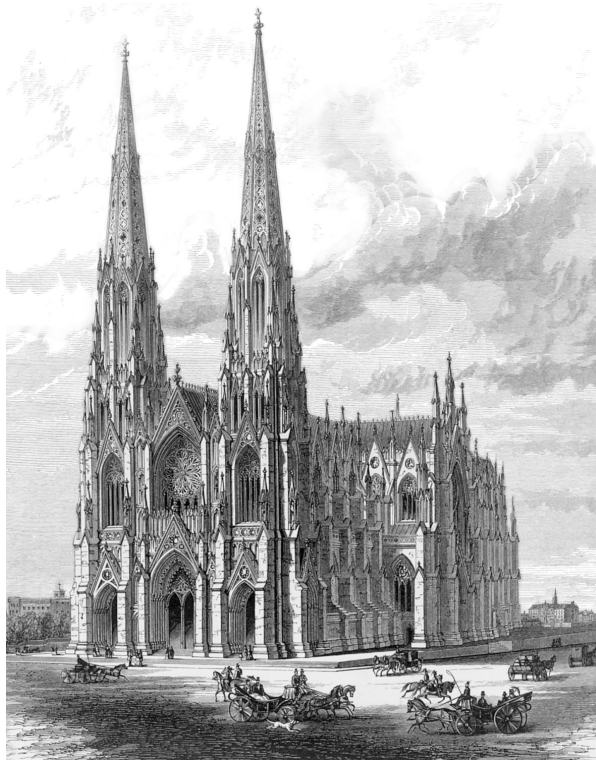


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

MONDAY OF THE FIFTH WEEK
IN ORDINARY TIME

FEBRUARY 7, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

"Praise to the Living God"
LEONI



1. Praise to the liv - ing God, Who reigns en - throned
2. He by him - self hath sworn: I on his oath
3. There dwells the Lord, our King, The Lord, our Right -
4. The God who reigns on high The great arch - an -



1. a - bove, An - cient of ev - er - last - ing days, And
2. de - pend; I shall, on ea - gle - wings up - borne, To
3. eous - ness, Tri - umph - ant o'er the world and sin, The
4. gels sing, And "Ho - ly, Ho - ly, Ho - ly," cry, "Al -



1. God of love; To him up - lift your voice, At
2. heav'n as - cend: I shall be - hold his face, I
3. Prince of Peace; On Si - on's sa - cred height His
4. might - y King! Who was, and is, the same, And



1. whose su - preme com - mand From earth we
2. shall his pow'r a - dore, And sing the
3. king - dom he main - tains, And, glo - rious
4. ev - er - more shall be, E - ter - nal



1. rise, and seek the joys At his right hand.
2. won - ders of his grace For ev - er - more.
3. with his saints in light, For ev - er reigns.
4. Fa - ther, great I AM, We wor - ship thee."

KYRIE

adapt. Litany of the Saints



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

THE LITURGY OF THE WORD

FIRST READING

1 Kings 8:1-7, 9-13

The elders of Israel and all the leaders of the tribes,
the princes in the ancestral houses of the children of Israel,
came to King Solomon in Jerusalem,
to bring up the ark of the LORD's covenant
from the City of David, which is Zion.

All the people of Israel assembled before King Solomon
during the festival in the month of Ethanim (the seventh month).

When all the elders of Israel had arrived,
the priests took up the ark;
they carried the ark of the LORD
and the meeting tent with all the sacred vessels
that were in the tent.

(The priests and Levites carried them.)

King Solomon and the entire community of Israel
present for the occasion
sacrificed before the ark sheep and oxen
too many to number or count.

The priests brought the ark of the covenant of the LORD
to its place beneath the wings of the cherubim in the sanctuary,
the holy of holies of the temple.

The cherubim had their wings spread out over the place of the ark,
sheltering the ark and its poles from above.

There was nothing in the ark but the two stone tablets
which Moses had put there at Horeb,
when the LORD made a covenant with the children of Israel
at their departure from the land of Egypt.

When the priests left the holy place,
the cloud filled the temple of the LORD
so that the priests could no longer minister because of the cloud,
since the LORD's glory had filled the temple of the LORD.

Then Solomon said, "The LORD intends to dwell in the dark cloud;
I have truly built you a princely house,
a dwelling where you may abide forever."

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 132:6-7, 8-10

℟ (8a) **Lord, go up to the place of your rest!**

Behold, we heard of it in Ephrathah;
we found it in the fields of Jaar.
Let us enter into his dwelling,
let us worship at his footstool. ℟

Advance, O LORD, to your resting place,
you and the ark of your majesty.
May your priests be clothed with justice;
let your faithful ones shout merrily for joy.
For the sake of David your servant,
reject not the plea of your anointed. ℟

ACCLAMATION BEFORE THE GOSPEL

Robert M. Evers



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

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Jesus preached the Gospel of the Kingdom
and cured every disease among the people.

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.

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.

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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.

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GREAT AMEN

Heritage Mass
Owen Alstott



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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Heritage Mass
Owen Alstott

Two staves of music in treble clef, common time (C). The first staff contains the melody for 'Lamb of God, you take a - way the sins of the'. The second staff contains the melody for 'world: have mer - cy on us. world: grant us peace.' and includes first, second, and third endings marked with '1, 2', '3', and a repeat sign.

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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.

H Y M N

“O Food of Exiles Lowly”

INNSRUCK



1. O Food of ex - iles low - ly, O Bread of
 2. O cleans - ing wa - ter, stream - ing From Je - sus'
 3. O Lord, we kneel be - fore you And fer - vent -



an - gels ho - ly, O man - na from on high! We
 side re - deem - ing All men of A - dam's race! O
 ly a - dore you, All hid be - neath this bread. But



hun - ger for your bless - ing, All good in you pos -
 quench - ing foun - tain flow - ing, Our ev - 'ry want be -
 make to us this prom - ise: To see you in your



sess - ing, With fa - vor hear our heart's our - cry.
 stow - ing, O come and fill our souls with grace.
 full - ness, The sa - cred bo - dy's mys - tic head.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Sing Praise to God Who Reigns Above”

MIT FREUDEN ZART



1. Sing praise to God who reigns a - bove, The
2. What God's al - might - y pow'r has made, His
3. Then all my glad - some way a - long, I
4. Let all who name Christ's ho - ly name Give



1. God of all cre - a - tion, The God of pow'r, the
2. gra - cious mer - cy keep - ing; By morn - ing glow or
3. sing a - loud your prais - es, That all may hear his
4. God all praise and glo - ry; All you who own his



1. God of love, The God of our sal - va - tion; With
2. eve - ning shade His watch - ful eye ne'er sleep - ing; With -
3. grate - ful song My voice un - wea - ried rais - es; Be
4. pow'r pro - claim A - loud the won - drous sto - ry! He



1. heal - ing balm my soul he fills, And ev - 'ry faith - less
2. in the king - dom of his might, Lo! all is just and
3. joy - ful in the Lord, my heart, Both soul and bod - y
4. reigns tri - um - phant on his throne, The Lord is God, and



1. mur - mur stills: To God all praise and glo - ry.
2. all is right: To God all praise and glo - ry.
3. sing your part: To God all praise and glo - ry.
4. he a - lone: To God all praise and glo - ry.

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

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Rev. Andrew King, *Master of Ceremonies*

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