

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT JOHN VIANNEY, PRIEST
MEMORIAL

AUGUST 4, 2020

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE 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 praisie 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;



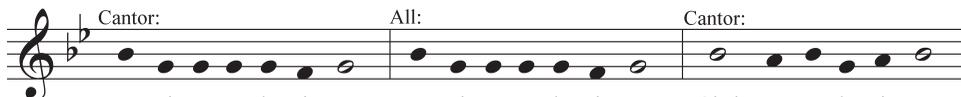
1. O heav - ens, a - dore him by whom you were made,
2. Praise him who has brought you his grace from a - bove,
3. Loud or - gans, his glo - ry tell forth in deep tone,
4. For love in cre - a - tion, for heav - en re - stored,



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!

KYRIE

adapt. Litany of the Saints



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



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

THE LITURGY OF THE WORD

FIRST READING

Jeremiah 30:1-2, 12-15, 18-22

The following message came to Jeremiah from the LORD:

For thus says the LORD, the God of Israel:

Write all the words I have spoken to you in a book.

For thus says the LORD:

Incurable is your wound,

grievous your bruise;

There is none to plead your cause,

no remedy for your running sore,

no healing for you.

All your lovers have forgotten you,

they do not seek you.

I struck you as an enemy would strike,

punished you cruelly;

Why cry out over your wound?

Your pain is without relief.

Because of your great guilt,

your numerous sins,

I have done this to you.

Thus says the LORD:

See! I will restore the tents of Jacob,

his dwellings I will pity;

City shall be rebuilt upon hill,

and palace restored as it was.

From them will resound songs of praise,

the laughter of happy men.

I will make them not few, but many;

they will not be tiny, for I will glorify them.

His sons shall be as of old,

his assembly before me shall stand firm;

I will punish all his oppressors.

His leader shall be one of his own,

and his rulers shall come from his kin.

When I summon him, he shall approach me;

how else should one take the deadly risk

of approaching me? says the LORD.

You shall be my people,

and I will be your God.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 102:16-18, 19-21, 29 and 22-23

℟ The Lord will build up Zion again, and appear in all his glory.

The nations shall revere your name, O LORD,
and all the kings of the earth your glory,
When the LORD has rebuilt Zion
and appeared in his glory;
When he has regarded the prayer of the destitute,
and not despised their prayer. ℟

Let this be written for the generation to come,
and let his future creatures praise the LORD:
“The LORD looked down from his holy height,
from heaven he beheld the earth,
To hear the groaning of the prisoners,
to release those doomed to die.” ℟

The children of your servants shall abide,
and their posterity shall continue in your presence,
That the name of the LORD may be declared on Zion;
and his praise, in Jerusalem,
When the peoples gather together
and the kingdoms, to serve the LORD. ℟

ACCLAMATION BEFORE THE GOSPEL

Chant, Mode VI



GOSPEL

Matthew 14:22-36

Jesus made the disciples get into a boat
and precede him to the other side of the sea,
while he dismissed the crowds.
After doing so, he went up on the mountain by himself to pray.
When it was evening he was there alone.
Meanwhile the boat, already a few miles offshore,
was being tossed about by the waves, for the wind was against it.
During the fourth watch of the night,
he came toward them, walking on the sea.
When the disciples saw him walking on the sea they were terrified.

“It is a ghost,” they said, and they cried out in fear.
At once Jesus spoke to them, “Take courage, it is I; do not be afraid.”
Peter said to him in reply,
“Lord, if it is you, command me to come to you on the water.”
He said, “Come.”
Peter got out of the boat and began to walk on the water toward Jesus.
But when he saw how strong the wind was he became frightened;
and, beginning to sink, he cried out, “Lord, save me!”
Immediately Jesus stretched out his hand and caught him,
and said to him, “O you of little faith, why did you doubt?”
After they got into the boat, the wind died down.
Those who were in the boat did him homage, saying,
“Truly, you are the Son of God.”

After making the crossing, they came to land at Gennesaret.
When the men of that place recognized him,
they sent word to all the surrounding country.
People brought to him all those who were sick
and begged him that they might touch only the tassel on his cloak,
and as many as touched it were healed.

or Matthew 15:1-2, 10-14

Some Pharisees and scribes came to Jesus from Jerusalem and said,
“Why do your disciples break the tradition of the elders?
They do not wash their hands when they eat a meal.”
He summoned the crowd and said to them, “Hear and understand.
It is not what enters one’s mouth that defiles the man;
but what comes out of the mouth is what defiles one.”
Then his disciples approached and said to him,
“Do you know that the Pharisees took offense
when they heard what you said?”
He said in reply, “Every plant that my heavenly Father has not planted
will be uprooted.
Let them alone; they are blind guides of the blind.
If a blind man leads a blind man,
both will fall into a pit.”

The Gospel of the Lord.

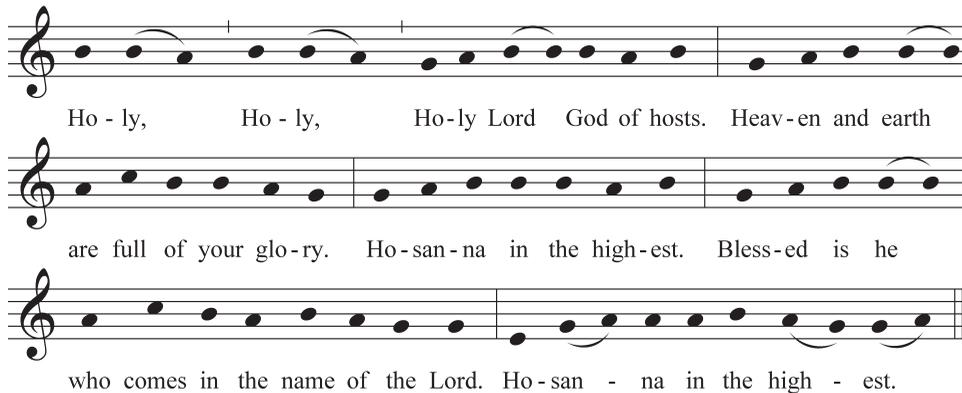
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

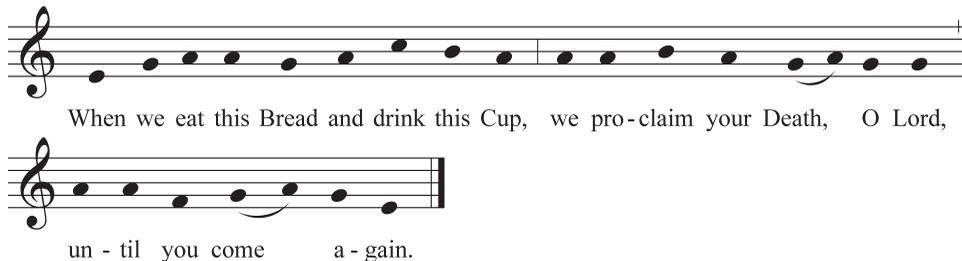


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal

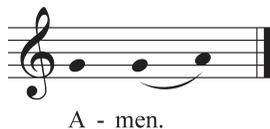


When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,
un - til you come a - gain.

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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

“O Lord, I Am Not Worthy”

NON DIGNUS



1. O Lord, I am not wor - thy That thou should'st come to me;
2. And hum - bly I'll re - ceive thee, The bride - groom of my soul,
3. E - ter - nal Ho - ly Spir - it Un - wor - thy though I be,
4. In - crease my faith, dear Je - sus, In thy real pres - ence here,



1. But speak the words of com - fort, My spir - it healed shall be.
2. No more by sin to grieve thee, Or fly thy sweet con - trol.
3. Pre - pare me to re - ceive him, And trust the Word to me.
4. And make me feel most deep - ly, That thou to me art near.

THE CONCLUDING RITES

RECESSIONAL HYMN

“O Bless the Lord, My Soul”

ST. THOMAS (WILLIAMS)



1. O bless the Lord, my soul! His
2. O bless the Lord, my soul! His
3. He clothes thee with his love; Up -
4. Then bless his ho - ly name, Whose



1. grace to thee pro - claim! And all that is with -
2. mer - cies bear in mind! For - get not all his
3. holds thee with his truth; He heal - eth thine in -
4. grace hath made thee whole, Whose lov - ing - kind - ness



1. in me join To bless his ho - ly name!
2. ben - e - fits! The Lord to thee is kind.
3. fir - mi - ties And ran - soms thee from death.
4. crowns thy days! O bless the Lord, my soul!

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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