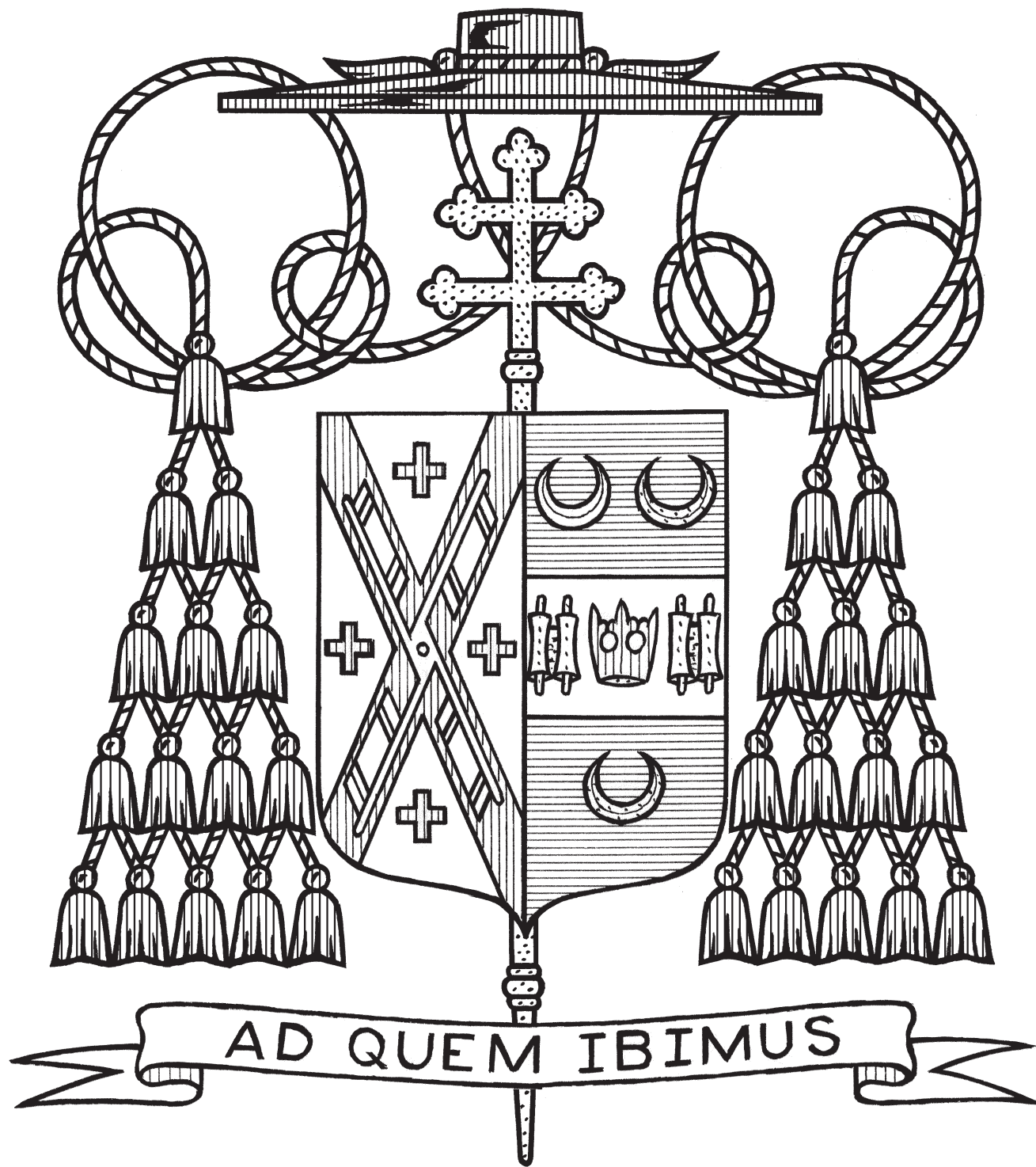


ST. PATRICK'S CATHEDRAL

“AMERICA'S PARISH CHURCH”

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

THE PRESENTATION OF THE LORD

FEBRUARY 2, 2025

P R E L U D E

Sat & Sun: "Wie schön leuchtet der Morgenstern", BWV 739

Johann Sebastian Bach

Sun 1: "Grave and Adagio" (from Sonata No. 2, Op. 65)

Felix Mendelssohn

Sun 5:30: "Andante tranquillo" (from Sonata No. 3, Op. 65)

Felix Mendelssohn

T H E O R D E R O F M A S S

T H E I N T R O D U C T O R Y R I T E S

B L E S S I N G O F C A N D L E S A N D P R O C E S S I O N (10:15)

E N T R A N C E H Y M N

I N H I S T E M P L E N O W B E H O L D H I M

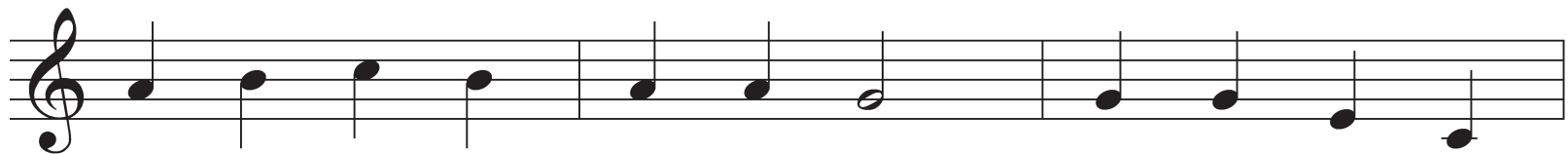
580 ST. THOMAS



1. In his tem - ple now be - hold him, See the long ex -
2. In his arms of her who bore him, Vir - gin pure, be -
3. Je - sus, by your pres - en - ta - tion, When they blest thee,
4. Prince and au - thor of sal - va - tion, Be thy bound - less



1. pect - ed Lord; An - cient proph - ets had for - told him;
2. hold him lie, While his a - ged saints a - dore him
3. weak and poor, Make us see our great sal - va - tion,
4. love our theme! Je - sus, praise to thee be giv - en,



1. God has now ful - filled his word, Now, to praise him,
2. Ere in faith and hope they die. Al - le - lu - ia!
3. Seal us with thy prom - ise sure, And pre - sent us
4. By the world thou didst re - deem, With the Fa - ther



1. his re - deem - ed shall break forth with one ac - cord.
2. Al - le - lu - ia! Lo, th'in - car - nate God most high.
3. in thy glo - ry to thy Fa - ther, cleansed and pure.
4. and the Spir - it, Lord of maj - es - ty su - preme.

Lord, Have Mercy (from Heritage Mass) 191

Owen Alstott

Glory to God (from Heritage Mass) 192

Owen Alstott

10:15: Missa O Magnum Mysterium

Tomás Luis de Victoria

T H E L I T U R G Y O F T H E W O R D

F I R S T R E A D I N G

Malachi 3:1-4

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.

R E S P O N S O R I A L P S A L M

Psalm 24:7, 8, 9, 10

R. (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? It is the Lord!

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

R. 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? It is the Lord!

Who is this king of glory?
The LORD of hosts; he is the king of glory.

R. Who is this king of glory? It is the Lord!

S E C O N D R E A D I N G

Hebrews 2:14-18

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.



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

The Lord sent me to bring glad tidings to the poor,
and to proclaim liberty to captives.

G O S P E L

Luke 2:22-40 or 2:22-32

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.

OR:

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.”

H O M I L Y

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

All bow our heads

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.**

Amen

UNIVERSAL PRAYER

THE LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

10:15: Laudate Dominum (from Vêpres pour Saint Louis, H214)

Marc-Antoine Charpentier

H Y M N

HAVE MERCY, LORD, ON US

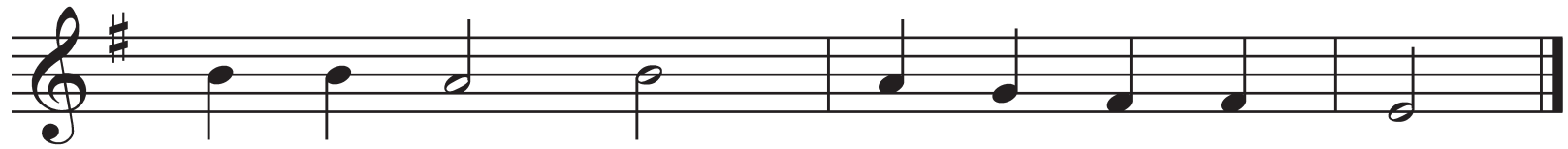
559 SOUTHWELL



1. Have mer - cy, Lord, on us, For
2. Lord, wash a - way our guilt, And
3. The joy thy grace can give Let
4. To God the Fa - ther, Son, And



1. thou art ev - er kind; Though we have sinned be -
2. cleanse us from our sin; For we con - fess our
3. us a - gain ob - tain; And may thy Spir - it's
4. Spir - it glo - ry be, Who was and is and



1. fore thee, Lord, Thy mer - cy let us find.
2. wrongs and see How great our guilt hath been.
3. firm sup - port Our spir - its then sus - tain.
4. shall be so For all e - ter - ni - ty.

Holy, Holy (Sanctus): Heritage Mass 193

Mystery of Faith 195

Great Amen 197

Owen Alstott

O. Alstott

O. Alstott

THE COMMUNION RITE

THE LORD'S PRAYER

10:15: PATER NOSTER P. 86

LAMB OF GOD (AGNUS DEI) 198

COMMUNION

10:15: NUNC DIMITTIS

P. 87

RITUS COMMUNIONIS

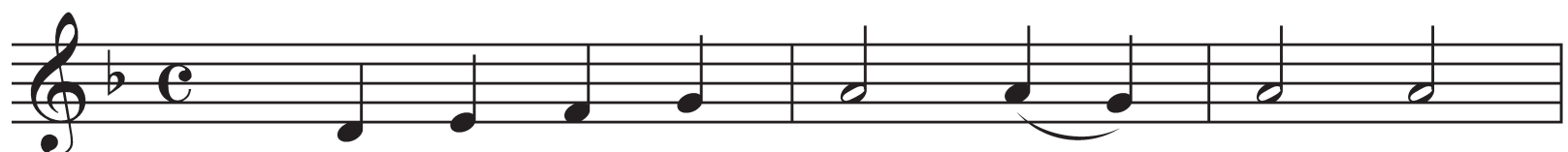
O. ALSTOTT

ROBERT H. YOUNG

H Y M N

LET ALL MORTAL FLESH KEEP SILENCE

609 PICARDY



1. Let all mor - tal flesh keep si - lence,
2. King of kings, yet born of Mar - y,
3. Rank on rank, the host of heav - en
4. At his feet the six - wing'd ser - aph,



1. And with fear and trem - bling stand; Pon - der noth - ing
2. As of old on earth he stood, Lord of lords in
3. Spreads its van - guard on the way, As the light of
4. Cher - u - bim with sleep - less eye, Veil their fac - es



1. earth - ly mind - ed, For with bless - ing in his
 2. hu - man ves - ture, In the bo - dy and the
 3. light de - scend - eth From the realms of end - less
 4. to the Pres - ence, As with cease - less voice they



1. hand Christ our God to earth de - scend - -
 2. blood He will give to all the faith - -
 3. day, That the pow'rs of hell may van - -
 4. cry, "Al - le - lu - ia, al - le - lu - -



1. eth, Our full hom - age to de - mand.
 2. ful His own self for heav'n - ly food.
 3. ish As the dark - ness clears a - way.
 4. ia, Al - le - lu - ia, Lord, most high!"

H Y M N

JESUS, MY LORD, MY GOD, MY ALL
 593 SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All, How can I
 2. Had I but Mar - y's sin - less heart To love thee
 3. Thy Bod - y, Soul, and God - head, all, O mys - ter -



1. love thee as I ought? And how re - vere this
 2. with, my dear - est King, Oh, with what bursts of
 3. y of love di - vine. I can - not com - pass



1. won - drous gift, So far sur - pass - ing hope or thought?
 2. fer - vent praise Thy good - ness, Je - sus would I sing.
 3. all I have, For all thou hast and art are mine.



Sweet Sac - ra - ment, we thee a - dore; Oh, make us love thee



more and more. Oh, make us love thee more and more.

CONCLUDING RITE

BLESSING & DISMISSAL

RECESSIONAL HYMN

REJOICE, THE LORD IS KING
731 DARWALL'S 148TH



1. Re - joice, the Lord is King! Your Lord and king a - dore!
2. The Lord, our Sav - ior, reigns, The God of truth and love;
3. His king - dom can - not fail, He rules o'er earth and heav'n;
4. Re - joice in glo - rious hope! Our Lord the Judge shall come,



1. Re - joice, give thanks and sing, And tri - umph ev - er - more.
2. When he had purged our strains, He took his seat a - bove.
3. The keys of death and hell Are to our Je - sus giv'n.
4. And take his ser - vants up To their e - ter - nal home.



Lift up your heart, lift up your voice!



Re - joice, a - gain I say, re - joice!

POSTLUDE

Sat & Sun: Introduction & Passacaglia in D Minor

Max Reger

Sun 1: "Allegro maestoso" (from Sonata No. 2, Op. 65)

Felix Mendelssohn

Sun 5:30: "Con moto maestoso" (from Sonata No. 3, Op. 65)

Felix Mendelssohn

SUPPORT ST. PATRICK'S CATHEDRAL



**Open your
Phone Camera
or QR App**



**Align camera with
the selected code**



**Click the pop-up
on top of your screen**



LEAVE A GIFT TODAY

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.



The logo features a stylized line-art illustration of the cathedral's facade, including two prominent spires and a central cross, positioned above a horizontal line. Below this line, the text "ST. PATRICK'S" is written in a large, bold, serif font, and "CATHEDRAL" is written in a smaller, all-caps, serif font below it.

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. Enrique J. Salvo, *Rector*
Rev. Andrew King, *Master of Ceremonies*
Rev. Edward Dougherty, MM • Rev. Donald Haggerty
Rev. Ryan Muldoon • Rev. Damian O'Connell, SJ
Jennifer Pascual, DMA, *Director of Music*
Daniel Brondel, *Associate Director of Music, Organist*
Mark Pacoe, *Associate Director of Music, Organist*
Justo J. Diaz, *Director of Marketing - Programs Editor*