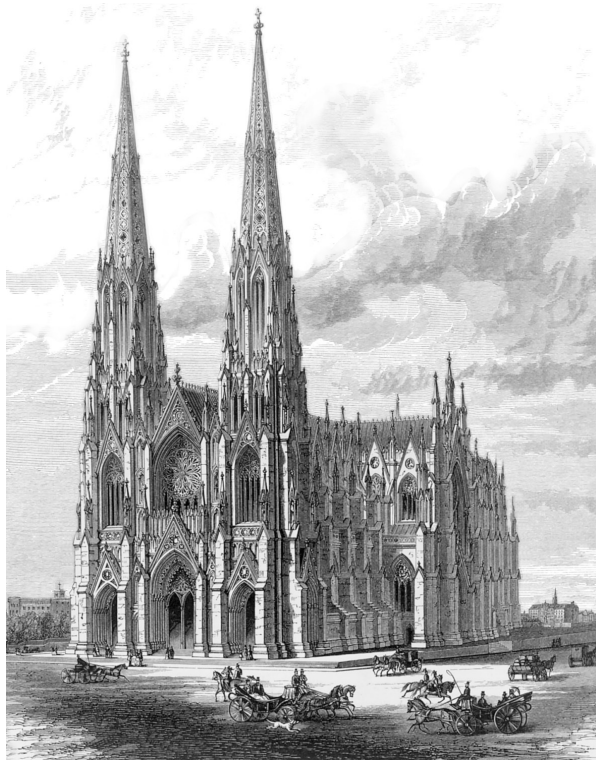


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

MONDAY OF THE SIXTEENTH WEEK
IN ORDINARY TIME

JULY 19, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“For the Beauty of the Earth”

DIX



1. For the beau - ty of the earth, For the
 2. For the beau - ty of each hour Of the
 3. For the joy of hu - man love, Broth - er,
 4. For thy Church, that ev - er - more Lift - eth
 5. For thy - self, best Gift Di - vine! To our



1. glo - ry of the skies, For the love which
 2. day and of the night, Hill and vate, and
 3. sis - ter, par - ent, child, Friends on earth and
 4. ho - ly hands a - bove, Of - fring up on
 5. race so free - ly giv'n; For that great, great



1. from our birth O - ver and a - round us lies:
 2. tree and flower, Sun and moon, and stars of light:
 3. friends a - bove; For all gen - tle thoughts and mild:
 4. ev - 'ry shore Her pure sac - ri - fice of love:
 5. love of shine, Peace on earth and joy in heav'n:



Lord of all, to thee we raise This our hymn of grate - ful praise.

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 14:5-18

When it was reported to the king of Egypt
that the people had fled,
Pharaoh and his servants changed their minds about them.
They exclaimed, "What have we done!
Why, we have released Israel from our service!"
So Pharaoh made his chariots ready and mustered his soldiers
six hundred first-class chariots
and all the other chariots of Egypt, with warriors on them all.
So obstinate had the LORD made Pharaoh
that he pursued the children of Israel
even while they were marching away in triumph.
The Egyptians, then, pursued them;
Pharaoh's whole army, his horses, chariots and charioteers,
caught up with them as they lay encamped by the sea,
at Pi-hahiroth, in front of Baal-zephon.

Pharaoh was already near when the children of Israel looked up
and saw that the Egyptians were on the march in pursuit of them.
In great fright they cried out to the LORD.
And they complained to Moses,
"Were there no burial places in Egypt
that you had to bring us out here to die in the desert?
Why did you do this to us?
Why did you bring us out of Egypt?
Did we not tell you this in Egypt, when we said,
'Leave us alone. Let us serve the Egyptians'?
Far better for us to be the slaves of the Egyptians
than to die in the desert."
But Moses answered the people,
"Fear not! Stand your ground,
and you will see the victory the LORD will win for you today.
These Egyptians whom you see today you will never see again.
The LORD himself will fight for you; you have only to keep still."
Then the LORD said to Moses, "Why are you crying out to me?
Tell the children of Israel to go forward.
And you, lift up your staff and, with hand outstretched over the sea,
split the sea in two,
that the children of Israel may pass through it on dry land.
But I will make the Egyptians so obstinate
that they will go in after them.

Then I will receive glory through Pharaoh and all his army,
his chariots and charioteers.
The Egyptians shall know that I am the LORD,
when I receive glory through Pharaoh
and his chariots and charioteers.”

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Exodus 15:1bc-2, 3-4, 5-6

℟️ (1b) **Let us sing to the Lord; he has covered himself in glory.**

I will sing to the LORD, for he is gloriously triumphant;
horse and chariot he has cast into the sea.
My strength and my courage is the LORD,
and he has been my savior.
He is my God, I praise him;
the God of my father, I extol him. ℟️

The LORD is a warrior,
LORD is his name!
Pharaoh's chariots and army he hurled into the sea;
the elite of his officers were submerged in the Red Sea. ℟️

The flood waters covered them,
they sank into the depths like a stone.
Your right hand, O LORD, magnificent in power,
your right hand, O LORD, has shattered the enemy. ℟️

ACCLAMATION BEFORE THE GOSPEL

Mode VI



If today you hear his voice,
harden not your hearts.

Some of the scribes and Pharisees said to Jesus,
 “Teacher, we wish to see a sign from you.”
 He said to them in reply,
 “An evil and unfaithful generation seeks a sign,
 but no sign will be given it
 except the sign of Jonah the prophet.
 Just as Jonah was in the belly of the whale three days and three nights,
 so will the Son of Man be in the heart of the earth
 three days and three nights.
 At the judgment, the men of Nineveh will arise with this generation
 and condemn it, because they repented at the preaching of Jonah;
 and there is something greater than Jonah here.
 At the judgment the queen of the south will arise with this generation
 and condemn it, because she came from the ends of the earth
 to hear the wisdom of Solomon;
 and there is something greater than Solomon here.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

New Plainsong Mass
 David Hurd

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.

MYSTERY OF FAITH

New Plainsong Mass

David Hurd

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

The musical notation consists of two staves in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are simple, with some slurs and rests.

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GREAT AMEN

New Plainsong Mass

David Hurd

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

The musical notation is on a single staff in G major. It features a long, flowing melodic line with many slurs and ties, creating a sense of continuous movement.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

New Plainsong Mass

David Hurd

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.

The musical notation consists of three staves in G major. Each staff contains a line of text with its corresponding melody. The notes are simple, with some slurs and rests.

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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

“Draw Near and Take the Body of Thy Lord”

COENA DOMINI



1. Draw near and take the bod - y of thy Lord,
2. Saved by his Bod - y hal - lowed by his Blood,
3. Sal - va - tion's giv - er, Christ, the on - ly Son,
4. With heav'n - ly bread he makes the hun - gry whole,
5. Be - fore thy pres - ence, Lord, all peo - ple bow.



1. And drink with faith the blood for thee out - poured.
2. With souls re - freshed we give our thanks to God.
3. By his dear cross and blood the vic - t'ry won.
4. Give liv - ing wa - ters to the thirst - ing soul.
5. In this thy feast of love be with us now.

THE CONCLUDING RITES

RECESSIONAL HYMN

“For the Fruits of His Creation”

AR HYD Y NOS



1. For the fruits of His Cre - a - tion, Thanks be to God.
2. In the just re - ward of la - bor, God's will be done.
3. For the har - vests of the Spir - it, Thanks be to God.



For the gifts of ev - 'ry na - tion, Thanks be to God.
In the help we give our neigh - bor, God's will be done.
For the good we all in - her - it, Thanks be to God.



For the plow - ing, sow - ing, reap - ing, Si - lent
In our world - wide task of car - ing For the
For the won - ders that as - tound us, For the



growth while we are sleep - ing, Fu - ture needs in
hun - gry and de - spair - ing, In the har - vests
truths that still con-found us, Most of all, that



earth's safe - keep - ing, Thanks be to God.
we are shar - ing, God's will be done.
love has found us, Thanks be to God.

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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