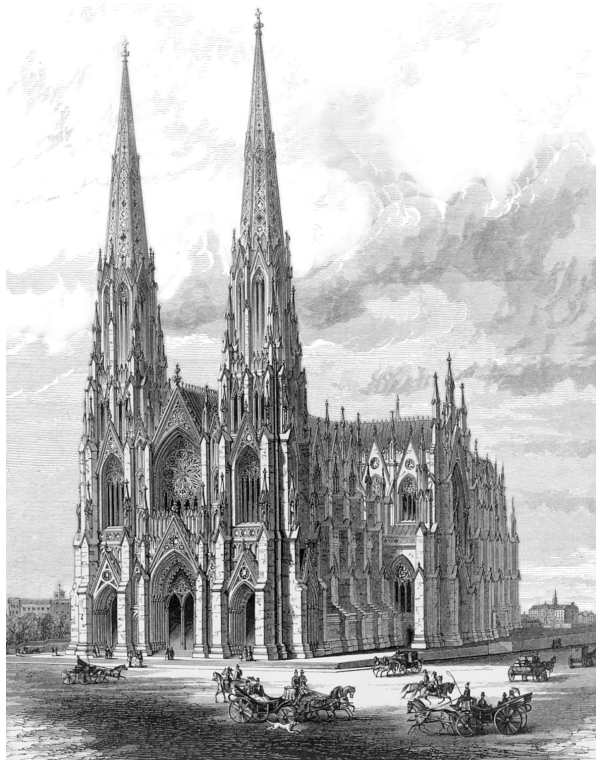


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT PETER JULIAN EYMARD, PRIEST
SAINT EUSEBIUS OF VERCELLI, BISHOP

MEMORIALS

AUGUST 2, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Joyful, Joyful, We Adore Thee”

HYMN TO JOY



1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry,
 2. All thy works with joy sur - round thee, Earth and heav'n re -
 3. Thou art giv - ing and for - giv - ing, Ev - er bless - ing,
 4. Mor - tals, join the might - y cho - rus Which the morn - ing



1. Lord of love; Hearts un - fold like flow'rs be - fore thee,
 2. flect thy rays; Stars and an - gels sing a - round thee,
 3. ev - er blest, Well - spring of the joy of liv - ing,
 4. stars be - gan; Fa - ther love is reign - ing o'er us,



1. O - p'ning to the sun a - bove. Melt the clouds of sin and
 2. Cen - ter of un - bro - ken praise; Field and for - est, vale and
 3. O - cean - depth of hap - py rest! Thou our Fa - ther, Christ our
 4. Broth - er love binds man to man. Ev - er sing - ing, march we



1. sad - ness; Drive the dark of doubt a - way; Giv - er
 2. moun - tain, Flow - 'ry mead - ow flash - ing sea, Chant - ing
 3. broth - er, All who live in love are thine; Teach us
 4. on - ward, Vic - tors in the midst of strife; Joy - ful



1. of im - mor - tal glad - ness, Fill us with the light of day!
 2. bird and flow - ing foun - tain, Call us to re - jice in thee.
 3. how to love each oth - er, Lift us to the joy di - vine.
 4. mu - sic leads us sun - ward In the tri - umph song of life.

KYRIE

adapt. Litany of the Saints



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

THE LITURGY OF THE WORD

FIRST READING

Numbers 11:4b-15

The children of Israel lamented,
“Would that we had meat for food!
We remember the fish we used to eat without cost in Egypt,
and the cucumbers, the melons, the leeks,
the onions, and the garlic.
But now we are famished;
we see nothing before us but this manna.”

Manna was like coriander seed and had the color of resin.
When they had gone about and gathered it up,
the people would grind it between millstones or pound it in a mortar,
then cook it in a pot and make it into loaves,
which tasted like cakes made with oil.
At night, when the dew fell upon the camp, the manna also fell.

When Moses heard the people, family after family,
crying at the entrance of their tents,
so that the LORD became very angry, he was grieved.
“Why do you treat your servant so badly?” Moses asked the Lord.
“Why are you so displeased with me
that you burden me with all this people?
Was it I who conceived all this people?
Or was it I who gave them birth,
that you tell me to carry them at my bosom,
like a foster father carrying an infant,
to the land you have promised under oath to their fathers?
Where can I get meat to give to all this people?
For they are crying to me,
‘Give us meat for our food.’
I cannot carry all this people by myself,
for they are too heavy for me.
If this is the way you will deal with me,
then please do me the favor of killing me at once,
so that I need no longer face this distress.”

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 81:12-13, 14-15, 16-17

℣. (2a) **Sing with joy to God our help.**

“My people heard not my voice,
and Israel obeyed me not;
So I gave them up to the hardness of their hearts;
they walked according to their own counsels.” ℣.

“If only my people would hear me,
and Israel walk in my ways,
Quickly would I humble their enemies;
against their foes I would turn my hand.” ℣.

“Those who hated the LORD would seek to flatter me,
but their fate would endure forever,
While Israel I would feed with the best of wheat,
and with honey from the rock I would fill them.” ℣.

ACCLAMATION BEFORE THE GOSPEL

Mode VI



One does not live on bread alone,
but on every word that comes forth from the mouth of God.

When Jesus heard of the death of John the Baptist,
he withdrew in a boat to a deserted place by himself.
The crowds heard of this and followed him on foot from their towns.
When he disembarked and saw the vast crowd,
his heart was moved with pity for them, and he cured their sick.
When it was evening, the disciples approached him and said,
“This is a deserted place and it is already late;
dismiss the crowds so that they can go to the villages
and buy food for themselves.”
He said to them, “There is no need for them to go away;
give them some food yourselves.”
But they said to him,
“Five loaves and two fish are all we have here.”
Then he said, “Bring them here to me,”
and he ordered the crowds to sit down on the grass.
Taking the five loaves and the two fish, and looking up to heaven,
he said the blessing, broke the loaves,
and gave them to the disciples,
who in turn gave them to the crowds.
They all ate and were satisfied,
and they picked up the fragments left over—
twelve wicker baskets full.
Those who ate were about five thousand men,
not counting women and children.

The Gospel of the Lord.

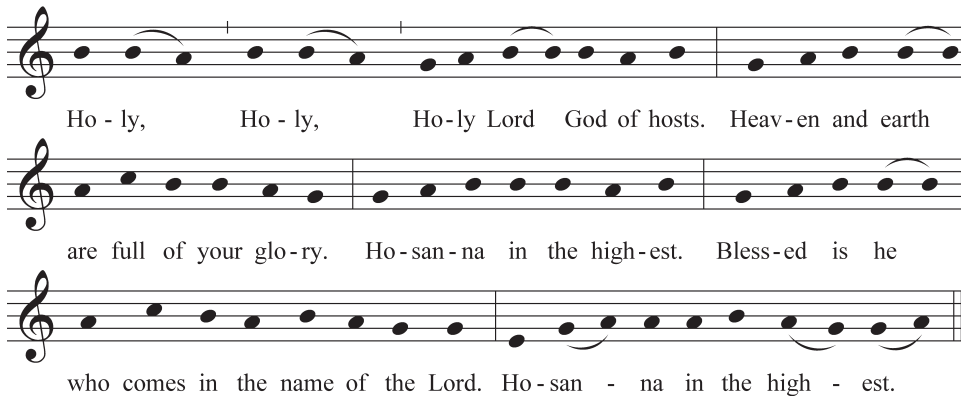
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

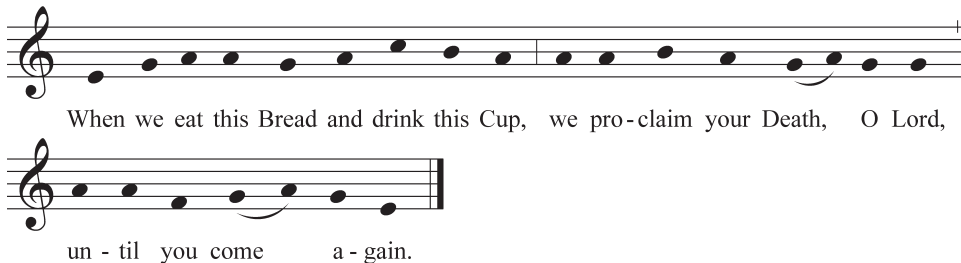


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Sing Praise to the Lord”

LAUDATE DOMINUM



1. Sing praise to the Lord! praise God in the height;
2. Sing praise to the Lord! praise God up - on earth;
3. Sing praise to the Lord, all things that give sound;
4. Sing praise to the Lord! thanks - giv - ing and song



1. Re - joice in his word, you an - gels of light;
2. In tune - ful ac - cord, all men of new birth;
3. Each ju - bi - lant chord re - ech - o a - round;
4. To him be out - poured all a - ges a - long;



1. O heav - ens, a - dore him by whom you were made,
2. Praise him who has brought you his grace from a - bove,
3. Loud or - gans, his glo - ry tell forth in deep tone,
4. For love in cre - a - tion, for heav - en re - stored,



1. And wor - ship be - fore him in bright - ness ar - rayed.
2. Praise him who has taught you to sing of his love.
3. And trum - pets, the sto - ry of what God has done.
4. For grace of sal - va - tion, sing praise to 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

Fifth Avenue at 50th Street, New York, NY 10022

(212) 753-2261

www.saintpatrickscathedral.org

His Eminence, Timothy Cardinal Dolan, *Archbishop of New York*

Rev. Msgr. Robert T. Ritchie, *Rector*

Rev. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty

Jennifer Pascual, DMA, *Director of Music and Organist*

Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

Robert M. Evers, *Music Administrator and Programs Editor*