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

CELEBRATION OF THE EUCHARIST

THURSDAY OF THE TWENTY-FIFTH WEEK IN ORDINARY TIME

SEPTEMBER 24, 2020
**The Order of Mass**

**The Introductory Rites**

**Entrance Hymn**

“For the Beauty of the Earth”

DIX

1. For the beauty of the earth, For the beauty of the earth,
   1. glory of the skies, For the love which
   2. For the beauty of each hour Of the hill and vale, and
   2. day and of the night, For the love which
   3. For the joy of human love, Broth-er.
   3. sister, parent, child, Friends on earth and
   4. For thy Church, that ever more Lift-eth
   4. holy hands above, Of-fring up on
   5. For thyself, best Gift Divine! To our
   5. race so freely giv’n; For that great, great

Lord of all, to thee we raise This our hymn of grateful praise.

**Kyrie**

adapt. Litany of the Saints


Vanity of vanities, says Qoheleth,
vanity of vanities! All things are vanity!
What profit has man from all the labor
which he toils at under the sun?
One generation passes and another comes,
but the world forever stays.
The sun rises and the sun goes down;
then it presses on to the place where it rises.
Blowing now toward the south, then toward the north,
the wind turns again and again, resuming its rounds.
All rivers go to the sea,
yet never does the sea become full.
To the place where they go,
the rivers keep on going.
All speech is labored;
there is nothing one can say.
The eye is not satisfied with seeing
nor is the ear satisfied with hearing.
What has been, that will be;
what has been done, that will be done.
Nothing is new under the sun.
Even the thing of which we say, “See, this is new!”
has already existed in the ages that preceded us.
There is no remembrance of the men of old;
nor of those to come will there be any remembrance
among those who come after them.

The word of the Lord.

Thanks be to God.
Psalm 90:3-4, 5-6, 12-13, 14 and 17bc

**RESPONSORIAL PSALM**

In every age, O Lord, you have been our refuge.

You turn man back to dust,
saying, “Return, O children of men.”
For a thousand years in your sight
are as yesterday, now that it is past,
or as a watch of the night.

You make an end of them in their sleep;
the next morning they are like the changing grass,
Which at dawn springs up anew,
but by evening wilts and fades.

Teach us to number our days aright,
that we may gain wisdom of heart.
Return, O LORD! How long?
Have pity on your servants!

Fill us at daybreak with your kindness,
that we may shout for joy and gladness all our days.
Prosper the work of our hands for us!
Prosper the work of our hands!

**ACCLAMATION BEFORE THE GOSPEL**

Melchior Vulpius

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

**GOSPEL**

Luke 9:7-9

Herod the tetrarch heard about all that was happening,
and he was greatly perplexed because some were saying,  
“John has been raised from the dead”;  
others were saying, “Elijah has appeared”;  
still others, “One of the ancient prophets has arisen.”
But Herod said, “John I beheaded.  
Who then is this about whom I hear such things?”
And he kept trying to see him.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.
T H E  L I T U R G Y  O F  T H E  E U C H A R I S T

T H E  P R E P A R A T I O N  O F  T H E  G I F T S

S A N C T U S

Mass for the City
Richard Proulx

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T H E  M Y S T E R Y  O F  F A I T H

Mass for the City
Richard Proulx

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**The Communion Rite**

**The Lord’s Prayer**

**Agnus Dei**

*Holy Cross Mass*
David Clark Isele

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.
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

“O Food of Exiles Lowly”

INNSBRUCK

1. O Food of ex-iles low-ly, O Bread of
   an-gels ho-ly, O man-na from on high! We
   hun-ger for your bless-ing, All good in you pos-
   sess-ing, With fa-vor hear our heart's our-cry.

2. O cleans-ing wa-ter, stream-ing From Je-sus'
   side re-deem-ing All men of A-dam's race! O
   quench-ing foun-tain flow-ing, Our ev-ry want be-
   stow-ing, O come and fill our souls with grace.

3. O Lord, we kneel be-fore you And fer-vent-
   ly a-dore you, All hid be-neath this bread. But
   make to us this prom-ise: To see you in your
   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 Creation, Thanks be to God.
2. In the just reward of labor, God's will be done.
3. For the harvests of the Spirit, Thanks be to God.

For the gifts of every nation, Thanks be to God.
In the help we give our neighbor, God's will be done.
For the good we all inherit, Thanks be to God.

For the plowing, sowing, reaping, Silent
In our worldwide task of caring For the
For the wonders that astound us, For the
growth while we are sleeping, Future needs in
hungry and despairing, In the harvests
truths that still confound us, Most of all, that

earth's safe-keeping, Thanks be to God.
we are sharing, God's will be done.
love has found us, Thanks be to God.

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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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