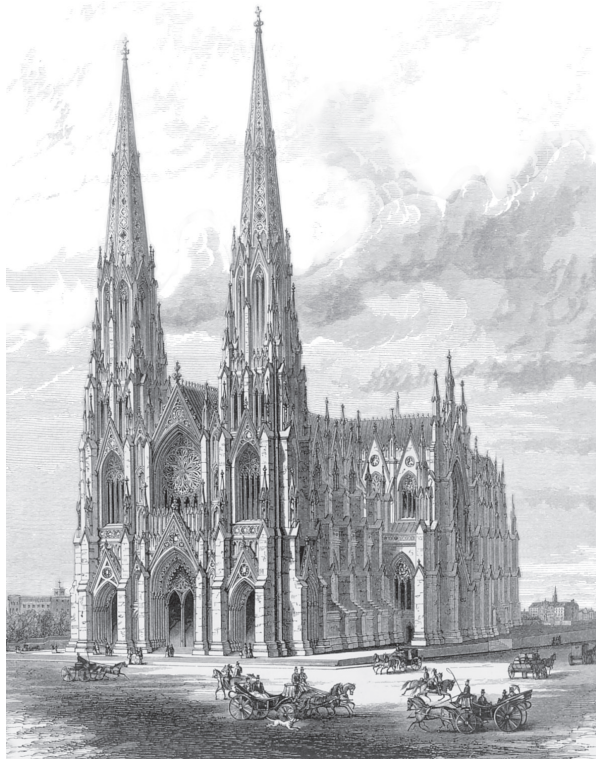


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

FRIDAY OF THE FIFTH WEEK IN ORDINARY TIME

FEBRUARY 12, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Joyful, Joyful, We Adore Thee”
HYMN TO JOY



1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry,
2. All thy works with joy sur - round thee, Earth and heav'n re -
3. Thou art giv - ing and for - giv - ing, Ev - er bless - ing,
4. Mor - tals, join the might - y cho - rus Which the morn - ing



1. Lord of love; Hearts un - fold like flow'rs be - fore thee,
2. flect thy rays; Stars and an - gels sing a - round thee,
3. ev - er blest, Well - spring of the joy of liv - ing,
4. stars be - gan; Fa - ther love is reign - ing o'er us,



1. O - p'ning to the sun a - bove. Melt the clouds of sin and
2. Cen - ter of un - bro - ken praise; Field and for - est, vale and
3. O - cean - depth of hap - py rest! Thou our Fa - ther, Christ our
4. Broth - er love binds man to man. Ev - er sing - ing, march we



1. sad - ness; Drive the dark of doubt a - way; Giv - er
2. moun - tain, Flow - 'ry mead - ow flash - ing sea, Chant - ing
3. broth - er, All who live in love are thine; Teach us
4. on - ward, Vic - tors in the midst of strife; Joy - ful



1. of im - mor - tal glad - ness, Fill us with the light of day!
2. bird and flow - ing foun - tain, Call us to re - joice in thee.
3. how to love each oth - er, Lift us to the joy di - vine.
4. mu - sic leads us sun - ward In the tri - umph song of life.

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

Genesis 3:1-8

Now the serpent was the most cunning of all the animals
that the LORD God had made.

The serpent asked the woman,

“Did God really tell you not to eat
from any of the trees in the garden?”

The woman answered the serpent:

“We may eat of the fruit of the trees in the garden;
it is only about the fruit of the tree
in the middle of the garden that God said,
‘You shall not eat it or even touch it, lest you die.’”

But the serpent said to the woman:

“You certainly will not die!

No, God knows well that the moment you eat of it
your eyes will be opened and you will be like gods
who know what is good and what is evil.”

The woman saw that the tree was good for food,
pleasing to the eyes, and desirable for gaining wisdom.

So she took some of its fruit and ate it;
and she also gave some to her husband, who was with her,
and he ate it.

Then the eyes of both of them were opened,
and they realized that they were naked;
so they sewed fig leaves together
and made loincloths for themselves.

When they heard the sound of the LORD God moving about in the garden
at the breezy time of the day,
the man and his wife hid themselves from the LORD God
among the trees of the garden.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 32:1-2, 5, 6, 7

℟. (1a) **Blessed are those whose sins are forgiven.**

Blessed is he whose fault is taken away,
whose sin is covered.

Blessed the man to whom the LORD imputes not guilt,
in whose spirit there is no guile. ℟.

Then I acknowledged my sin to you,
my guilt I covered not.
I said, "I confess my faults to the LORD,"
and you took away the guilt of my sin.

℟ **Blessed are those whose sins are forgiven.**

For this shall every faithful man pray to you
in time of stress.

Though deep waters overflow,
they shall not reach him. ℟

You are my shelter; from distress you will preserve me;
with glad cries of freedom you will ring me round. ℟

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 7:31-37

Jesus left the district of Tyre
and went by way of Sidon to the Sea of Galilee,
into the district of the Decapolis.
And people brought to him a deaf man who had a speech impediment
and begged him to lay his hand on him.
He took him off by himself away from the crowd.
He put his finger into the man's ears
and, spitting, touched his tongue;
then he looked up to heaven and groaned, and said to him,
"Ephphatha!" (that is, "Be opened!")
And immediately the man's ears were opened,
his speech impediment was removed,
and he spoke plainly.
He ordered them not to tell anyone.
But the more he ordered them not to,
the more they proclaimed it.
They were exceedingly astonished and they said,
"He has done all things well.
He makes the deaf hear and the mute speak."

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Heritage Mass
Owen Alstott

Ho - ly, ho - ly, ho - ly Lord, God of hosts.
Heav'n and earth are full of your glo - ry. Ho - san - na! Ho -
san - na in the high - est. Blessed is he who comes in the
name of the Lord. Ho - san - na! Ho - san - na in the high - est.

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MYSTERY OF FAITH

Heritage Mass
Owen Alstott

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

Heritage Mass
Owen Alstott

A - men, a - men, a - - - men.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Heritage Mass
Owen Alstott

Lamb of God, you take a - way the sins of the
world: have mer - cy on us. 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

“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

“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

Fifth Avenue at 50th Street, New York, NY 10022

(212) 753-2261

www.saintpatrickscathedral.org

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

Rev. Msgr. Robert T. Ritchie, *Rector*

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*