

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT MARIA GORETTI, VIRGIN AND MARTYR
MEMORIAL

JULY 6, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“In Christ There Is No East or West”

ST. PETER



1. In Christ there is no East or West, In
 2. In him shall true hearts ev - 'ry - where Their
 3. Join hands then, bro - thers in the faith, What -
 4. In Christ now meet both East and West, In



1. him no South or North, But one great fel - low -
 2. high com - mu - nion find; His ser - vice is the
 3. e'er your race may be! Who serves my Fa - ther
 4. him meet South and North, All Christ - ly souls are



1. ship of love Through - out the whole wide earth.
 2. gold - en cord Close - bind - ing all man - kind.
 3. as a son Is sure - ly kin to me.
 4. one in him Through - out the whole wide earth.

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

Genesis 32:23-33

In the course of the night, Jacob arose, took his two wives,
with the two maidservants and his eleven children,
and crossed the ford of the Jabbok.

After he had taken them across the stream
and had brought over all his possessions,
Jacob was left there alone.

Then some man wrestled with him until the break of dawn.
When the man saw that he could not prevail over him,
he struck Jacob's hip at its socket,
so that the hip socket was wrenched as they wrestled.

The man then said, "Let me go, for it is daybreak."

But Jacob said, "I will not let you go until you bless me."

The man asked, "What is your name?"

He answered, "Jacob."

Then the man said,

"You shall no longer be spoken of as Jacob, but as Israel,
because you have contended with divine and human beings
and have prevailed."

Jacob then asked him, "Do tell me your name, please."

He answered, "Why should you want to know my name?"

With that, he bade him farewell.

Jacob named the place Peniel,

"Because I have seen God face to face," he said,
"yet my life has been spared."

At sunrise, as he left Peniel,

Jacob limped along because of his hip.

That is why, to this day, the children of Israel do not eat
the sciatic muscle that is on the hip socket,
inasmuch as Jacob's hip socket was struck at the sciatic muscle.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 17:1b, 2-3, 6-7ab, 8b and 15

℟ (15a) **In justice, I shall behold your face, O Lord.**

Hear, O LORD, a just suit;
 attend to my outcry;
 hearken to my prayer from lips without deceit. ℟

From you let my judgment come;
 your eyes behold what is right.
 Though you test my heart, searching it in the night,
 though you try me with fire, you shall find no malice in me. ℟

I call upon you, for you will answer me, O God;
 incline your ear to me; hear my word.
 Show your wondrous mercies,
 O savior of those who flee from their foes. ℟

Hide me in the shadow of your wings.
 I in justice shall behold your face;
 on waking, I shall be content in your presence. ℟

ACCLAMATION BEFORE THE GOSPEL

Fr. Maracotte, OSB

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

I am the good shepherd, says the Lord;
 I know my sheep, and mine know me.

A demoniac who could not speak was brought to Jesus,
and when the demon was driven out the mute man spoke.
The crowds were amazed and said,
“Nothing like this has ever been seen in Israel.”
But the Pharisees said,
“He drives out demons by the prince of demons.”

Jesus went around to all the towns and villages,
teaching in their synagogues,
proclaiming the Gospel of the Kingdom,
and curing every disease and illness.
At the sight of the crowds, his heart was moved with pity for them
because they were troubled and abandoned,
like sheep without a shepherd.
Then he said to his disciples,
“The harvest is abundant but the laborers are few;
so ask the master of the harvest
to send out laborers for his harvest.”

The Gospel of the Lord.

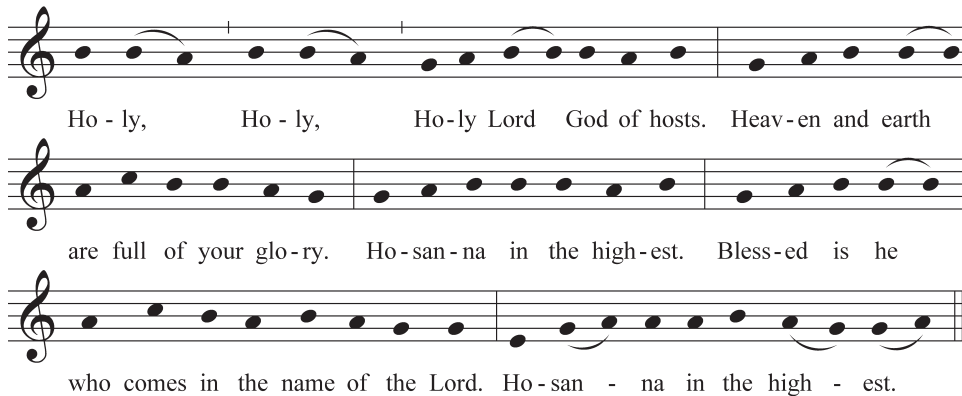
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

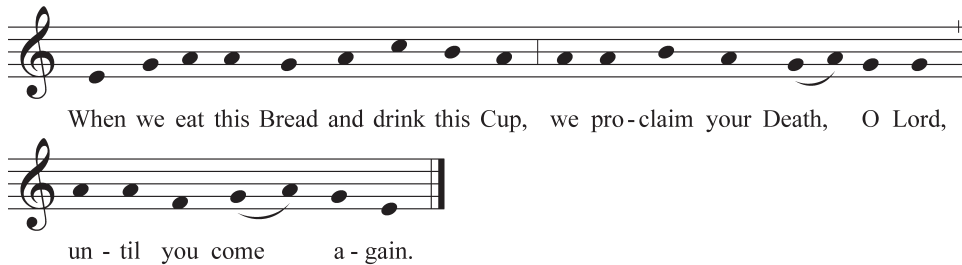


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Gift of Finest Wheat”

BICENTENNIAL



You sat - is - fy the hun - gry heart With



gift of fin - est wheat; Come, give to us, O



sav - ing Lord, The bread of life to eat.



1. As when the shep - herd calls his sheep, They
2. With joy - ful lips we sing to you Our
3. Is not the cup we bless and share The
4. The mys - t'ry of your pres - ence, Lord, No
5. You give your - self to us, O Lord; Then



know and heed his voice; So when you call your
 praise and grat - i - tude, That you should count us
 blood of Christ out - poured? Do not one cup, one
 mor - tal tongue can tell: Whom all the world can -
 self - less let us be, To serve each oth - er



fam - 'ly, Lord, We fol - low and re - joice.
 wor - thy, Lord, To share this heav'n - ly food.
 loaf, de - clare Our one - ness in the Lord?
 not con - tain Comes in our hearts to dwell.
 in your name in truth and char - i - ty.

THE CONCLUDING RITES

RECESSIONAL HYMN

“O Bless the Lord, My Soul”

ST. THOMAS (WILLIAMS)



1. O bless the Lord, my soul! His
2. O bless the Lord, my soul! His
3. He clothes thee with his love; Up -
4. Then bless his ho - ly name, Whose



1. grace to thee pro - claim! And all that is with -
2. mer - cies bear in mind! For - get not all his
3. holds thee with his truth; He heal - eth thine in -
4. grace hath made thee whole, Whose lov - ing - kind - ness



1. in me join To bless his ho - ly name!
2. ben - e - fits! The Lord to thee is kind.
3. fir - mi - ties And ran - soms from death.
4. crowns thy days! O bless the Lord, my soul!

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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