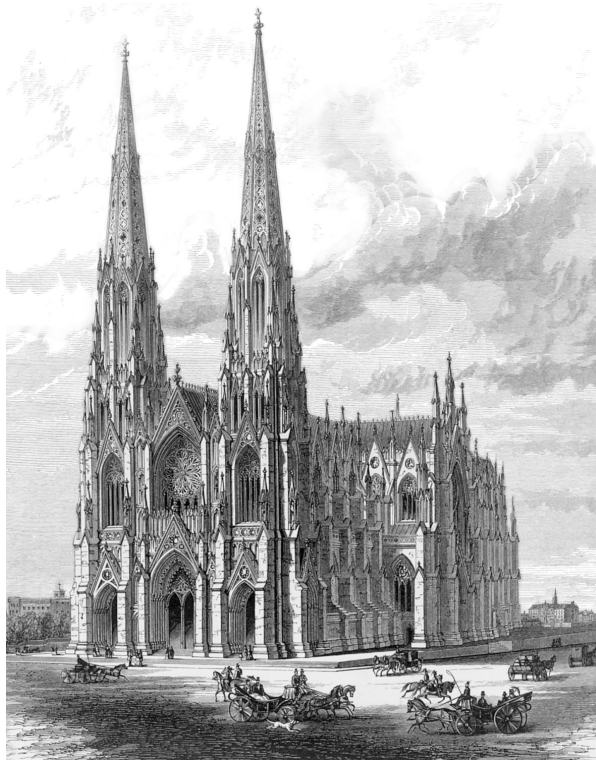


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

OUR LADY OF MOUNT CARMEL
MEMORIAL

JULY 16, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Immaculate Mary”
LOURDES HYMN



1. Im - mac - u - late Ma - ry, your prais - es we sing;
 2. Pre - des - tined for Christ by e - ter - nal de - cree,
 3. To you by an an - gel the Lord God made known
 4. Most blest of all wom - en, you heard and be - lieved,
 5. The an - gels re - joiced when you brought forth God's Son;
 6. Your child is the Sav - ior, all hope lies in him:
 7. In glo - ry for ev - er now close to your Son,



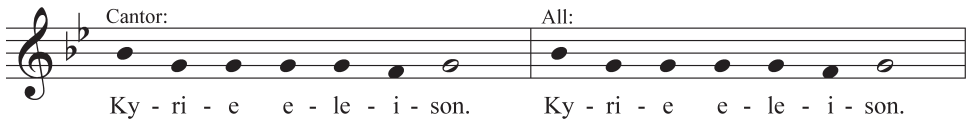
You reign now in splen - dor with Jes - us our King.
 God willed you both vir - gin and moth - er to be.
 The grace of the Spir - it, the gift of the Son.
 Most blest in the fruit of your womb then ceived.
 Your joy is the joy of all a - ges to come.
 He gives us new life and re - deems us from sin.
 All a - ges will praise you for all God has done.



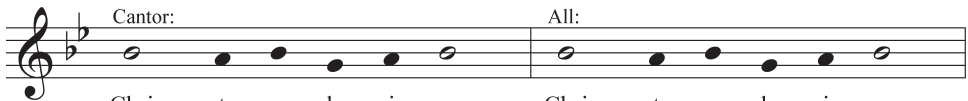
A - ve, a - ve, a - ve, Ma - ri - a! A - ve, a - ve, Ma - ri - a!

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

Exodus 11:10–12:14

Although Moses and Aaron performed various wonders
in Pharaoh's presence,
the LORD made Pharaoh obstinate,
and he would not let the children of Israel leave his land.

The LORD said to Moses and Aaron in the land of Egypt,
“This month shall stand at the head of your calendar;
you shall reckon it the first month of the year.

Tell the whole community of Israel: On the tenth of this month
every one of your families must procure for itself a lamb,
one apiece for each household.

If a family is too small for a whole lamb,
it shall join the nearest household in procuring one
and shall share in the lamb
in proportion to the number of persons who partake of it.

The lamb must be a year-old male and without blemish.

You may take it from either the sheep or the goats.

You shall keep it until the fourteenth day of this month, and then,
with the whole assembly of Israel present,
it shall be slaughtered during the evening twilight.

They shall take some of its blood
and apply it to the two doorposts and the lintel
of every house in which they partake of the lamb.

That same night they shall eat its roasted flesh
with unleavened bread and bitter herbs.

It shall not be eaten raw or boiled, but roasted whole,
with its head and shanks and inner organs.

None of it must be kept beyond the next morning;
whatever is left over in the morning shall be burned up.

“This is how you are to eat it:
with your loins girt, sandals on your feet and your staff in hand,
you shall eat like those who are in flight.

It is the Passover of the LORD.

For on this same night I will go through Egypt,
striking down every first born of the land, both man and beast,
and executing judgment on all the gods of Egypt—I, the LORD!

But the blood will mark the houses where you are.

Seeing the blood, I will pass over you;
thus, when I strike the land of Egypt,
no destructive blow will come upon you.

“This day shall be a memorial feast for you,
which all your generations shall celebrate
with pilgrimage to the LORD, as a perpetual institution.”

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 116:12-13, 15 and 16bc, 17-18

℟ (13) **I will take the cup of salvation, and call on the name of the Lord.**

How shall I make a return to the LORD
for all the good he has done for me?
The cup of salvation I will take up,
and I will call upon the name of the LORD. ℟

Precious in the eyes of the LORD
is the death of his faithful ones.
I am your servant, the son of your handmaid;
you have loosed my bonds. ℟

To you will I offer sacrifice of thanksgiving,
and I will call upon the name of the LORD.
My vows to the LORD I will pay
in the presence of all his people. ℟

ACCLAMATION BEFORE THE GOSPEL

Fr. Maracotte, OSB

The musical notation consists of two staves in G major (one sharp) and 3/8 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 3/8 time signature. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter). The second staff continues the melody: G3 (quarter), F#3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (quarter), D2 (quarter), C2 (quarter), B1 (quarter), A1 (quarter), G1 (quarter). The lyrics are: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

My sheep hear my voice, says the Lord,
I know them, and they follow me.

Jesus was going through a field of grain on the sabbath.
His disciples were hungry
and began to pick the heads of grain and eat them.
When the Pharisees saw this, they said to him,
“See, your disciples are doing what is unlawful to do on the sabbath.”
He said to the them, “Have you not read what David did
when he and his companions were hungry,
how he went into the house of God and ate the bread of offering,
which neither he nor his companions
but only the priests could lawfully eat?
Or have you not read in the law that on the sabbath
the priests serving in the temple violate the sabbath
and are innocent?
I say to you, something greater than the temple is here.
If you knew what this meant, *I desire mercy, not sacrifice*,
you would not have condemned these innocent men.
For the Son of Man is Lord of the sabbath.”

The Gospel of the Lord.

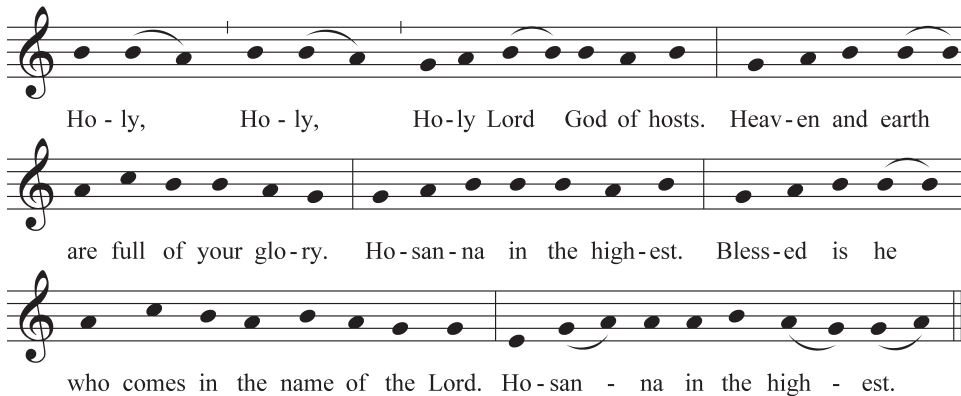
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

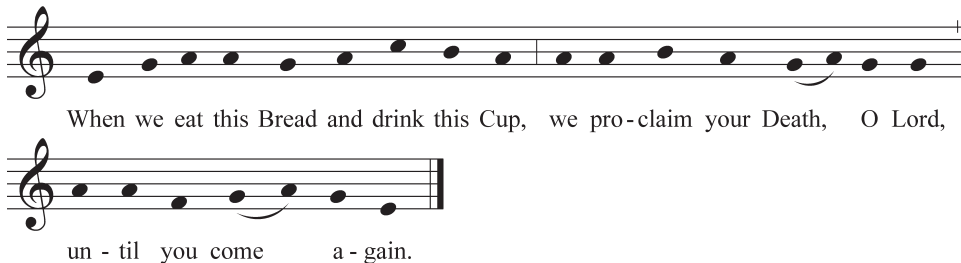


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“My Soul Rejoices”

Owen Alstott



My soul re - joic - es in God my sav - ior.



My spir - it finds its joy in God, the liv - ing God.



1. My soul pro - claims your might - y deeds. My
 2. Your mer - cy flows through - out the land, and
 3. You cast the might - y from their thrones
 4. You fill the hun - gry with good things. With
 5. Just as you prom - ised A - bra - ham, you



1. spir - it sings the great - ness of your name.
 2. ev - 'ry gen - er - a - tion knows your love.
 3. raise the poor and low - ly to new life.
 4. emp - ty hands you send the rich a - way.
 5. come to free your peo - ple, Is - ra - el.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Hail, Holy Queen Enthroned Above”

SALVE REGINA CAELITUM



1. Hail, ho - ly Queen en - throned a - bove,
2. O gate of life, we hon - or thee, O Ma - ri - a.
3. O Ma - ry, has - ten with thine aid,
4. And when our life on earth is done,



1. Hail, Moth - er of mer - cy and of love,
2. Our joy, our hope, and heav - en's key, O Ma - ri - a.
3. Most gen - tle, lov - ing, joy - ous Maid,
4. Then show us Christ, thy ho - ly Son,



Tri - umph, all ye cher - u - bim; Sing with us, ye



ser - a - phim. Heav'n and earth re - sound the hymn:



Sal - ve, sal - ve, sal - ve, Re - gi - na!

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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