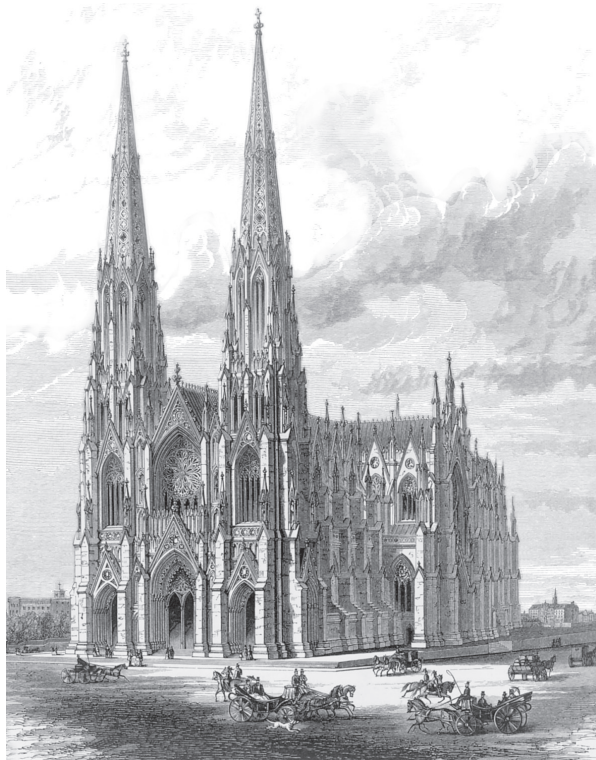


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT JANUARIUS, BISHOP AND MARTYR
MEMORIAL

SEPTEMBER 19, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

"For the Beauty of the Earth"

DIX



1. For the beau - ty of the earth, For the
 2. For the beau - ty of each hour Of the
 3. For the joy of hu - man love, Broth - er,
 4. For thy Church, that ev - er - more Lift - eth
 5. For thy - self, best Gift Di - vine! To our



1. glo - ry of the skies, For the love which
 2. day and of the night, Hill and vale, and
 3. sis - ter, par - ent, child, Friends on earth and
 4. ho - ly shore a - bove, Of - fring up on
 5. race so free - ly, giv'n; For that great, great



1. from our birth O - ver and a - round us lies:
 2. tree and flower, Sun and moon, and stars of light:
 3. friends a - bove; For all gen - tle thoughts and mild:
 4. ev - 'ry shore Her pure sac - ri - fice of love:
 5. love of thine, Peace on earth and joy in heav'n:



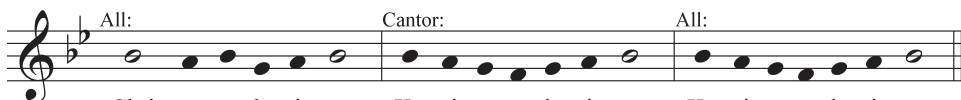
Lord of all, to thee we raise This our hymn of grate - ful praise.

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

1 Corinthians 15:35-37, 42-49

Brothers and sisters:

Someone may say, "How are the dead raised?

With what kind of body will they come back?"

You fool!

What you sow is not brought to life unless it dies.

And what you sow is not the body that is to be

but a bare kernel of wheat, perhaps, or of some other kind.

So also is the resurrection of the dead.

It is sown corruptible; it is raised incorruptible.

It is sown dishonorable; it is raised glorious.

It is sown weak; it is raised powerful.

It is sown a natural body; it is raised a spiritual body.

If there is a natural body, there is also a spiritual one.

So, too, it is written,

"The first man, Adam, became a living being,"

the last Adam a life-giving spirit.

But the spiritual was not first;

rather the natural and then the spiritual.

The first man was from the earth, earthly;

the second man, from heaven.

As was the earthly one, so also are the earthly,

and as is the heavenly one, so also are the heavenly.

Just as we have borne the image of the earthly one,

we shall also bear the image of the heavenly one.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 56:10c-12, 13-14

℟: **I will walk in the presence of God, in the light of the living.**

Now I know that God is with me.
In God, in whose promise I glory,
in God I trust without fear;
what can flesh do against me? ℟:

I am bound, O God, by vows to you;
your thank offerings I will fulfill.
For you have rescued me from death,
my feet, too, from stumbling;
that I may walk before God in the light of the living. ℟:

ACCLAMATION BEFORE THE GOSPEL

Melchior Vulpus



When a large crowd gathered,
with people from one town after another
journeying to Jesus, he spoke in a parable.
“A sower went out to sow his seed.
And as he sowed, some seed fell on the path and was trampled,
and the birds of the sky ate it up.
Some seed fell on rocky ground, and when it grew,
it withered for lack of moisture.
Some seed fell among thorns,
and the thorns grew with it and choked it.
And some seed fell on good soil, and when it grew,
it produced fruit a hundredfold.”
After saying this, he called out,
“Whoever has ears to hear ought to hear.”

Then his disciples asked him
what the meaning of this parable might be.
He answered,
“Knowledge of the mysteries of the Kingdom of God
has been granted to you;
but to the rest, they are made known through parables
so that they may look but not see, and hear but not understand.

“This is the meaning of the parable.
The seed is the word of God.
Those on the path are the ones who have heard,
but the Devil comes and takes away the word from their hearts
that they may not believe and be saved.
Those on rocky ground are the ones who, when they hear,
receive the word with joy, but they have no root;
they believe only for a time and fall away in time of temptation.
As for the seed that fell among thorns,
they are the ones who have heard,
but as they go along,
they are choked by the anxieties and riches and pleasures of life,
and they fail to produce mature fruit.
But as for the seed that fell on rich soil,
they are the ones who, when they have heard the word,
embrace it with a generous and good heart,
and bear fruit through perseverance.”

The Gospel of the Lord.

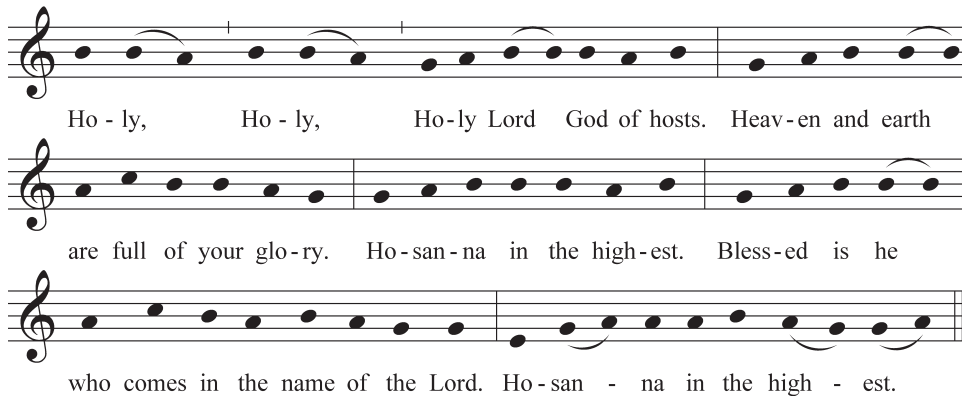
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

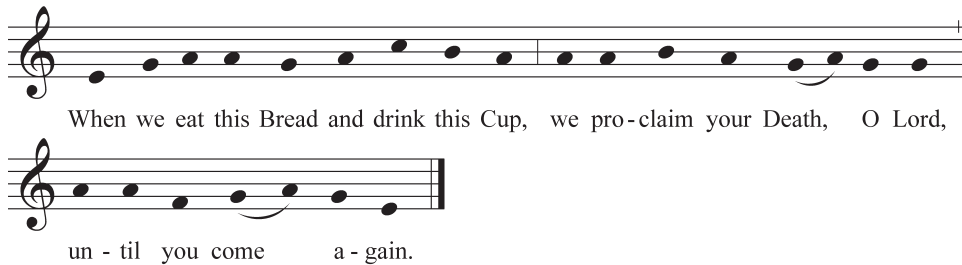


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“O Food of Exiles Lowly”

INNSBRUCK



1. O Food of ex - iles low - ly, O Bread of
 2. O cleans - ing wa - ter, stream - ing From Je - sus'
 3. O Lord, we kneel be - fore you And fer - vent -



an - gels ho - ly, O man - na from on high! We
 side re - deem - ing All men of A - dam's race! O
 ly a - dore you, All hid be - neath this bread. But



hun - ger for your bless - ing, All good in you pos -
 quench - ing foun - tain flow - ing, Our ev - 'ry want be -
 make to us this prom - ise: To see you in your



sess - ing, With fa - vor hear our heart's our - cry.
 stow - ing, O come and fill our souls with grace.
 full - ness, The sa - cred bo - dy's mys - tic head.

THE CONCLUDING RITES

RECESSIONAL HYMN

“For the Fruits of His Creation”

AR HYD Y NOS



1. For the fruits of His Cre - a - tion, Thanks be to God.
2. In the just re - ward of la - bor, God's will be done.
3. For the har - vests of the Spir - it, Thanks be to God.



For the gifts of ev - 'ry na - tion, Thanks be to God.
In the help we give our neigh - bor, God's will be done.
For the good we all in - her - it, Thanks be to God.



For the plow - ing, sow - ing, reap - ing, Si - lent
In our world - wide task of car - ing For the
For the won - ders that as - tound us, For the



growth while we are sleep - ing, Fu - ture needs in
hun - gry and de - spair - ing, In the har - vests
truths that still con-found us, Most of all, that



earth's safe - keep - ing, Thanks be to God.
we are shar - ing, God's will be done.
love has found us, Thanks be to God.

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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