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. Joyful, joyful, we adore thee, God of glory,
   Lord of love; Hearts unfold like flow'rs before thee,
   Sadness; Drive the dark of doubt away;
   1. of immortal gladness, Fill us with the light of day!

2. All thy works with joy surround thee, Earth and heav'n re-
   Center of unbroken praise; Field and forest, vale and
   Mountain, Flow'rey meadow flashing sea;
   2. bird and flowing fountain, Call us to rejoice in thee.

3. Thou art giving and forgiving, Ever blessing,
   Ocean depth of happy rest! Thou our Father, Christ our
   Brother love binds man to man. Ever singing, march we
   3. how to love each other, Lift us to the joy divine.

4. Mortals, join the mighty chorus Which the morning,
   Stars began; Father love is reigning o'er us,
   Forward, Victors in the midst of strife; Joyful
   4. music leads us sunward In the triumph song of life.

KYRIE

adapt. Litany of the Saints

The Liturgy of the Word

First Reading

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. R.
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

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

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GOSPEL

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

Holy, holy, holy Lord, God of hosts.

Heav'n and earth are full of your glory. Hosanna! Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna! Hosanna in the highest.

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Mystery of Faith

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

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Great Amen

Amen, amen, amen.

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The Communion Rite

The Lord’s Prayer

Agnus Dei

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.
“O Food of Exiles Lowly”

INNSBRUCK

1. O Food of ex - il es low - ly, O Bread of an - gels ho - ly, O man - na from on high! We
   O cleans - ing wa - ter, stream - ing From Je - sus'
   O cleans - ing wa - ter, stream - ing From Je - sus'
   side re - deem - ing All men of A - dam's race! O
   side re - deem - ing All men of A - dam's race! O

2. O Lord, we kneel be - before you And fer - vent - ly a - dore you, All hid be - neath this bread. But
   O Lord, we kneel be - before you And fer - vent - ly a - dore you, All hid be - neath this bread. But
   O Lord, we kneel be - before you And fer - vent - ly a - dore you, All hid be - neath this bread. But

3. hun - ger for your bless - ing, All good in you pos - quench - ing foun - tain flow - ing, Our ev - ry want be - sess - ing, With fa - vor hear our heart's our - cry.
   hun - ger for your bless - ing, All good in you pos - quench - ing foun - tain flow - ing, Our ev - ry want be - sess - ing, With fa - vor hear our heart's our - cry.
   hun - ger for your bless - ing, All good in you pos - quench - ing foun - tain flow - ing, Our ev - ry want be - sess - ing, With fa - vor hear our heart's our - cry.

INNSBRUCK

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1. I sing the mighty power of God, That made the
mountains rise; That spread the flowing seas abroad.

1. And built the lofty skies. I sing the Wisdom
that ordained The sun to rule the day; The moon shines
full at his command, And all the stars obey.

1. vey the ground I tread, Or gaze up on the sky!
vey the ground I tread, Or gaze up on the sky!

2. There's not a plant or flow'r below, But makes thy
glories known; And clouds arise, and tempests blow,
life from thee Is ever in thy care, And every
2. And then pronounced them good. Lord, how thy wonders
are displayed, Wher'er I turn my eye; If I sur-
where that man can be, Thou, God are present there.

3. There's not a plant or flow'r below, But makes thy
glories known; And clouds arise, and tempests blow,
life from thee Is ever in thy care, And every
3. Where that man can be, Thou, God are present there.

3. There's not a plant or flow'r below, But makes thy
glories known; And clouds arise, and tempests blow,
life from thee Is ever in thy care, And every
2. The ground I tread, Or gaze up on the sky!
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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