

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

OUR LADY OF LOURDES
MEMORIAL

FEBRUARY 11, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Immaculate Mary”
LOURDES HYMN



1. Im - mac - u - late Ma - ry, your prais - es we sing;
2. In heav - en the bless - ed your glo - ry pro - claim;
3. We pray you, O Moth - er, may God's will be done;
4. We pray for our Moth - er, the Church up - on earth;



1. You reign now in splen - dor with Jes - sus our King.
2. On earth we, your chil - dren, in - voke your fair name.
3. We pray for his glo - ry; may his kind - dom come.
4. And bless, ho - ly Ma - ry, the land of our birth.





A - ve, a - ve, a - ve, Ma - ri - a!







A - ve, a - ve, Ma - ri - a!

KYRIE

adapt. Litany of the Saints

<p>Cantor:</p>  <p>Ky - ri - e e - le - i - son.</p>	<p>All:</p>  <p>Ky - ri - e e - le - i - son.</p>
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<p>Cantor:</p>  <p>Chri - ste e - le - i - son.</p>	<p>All:</p>  <p>Chri - ste e - le - i - son.</p>
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<p>Cantor:</p>  <p>Ky - ri - e e - le - i - son.</p>	<p>All:</p>  <p>Ky - ri - e e - le - i - son.</p>
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THE LITURGY OF THE WORD

FIRST READING

Genesis 2:18-25

The LORD God said:

“It is not good for the man to be alone.

I will make a suitable partner for him.”

So the LORD God formed out of the ground

various wild animals and various birds of the air,

and he brought them to the man to see what he would call them;

whatever the man called each of them would be its name.

The man gave names to all the cattle,

all the birds of the air, and all the wild animals;

but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man,

and while he was asleep, he took out one of his ribs

and closed up its place with flesh.

The LORD God then built up into a woman

the rib that he had taken from the man.

When he brought her to the man, the man said:

“This one, at last, is bone of my bones

and flesh of my flesh;

this one shall be called ‘woman,’

for out of ‘her man’ this one has been taken.”

That is why a man leaves his father and mother

and clings to his wife,

and the two of them become one flesh.

The man and his wife were both naked, yet they felt no shame.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalms 128:1-2, 3, 4-5

℟. (see 1a) **Blessed are those who fear the Lord.**

Blessed are you who fear the LORD,

who walk in his ways!

For you shall eat the fruit of your handiwork;

blessed shall you be, and favored. ℟.

Your wife shall be like a fruitful vine
in the recesses of your home;
Your children like olive plants
around your table.

℟. **Blessed are those who fear the Lord.**

Behold, thus is the man blessed
who fears the LORD.
The LORD bless you from Zion:
may you see the prosperity of Jerusalem
all the days of your life. ℟.

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 7:24-30

Jesus went to the district of Tyre.
He entered a house and wanted no one to know about it,
but he could not escape notice.
Soon a woman whose daughter had an unclean spirit heard about him.
She came and fell at his feet.
The woman was a Greek, a Syrophenician by birth,
and she begged him to drive the demon out of her daughter.
He said to her, "Let the children be fed first.
For it is not right to take the food of the children
and throw it to the dogs."
She replied and said to him,
"Lord, even the dogs under the table eat the children's scraps."
Then he said to her, "For saying this, you may go.
The demon has gone out of your daughter."
When the woman went home, she found the child lying in bed
and the demon gone.

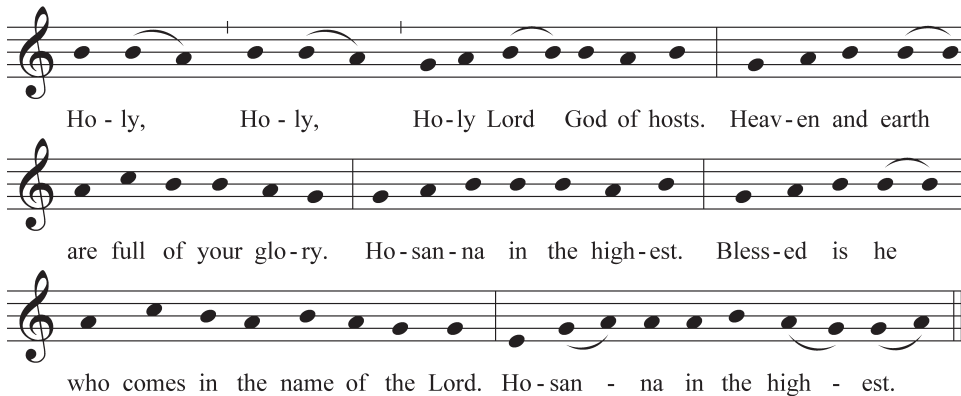
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

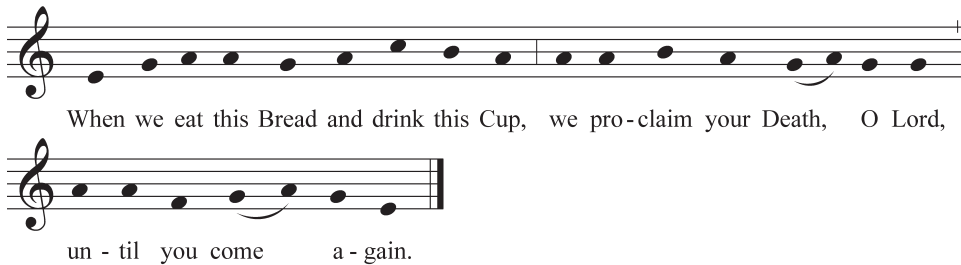


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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

“My Soul Rejoices”

Owen Alstott



My soul re - joic - es in God my sav - ior.



My spir - it finds its joy in God, the liv - ing God.



1. My soul pro - claims your might - y deeds. My
 2. Your mer - cy flows through - out the land, and
 3. You cast the might - y from their thrones
 4. You fill the hun - gry with good things. With
 5. Just as you prom - ised A - bra - ham, you



1. spir - it sings the great - ness of your name.
 2. ev - 'ry gen - er - a - tion knows your love.
 3. raise the poor and low - ly to new life.
 4. emp - ty hands you send the rich a - way.
 5. come to free your peo - ple, Is - ra - el.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Hail, Holy Queen Enthroned Above”

SALVE REGINA CAELITUM



1. Hail, ho - ly Queen en - throned a - bove,
2. O gate of life, we hon - or thee, O Ma - ri - a.
3. O Ma - ry, has - ten with thine aid,
4. And when our life on earth is done,



1. Hail, Moth - er of mer - cy and of love,
2. Our joy, our hope, and heav - en's key, O Ma - ri - a.
3. Most gen - tle, lov - ing, joy - ous Maid,
4. Then show us Christ, thy ho - ly Son,



Tri - umph, all ye cher - u - bim; Sing with us, ye



ser - a - phim. Heav'n and earth re - sound the hymn:



Sal - ve, sal - ve, sal - ve, Re - gi - na!

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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