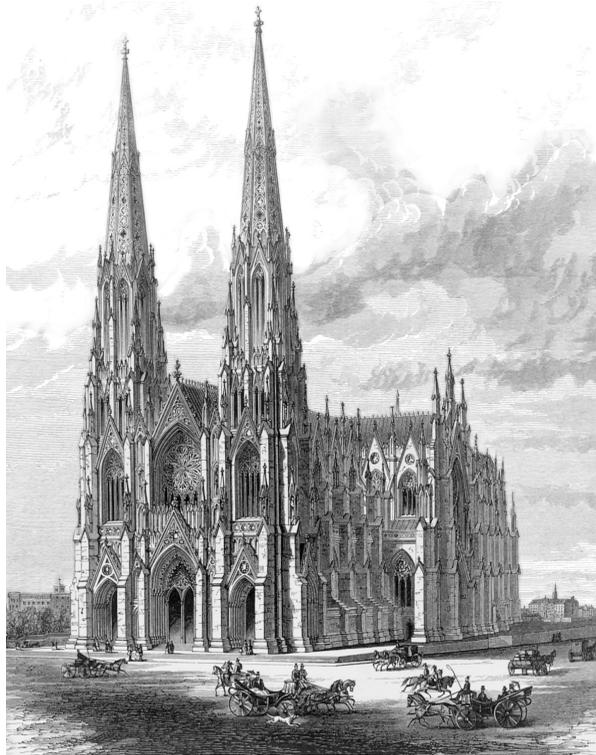


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

MONDAY OF THE FOURTH WEEK IN ORDINARY TIME

FEBRUARY 1, 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



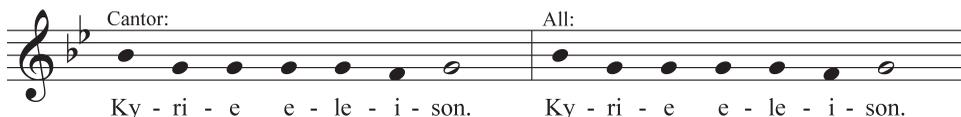
1. to the Lord with cheer - ful voice; Him serve with mirth, his  
 2. out our aid he did us make; We are his folk, he  
 3. proach with joy his courts un - to; Praise, laud, and bless his  
 4. mer - cy is for - ev - er sure; His truth at all times  
 5. God whom heav'n and earth a - dore, From men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

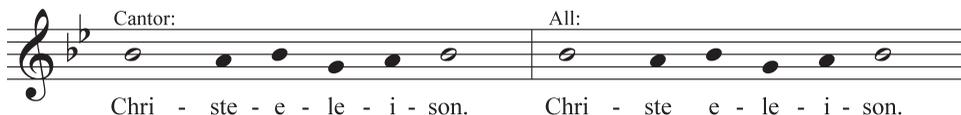
adapt. Litany of the Saints



Cantor: Ky - ri - e e - le - i - son.

All:

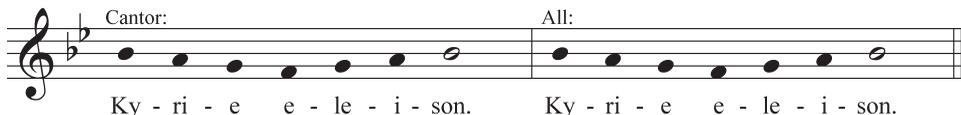
Ky - ri - e e - le - i - son.



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

Hebrews 11:32-40

Brothers and sisters:

What more shall I say?

I have not time to tell of Gideon, Barak, Samson, Jephthah,  
of David and Samuel and the prophets,  
who by faith conquered kingdoms,  
did what was righteous, obtained the promises;  
they closed the mouths of lions, put out raging fires,  
escaped the devouring sword;  
out of weakness they were made powerful, became strong in battle,  
and turned back foreign invaders.

Women received back their dead through resurrection.

Some were tortured and would not accept deliverance,  
in order to obtain a better resurrection.

Others endured mockery, scourging, even chains and imprisonment.

They were stoned, sawed in two, put to death at sword's point;  
they went about in skins of sheep or goats,  
needy, afflicted, tormented.

The world was not worthy of them.

They wandered about in deserts and on mountains,  
in caves and in crevices in the earth.

Yet all these, though approved because of their faith,  
did not receive what had been promised.

God had foreseen something better for us,  
so that without us they should not be made perfect.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

Psalm 31:20, 21, 22, 23, 24

℟ (25) **Let your hearts take comfort, all who hope in the Lord.**

How great is the goodness, O LORD,  
which you have in store for those who fear you,  
And which, toward those who take refuge in you,  
you show in the sight of the children of men. ℟

You hide them in the shelter of your presence  
from the plottings of men;  
You screen them within your abode  
from the strife of tongues. ℟

Blessed be the LORD whose wondrous mercy  
he has shown me in a fortified city. ℟

Once I said in my anguish,  
“I am cut off from your sight”;  
Yet you heard the sound of my pleading  
when I cried out to you. ℟

Love the LORD, all you his faithful ones!  
The LORD keeps those who are constant,  
but more than requites those who act proudly. ℟

## ACCLAMATION BEFORE THE GOSPEL

Robert M. Evers



Al - le - lu - ia, al - le - lu - ia, Al - le - lu - ia.

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## GOSPEL

Mark 5:1-20

Jesus and his disciples came to the other side of the sea,  
to the territory of the Gerasenes.  
When he got out of the boat,  
at once a man from the tombs who had an unclean spirit met him.  
The man had been dwelling among the tombs,  
and no one could restrain him any longer, even with a chain.  
In fact, he had frequently been bound with shackles and chains,  
but the chains had been pulled apart by him and the shackles smashed,  
and no one was strong enough to subdue him.

Night and day among the tombs and on the hillsides  
he was always crying out and bruising himself with stones.  
Catching sight of Jesus from a distance,  
he ran up and prostrated himself before him,  
crying out in a loud voice,  
“What have you to do with me, Jesus, Son of the Most High God?  
I adjure you by God, do not torment me!”  
(He had been saying to him, “Unclean spirit, come out of the man!”)  
He asked him, “What is your name?”

He replied, “Legion is my name. There are many of us.”  
And he pleaded earnestly with him  
not to drive them away from that territory.

Now a large herd of swine was feeding there on the hillside.  
And they pleaded with him,  
“Send us into the swine. Let us enter them.”  
And he let them, and the unclean spirits came out and entered the swine.  
The herd of about two thousand rushed down a steep bank into the sea,  
where they were drowned.  
The swineherds ran away and reported the incident in the town  
and throughout the countryside.  
And people came out to see what had happened.  
As they approached Jesus,  
they caught sight of the man who had been possessed by Legion,  
sitting there clothed and in his right mind.  
And they were seized with fear.  
Those who witnessed the incident explained to them what had happened  
to the possessed man and to the swine.  
Then they began to beg him to leave their district.  
As he was getting into the boat,  
the man who had been possessed pleaded to remain with him.  
But Jesus would not permit him but told him instead,  
“Go home to your family and announce to them  
all that the Lord in his pity has done for you.”  
Then the man went off and began to proclaim in the Decapolis  
what Jesus had done for him; and all were amazed.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Heritage Mass*  
Owen Alstott

Ho - ly, ho - ly, ho - ly Lord, God of hosts.  
Heav'n and earth are full of your glo - ry. Ho - san - na! Ho -  
san - na in the high - est. Blessed is he who comes in the  
name of the Lord. Ho - san - na! Ho - san - na in the high - est.

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### MYSTERY OF FAITH

*Heritage Mass*  
Owen Alstott

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

*Heritage Mass*  
Owen Alstott

A - men, a - men, a - - - men.

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# THE COMMUNION RITE

## THE LORD'S PRAYER

### AGNUS DEI

*Heritage Mass*  
Owen Alstott

Lamb of God, you take a - way the sins of the  
world: have mer - cy on us. 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

“Jesus, My Lord, My God, My All”

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,  
2. Had I but Mar - y's sin - less heart  
3. Thy Bod - y, Soul, and God - head, all,



How can I love thee love thee as I ought?  
To love thee with, my dear - est King,  
O mys - ter - y of love di - vine.



And how re - vere this won - drous gift,  
Oh, with what bursts of fer - vent praise  
I can - not com - pass all I have,



So far sur - pass - ing hope or thought?  
Thy good - ness, Je - sus would I sing.  
For all thou hast and art are mine.



Sweet Sac - ra - ment, we thee a - dore;



Oh, make us love thee more and more.



Oh, make us love thee more and more.

# 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 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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Rev. Andrew King, *Master of Ceremonies*

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

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