

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT IGNATIUS OF LOYOLA, PRIEST
MEMORIAL

JULY 31, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Love Divine, All Loves Excelling”

HYFRYDOL



1. Love di - vine, all loves ex - cel - ling, Joy of heav'n to
 2. Come, Al - might - y, to de - liv - er, Let us all thy
 3. Fin - ish then thy new cre - a - tion, Pure and spot - less,



1. earth come down, Fix in us thy hum - ble dwell - ing, All thy
 2. life re - ceive; Sud - den - ly re - turn and nev - er, Nev - er -
 3. let us be; Let us see thy great sal - va - tion Per - fect -



1. faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
 2. more thy tem - ples leave. Thee we would be al - ways bless - ing,
 3. ly re - stored in thee: Changed from glo - ry in - to glo - ry,



1. Pure un - bound - ed love thou art; Vis - it us with
 2. Serve thee as thy hosts a - bove, Pray, and praise thee
 3. Till in heav'n we take our place, Till we cast our



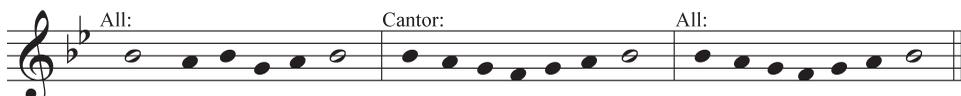
1. thy sal - va - tion; En - ter ev - 'ry trem - bling heart.
 2. with - out ceas - ing, Glo - ry in thy pre - cious love.
 3. crowns be - fore thee, Lost in won - der, love and praise.

KYRIE

adapt. Litany of the Saints



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



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

THE LITURGY OF THE WORD

FIRST READING

Jeremiah 26:1-9

In the beginning of the reign of Jehoiakim,
son of Josiah, king of Judah,
this message came from the LORD:
Thus says the LORD:
Stand in the court of the house of the LORD
and speak to the people of all the cities of Judah
who come to worship in the house of the LORD;
whatever I command you, tell them, and omit nothing.
Perhaps they will listen and turn back,
each from his evil way,
so that I may repent of the evil I have planned to inflict upon them
for their evil deeds.
Say to them:
Thus says the LORD:
If you disobey me,
not living according to the law I placed before you
and not listening to the words of my servants the prophets,
whom I send you constantly though you do not obey them,
I will treat this house like Shiloh,
and make this the city to which all the nations of the earth
shall refer when cursing another.

Now the priests, the prophets, and all the people
heard Jeremiah speak these words in the house of the LORD.
When Jeremiah finished speaking
all that the LORD bade him speak to all the people,
the priests and prophets laid hold of him, crying,
“You must be put to death!
Why do you prophesy in the name of the LORD:
‘This house shall be like Shiloh,’ and
‘This city shall be desolate and deserted’?”
And all the people gathered about Jeremiah in the house of the LORD.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 69:5, 8-10, 14

℟ Lord, in your great love, answer me.

Those outnumber the hairs of my head
who hate me without cause.
Too many for my strength
are they who wrongfully are my enemies.
Must I restore what I did not steal? ℟

Since for your sake I bear insult,
and shame covers my face.
I have become an outcast to my brothers,
a stranger to my mother's sons,
Because zeal for your house consumes me,
and the insults of those who blaspheme you fall upon me. ℟

But I pray to you, O LORD,
for the time of your favor, O God!
In your great kindness answer me
with your constant help. ℟

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



Jesus came to his native place and taught the people in their synagogue.

They were astonished and said,

“Where did this man get such wisdom and mighty deeds?

Is he not the carpenter’s son?

Is not his mother named Mary

and his brothers James, Joseph, Simon, and Judas?

Are not his sisters all with us?

Where did this man get all this?”

And they took offense at him.

But Jesus said to them,

“A prophet is not without honor except in his native place
and in his own house.”

And he did not work many mighty deeds there

because of their lack of faith.

The Gospel of the Lord.

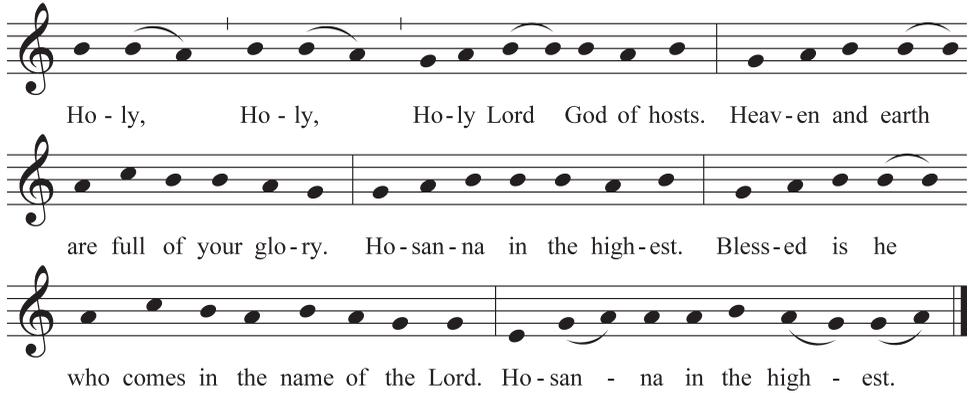
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

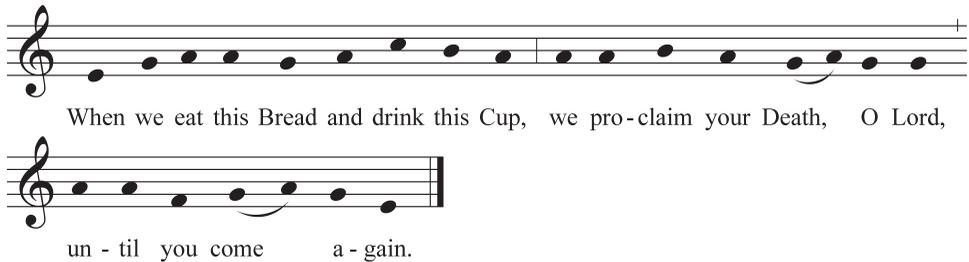


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal

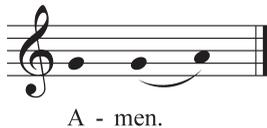


When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,
un - til you come a - gain.

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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

“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

“There’s a Wideness in God’s Mercy”

BEACH SPRING



1. There's a wide - ness in God's mer - cy Like the
2. Souls of men, why will you wan - der From a
3. For the love of God is broad - er Than the



1. wide - ness of the sea; There's a kind - ness in his
2. love so true and deep? Fool - ish hearts, he still will
3. meas - ures of man's mind, And the heart of the E -



1. jus - tice Which is more than lib - er - ty.
2. find you Though the way be rough and steep?
3. ter - nal Is most won - der - ful - ly kind.



1. There is plen - ti - ful re - demp - tion In the
2. There is mer - cy for the sin - ner, And more
3. If our love were but more sim - ple, We should



1. blood that has been shed; There is joy for all the
2. grac - es for the good; There is wel - come with the
3. take him at his word; And our hearts would rest for -



1. mem - bers In the sor - rows of the Head.
2. Sav - ior; There is heal - ing in his blood.
3. giv - en In the mer - cy of the Lord.

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).

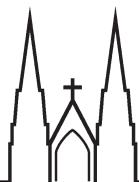
FOR THOSE NOT RECEIVING HOLY COMMUNION

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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