ST. PATRICK’S CATHEDRAL
“America’s Parish Church”
NEW YORK CITY

CELEBRATION OF THE EUCHARIST

SAINT ROBERT BELLARMINE,
BISHOP AND DOCTOR OF THE CHURCH
MEMORIAL

SEPTEMBER 17, 2020
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“Come, Christians, Join to Sing”
MADRID

COME, CHRISTIANS, JOIN TO SING

1. Come, Christians, join to sing;
2. Come, lift your hearts on high:
3. Praise yet the Lord again:

ALLELUIA! AMEN!

LOUD PRAISE TO CHRIST OUR KING:

1. Loud praise to Christ our King;
2. Let praises fill the sky;
3. Life shall not end the strain:

ALLELUIA! AMEN!

LET ALL, WITH HEART AND VOICE:

1. Let all, with heart and voice,
2. He is our guide and friend;
3. On heaven's joyful shore

BEFORE THE THRONE REJOICE;

1. Before the throne rejoice;
2. Our cry he will attend;
3. His goodness we'll adore,

PRAISE IS HIS GRACIOUS CHOICE:

1. Praise is his gracious choice:
2. His love shall never end:
3. Singing forevermore:

ALLELUIA! AMEN!

KYRIE

adapt. Litany of the Saints

KYRIE

Cantor: All:

Kyrie eleison. Kyrie eleison.

Cantor: All:

Christe eleison. Christe eleison.

Cantor: All:

Kyrie eleison. Kyrie eleison.
I am reminding you, brothers and sisters, of the Gospel I preached to you, which you indeed received and in which you also stand. Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the Apostles. Last of all, as to one born abnormally, he appeared to me. For I am the least of the Apostles, not fit to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God that is with me. Therefore, whether it be I or they, so we preach and so you believed.

The word of the Lord.

Thanks be to God.
Psalm 118:1b-2, 16ab-17, 28

**RESPONSORIAL PSALM**

Give thanks to the Lord, for he is good.

Give thanks to the LORD, for he is good,
for his mercy endures forever.
Let the house of Israel say,
“His mercy endures forever.”

“The right hand of the LORD is exalted;
the right hand of the Lord has struck with power.”
I shall not die, but live,
and declare the works of the LORD.

You are my God, and I give thanks to you;
O my God, I extol you.

**ACCLAMATION BEFORE THE GOSPEL**

Melchior Vulpius

Alleluia, alleluia, alleluia.

Al- le - lu - ia, al - le - lu - ia, al - le - lu - ia.
A certain Pharisee invited Jesus to dine with him, and he entered the Pharisee’s house and reclined at table.
Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. When the Pharisee who had invited him saw this he said to himself, “If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner.”
Jesus said to him in reply, “Simon, I have something to say to you.” “Tell me, teacher,” he said. “Two people were in debt to a certain creditor; one owed five hundred days’ wages and the other owed fifty. Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?” Simon said in reply, “The one, I suppose, whose larger debt was forgiven.” He said to him, “You have judged rightly.” Then he turned to the woman and said to Simon, “Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair. You did not give me a kiss, but she has not ceased kissing my feet since the time I entered. You did not anoint my head with oil, but she anointed my feet with ointment. So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little.” He said to her, “Your sins are forgiven.” The others at table said to themselves, “Who is this who even forgives sins?” But he said to the woman, “Your faith has saved you; go in peace.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Holy, Holy, Holy Lord God of hosts. Heaven and earth
are full of your glory. Hosanna in the highest. Blessed is he
who comes in the name of the Lord. Hosanna in the highest.

MYSTERY OF FAITH

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord,
until you come again.

GREAT AMEN

Amen.
THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away 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.
1. Jesus, my Lord, my God, my All,
   How can I love thee as I ought?
   And how to reverence this wondrous gift,
   So far surpassing hope or thought?
   Sweet Sacrament, we thee adore;
   Oh, make us love thee more and more.

2. Had I but Mary's sinless heart
   To love thee with, my dearest King,
   Oh, with what bursts of fervent praise
   Thy goodness, Jesus would I sing.
   Sweet Sacrament, we thee adore;
   Oh, make us love thee more and more.

3. Thy Body, Soul, and Godhead, all,
   O mystery of love divine.
   I cannot compass all I have,
   For all thou hast and art are mine.
   Oh, make us love thee more and more.
   Oh, make us love thee more and more.
1. Now thank we all our God With hearts and hands and voices, Who wondrous things hath done, In whom his world rejoices; Who, from our mothers' arms, Hath blessed us on our way With countless gifts of love, And still is ours to-day.

2. O may this gracious God Through all our life be near us, With ever joyful hearts And blessed peace to cheer us; Preserve us in his grace, And guide us in distress, Till heaven we possess.

3. All praise and thanks to God The Father now be given, The Son, and him who reigns With them in highest heaven, Eternal, Triune God, Whom earth and heaven adore; For thus it was, is now, And shall be ever more.
GUIDELINES FOR THE RECEIPTION 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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