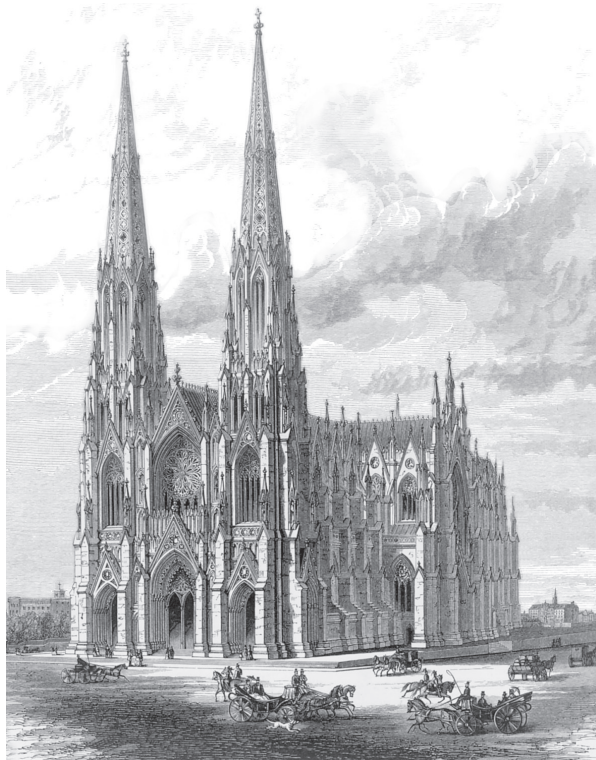


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

MONDAY OF THE SEVENTEENTH
WEEK IN ORDINARY TIME

JULY 27, 2020

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 vale, and
 3. sis - ter, par - ent, child, Friends on earth and
 4. ho - ly shore 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 thine, Peace on earth and joy in heav'n:



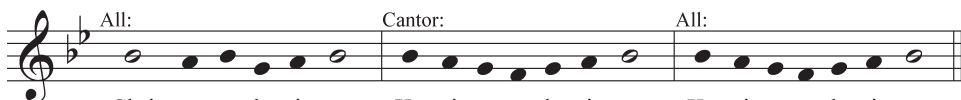
Lord of all, to thee we raise This our hymn of grate - ful praise.

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

Jeremiah 13:1-11

The LORD said to me: Go buy yourself a linen loincloth;
wear it on your loins, but do not put it in water.
I bought the loincloth, as the LORD commanded, and put it on.
A second time the word of the LORD came to me thus:
Take the loincloth which you bought and are wearing,
and go now to the Parath;
there hide it in a cleft of the rock.
Obedient to the LORD's command, I went to the Parath
and buried the loincloth.
After a long interval, the LORD said to me:
Go now to the Parath and fetch the loincloth
which I told you to hide there.
Again I went to the Parath, sought out and took the loincloth
from the place where I had hid it.
But it was rotted, good for nothing!
Then the message came to me from the LORD:
Thus says the LORD:
So also I will allow the pride of Judah to rot,
the great pride of Jerusalem.
This wicked people who refuse to obey my words,
who walk in the stubbornness of their hearts,
and follow strange gods to serve and adore them,
shall be like this loincloth which is good for nothing.
For, as close as the loincloth clings to a man's loins,
so had I made the whole house of Israel
and the whole house of Judah cling to me, says the LORD;
to be my people, my renown, my praise, my beauty.
But they did not listen.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Deuteronomy 32:18-19, 20, 21

℟ **You have forgotten God who gave you birth.**

You were unmindful of the Rock that begot you,
You forgot the God who gave you birth.
When the LORD saw this, he was filled with loathing
and anger toward his sons and daughters. ℟

“I will hide my face from them,” he said,
“and see what will then become of them.
What a fickle race they are,
sons with no loyalty in them!” ℟

“Since they have provoked me with their ‘no-god’
and angered me with their vain idols,
I will provoke them with a ‘no-people’;
with a foolish nation I will anger them.” ℟

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



Jesus proposed a parable to the crowds.
“The Kingdom of heaven is like a mustard seed
that a person took and sowed in a field.
It is the smallest of all the seeds,
yet when full-grown it is the largest of plants.
It becomes a large bush,
and the ‘birds of the sky come and dwell in its branches.’”

He spoke to them another parable.
“The Kingdom of heaven is like yeast
that a woman took and mixed with three measures of wheat flour
until the whole batch was leavened.”

All these things Jesus spoke to the crowds in parables.
He spoke to them only in parables,
to fulfill what had been said through the prophet:

*I will open my mouth in parables,
I will announce what has lain hidden from the foundation
of the world.*

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

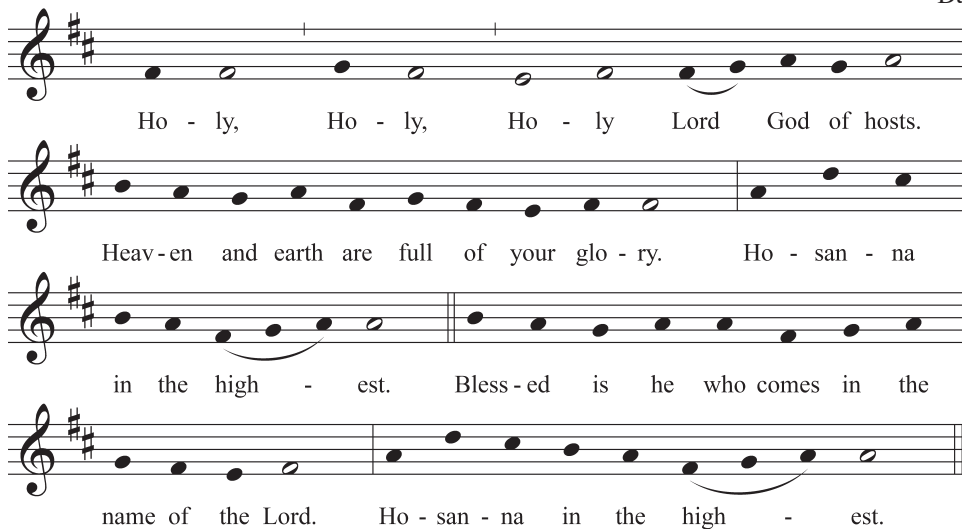
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

New Plainsong III

David Hurd



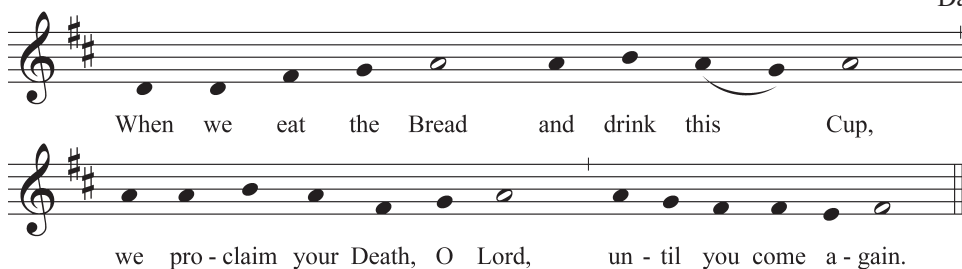
Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav - en and earth are full of your glo - ry. Ho - san - na
in the high - est. Bless - ed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

New Plainsong III

David Hurd



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

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GREAT AMEN

New Plainsong III
David Hurd



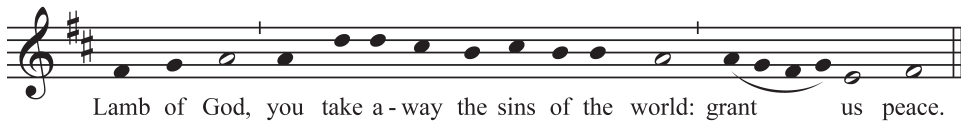
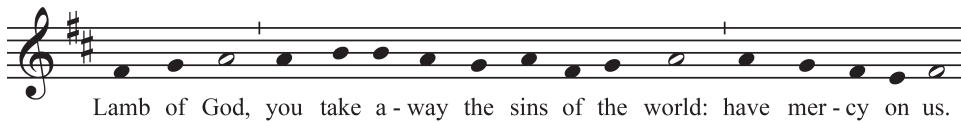
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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

New Plainsong III
David Hurd



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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

“Draw Us in The Spirit’s Tether”

UNION SEMINARY

1. Draw us in the Spir - it's teth - er, For when hum - bly
2. As the breth - ren used to gath - er In the name of
3. All our meals and all our liv - ing Make as sac - ra -
in thy name, Two or three are met to - geth - er,
Christ to sup, Then with thanks to God the Fa - ther
ments of thee, That by car - ing, help - ing, giv - ing,
Thou art in the midst of them; Al - le - lu - ia!
Break the bread and bless the cup. Al - le - lu - ia!
We may true dis - ci - ples be. Al - le - lu - ia!
Al - le - lu - ia! Touch we now thy gar - ment's hem.
Al - le - lu - ia! So knit thou our friend - ship up.
Al - le - lu - ia! We will serve thee faith - ful - ly.

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

Rev. Andrew King, *Master of Ceremonies*

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

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Daniel Brondel, *Associate Director of Music and Organist*

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