

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT SCHOLASTICA, VIRGIN  
MEMORIAL

FEBRUARY 10, 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



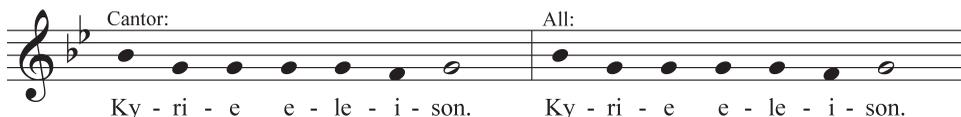
1. to the Lord with cheer - ful voice; Him serve with mirth, his  
 2. out our aid he did us make; We are his folk, he  
 3. proach with joy his courts un - to; Praise, laud, and bless his  
 4. mer - cy is for - ev - er sure; His truth at all times  
 5. God whom heav'n and earth a - dore, From men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

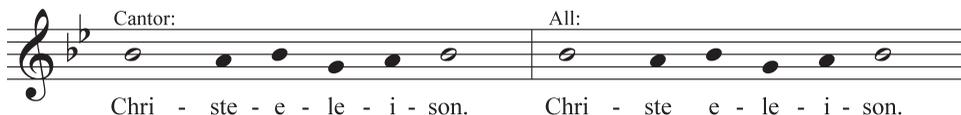
adapt. Litany of the Saints



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

All:

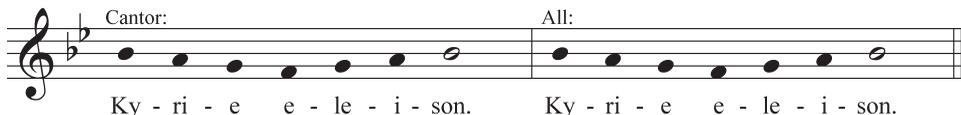
Ky - ri - e e - le - i - son.



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

Genesis 2:4b-9, 15-17

At the time when the LORD God made the earth and the heavens  
while as yet there was no field shrub on earth  
and no grass of the field had sprouted,  
for the LORD God had sent no rain upon the earth  
and there was no man to till the soil,  
but a stream was welling up out of the earth  
and was watering all the surface of the ground  
the LORD God formed man out of the clay of the ground  
and blew into his nostrils the breath of life,  
and so man became a living being.

Then the LORD God planted a garden in Eden, in the east,  
and he placed there the man whom he had formed.  
Out of the ground the LORD God made various trees grow  
that were delightful to look at and good for food,  
with the tree of life in the middle of the garden  
and the tree of the knowledge of good and evil.

The LORD God then took the man  
and settled him in the garden of Eden,  
to cultivate and care for it.

The LORD God gave man this order:

“You are free to eat from any of the trees of the garden  
except the tree of knowledge of good and evil.

From that tree you shall not eat;  
the moment you eat from it you are surely doomed to die.”

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

Psalm 104:1-2a, 27-28, 29bc-30

℟ (1a) **O bless the Lord, my soul!**

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. ℟

All creatures look to you  
to give them food in due time.  
When you give it to them, they gather it;  
when you open your hand, they are filled with good things.

℟ **O bless the Lord, my soul!**

If you take away their breath, they perish  
and return to their dust.  
When you send forth your spirit, they are created,  
and you renew the face of the earth. ℟

## 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 7:14-23

Jesus summoned the crowd again and said to them,  
“Hear me, all of you, and understand.  
Nothing that enters one from outside can defile that person;  
but the things that come out from within are what defile.”

When he got home away from the crowd  
his disciples questioned him about the parable.  
He said to them,

“Are even you likewise without understanding?  
Do you not realize that everything  
that goes into a person from outside cannot defile,  
since it enters not the heart but the stomach  
and passes out into the latrine?”

(Thus he declared all foods clean.)

“But what comes out of the man, that is what defiles him.

From within the man, from his heart,  
come evil thoughts, unchastity, theft, murder,  
adultery, greed, malice, deceit,  
licentiousness, envy, blasphemy, arrogance, folly.  
All these evils come from within and they defile.”

The Gospel of the Lord.

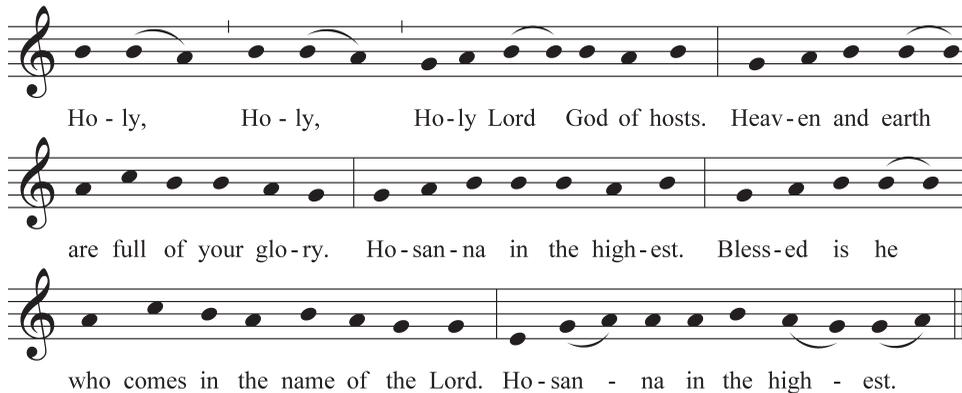
**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Roman Missal*

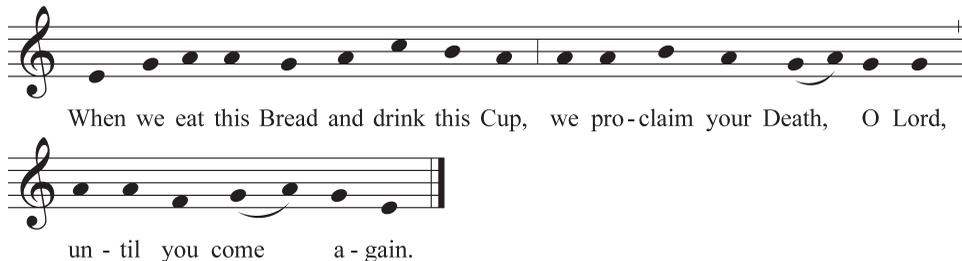


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth  
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he  
who comes in the name of the Lord. Ho - san - na in the high - est.

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### MYSTERY OF FAITH

*Roman Missal*

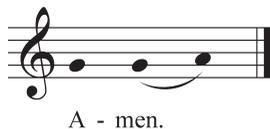


When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,  
un - til you come a - gain.

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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

“Draw Near and Take the Body of Thy Lord”

COENA DOMINI



1. Draw near and take the bod - y of thy Lord,
2. Saved by his Bod - y hal - lowed by his Blood,
3. Sal - va - tion's giv - er, Christ, the on - ly Son,
4. With heav'n - ly bread he makes the hun - gry whole,
5. Be - fore thy pres - ence, Lord, all peo - ple bow.



1. And drink with faith the blood for thee out - poured.
2. With souls re - freshed we give our thanks to God.
3. By his dear cross and blood the vic - t'ry won.
4. Give liv - ing wa - ters to the thirst - ing soul.
5. In this thy feast of love be with us now.

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).

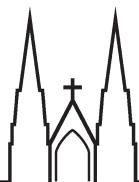
## FOR THOSE NOT RECEIVING HOLY COMMUNION

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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His Eminence, Timothy Cardinal Dolan, *Archbishop of New York*

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Rev. Andrew King, *Master of Ceremonies*

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

Jennifer Pascual, DMA, *Director of Music and Organist*

Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

Robert M. Evers, *Music Administrator and Programs Editor*