ST. PATRICK’S CATHEDRAL
“AMERICA’S PARISH CHURCH”
NEW YORK CITY

CELEBRATION OF THE EUCHARIST

THE PRESENTATION OF THE LORD FEAST

FEBRUARY 2, 2021
The Order of Mass
The Introductory Rites

Entrance Hymn
“In His Temple, Now Behold”
ST. THOMAS

Kyrie
Cantor: All: Cantor:

Gloria
Gloria Simplex
Richard Proulx

1. In his temple now behold him, See the long expected Lord;
2. In his arms of her who bore him, Virgin pure, behold him lie,
3. Jesus, by your presentation, When they blest thee, weak and poor,
4. Prince and author of salvation, Be thy boundless love our theme!

1. Ancient prophets had foretold him; God has now fulfilled his word,
2. While his aged saints adore him Ere in faith and hope they die,
3. Make us see our great salvation, Seal us with thy promise sure,
4. Jesus, praise to thee be given, By the world thou didst redeem,

1. Now, to praise him, his redeemed shall break forth with one accord.
2. Alleluia! Alleluia! Lo, th'incarnate God most high.
3. And present us in thy glory to thy Father, cleansed and pure.


We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory, Lord God, heavenly King,
O God, almighty Father. Lord Jesus Christ,
Only Begotten Son, Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.
First Reading

Thus says the Lord GOD:  
Lo, I am sending my messenger  
to prepare the way before me;  
And suddenly there will come to the temple  
the LORD whom you seek,  
And the messenger of the covenant whom you desire.  
Yes, he is coming, says the LORD of hosts.  
But who will endure the day of his coming?  
And who can stand when he appears?  
For he is like the refiner’s fire,  
or like the fuller’s lye.  
He will sit refining and purifying silver,  
and he will purify the sons of Levi,  
Refining them like gold or like silver  
that they may offer due sacrifice to the LORD.  
Then the sacrifice of Judah and Jerusalem  
will please the LORD,  
as in the days of old, as in years gone by.

The word of the Lord.  
Thanks be to God.

Responsorial Psalm

Psalm 24:7, 8, 9, 10

(8) Who is this king of glory? It is the Lord!

Lift up, O gates, your lintels;  
reach up, you ancient portals,  
that the king of glory may come in! R

Who is this king of glory?  
The LORD, strong and mighty,  
the LORD, mighty in battle. R

Lift up, O gates, your lintels;  
reach up, you ancient portals,  
that the king of glory may come in! R

Who is this king of glory?  
The LORD of hosts; he is the king of glory. R
Since the children share in blood and flesh, 
Jesus likewise shared in them, 
that through death he might destroy the one 
who has the power of death, that is, the Devil, 
and free those who through fear of death 
had been subject to slavery all their life.
Surely he did not help angels 
but rather the descendants of Abraham; 
therefore, he had to become like his brothers and sisters 
in every way, 
that he might be a merciful and faithful high priest before God 
to expiate the sins of the people. 
Because he himself was tested through what he suffered, 
he is able to help those who are being tested.

The word of the Lord.
Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL

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

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GOSPEL

[When the days were completed for their purification 
according to the law of Moses, 
Mary and Joseph took Jesus up to Jerusalem 
to present him to the Lord, 
just as it is written in the law of the Lord, 
Every male that opens the womb shall be consecrated to the Lord, 
and to offer the sacrifice of 
a pair of turtledoves or two young pigeons, 
in accordance with the dictate in the law of the Lord.

Now there was a man in Jerusalem whose name was Simeon. 
This man was righteous and devout, 
awaiting the consolation of Israel,
and the Holy Spirit was upon him.
It had been revealed to him by the Holy Spirit
that he should not see death
before he had seen the Christ of the Lord.
He came in the Spirit into the temple;
and when the parents brought in the child Jesus
to perform the custom of the law in regard to him,
he took him into his arms and blessed God, saying:

“Now, Master, you may let your servant go
in peace, according to your word,
for my eyes have seen your salvation,
which you prepared in the sight of all the peoples:
a light for revelation to the Gentiles,
and glory for your people Israel.”

The child’s father and mother were amazed at what was said about him;
and Simeon blessed them and said to Mary his mother,
“Behold, this child is destined
for the fall and rise of many in Israel,
and to be a sign that will be contradicted
—and you yourself a sword will pierce—
so that the thoughts of many hearts may be revealed.”
There was also a prophetess, Anna,
the daughter of Phanuel, of the tribe of Asher.
She was advanced in years,
having lived seven years with her husband after her marriage,
and then as a widow until she was eighty-four.
She never left the temple,
but worshiped night and day with fasting and prayer.
And coming forward at that very time,
she gave thanks to God and spoke about the child
to all who were awaiting the redemption of Jerusalem.

When they had fulfilled all the prescriptions
of the law of the Lord,
they returned to Galilee, to their own town of Nazareth.
The child grew and became strong, filled with wisdom;
and the favor of God was upon him.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Danish Amen Mass
David Kraehenbuehl

Mystery of Faith

Danish Amen Mass
David Kraehenbuehl

The Lord's Prayer

Agnus Dei

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 Jesus, We Adore Thee”
FULDA MELODY

1. O Jesus, we adore thee, Who, in thy love divine,
Conceal thy mighty Godhead In forms of bread and wine.
All praise and all thanksgiving Be every moment thine!

2. O Jesus, we adore thee, Our victim and our priest,
Whose precious blood and body Become our sacred feast.
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3. O Jesus, we adore thee, Our Savior and our King,
And with the saints and angels A humble homage bring.

4. O Jesus, we adore thee; Come, live in us, we pray,
That all our thoughts and actions Be thine alone today.

5. O come, all you who labor In sorrow and in pain;
Come, eat this bread from heaven, Your peace and strength regain.

Fulda melody
THE CONCLUDING RITES

RECESSIONAL HYMN

“Rejoice, The Lord is King”
DARWALL’S 148TH

1. Re-joice, the Lord is King! Your Lord and king adore!
2. The Lord, our Savior, reigns, The God of truth and love;
3. His kingdom cannot fail, He rules o’er earth and heav’n;
4. Re-joice in glorious hope! Our Lord the Judge shall come,

1. Re-joice, give thanks and sing, And triumph evermore.
2. When he had purged our stains, He took his seat above.
3. The keys of death and hell Are to our Jesus giv’n.
4. And take his servants up To their eternal home.

Lift up your heart, lift up your voice!

Re-joice, again I say, re-joice!
GUIDELINES FOR THE RECEIPTION 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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