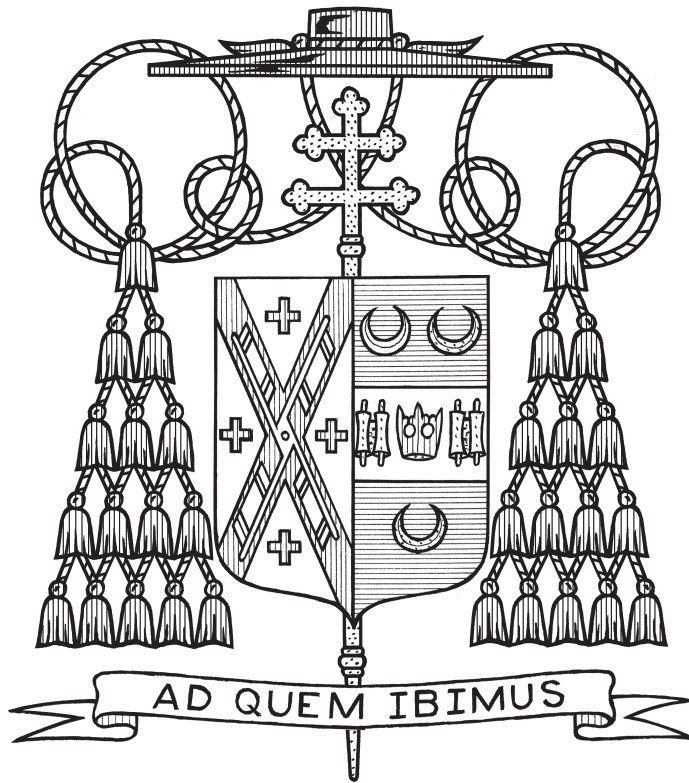


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

SEPTEMBER 20, 2020

P R E L U D E

Sat. 5:30pm, Sun. 1:00pm

“Élévation” from *Mass for the Convents*

François Couperin

Sun. 10:15am

“Alle Menschen müssen Steuben”

Johann Sebastian Bach

T H E O R D E R O F M A S S
T H E I N T R O D U C T O R Y R I T E S

E N T R A N C E H Y M N

“Come, Christians, Join to Sing”

MADRID



1. Come, Chris - tians, join to sing:
2. Come, lift your hearts on high: Al - le - lu - ia! A - men!
3. Praise yet the Lord a - gain:



1. Loud praise to Christ our King:
2. Let prais - es fill the sky: Al - le - lu - ia! A - men!
3. Life shall not end the strain:



1. Let all, with heart and voice, Be - fore the throne re - joice;
2. He is our guide and friend; Our cry he will at - tend;
3. On heav - en's joy - ful shore His good - ness we'll a - dore,



1. Praise is his gra - cious choice:
2. His love shall nev - er end: Al - le - lu - ia! A - men!
3. Sing - ing for - ev - er - more:

KYRIE

Missa Simplex
Richard Proulx
Adapt. by Michael O'Connor

Cantor, then all:



Ky-ri-e, e-le-i-son. Chri-ste, e-le-i-son. Ky-ri-e, e-le-i-son.

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GLORIA

Missa Simplex
Richard Proulx



Glo-ry to God in the high - est, and on earth peace to peo-ple of good will.

We praise you, we bless you, we a-dore you, we glo-ri-fy you,

we give you thanks for your great glo-ry, Lord God, heav-en-ly King,

O God, al-might-y Fa - ther. Lord Je - sus Christ,

On-ly Be-got-ten Son, Lord God, Lamb of God, Son of the Fa - ther,

you take a - way the sins of the world, have mer - cy on us;

you take a - way the sins of the world, re - ceive our prayer;

you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
 in the glo-ry of God the Fa-ther. A-men.

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THE LITURGY OF THE WORD

FIRST READING

Isaiah 55:6-9

Seek the LORD while he may be found,
 call him while he is near.
 Let the scoundrel forsake his way,
 and the wicked his thoughts;
 let him turn to the LORD for mercy;
 to our God, who is generous in forgiving.
 For my thoughts are not your thoughts,
 nor are your ways my ways, says the LORD.
 As high as the heavens are above the earth,
 so high are my ways above your ways
 and my thoughts above your thoughts.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 145:2-3, 8-9, 17-18

Owen Alstott



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Every day will I bless you,
and I will praise your name forever and ever.
Great is the LORD and highly to be praised;
his greatness is unsearchable. *℟*

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. *℟*

The LORD is just in all his ways
and holy in all his works.
The LORD is near to all who call upon him,
to all who call upon him in truth. *℟*

SECOND READING

Philippians 1:20c-24, 27a

Brothers and sisters:

Christ will be magnified in my body, whether by life or by death.
For to me life is Christ, and death is gain.
If I go on living in the flesh,
that means fruitful labor for me.
And I do not know which I shall choose.
I am caught between the two.
I long to depart this life and be with Christ,
for that is far better.
Yet that I remain in the flesh
is more necessary for your benefit.

Only, conduct yourselves in a way worthy of the gospel of Christ.

The word of the Lord.

Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL

Melchior Vulpus



GOSPEL

Matthew 20:1-16

Jesus told his disciples this parable:

“The kingdom of heaven is like a landowner
who went out at dawn to hire laborers for his vineyard.
After agreeing with them for the usual daily wage,
he sent them into his vineyard.

Going out about nine o’clock,
the landowner saw others standing idle in the marketplace,
and he said to them, ‘You too go into my vineyard,
and I will give you what is just.’ So they went off.

And he went out again around noon,
and around three o’clock, and did likewise.

Going out about five o’clock,
the landowner found others standing around,
and said to them, ‘Why do you stand here idle all day?’

They answered, ‘Because no one has hired us.’
He said to them, ‘You too go into my vineyard.’

When it was evening the owner of the vineyard said to his foreman,
‘Summon the laborers and give them their pay,
beginning with the last and ending with the first.’

When those who had started about five o’clock came,
each received the usual daily wage.

So when the first came, they thought that they would receive more,
but each of them also got the usual wage.

And on receiving it they grumbled against the landowner, saying,
‘These last ones worked only one hour,
and you have made them equal to us, who bore the day’s burden and the heat.’

He said to one of them in reply, ‘My friend, I am not cheating you.
Did you not agree with me for the usual daily wage?’

Take what is yours and go.

What if I wish to give this last one the same as you?
Or am I not free to do as I wish with my own money?
Are you envious because I am generous?’
Thus, the last will be first, and the first will be last.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

At the words that follow, up to and including "and became man," all bow:
**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

HYMN

“Corazones Te Ofrecemos”

HOLY MANNA



1. Co - ra - zo - nes te, o - fre - ce - mos, Dios de vi - da y
2. Tú res - pon - des en jus - ti - cia y tre - men - das
3. Las ma - ña - nas las a - le - gras a las tar - des
4. Con las a - guas, los de - sier - tos de re - nue - vos



1. ple - ni - tud. Hoy tu nom - bre hon - ra - re - mos
2. co - sas das; tie - rra y mar, los be - ne - fi - cias
3. das fa - vor; ma - ra - vi - llas son tus o - bras,
4. ves - ti - rás; y los va - lles, co - mo huer - tos



1. con leal - tead y gra - ti - tud. Tú per - do - nas al que hu -
2. con sa - lud, sós - tén y paz. En la tie - rra Tú a -
3. que pro - du - cen gran pa - vor. Tú vi - si - tas a la
4. con sus fru - tos lle - na - rás. Gra - cias hoy, buen Dios, te



1. mil - de te e - li - ge pa - ra bien; en tus a - trios
2. fir - mas las mon - ta - ñas con po - der; y el ru - gir de
3. tie - rra con tus llu - vias, oh Se - ñor, y la rie - gas
4. da - mos, por - que a - cep - tas la o - ra - ción, y la gra - ti -



lo re - ci - be pa - ra dar - le tu sos - tén.
ma - res ca - llas y al gen - tí - o, en su co - rrer.
por do - quie - ra, la en - ri - que - ces con ver - dor.
tud te da - mos con pla - cer y de - vo - ción.

SANCTUS

Mass for the City
Richard Proulx

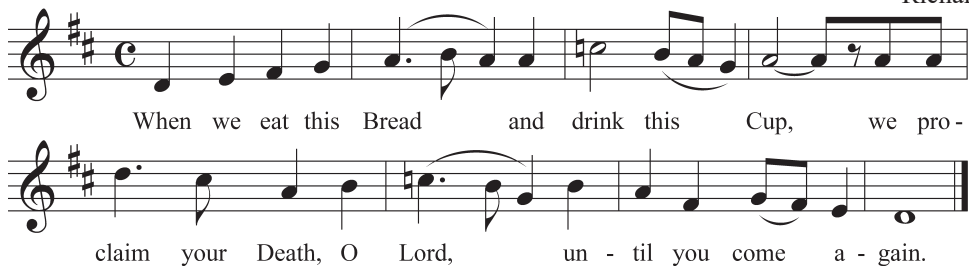


Ho - ly, Ho - ly, Ho - ly Lord God of Hosts. Heav - en and
earth are full of your glo - ry. Ho - san - na, ho - san - na, ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na, ho - san - na, ho -
san - na in the high - est. Ho - san - na, ho - san - na, ho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

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MYSTERY OF FAITH

Mass for the City
Richard Proulx



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

Mass for the City
Richard Proulx

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

The musical notation for 'GREAT AMEN' is written on a single staff in treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody consists of a series of eighth and quarter notes, with a final half note. The lyrics 'A - men, a - men, a - - - men.' are written below the staff, with hyphens indicating syllables that span across multiple notes.

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THE COMMUNION RITE

THE LORD'S PRAYER

Our Fa - ther, who art in heav - en, hal - lowed be thy name;
thy king - dom come; thy will be done on earth as it
is in heav en. Give us this day our dai - ly bread;
and for - give us our tres - pass - es as we for - give
those who tres - pass a - gainst us; and lead us
not in - to temp - ta - tion, but de - liv - er us from e - vil.

The musical notation for 'THE LORD'S PRAYER' is written on six staves in treble clef with a key signature of two flats (Bb, Eb) and a common time signature (C). The melody is a simple, stepwise line of quarter notes. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes. The text is: 'Our Fa - ther, who art in heav - en, hal - lowed be thy name; thy king - dom come; thy will be done on earth as it is in heav en. Give us this day our dai - ly bread; and for - give us our tres - pass - es as we for - give those who tres - pass a - gainst us; and lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.'

DOXOLOGY

For the king - dom, the pow'r, and the glo - ry are yours,
now and for ev - er.

AGNUS DEI

Holy Cross Mass
David Clark Isele

Lamb of God, you take a - way the
sins of the world, have mer - cy on us. 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.

HYMN

“Come, My Way, My Truth, My Life”

THE CALL



1. Come, my Way, my Truth, my Life: Such a
 2. Come, my Light, my Feast, my Strength: Such a
 3. Come, my Joy, my Love, my Heart: Such a



1. way as gives us breath; Such a truth as ends all
 2. light as shows a feast; Such a feast as mends in
 3. joy as none can move; Such a love as none can



1. strife; Such a life as kill - - - eth death.
 2. length; Such a strength as makes his guest.
 3. part; Such a heart as joys in love.

THE CONCLUDING RITES

RECESSIONAL HYMN

“God of Grace and God of Glory”

CWM RHONDDA



1. God of grace and God of glo - ry, On thy
2. Lo! The hosts of e - vil round us Scorn thy
3. Cure thy chil - dren's war - ring mad - ness, Bend our



1. peo - ple - pour thy pow'r; Crown thine an - cient
2. Christ, as - sail his ways! From the fears that
3. pride, to thy con - trol; Shame our wan - ton,



1. Church - 's sto - ry; Bring her bud to glo - rious flow'r.
2. long have bound us Free our hearts to faith and praise:
3. self - ish glad - nes, Rich in things and poor in soul.



1. Grant us wis - dom, grant us cour - age, For the fac - ing
2. Grant us wis - dom, grant us cour - age, For the liv - ing
3. Grant us wis - dom, grant us cour - age, Lest we miss thy



1. of this hour, For the fac - ing of this hour.
2. of these days, For the liv - ing of these days.
3. king - dom's goal, Lest we miss thy king - dom's goal.

POSTLUDE

Sat. 5:30pm, Sun. 1:00pm

“Offertoire sur les grands jeux” from *Mass for the Convents*

François Couperin

Sun. 10:15am

“Dies sind die heiligen zehn Gebot”

Johann Sebastian Bach

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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(212) 753-2261

www.saintpatrickscathedral.org

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Rev. Msgr. Robert T. Ritchie, *Rector*

Rev. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty

Jennifer Pascual, DMA, *Director of Music and Organist*

Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

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