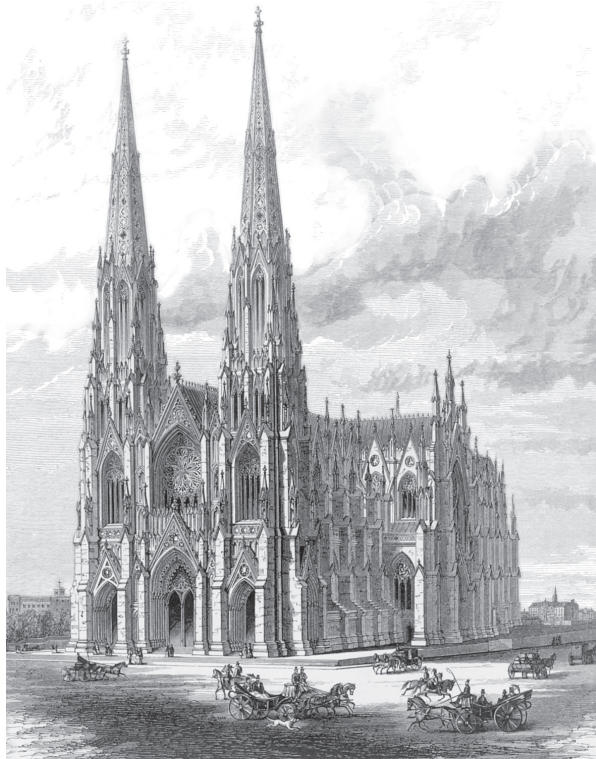


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

MONDAY OF THE SIXTH WEEK IN ORDINARY TIME

FEBRUARY 15, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Praise to the Lord”
LOBE DEN HERREN



1. Praise to the Lord, the Al - might - y, the King of cre -
2. Praise to the Lord, who doth pros - per thy work and de -
3. Praise to the Lord, who o'er all things so won - drous - ly
4. Praise to the Lord! O let all that is in me a -



1. a - tion; O my soul, praise him, for he is thy
2. fend thee; Sure - ly his good - ness and mer - cy shall
3. reign - eth, Shel - ters thee un - der his wings, yea, so
4. dore him! All that hath life and breath come now with



1. health and sal - va - tion! All ye who hear, Now to his
2. dai - ly at - tend thee. Pon - der a - new What the Al -
3. gent - ly sus - tain - eth. Hast thou not seen All that thou
4. prais - es be - fore him! Let the A - men Sound from his



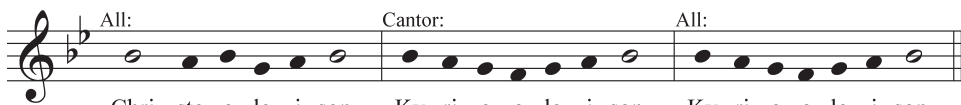
1. al - tar draw near, Join - ing in glad ad - o - ra - tion.
2. might - y can do, Who with his love doth be - friend thee.
3. need - est hath been, Grant - ed in what he or - dain - eth?
4. peo - ple a - gain, Now as we wor - ship be - fore him.

KYRIE

adapt. Litany of the Saints



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



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

THE LITURGY OF THE WORD

FIRST READING

Genesis 4:1-15, 25

The man had relations with his wife Eve,
and she conceived and bore Cain, saying,
“I have produced a man with the help of the LORD.”

Next she bore his brother Abel.

Abel became a keeper of flocks, and Cain a tiller of the soil.

In the course of time Cain brought an offering to the LORD

from the fruit of the soil,

while Abel, for his part,

brought one of the best firstlings of his flock.

The LORD looked with favor on Abel and his offering,

but on Cain and his offering he did not.

Cain greatly resented this and was crestfallen.

So the LORD said to Cain:

“Why are you so resentful and crestfallen.

If you do well, you can hold up your head;

but if not, sin is a demon lurking at the door:

his urge is toward you, yet you can be his master.”

Cain said to his brother Abel, “Let us go out in the field.”

When they were in the field,

Cain attacked his brother Abel and killed him.

Then the LORD asked Cain, “Where is your brother Abel?”

He answered, “I do not know.

Am I my brother’s keeper?”

The LORD then said: “What have you done!

Listen: your brother’s blood cries out to me from the soil!

Therefore you shall be banned from the soil

that opened its mouth to receive

your brother’s blood from your hand.

If you till the soil, it shall no longer give you its produce.

You shall become a restless wanderer on the earth.”

Cain said to the LORD: “My punishment is too great to bear.

Since you have now banished me from the soil,

and I must avoid your presence

and become a restless wanderer on the earth,

anyone may kill me at sight.”

“Not so!” the LORD said to him.

“If anyone kills Cain, Cain shall be avenged sevenfold.”

So the LORD put a mark on Cain, lest anyone should kill him at sight.

Adam again had relations with his wife,
and she gave birth to a son whom she called Seth.
“God has granted me more offspring in place of Abel,” she said,
“because Cain slew him.”

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 50:1 and 8, 16bc-17, 20-21

℟. (14a) **Offer to God a sacrifice of praise.**

God the LORD has spoken and summoned the earth,
from the rising of the sun to its setting.

“Not for your sacrifices do I rebuke you,
for your burnt offerings are before me always.” ℟.

“Why do you recite my statutes,
and profess my covenant with your mouth
Though you hate discipline
and cast my words behind you?” ℟.

“You sit speaking against your brother;
against your mother’s son you spread rumors.
When you do these things, shall I be deaf to it?
Or do you think that I am like yourself?
I will correct you by drawing them up before your eyes.” ℟.

ACCLAMATION BEFORE THE GOSPEL

Robert M. Evers



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The Pharisees came forward and began to argue with Jesus,
 seeking from him a sign from heaven to test him.
 He sighed from the depth of his spirit and said,
 “Why does this generation seek a sign?
 Amen, I say to you, no sign will be given to this generation.”
 Then he left them, got into the boat again,
 and went off to the other shore.

The Gospel of the Lord.

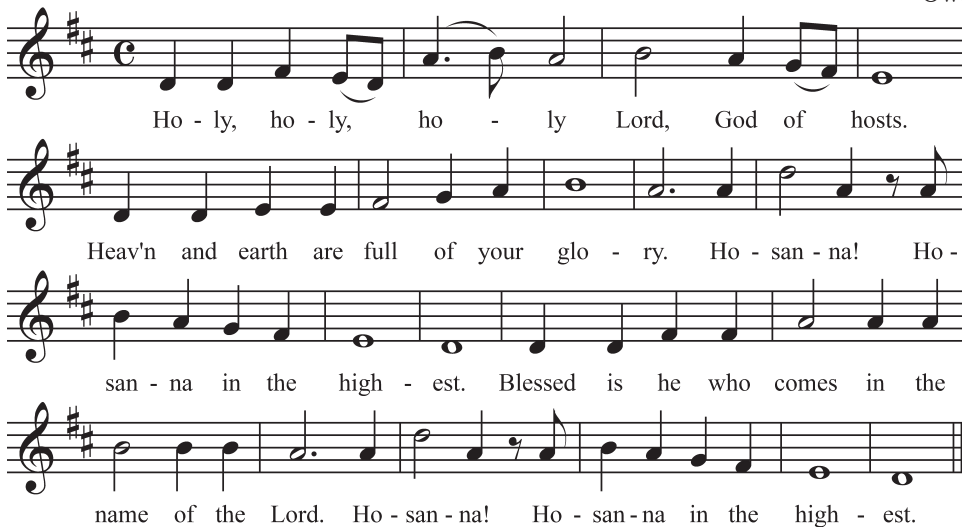
Praise to you, Lord Jesus Christ.

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.

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.

The musical notation consists of two staves in G major, 4/4 time. The melody is simple and homophonic, with lyrics written below the notes. The first staff ends with a fermata over the word 'Cup'. The second staff continues the melody and ends with a double bar line.

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GREAT AMEN

Heritage Mass
Owen Alstott

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

The musical notation is a single staff in G major, 4/4 time. It features a simple, melodic line with a long, sweeping phrase that ends with a fermata. The lyrics are written below the notes.

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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.

The musical notation consists of two staves in G major, 4/4 time. The melody is simple and homophonic, with lyrics written below the notes. The first staff ends with a fermata over the word 'sins'. The second staff continues the melody and ends with a double bar line. There are first and second endings marked '1, 2' and '3' above the notes.

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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.**

HYMN

“O Lord, I Am Not Worthy”

NON DIGNUS



1., 5. 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



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



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

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*