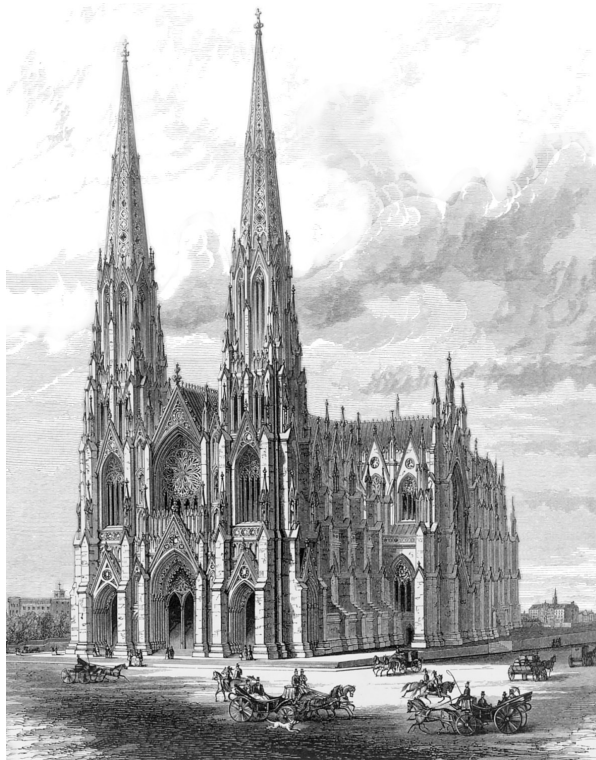


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINTS TIMOTHY AND TITUS, BISHOPS
MEMORIAL

JANUARY 26, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE

“O Worship the King”
HANOVER



1. O wor - ship the King, all glo - rious a - bove,
2. O tell of his might! O sing of his grace,
3. The earth with its store of won - ders un - told,
4. Thy boun - ti - ful care, what tongue can re - cite?
5. Frail chil - dren of dust, and fee - ble as frail,
6. O meas - ure - less Might, in - ef - fa - ble Love,



1. O grate - ful - ly sing his pow'r and his love;
2. Whose robe is the light, whose can - o - py space;
3. Al - might - y, thy pow'r hath found - ed of old,
4. It breathes in the air, it shines in the light;
5. In thee do we trust, nor find thee to fail;
6. While an - gels de - light to hymn thee a - bove,



1. Our Shield and De - fend - er, the An - cient of Days,
2. His char - iots of wrath the deep thun - der - clouds form,
3. Hath root - ed it fast by a change - less de - cree,
4. It streams from the hills, it des - cends to the plain,
5. Thy mer - cies, how ten - der, how firm to the end!
6. Thy ran - somed cre - a - tion, though fee - ble their lays,



1. Pa - vil - ioned in splen - dor, and gird - ed with praise.
2. And dark is his path on the wings of the storm.
3. And 'round it hath cast, like a man - tle, the sea.
4. And sweet - ly dis - tills, in the dew and the rain.
5. Our Mak - er, De - fend - er, Re - deem - er, and Friend.
6. With true ad - o - ra - tion shall sing to thy praise.

KYRIE

adapt. Litany of the Saints



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

THE LITURGY OF THE WORD

FIRST READING

2 Timothy 1:1-8

Paul, an Apostle of Christ Jesus by the will of God
for the promise of life in Christ Jesus,
to Timothy, my dear child:
grace, mercy, and peace from God the Father
and Christ Jesus our Lord.

I am grateful to God,
whom I worship with a clear conscience as my ancestors did,
as I remember you constantly in my prayers, night and day.
I yearn to see you again, recalling your tears,
so that I may be filled with joy,
as I recall your sincere faith
that first lived in your grandmother Lois
and in your mother Eunice
and that I am confident lives also in you.

For this reason, I remind you to stir into flame
the gift of God that you have through the imposition of my hands.
For God did not give us a spirit of cowardice
but rather of power and love and self-control.
So do not be ashamed of your testimony to our Lord,
nor of me, a prisoner for his sake;
but bear your share of hardship for the Gospel
with the strength that comes from God.

or: Titus 1:1-5

Paul, a slave of God and Apostle of Jesus Christ
for the sake of the faith of God's chosen ones
and the recognition of religious truth,
in the hope of eternal life
that God, who does not lie, promised before time began,
who indeed at the proper time revealed his word
in the proclamation with which I was entrusted
by the command of God our savior,
to Titus, my true child in our common faith:
grace and peace from God the Father and Christ Jesus our savior.

For this reason I left you in Crete
so that you might set right what remains to be done
and appoint presbyters in every town, as I directed you.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 96:1-2a, 2b-3, 7-8a, 10

℟ (3) **Proclaim God's marvelous deeds to all the nations.**

Sing to the Lord a new song;
sing to the Lord, all you lands.
Sing to the Lord; bless his name. ℟

Announce his salvation, day after day.
Tell his glory among the nations;
among all peoples, his wondrous deeds. ℟

Give to the Lord, you families of nations,
give to the Lord glory and praise;
give to the Lord the glory due his name! ℟

Say among the nations: The Lord is king.
He has made the world firm, not to be moved;
he governs the peoples with equity. ℟

ACCLAMATION BEFORE THE GOSPEL

Robert M. Evers



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

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The seed is the word of God, Christ is the sower;
all who come to him will live for ever.

GOSPEL

Mark 4:1-20

On another occasion, Jesus began to teach by the sea.
A very large crowd gathered around him
so that he got into a boat on the sea and sat down.
And the whole crowd was beside the sea on land.
And he taught them at length in parables,
and in the course of his instruction he said to them,
“Hear this! A sower went out to sow.
And as he sowed, some seed fell on the path,
and the birds came and ate it up.
Other seed fell on rocky ground where it had little soil.
It sprang up at once because the soil was not deep.
And when the sun rose, it was scorched and it withered for lack of roots.

Some seed fell among thorns, and the thorns grew up and choked it
and it produced no grain.

And some seed fell on rich soil and produced fruit.

It came up and grew and yielded thirty, sixty, and a hundredfold.”

He added, “Whoever has ears to hear ought to hear.”

And when he was alone,
those present along with the Twelve
questioned him about the parables.

He answered them,

“The mystery of the Kingdom of God has been granted to you.

But to those outside everything comes in parables, so that

they may look and see but not perceive,

and hear and listen but not understand,

in order that they may not be converted and be forgiven.”

Jesus said to them, “Do you not understand this parable?

Then how will you understand any of the parables?

The sower sows the word.

These are the ones on the path where the word is sown.

As soon as they hear, Satan comes at once

and takes away the word sown in them.

And these are the ones sown on rocky ground who,

when they hear the word, receive it at once with joy.

But they have no roots; they last only for a time.

Then when tribulation or persecution comes because of the word,

they quickly fall away.

Those sown among thorns are another sort.

They are the people who hear the word,

but worldly anxiety, the lure of riches,

and the craving for other things intrude and choke the word,

and it bears no fruit.

But those sown on rich soil are the ones who hear the word and accept it

and bear fruit thirty and sixty and a hundredfold.”

The Gospel of the Lord.

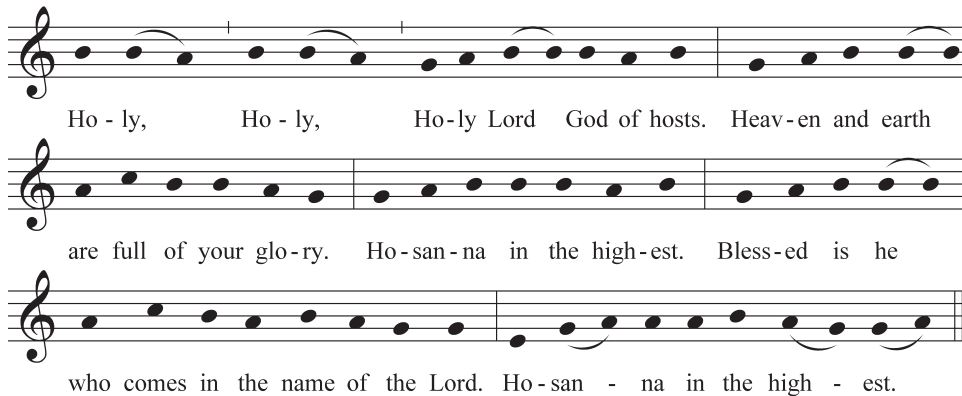
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

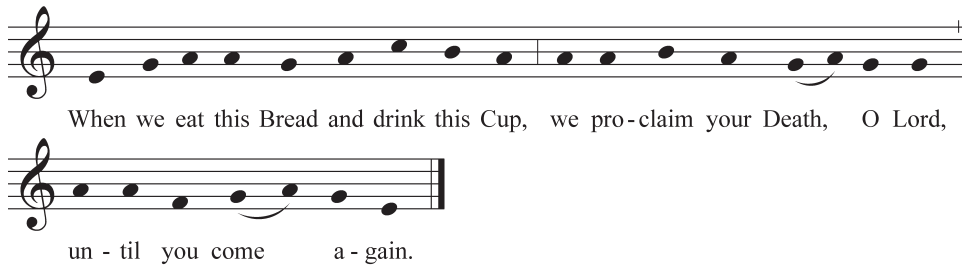


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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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.

H Y M N

“O Food of Exiles Lowly”

INNSBRUCK



1. O Food of ex - iles low - ly, O Bread of
 2. O cleans - ing wa - ter, stream - ing From Je - sus'
 3. O Lord, we kneel be - fore you And fer - vent -



an - gels ho - ly, O man - na from on high! We
 side re - deem - ing All men of A - dam's race! O
 ly a - dore you, All hid be - neath this bread. But



hun - ger for your bless - ing, All good in you pos -
 quench - ing foun - tain flow - ing, Our ev - 'ry want be -
 make to us this prom - ise: To see you in your



sess - ing, With fa - vor hear our heart's our - cry.
 stow - ing, O come and fill our souls with grace.
 full - ness, The sa - cred bo - dy's mys - tic head.

THE CONCLUDING RITES

RECESSIONAL HYMN

“God’s Blessing Sends Us Forth”

ST. ELIZABETH



1. God's bless - ing sends us forth, Strength - ened for our
2. God's news in spo - ken word Joy - ful - ly our
3. We by one liv - ing bread As one bod - y
4. Grant in this age of space Tri - umph of your



1. task on earth, Re - freshed in soul and re - newed in
2. hearts have heard; O may the seed of God's love now
3. have been fed; So we are one in true broth - er -
4. truth and grace; Lord, you a - lone are un - chang - ing



1. mind. May God with us re - main, Through us his
2. grow. May we in fruit - ful deeds Glad - ly serve
3. hood. How gra - cious to be - hold All broth - ren
4. truth. Pre - serve and ev - er guide As your fair



1. Spir - it reign, That Christ be known to all man - kind.
2. oth - ers' needs, That faith in ac - tion we may show.
3. of one fold, Who ev - er seek each oth - er's good.
4. spot - less bride, Your an - cient Church in age - less youth.

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. Enrique J. Salvo, *Rector*

Rev. Andrew King, *Master of Ceremonies*

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

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Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

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