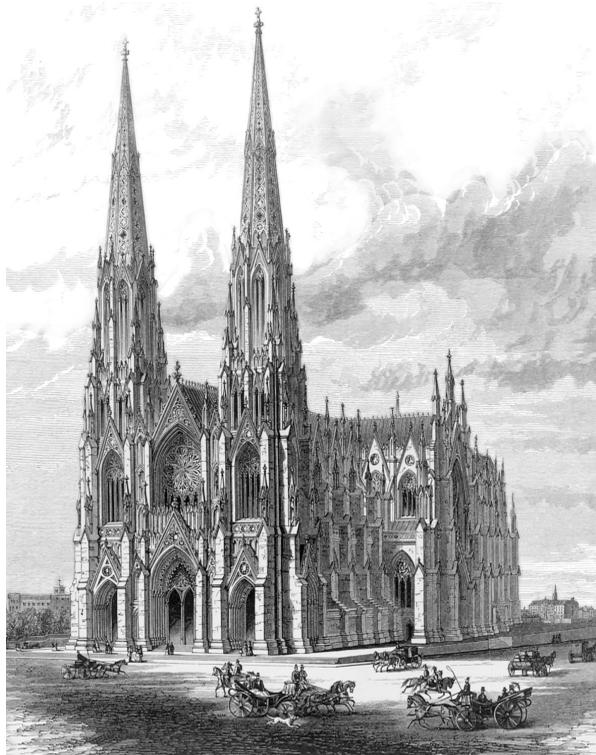


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT JOHN BOSCO, PRIEST
MEMORIAL

JANUARY 31, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE

“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

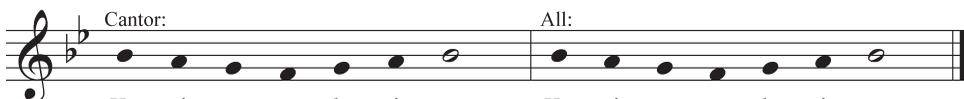
adapt. Litany of the Saints



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

2 Samuel 5:1-7, 10

An informant came to David with the report,
“The children of Israel have transferred their loyalty to Absalom.”
At this, David said to all his servants
who were with him in Jerusalem:
“Up! Let us take flight, or none of us will escape from Absalom.
Leave quickly, lest he hurry and overtake us,
then visit disaster upon us and put the city to the sword.”

As David went up the Mount of Olives, he wept without ceasing.
His head was covered, and he was walking barefoot.
All those who were with him also had their heads covered
and were weeping as they went.

As David was approaching Bahurim,
a man named Shimei, the son of Gera
of the same clan as Saul’s family,
was coming out of the place, cursing as he came.
He threw stones at David and at all the king’s officers,
even though all the soldiers, including the royal guard,
were on David’s right and on his left.
Shimei was saying as he cursed:
“Away, away, you murderous and wicked man!
The LORD has requited you for all the bloodshed in the family of Saul,
in whose stead you became king,
and the LORD has given over the kingdom to your son Absalom.
And now you suffer ruin because you are a murderer.”
Abishai, son of Zeruiah, said to the king:
“Why should this dead dog curse my lord the king?
Let me go over, please, and lop off his head.”
But the king replied: “What business is it of mine or of yours,
sons of Zeruiah, that he curses?
Suppose the LORD has told him to curse David;
who then will dare to say, ‘Why are you doing this?’”
Then the king said to Abishai and to all his servants:
“If my own son, who came forth from my loins, is seeking my life,
how much more might this Benjaminite do so?
Let him alone and let him curse, for the LORD has told him to.
Perhaps the LORD will look upon my affliction
and make it up to me with benefits
for the curses he is uttering this day.”

David and his men continued on the road,
while Shimei kept abreast of them on the hillside,
all the while cursing and throwing stones and dirt as he went.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 3:2-3, 4-5, 6-7

℟️ (8a) **Lord, rise up and save me.**

O LORD, how many are my adversaries!
Many rise up against me!
Many are saying of me,
“There is no salvation for him in God.” ℟️

But you, O LORD, are my shield;
my glory, you lift up my head!
When I call out to the LORD,
he answers me from his holy mountain. ℟️

When I lie down in sleep,
I wake again, for the LORD sustains me.
I fear not the myriads of people
arrayed against me on every side. ℟️

ACCLAMATION BEFORE THE GOSPEL

Robert M. Evers



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

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A great prophet has arisen in our midst
and God has visited his people.

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

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



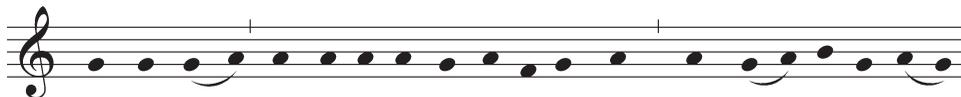
A - men.

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 Lord, I Am Not Worthy”

NON DIGNUS



1. O Lord, I am not wor - thy That
 2. And hum - bly I'll re - ceive thee, The
 3. E - ter - nal Ho - ly Spir - it Un -
 4. In - crease my faith, dear Je - sus, In
 5. O Lord, I am not wor - thy That



1. thou should'st come to me; But speak the words of
 2. bride - groom of my soul, No more by sin to re -
 3. wor - thy though I be, Pre - pare me to re -
 4. thy real pres - ence here, And make me feel most
 5. thou should'st come to me; But speak the words of



1. com - fort, My spir - it healed shall be.
 2. grieve thee, Or fly thy sweet con - trol.
 3. ceive him, And trust the Word to me.
 4. deep - ly, That thou to me art near.
 5. com - fort, My spir - it healed shall be.

THE CONCLUDING RITES

RECESSIONAL HYMN

“I Sing the Mighty Power of God”

ELLACOMBE



1. I sing the might - y pow'r of God, That made the
2. I sing the good - ness of the Lord, That filled the
3. There's not a plant or flow'r be - low, But makes thy



1. moun - tains rise; That spread the flow - ing seas a - broad,
2. earth with food; He formed the crea - tures with his word,
3. glo - ries known; And clouds a - rise, and tem - pests blow,



1. And built the loft - y skies. I sing the Wis - dom
2. And then pro - nounced them good. Lord, how thy won - ders
3. By or - der from thy throne; While all that bor - rows



1. that or - dained The sun to rule the day; The moon shines
2. are dis - played, Wher - e'er I turn my eye; If I sur -
3. life from thee Is ev - er in thy care, And ev - 'ry -



1. full at his com - mand, And all the stars o - bey,
2. vey the ground I tread, Or gaze up - on the sky!
3. where that man can be, Thou, God are pres - ent there.

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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