CELEBRATION OF THE EUCHARIST

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FEBRUARY 8, 2021
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN
“All Creatures of Our God and King”
LASST UNS ERFREUEN

1. All creatures of our God and king, Lift up your voice and with us sing: Alleluia!
2. Thou rushing wind that art so strong, Ye clouds that sail in heav’n along, O praise him!
3. Thou flowing water, pure and clear, Make music for thy Lord to hear. Alleluia, Alleluia.
4. Dear mother earth, who day by day Unfoldest blessings on our way, O praise him!

1. Alleluia! Thou burning sun with golden beam, Thy sil’ver moon with softer gleam:
2. Alleluia! Thou rising morn, in praise rejoice, Ye lights of evening, find a voice,
3. Alleluia! Thou fire so masterful and bright, Thou giv’st man both warmth and light,
4. Alleluia! The flow’rs and fruits that in thee grow, Let them his glory also show.

O praise him, O praise him, Alleluia,
al - le - lu - ia, al - le - lu - ia!
In the beginning, when God created the heavens and the earth,
the earth was a formless wasteland, and darkness covered the abyss,
while a mighty wind swept over the waters.

Then God said,
“Let there be light,” and there was light.
God saw how good the light was.
God then separated the light from the darkness.
God called the light “day,” and the darkness he called “night.”
Thus evening came, and morning followed—the first day.

Then God said,
“Let there be a dome in the middle of the waters,
to separate one body of water from the other.”
And so it happened:
God made the dome,
and it separated the water above the dome from the water below it.
God called the dome “the sky.”
Evening came, and morning followed—the second day.

Then God said,
“Let the water under the sky be gathered into a single basin,
so that the dry land may appear.”
And so it happened:
the water under the sky was gathered into its basin,
and the dry land appeared.
God called the dry land “the earth,”
and the basin of the water he called “the sea.”
God saw how good it was.
Then God said,
“Let the earth bring forth vegetation:
every kind of plant that bears seed
and every kind of fruit tree on earth
that bears fruit with its seed in it.”
And so it happened:
the earth brought forth every kind of plant that bears seed
and every kind of fruit tree on earth that
bears fruit with its seed in it.
God saw how good it was.
Evening came, and morning followed—the third day.

Then God said:
“Let there be lights in the dome of the sky,
to separate day from night.
Let them mark the fixed times, the days and the years,
and serve as luminaries in the dome of the sky,
to shed light upon the earth.”
And so it happened:
God made the two great lights,
the greater one to govern the day,
and the lesser one to govern the night;
and he made the stars.
God set them in the dome of the sky,
to shed light upon the earth,
to govern the day and the night,
and to separate the light from the darkness.
God saw how good it was.
Evening came, and morning followed—the fourth day.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM
Psalms 104:1-2a, 5-6, 10 and 12, 24 and 35c

(31b) May the Lord be glad in his works.

Bless the LORD, O my soul!
O LORD, my God, you are great indeed!
You are clothed with majesty and glory,
robbed in light as with a cloak.

You fixed the earth upon its foundation,
not to be moved forever;
With the ocean, as with a garment, you covered it;
able the mountains the waters stood.
After making the crossing to the other side of the sea, Jesus and his disciples came to land at Gennesaret and tied up there. As they were leaving the boat, people immediately recognized him. They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was. Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

You send forth springs into the watercourses that wind among the mountains. Beside them the birds of heaven dwell; from among the branches they send forth their song.

May the Lord be glad in his works.

How manifold are your works, O LORD! In wisdom you have wrought them all—the earth is full of your creatures; Bless the LORD, O my soul! Alleluia.

ACCLAMATION BEFORE THE GOSPEL

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GOSPEL

Mark 6:53-56

After making the crossing to the other side of the sea, Jesus and his disciples came to land at Gennesaret and tied up there. As they were leaving the boat, people immediately recognized him. They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was. Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.
SANCTUS

Roman Missal

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

MYSTERY OF FAITH

Roman Missal

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

GREAT AMEN

Roman Missal

Amen.
THE COMMUNION RITE

THE LORD’S PRAYER

AGNUS DEI

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.

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.
1. Soul of my Savior sanctify my breast,
2. Strength and protection may thy Passion be,
3. Hear me, Lord Jesus, listen as I pray;

1. Body of Christ, be thou my saving guest;
2. O blessed Jesus, hear and answer me;
3. "Lead me from night to never ending day.

1. Blood of my Savior bathe me in thy tide;
2. Deep in thy wounds, Lord, hide and shelter me;
3. Fill all the world with love and grace divine,

1. Wash me, ye waters flowing from his side.
2. So shall I never, never part from thee.
3. And glory, laud, and praise be ever thine."
1. For the fruits of His Creation, Thanks be to God.
2. In the just reward of labor, God's will be done.
3. For the harvests of the Spirit, Thanks be to God.

For the gifts of every nation, Thanks be to God.
In the help we give our neighbor, God's will be done.
For the good we all inherit, Thanks be to God.

For the plowing, sowing, reaping, Silent
In our worldwide task of caring For the
For the wonders that astound us, For the

growth while we are sleeping, Future needs in
hungry and despairing, In the harvests
truths that still confound us, Most of all, that

earth's safeguarding, Thanks be to God.
we are sharing, God's will be done.
love has found us, Thanks be to God.

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