

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

THE PASSION OF SAINT JOHN THE BAPTIST  
MEMORIAL

AUGUST 29, 2020

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“Sing Praise to the Lord”  
LAUDATE DOMINUM



1. Sing praise to the Lord! praise God in the height;  
 2. Sing praise to the Lord! praise God up - on earth;  
 3. Sing praise to the Lord, all things that give sound;  
 4. Sing praisie to the Lord! thanks - giv - ing and song



1. Re - joice in his word, you an - gels of new light;  
 2. In - tune - ful ac - cord, all men of new birth;  
 3. Each ju - bi - lant chord re - ech - o a - round;  
 4. To him be out - poured all a - ges a - long;



1. O heav - ens, a - dore him by whom you were made,  
 2. Praise him who has brought you his grace from a - bove,  
 3. Loud or - gans, his glo - ry tell forth in deep tone,  
 4. For love in cre - a - tion, for heav - en re - stored,



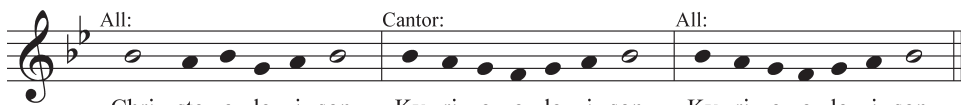
1. And wor - ship be - fore him in bright - ness ar - rayed.  
 2. Praise him who has taught you to sing of his love.  
 3. And trum - pets, the sto - ry of what God has done.  
 4. For grace of sal - va - tion, sing praise to the Lord!

### 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

1 Corinthians 1:26-31

Consider your own calling, brothers and sisters.

Not many of you were wise by human standards,

not many were powerful,

not many were of noble birth.

Rather, God chose the foolish of the world to shame the wise,

and God chose the weak of the world to shame the strong,

and God chose the lowly and despised of the world,

those who count for nothing,

to reduce to nothing those who are something,

so that no human being might boast before God.

It is due to him that you are in Christ Jesus,

who became for us wisdom from God,

as well as righteousness, sanctification, and redemption,

so that, as it is written,

*Whoever boasts, should boast in the Lord.*

The word of the Lord.

**Thanks be to God.**

RESPONSORIAL PSALM

Psalm 33:12-13, 18-19, 20-21

℟. Blessed the people the Lord has chosen to be his own.

Blessed the nation whose God is the LORD,  
the people he has chosen for his own inheritance.  
From heaven the LORD looks down;  
he sees all mankind. ℟.

But see, the eyes of the LORD are upon those who fear him,  
upon those who hope for his kindness,  
To deliver them from death  
and preserve them in spite of famine. ℟.

Our soul waits for the LORD,  
who is our help and our shield,  
For in him our hearts rejoice;  
in his holy name we trust. ℟.

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



Herod was the one who had John the Baptist arrested and bound in prison  
on account of Herodias,  
the wife of his brother Philip, whom he had married.

John had said to Herod,

“It is not lawful for you to have your brother’s wife.”

Herodias harbored a grudge against him  
and wanted to kill him but was unable to do so.

Herod feared John, knowing him to be a righteous and holy man,  
and kept him in custody.

When he heard him speak he was very much perplexed,  
yet he liked to listen to him.

She had an opportunity one day when Herod, on his birthday,  
gave a banquet for his courtiers,  
his military officers, and the leading men of Galilee.

Herodias’ own daughter came in  
and performed a dance that delighted Herod and his guests.

The king said to the girl,

“Ask of me whatever you wish and I will grant it to you.”

He even swore many things to her,

“I will grant you whatever you ask of me,  
even to half of my kingdom.”

She went out and said to her mother,

“What shall I ask for?”

She replied, “The head of John the Baptist.”

The girl hurried back to the king’s presence and made her request,

“I want you to give me at once  
on a platter the head of John the Baptist.”

The king was deeply distressed,  
but because of his oaths and the guests  
he did not wish to break his word to her.

So he promptly dispatched an executioner with orders  
to bring back his head.

He went off and beheaded him in the prison.

He brought in the head on a platter and gave it to the girl.

The girl in turn gave it to her mother.

When his disciples heard about it,  
they came and took his body and laid it in a tomb.

The Gospel of the Lord.

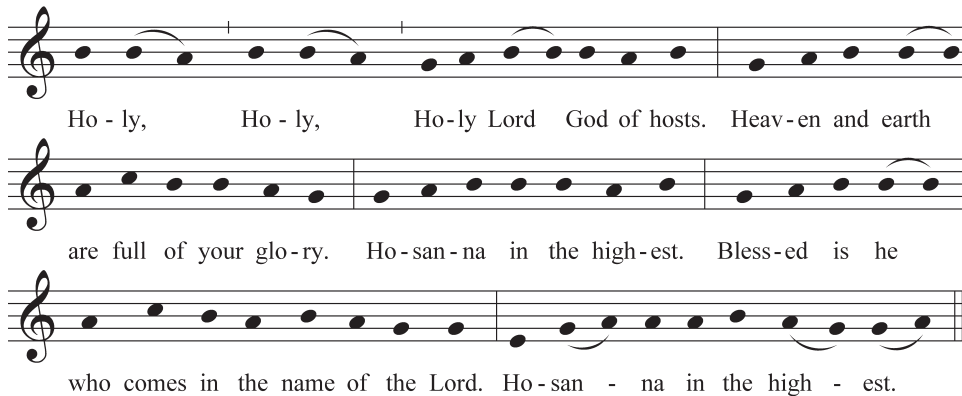
**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Roman Missal*

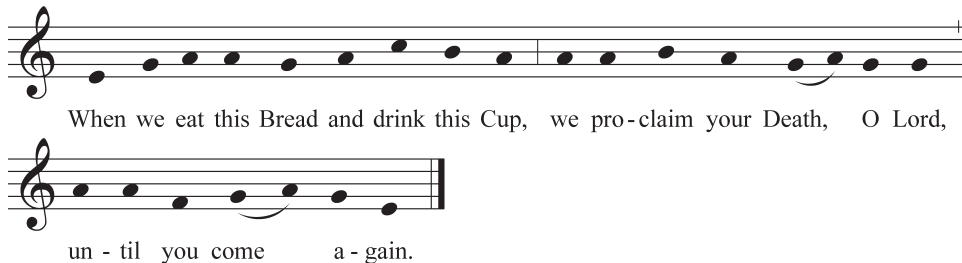


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth  
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he  
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Soul of My Savior”

ANIMA CHRISTI



1. Soul of my Sav - ior sanc - ti - fy my breast,
2. Strength and pro - tec - tion may thy Pas - sion be,
3. Hear me, Lord Je - sus, lis - ten as I pray;



1. Bod - y of Christ, be thou my sav - ing guest;
2. O bless - ed Je - sus, hear and an - swer me;
3. "Lead me from night to nev - er end - ing day.



1. Blood of my Sav - ior bathe me in thy tide;
2. Deep in thy wounds, Lord, hide and shel - ter me;
3. Fill all the world with love and grace di - vine,



1. Wash me, ye wa - ters flow - ing from his side.
2. So shall I nev - er, nev - er part from thee.
3. And glo - ry, laud, and praise be ev - er thine."



# THE CONCLUDING RITES

RECESSIONAL HYMN

“Sing with All the Saints in Glory”

RUSTINGTON



1. Sing with all the saints in glo - ry, Sing the res - ur -  
2. O what glo - ry far ex - ceed - ing All that eye has  
3. Life e - ter - nal! heav'n re - joic - es; Je - sus lives who  
4. Life e - ter - nal! O what won - ders Crowd on faith; what



1. rec - tion song! Death and sor - row, earth's dark sto - ry, To the  
2. yet per - ceived! Ho - liest heart for a - ges plead - ing, Nev - er  
3. once was dead; Shout with joy, O death - less voic - es! Child of  
4. joy un - known, When, a - midst earth's clos - ing thun - ders, Saints shall



1. for - mer days be - long. All a - round the clouds are  
2. that full joy con - ceived. God has prom - ised, Christ pre -  
3. God, lift up your head! Pa - tri - archs from dis - tant  
4. stand be - fore the throne! O to en - ter that bright



1. break - ing, Soon the storms of time shall cease; In God's  
2. pares it, There on high our wel - come waits; Ev - 'ry  
3. a - ges, Saints all long - ing for their heaven, Proph - ets,  
4. por - tal, See that glow - ing fir - ma - ment, Know, with



1. like - ness, we a - wak - en, Know - ing ev - er - last - ing peace.  
2. hum - ble spir - it shares it, Christ has passed the e - ter - nal gates.  
3. psalm - ists, seers, and sag - es, All a - wait the glo - ry giv'n.  
4. you, O God im - mor - tal, "Je - sus Christ whom you have sent!"

# 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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