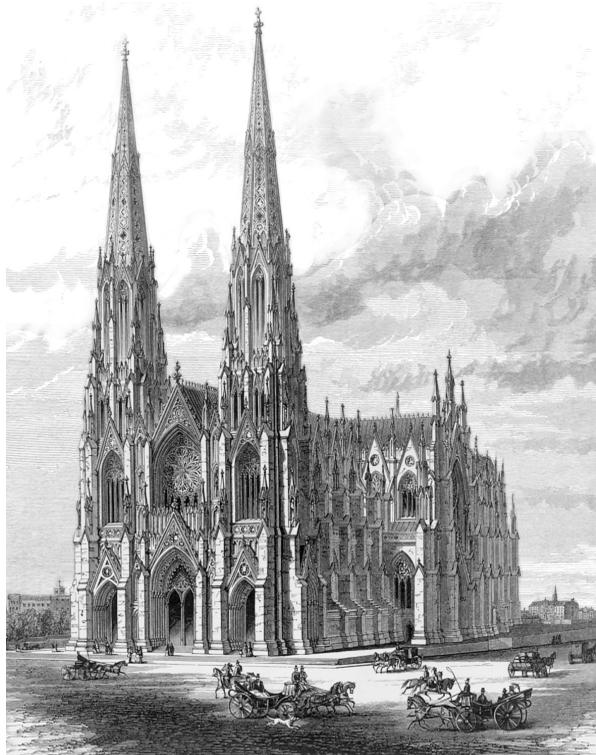


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT JEROME EMILIANI, PRIEST
SAINT JOSEPHINE BAKHITA, VIRGIN
MEMORIALS

FEBRUARY 8, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“All Creatures of Our God and King”
LASST UNS ERFREUEN



1. All crea - tures of our God and king, Lift
2. Thou rush - ing wind that art so strong, Ye
3. Thou flow - ing wa - ter, pure and clear, Make
4. Dear moth - er earth, who day by day Un -



1. up your voice and with us sing: Al - le - lu - ia!
2. clouds that sail in heav'n a - long, O praise him!
3. mu - sic for thy Lord to hear. Al - le - lu - ia,
4. fold - est bless - ings on our way, O praise him!



1. Al - le - lu - ia! Thou burn - ing sun with gold - en
2. Al - le - lu - ia! Thou ris - ing morn, in praise re -
3. Al - le - lu - ia! Thou fire so mas - ter - ful and
4. Al - le - lu - ia! The flow'rs and fruits that in thee



1. beam, Thou sil - ver moon with soft - er gleam:
2. joice, Ye lights of eve - ning, find a voice,
3. bright, Thou giv - est man both warmth and light,
4. grow, Let them his glo - ry al - so show.



O praise him, O praise him, Al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

KYRIE

adapt. Litany of the Saints

The musical score is written on two staves in G major (one flat) and 4/4 time. The first staff is for the Cantor and the second for the All. The lyrics are: 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

Genesis 1:1-19

In the beginning, when God created the heavens and the earth,
the earth was a formless wasteland, and darkness covered the abyss,
while a mighty wind swept over the waters.

Then God said,

“Let there be light,” and there was light.

God saw how good the light was.

God then separated the light from the darkness.

God called the light “day,” and the darkness he called “night.”

Thus evening came, and morning followed—the first day.

Then God said,

“Let there be a dome in the middle of the waters,
to separate one body of water from the other.”

And so it happened:

God made the dome,

and it separated the water above the dome from the water below it.

God called the dome “the sky.”

Evening came, and morning followed—the second day.

Then God said,

“Let the water under the sky be gathered into a single basin,
so that the dry land may appear.”

And so it happened:

the water under the sky was gathered into its basin,

and the dry land appeared.

God called the dry land “the earth,”

and the basin of the water he called “the sea.”

God saw how good it was.

Then God said,

“Let the earth bring forth vegetation:
every kind of plant that bears seed
and every kind of fruit tree on earth
that bears fruit with its seed in it.”

And so it happened:

the earth brought forth every kind of plant that bears seed
and every kind of fruit tree on earth that
bears fruit with its seed in it.

God saw how good it was.

Evening came, and morning followed—the third day.

Then God said:

“Let there be lights in the dome of the sky,
to separate day from night.

Let them mark the fixed times, the days and the years,
and serve as luminaries in the dome of the sky,
to shed light upon the earth.”

And so it happened:

God made the two great lights,
the greater one to govern the day,
and the lesser one to govern the night;
and he made the stars.

God set them in the dome of the sky,
to shed light upon the earth,
to govern the day and the night,
and to separate the light from the darkness.

God saw how good it was.

Evening came, and morning followed—the fourth day.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 104:1-2a, 5-6, 10 and 12, 24 and 35c

℟️ (31b) **May the Lord be glad in his works.**

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!
You are clothed with majesty and glory,
robed in light as with a cloak. ℟️

You fixed the earth upon its foundation,
not to be moved forever;

With the ocean, as with a garment, you covered it;
above the mountains the waters stood. ℟️

You send forth springs into the watercourses
that wind among the mountains.
Beside them the birds of heaven dwell;
from among the branches they send forth their song.

℟ **May the Lord be glad in his works.**

How manifold are your works, O LORD!
In wisdom you have wrought them all—
the earth is full of your creatures;
Bless the LORD, O my soul! Alleluia. ℟

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 6:53-56

After making the crossing to the other side of the sea,
Jesus and his disciples came to land at Gennesaret
and tied up there.
As they were leaving the boat, people immediately recognized him.
They scurried about the surrounding country
and began to bring in the sick on mats
to wherever they heard he was.
Whatever villages or towns or countryside he entered,
they laid the sick in the marketplaces
and begged him that they might touch only the tassel on his cloak;
and as many as touched it were healed.

The Gospel of the Lord.

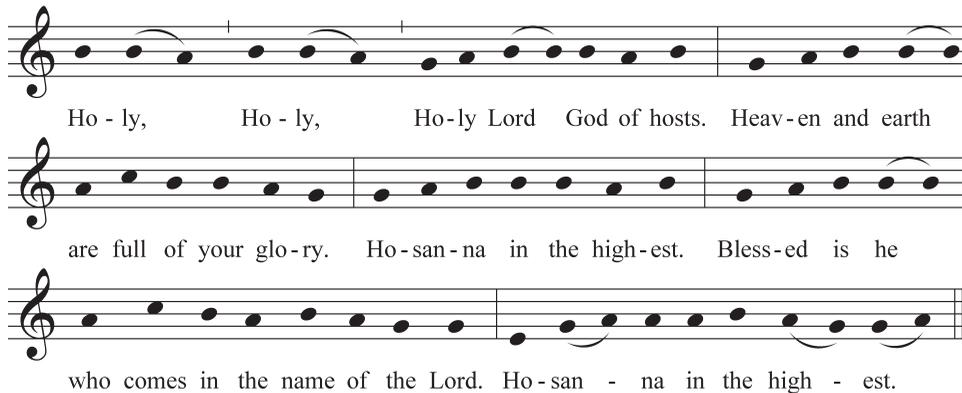
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

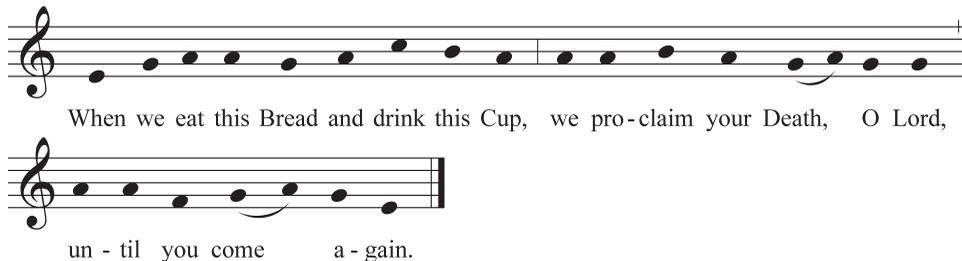


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal

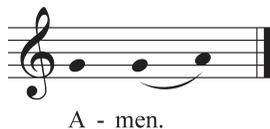


When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,
un - til you come a - gain.

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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

“Soul of My Savior”

ANIMA CHRISTI



1. Soul of my Sav - ior sanc - ti - fy my breast,
2. Strength and pro - tec - tion may thy Pas - sion be,
3. Hear me, Lord Je - sus, lis - ten as I pray;



1. Bod - y of Christ, be thou my sav - ing guest;
2. O bless - ed Je - sus, hear and an - swer me;
3. "Lead me from night to nev - er end - ing day.



1. Blood of my Sav - ior bathe me in thy tide;
2. Deep in thy wounds, Lord, hide and shel - ter me;
3. Fill all the world with love and grace di - vine,



1. Wash me, ye wa - ters flow - ing from his side.
2. So shall I nev - er, nev - er part from thee.
3. And glo - ry, laud, and praise be ev - er thine."

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. Andrew King, *Master of Ceremonies*

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

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