

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

TUESDAY OF THE TWENTY-SECOND
WEEK IN ORDINARY TIME

SEPTEMBER 1, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Praise We the Lord This Day”
SWABIA



1. Praise we the Lord this day, This
 2. The Proph - et gave the sign For
 3. Ask not how this should be, But
 4. She meek - ly bowed her head To
 5. Bless - ed shall be her name In
 6. O Christ, the Vir - gin's Son, We



1. day so long fore - told, Whose prom - ise shone with
 2. faith - ful men to read: A vir - gin, born of
 3. wor - ship and a - dore Like her whom God's own
 4. hear the gra - cious word, Ma - ry, the pure and
 5. all the Church on earth Through whom that won - drous
 6. praise thee and a - dore, Who art with God the



1. cheer - ing ray On wait - ing saints of old.
 2. Da - vid's line, Shall bear the prom - ised Seed.
 3. maj - es - ty Came down to shad - ow o'er.
 4. low - ly maid, The fa - vored of the Lord.
 5. mer - cy came, Th'in - car - nate Sav - ior's birth.
 6. Fa - ther One and Spir - it ev - er - more.

KYRIE

adapt. Litany of the Saints

Cantor:	Ky - ri - e e - le - i - son.	All:	Ky - ri - e e - le - i - son.
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Cantor:	Chri - ste e - le - i - son.	All:	Chri - ste e - le - i - son.
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Cantor:	Ky - ri - e e - le - i - son.	All:	Ky - ri - e e - le - i - son.
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THE LITURGY OF THE WORD

FIRST READING

1 Corinthians 2:10b-16

Brothers and sisters:

The Spirit scrutinizes everything, even the depths of God.
Among men, who knows what pertains to the man
except his spirit that is within?
Similarly, no one knows what pertains to God except the Spirit of God.
We have not received the spirit of the world
but the Spirit who is from God,
so that we may understand the things freely given us by God.
And we speak about them not with words taught by human wisdom,
but with words taught by the Spirit,
describing spiritual realities in spiritual terms.

Now the natural man does not accept what pertains to the Spirit of God,
for to him it is foolishness, and he cannot understand it,
because it is judged spiritually.
The one who is spiritual, however, can judge everything
but is not subject to judgment by anyone.

For “who has known the mind of the Lord, so as to counsel him?”
But we have the mind of Christ.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 145:8-9, 10-11, 12-13ab, 13cd-14

℟. **The Lord is just in all his ways.**

The LORD is gracious and merciful,
slow to anger and of great kindness.
The LORD is good to all
and compassionate toward all his works. ℟.

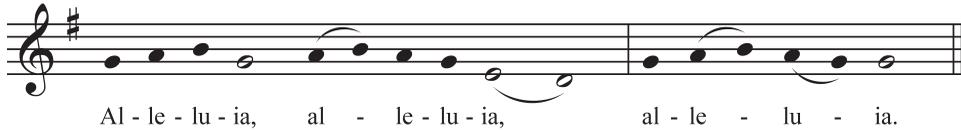
Let all your works give you thanks, O LORD,
and let your faithful ones bless you.
Let them discourse of the glory of your Kingdom
and speak of your might. ℟.

Making known to men your might
and the glorious splendor of your Kingdom.
Your Kingdom is a Kingdom for all ages,
and your dominion endures through all generations. ℟.

The LORD is faithful in all his words
and holy in all his works.
The LORD lifts up all who are falling
and raises up all who are bowed down. R̄

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



GOSPEL

Luke 4:31-37

Jesus went down to Capernaum, a town of Galilee.
He taught them on the sabbath,
and they were astonished at his teaching
because he spoke with authority.
In the synagogue there was a man with the spirit of an unclean demon,
and he cried out in a loud voice,
“What have you to do with us, Jesus of Nazareth?
Have you come to destroy us?
I know who you are—the Holy One of God!”
Jesus rebuked him and said, “Be quiet! Come out of him!”
Then the demon threw the man down in front of them
and came out of him without doing him any harm.
They were all amazed and said to one another,
“What is there about his word?
For with authority and power he commands the unclean spirits,
and they come out.”
And news of him spread everywhere in the surrounding region.
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

New Plainsong III

David Hurd

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

New Plainsong III

David Hurd

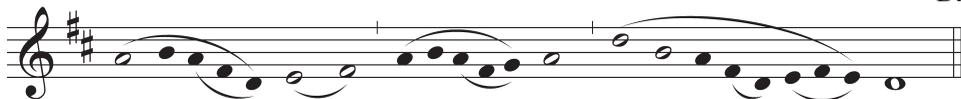
When we eat the Bread and drink this Cup,
we pro - claim your Death, O Lord, un - til you come a - gain.

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GREAT AMEN

New Plainsong III

David Hurd



A - men, a - men, a - - - men.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

New Plainsong III

David Hurd



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

“O Bless the Lord, My Soul”

ST. THOMAS (WILLIAMS)



1. O bless the Lord, my soul! His
2. O bless the Lord, my soul! His
3. He clothes thee with his love; Up -
4. Then bless his ho - ly name, Whose



1. grace to thee pro - claim! And all that is with -
2. mer - cies bear in mind! For - get not all his
3. holds thee with his truth; He heal - eth thine in -
4. grace hath made thee whole, Whose lov - ing - kind - ness



1. in me join To bless his ho - ly name!
2. ben - e - fits! The Lord to thee is kind.
3. fir - mi - ties And ran - soms thee from death.
4. crowns thy days! O bless the Lord, my soul!

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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