; Sud - den - ly re - turn and nev - er, Nev - er -
 3. let us be; Let us see thy great sal - va - tion Per - fect -



1. faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
 2. more thy tem - ples leave. Thee we would be al - ways bless - ing,
 3. ly re - stored in thee: Changed from glo - ry in - to glo - ry,



1. Pure un - bound - ed love thou art; Vis - it us with
 2. Serve thee as thy hosts a - bove, Pray, and praise thee
 3. Till in heav'n we take our place, Till we cast our



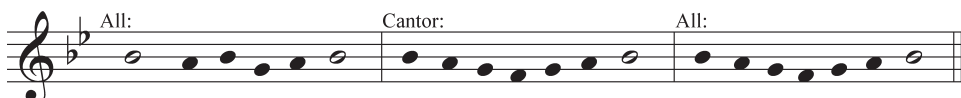
1. thy sal - va - tion; En - ter ev - 'ry trem - bling heart.
 2. with - out ceas - ing, Glo - ry in thy pre - cious love.
 3. crowns be - fore thee, Lost in won - der, love and praise.

KYRIE

adapt. Litany of the Saints



Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son. Cantor: Chri - ste e - le - i - son.



All: Chri - ste e - le - i - son. Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

FIRST READING

Ezekiel 16:1-15, 60, 63

The word of the LORD came to me:

Son of man, make known to Jerusalem her abominations.

Thus says the Lord GOD to Jerusalem:

By origin and birth you are of the land of Canaan;
your father was an Amorite and your mother a Hittite.

As for your birth, the day you were born your navel cord was not cut;
you were neither washed with water nor anointed,
nor were you rubbed with salt, nor swathed in swaddling clothes.

No one looked on you with pity or compassion
to do any of these things for you.

Rather, you were thrown out on the ground as something loathsome,
the day you were born.

Then I passed by and saw you weltering in your blood.

I said to you: Live in your blood and grow like a plant in the field.

You grew and developed, you came to the age of puberty;
your breasts were formed, your hair had grown,
but you were still stark naked.

Again I passed by you and saw that you were now old enough for love.

So I spread the corner of my cloak over you to cover your nakedness;
I swore an oath to you and entered into a covenant with you;
you became mine, says the Lord GOD.

Then I bathed you with water, washed away your blood,
and anointed you with oil.

I clothed you with an embroidered gown,
put sandals of fine leather on your feet;
I gave you a fine linen sash and silk robes to wear.

I adorned you with jewelry: I put bracelets on your arms,
a necklace about your neck, a ring in your nose,
pendants in your ears, and a glorious diadem upon your head.

Thus you were adorned with gold and silver;
your garments were of fine linen, silk, and embroidered cloth.

Fine flour, honey, and oil were your food.

You were exceedingly beautiful, with the dignity of a queen.

You were renowned among the nations for your beauty, perfect as it was,
because of my splendor which I had bestowed on you,
says the Lord GOD.

But you were captivated by your own beauty,
you used your renown to make yourself a harlot,
and you lavished your harlotry on every passer-by,
whose own you became.

Yet I will remember the covenant I made with you when you were a girl,
and I will set up an everlasting covenant with you,
that you may remember and be covered with confusion,
and that you may be utterly silenced for shame
when I pardon you for all you have done, says the Lord GOD.

or Ezekiel 16:59-63

Thus says the LORD:

I will deal with you according to what you have done,
you who despised your oath, breaking a covenant.
Yet I will remember the covenant I made with you when you were a girl,
and I will set up an everlasting covenant with you.
Then you shall remember your conduct and be ashamed
when I take your sisters, those older and younger than you,
and give them to you as daughters,
even though I am not bound by my covenant with you.
For I will re-establish my covenant with you,
that you may know that I am the LORD,
that you may remember and be covered with confusion,
and that you may be utterly silenced for shame
when I pardon you for all you have done, says the Lord GOD.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Isaiah 12:2-3, 4bcd, 5-6

℟. **You have turned from your anger.**

God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the LORD,
and he has been my savior.
With joy you will draw water
at the fountain of salvation. ℟.

Give thanks to the LORD, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name. ℟.

Sing praise to the LORD for his glorious achievement;
let this be known throughout all the earth.
Shout with exultation, O city of Zion,
for great in your midst
is the Holy One of Israel! ℟.

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



GOSPEL

Matthew 19:3-12

Some Pharisees approached Jesus, and tested him, saying,
“Is it lawful for a man to divorce his wife for any cause whatever?”
He said in reply, “Have you not read that from the beginning
the Creator made them male and female and said,
*For this reason a man shall leave his father and mother
and be joined to his wife, and the two shall become one flesh?*
So they are no longer two, but one flesh.
Therefore, what God has joined together, man must not separate.”
They said to him, “Then why did Moses command
that the man give the woman a bill of divorce and dismiss her?”
He said to them, “Because of the hardness of your hearts
Moses allowed you to divorce your wives,
but from the beginning it was not so.
I say to you, whoever divorces his wife
(unless the marriage is unlawful)
and marries another commits adultery.”
His disciples said to him,
“If that is the case of a man with his wife,
it is better not to marry.”
He answered, “Not all can accept this word,
but only those to whom that is granted.
Some are incapable of marriage because they were born so;
some, because they were made so by others;
some, because they have renounced marriage
for the sake of the Kingdom of heaven.
Whoever can accept this ought to accept it.”

The Gospel of the Lord.

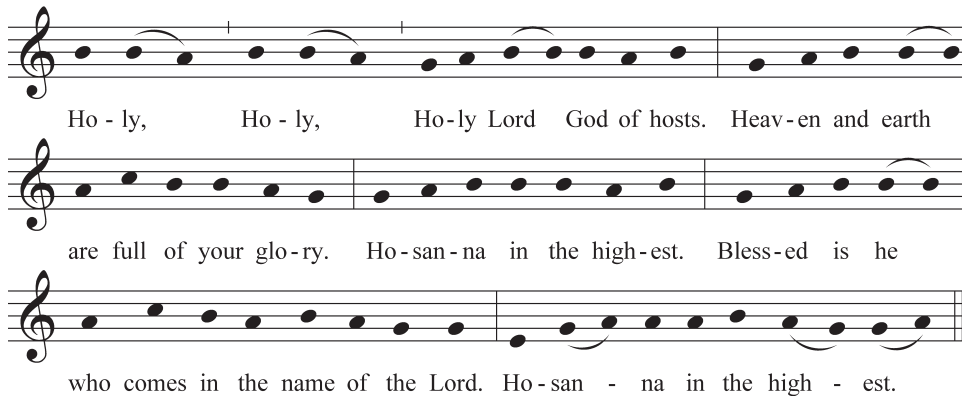
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

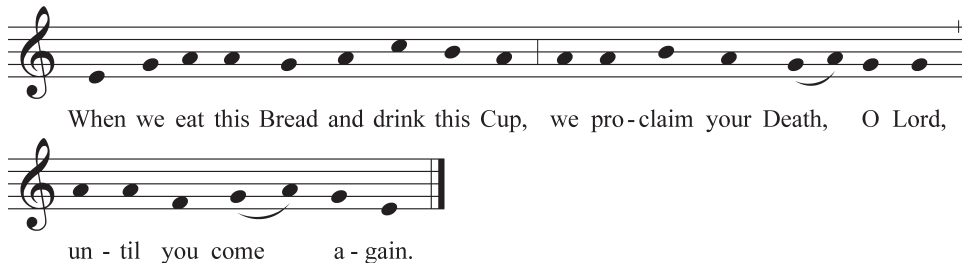


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Jesus, My Lord, My God, My All”

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,
 2. Had I but Mar - y's sin - less heart
 3. Thy Bod - y, Soul, and God - head, all,



How can I love thee love thee as I ought?
 To love thee with, my dear - est King,
 O mys - ter - y of love of di - vine.



And how re - vere this won - drous gift,
 Oh, with what bursts of fer - vent praise
 I can - not com - pass all I have,



So far sur - pass - ing hope or thought?
 Thy good - ness, Je - sus would I sing.
 For all thou hast and art are mine.



Sweet Sac - ra - ment, we thee a - dore;



Oh, make us love thee more and more.



Oh, make us love thee more and more.

THE CONCLUDING RITES

RECESSIONAL HYMN

“I Sing the Mighty Power of God”

ELLACOMBE



1. I sing the might - y pow'r of God, That made the
2. I sing the good - ness of the Lord, That filled the
3. There's not a plant or flow'r be - low, But makes thy



1. moun - tains rise; That spread the flow - ing seas a - broad,
2. earth with food; He formed the crea - tures with his word,
3. glo - ries known; And clouds a - rise, and tem - pests blow,



1. And built the loft - y skies. I sing the Wis - dom
2. And then pro - nounced them good. Lord, how thy won - ders
3. By or - der from thy throne; While all that bor - rows



1. that or - dained The sun to rule the day; The moon shines
2. are dis - played, Wher - e'er I turn my eye; If I sur -
3. life from thee Is ev - er in thy care, And ev - 'ry -



1. full at his com - mand, And all the stars o - bey,
2. vey the ground I tread, Or gaze up - on the sky!
3. where that man can be, Thou, God are pres - ent there.

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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