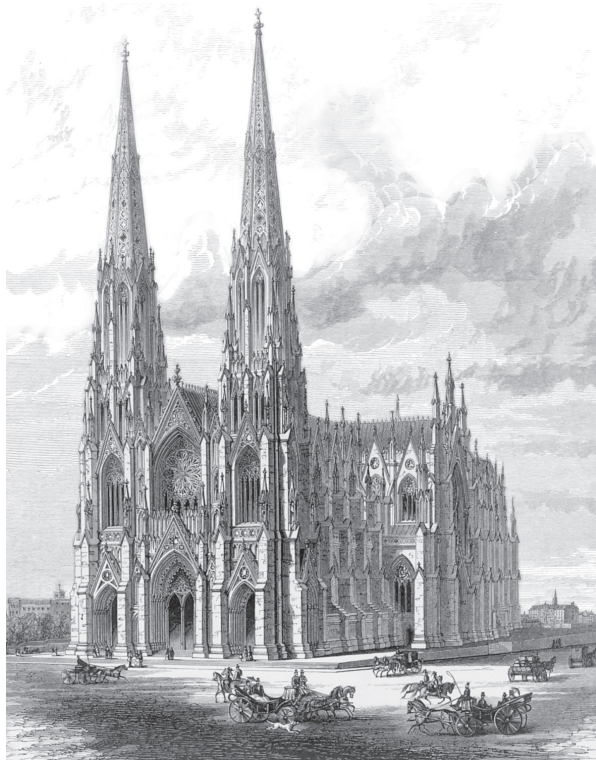


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT ALPHONSUS LIGUORI
BISHOP AND DOCTOR OF THE CHURCH
MEMORIAL

AUGUST 1, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“God Is Love, Let Heaven Adore Him”

ABBOT'S LEIGH



1. God is Love, let heav'n a - dore him; God is Love, let
 2. God is Love; his love en - fold - eth, All the world in
 3. God is Love; and though with blind - ness Sin af - flicts all



earth re - joice; Let cre - a - tion sing be - fore him And ex -
 one em - brace: With un - fail - ing grasp God hold - eth, Ev - 'ry
 hu - man life, God's e - ter - nal lov - ing kind - ness Guides us



alt him with one voice. God who laid the earth's foun - da - tion,
 child of ev - 'ry race. And when hu - man hearts are break - ing
 through our earth - ly strife. Sin and death and hell shall nev - er



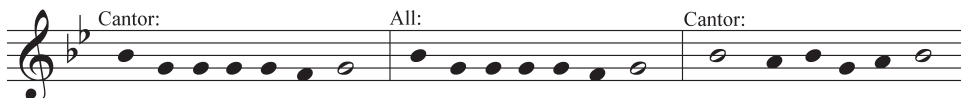
God who spreads the heav'n's a - bove, God who breathes through
 Un - der sor - row's i - ron rod, Then we find that
 O'er us fin - al tri - umph gain; God is Love, so



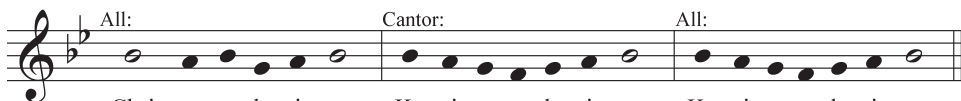
all cre - a - tion: God is Love, e - ter - nal Love.
 self - same ach - ing Deep with - in the heart of God.
 Love for ev - er O'er the u - ni - verse must reign.

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

Jeremiah 26:11-16, 24

The priests and prophets said to the princes and to all the people,
“This man deserves death;
he has prophesied against this city,
as you have heard with your own ears.”

Jeremiah gave this answer to the princes and all the people:

“It was the LORD who sent me to prophesy against this house and city
all that you have heard.

Now, therefore, reform your ways and your deeds;

listen to the voice of the LORD your God,
so that the LORD will repent of the evil with which he threatens you.

As for me, I am in your hands;

do with me what you think good and right.

But mark well: if you put me to death,

it is innocent blood you bring on yourselves,
on this city and its citizens.

For in truth it was the LORD who sent me to you,
to speak all these things for you to hear.”

Thereupon the princes and all the people

said to the priests and the prophets,

“This man does not deserve death;
it is in the name of the LORD, our God, that he speaks to us.”

So Ahikam, son of Shaphan, protected Jeremiah,

so that he was not handed over to the people to be put to death

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 69:15-16, 30-31, 33-34

℟ Lord, in your great love, answer me.

Rescue me out of the mire; may I not sink!
may I be rescued from my foes,
and from the watery depths.
Let not the flood-waters overwhelm me,
nor the abyss swallow me up,
nor the pit close its mouth over me. ℟

But I am afflicted and in pain;
let your saving help, O God, protect me.
I will praise the name of God in song,
and I will glorify him with thanksgiving. ℟

“See, you lowly ones, and be glad;
you who seek God, may your hearts revive!
For the LORD hears the poor,
and his own who are in bonds he spurns not.” ℟

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



Herod the tetrarch heard of the reputation of Jesus
and said to his servants, "This man is John the Baptist.
He has been raised from the dead;
that is why mighty powers are at work in him."

Now Herod had arrested John, bound him, and put him in prison
on account of Herodias, the wife of his brother Philip,
for John had said to him,
"It is not lawful for you to have her."

Although he wanted to kill him, he feared the people,
for they regarded him as a prophet.

But at a birthday celebration for Herod,
the daughter of Herodias performed a dance before the guests
and delighted Herod so much
that he swore to give her whatever she might ask for.

Prompted by her mother, she said,
"Give me here on a platter the head of John the Baptist."

The king was distressed,
but because of his oaths and the guests who were present,
he ordered that it be given, and he had John beheaded in the prison.

His head was brought in on a platter and given to the girl,
who took it to her mother.

His disciples came and took away the corpse
and buried him; and they went and told Jesus.

The Gospel of the Lord.

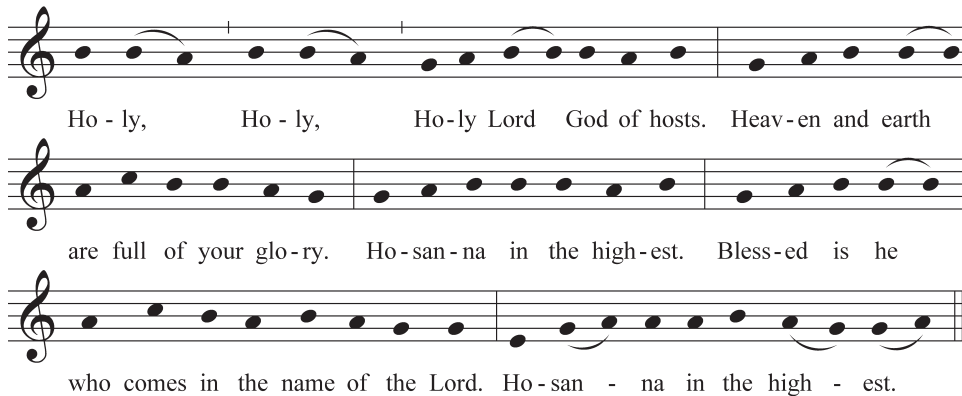
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

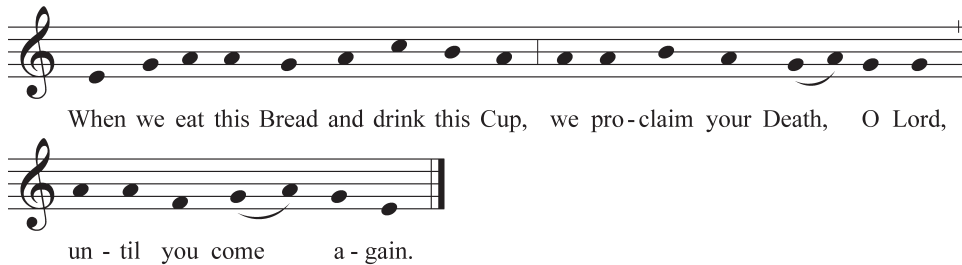


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“Where Charity and Love Prevail”

CHRISTIAN LOVE



1. Where char - i - ty and love pre - vail,
2. With grate - ful joy and ho - ly fear
3. For - give we now each oth - er's faults
4. Let strife a - mong us be un - known,
5. Let us re - call that in our midst
6. No race nor creed can love ex - clude,



1. There God is ev - er found; Brought here to - geth - er
2. His char - i - ty we learn; Let us with heart and
3. As we our faults con - fess; And let us love each
4. Let all con - ten - tion cease; Be his the glo - ry
5. Dwells God's be - got - ten Son; As mem - bers of his
6. If hon - ored be God's name; Our broth - er - hood em -



1. by Christ's love, By love are we thus bound.
2. mind and soul Now love him in re - turn.
3. oth - er well In Chris - tian ho - li - ness.
4. that we seek, Be ours his ho - ly peace.
5. bod - y joined, We are in him made one.
6. brac - es all Whose Fa - ther is the same.

THE CONCLUDING RITES

RECESSIONAL 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



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



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



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



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

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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