

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT APOLLINARIS, BISHOP AND MARTYR
MEMORIAL

JULY 20, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“All People That on Earth Do Dwell”
OLD HUNDRETH



1. All peo - ple that on earth do dwell, Sing
 2. Know that the Lord is God in - deed; With -
 3. O en - ter then his gates with praise; Ap -
 4. For why? The Lord our God is good: His
 5. To Fa - ther, Son, and Ho - ly Ghost, The
 6. Praise God, from whom all bless - ings flow; Praise



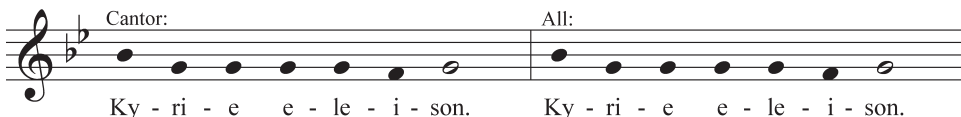
1. to the Lord with cheer - ful voice; Him serve with mirth, his
 2. out our aid he did us make; We are his folk, he
 3. proach with joy his courts un - to; Praise, laud, and bless his
 4. mer - cy is for - ev - er sure; His truth at all times
 5. God whom heav'n and earth a - dore, From men and from the
 6. him, all crea - tures here be - low; Praise him a - bove, ye



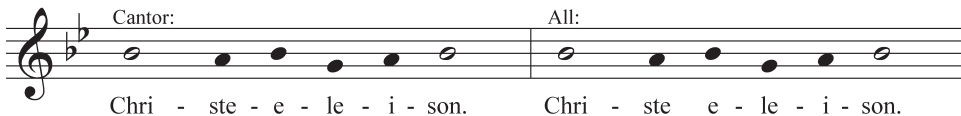
1. praise forth tell, Come ye be - fore him and re - joice.
 2. doth us feed, And for his sheep he doth us take.
 3. name al - ways, For it is seem - ly so to do.
 4. firm - ly stood, And shall from age to age en - dure.
 5. an - gel - host Be praise and glo - ry ev - er - more.
 6. heav'n - ly host: Praise Fa - ther, Son, and Ho - ly Ghost.

KYRIE

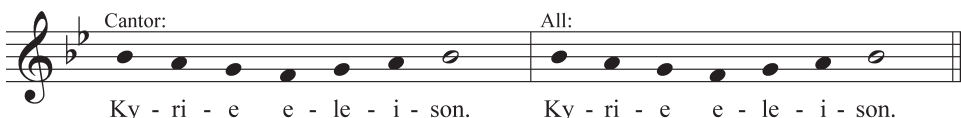
adapt. Litany of the Saints



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 14:21–15:1

Moses stretched out his hand over the sea,
and the LORD swept the sea
with a strong east wind throughout the night
and so turned it into dry land.

When the water was thus divided,
the children of Israel marched into the midst of the sea on dry land,
with the water like a wall to their right and to their left.

The Egyptians followed in pursuit;
all Pharaoh's horses and chariots and charioteers went after them
right into the midst of the sea.

In the night watch just before dawn
the LORD cast through the column of the fiery cloud
upon the Egyptian force a glance that threw it into a panic;
and he so clogged their chariot wheels
that they could hardly drive.

With that the Egyptians sounded the retreat before Israel,
because the LORD was fighting for them against the Egyptians.

Then the LORD told Moses, "Stretch out your hand over the sea,
that the water may flow back upon the Egyptians,
upon their chariots and their charioteers."

So Moses stretched out his hand over the sea,
and at dawn the sea flowed back to its normal depth.

The Egyptians were fleeing head on toward the sea,
when the LORD hurled them into its midst.

As the water flowed back,
it covered the chariots and the charioteers of Pharaoh's whole army
that had followed the children of Israel into the sea.

Not a single one of them escaped.

But the children of Israel had marched on dry land
through the midst of the sea,
with the water like a wall to their right and to their left.

Thus the LORD saved Israel on that day
from the power of the Egyptians.

When Israel saw the Egyptians lying dead on the seashore
and beheld the great power that the LORD
had shown against the Egyptians,
they feared the LORD and believed in him and in his servant Moses.

Then Moses and the children of Israel sang this song to the LORD:

I will sing to the LORD, for he is gloriously triumphant;
horse and chariot he has cast into the sea.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Exodus 15:8-9, 10 and 12, 17

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

At the breath of your anger the waters piled up,
the flowing waters stood like a mound,
the flood waters congealed in the midst of the sea.
The enemy boasted, “I will pursue and overtake them;
I will divide the spoils and have my fill of them;
I will draw my sword; my hand shall despoil them!” ℟.

When your wind blew, the sea covered them;
like lead they sank in the mighty waters.
When you stretched out your right hand, the earth swallowed them! ℟.

And you brought them in and planted them on the mountain of your inheritance—
the place where you made your seat, O LORD,
the sanctuary, O LORD, which your hands established. ℟.

ACCLAMATION BEFORE THE GOSPEL

Mode VI



Whoever loves me will keep my word,
and my Father will love him
and we will come to him.

While Jesus was speaking to the crowds,
his mother and his brothers appeared outside,
wishing to speak with him.
Someone told him, “Your mother and your brothers are standing outside,
asking to speak with you.”
But he said in reply to the one who told him,
“Who is my mother? Who are my brothers?”
And stretching out his hand toward his disciples, he said,
“Here are my mother and my brothers.
For whoever does the will of my heavenly Father
is my brother, and sister, and mother.”

The Gospel of the Lord.

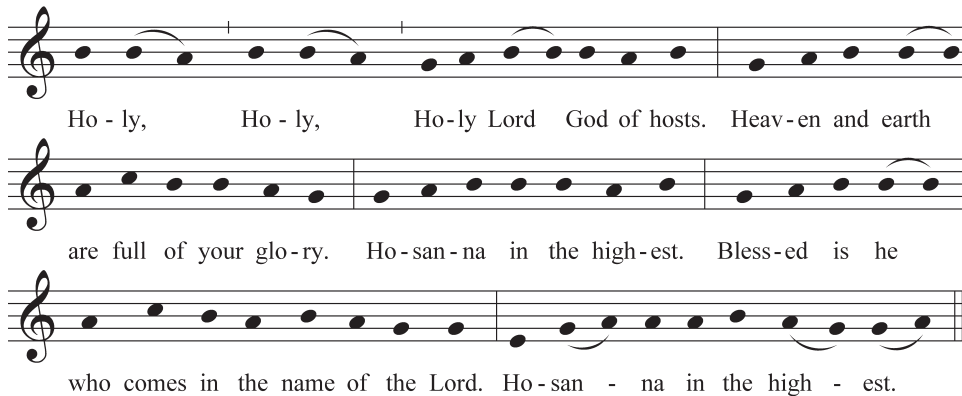
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

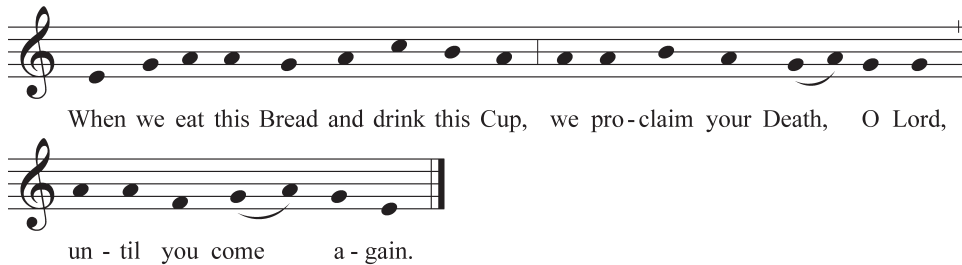


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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.

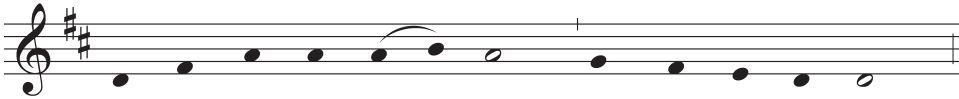
AN ACT OF SPIRITUAL COMMUNION

**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

“Godhead Here in Hiding”

ADORO TE DEVOTE



1. God - head here in hid - ing Whom I do a - dore,
 2. See - ing, touch - ing, tast - ing Are in thee de - ceived;
 3. On the cross thy God - head Made no sign to men;
 4. I am not like Thom - as, Wounds I can - not see,
 5. O thou, our re - mind - er Of the Cru - ci - fied,
 6. Like what ten - der tales tell Of the Pe - li - can,
 7. Je - sus, whom I look at Shroud - ed here be - low,



1. Masked by these bare shad - ows, Shape and noth - ing more,
 2. How says trust - y hear - ing? That shall be be - lieved;
 3. Here thy ver - y man - hood Steals from hu - man ken:
 4. But I plain - ly call thee Lord and God as he:
 5. Liv - ing Bread, the life of Us for whom he died,
 6. Bathe me, Je - sus Lord, in What thy bo - som ran -
 7. I be - seech thee, send me What I thirst for so,



1. See, Lord, at thy serv - ice Low lies here a heart
 2. What God's Son has told me, Take for truth I do;
 3. Both are my con - fes - sion, Both are my be - lief,
 4. This faith each day deep - er Be my hold - ing of,
 5. Lend this life to me, then; Feed and feast my mind,
 6. Blood that but one drop of Has the pow'r to win
 7. Some day to gaze on thee Face to face in light,



1. Lost, all lost in won - der At the God thou art.
 2. Truth him - self speaks tru - ly Or there's noth - ing true,
 3. And I pray the pray - er Of the dy - ing thief.
 4. Dai - ly make me hard - er Hope and dear - er love.
 5. There be thou the sweet - ness man was meant to find.
 6. All the world for - give - ness Of its world of sin.
 7. And be blest for - ev - er With thy glo - ry's sight.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Fairest Lord Jesus”

ST. ELIZABETH



1. Fair - est Lord Je - sus, rul - er of all
2. Fair are the mead - ows, fair - er still the
3. Fair is the sun - shine, fair - er still the
4. Beau - ti - ful Sav - ior! Lord of all the



1. na - ture, O thou of God and man the
2. wood - lands, robed in the bloom - ing garb of
3. moon - light, and all the twin - kling star - ry
4. na - tions Son of God and Son of



1. Son, Thee will I cher - ish, Thee will I
2. spring: Je - sus is fair - er, Je - sus is
3. host: Je - sus shines bright - er, Je - sus shines
4. Man! Glo - ry and hon - or, praise, a - do -



1. hon - or, thou, my soul's glo - ry, joy and crown.
2. pur - er, Who makes the woe - ful heart to sing.
3. pur - er that all the an - gels heav'n can boast.
4. ra - tion, now and for - ev - er - more be thine.

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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