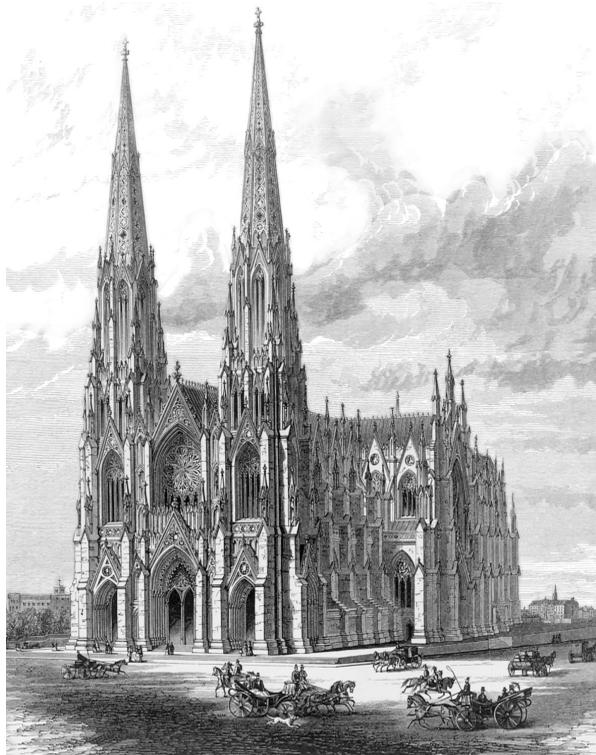


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

THE SEVEN HOLY FOUNDERS OF THE SERVITE ORDER  
MEMORIAL

FEBRUARY 17, 2022

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“Sing Praise to the Lord”  
LAUDATE DOMINUM



1. Sing praise to the Lord! praise God in the height;  
2. Sing praise to the Lord! praise God up - on earth;  
3. Sing praise to the Lord, all things that give sound;  
4. Sing praisie to the Lord! thanks - giv - ing and song



1. Re - joice in his word, you an - gels of light;  
2. In tune - ful ac - cord, all men of new birth;  
3. Each ju - bi - lant chord re - ech - o a - round;  
4. To him be out - poured all a - ges a - long;



1. O heav - ens, a - dore him by whom you were made,  
2. Praise him who has brought you his grace from a - bove,  
3. Loud or - gans, his glo - ry tell forth in deep tone,  
4. For love in cre - a - tion, for heav - en re - stored,



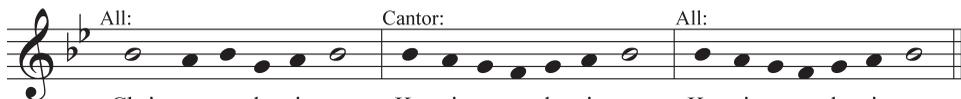
1. And wor - ship be - fore him in bright - ness ar - rayed.  
2. Praise him who has taught you to sing of his love.  
3. And trum - pets, the sto - ry of what God has done.  
4. For grace of sal - va - tion, sing praise to the Lord!

### KYRIE

adapt. Litany of the Saints



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



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

# THE LITURGY OF THE WORD

## FIRST READING

James 2:1-9

My brothers and sisters, show no partiality  
as you adhere to the faith in our glorious Lord Jesus Christ.  
For if a man with gold rings and fine clothes  
comes into your assembly,  
and a poor person with shabby clothes also comes in,  
and you pay attention to the one wearing the fine clothes  
and say, "Sit here, please,"  
while you say to the poor one, "Stand there," or "Sit at my feet,"  
have you not made distinctions among yourselves  
and become judges with evil designs?

Listen, my beloved brothers and sisters.  
Did not God choose those who are poor in the world  
to be rich in faith and heirs of the Kingdom  
that he promised to those who love him?  
But you dishonored the poor.  
Are not the rich oppressing you?  
And do they themselves not haul you off to court?  
Is it not they who blaspheme the noble name that was invoked over you?  
However, if you fulfill the royal law according to the Scripture,  
*You shall love your neighbor as yourself*, you are doing well.  
But if you show partiality, you commit sin,  
and are convicted by the law as transgressors.

The word of the Lord.  
**Thanks be to God.**

## RESPONSORIAL PSALM

Psalm 34:2-3, 4-5, 6-7

℟. (7a) **The Lord hears the cry of the poor.**

I will bless the LORD at all times;  
his praise shall be ever in my mouth.  
Let my soul glory in the LORD;  
the lowly will hear me and be glad. ℟.

Glorify the LORD with me,  
let us together extol his name.  
I sought the LORD, and he answered me  
and delivered me from all my fears. ℟.

Look to him that you may be radiant with joy,  
and your faces may not blush with shame.  
When the poor one called out, the LORD heard,  
and from all his distress he saved him.

℟. **The Lord hears the cry of the poor.**

## ACCLAMATION BEFORE THE GOSPEL

Robert M. Evers



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

Music © 2006 by Robert M. Evers. All rights reserved.

Your words, Lord, are Spirit and life;  
you have the words of everlasting life.

## GOSPEL

Mark 8:27-33

Jesus and his disciples set out  
for the villages of Caesarea Philippi.  
Along the way he asked his disciples,  
“Who do people say that I am?”  
They said in reply,  
“John the Baptist, others Elijah,  
still others one of the prophets.”  
And he asked them,  
“But who do you say that I am?”  
Peter said to him in reply,  
“You are the Christ.”  
Then he warned them not to tell anyone about him.

He began to teach them  
that the Son of Man must suffer greatly  
and be rejected by the elders, the chief priests, and the scribes,  
and be killed, and rise after three days.  
He spoke this openly.  
Then Peter took him aside and began to rebuke him.  
At this he turned around and, looking at his disciples,  
rebuked Peter and said, “Get behind me, Satan.  
You are thinking not as God does, but as human beings do.”

The Gospel of the Lord.

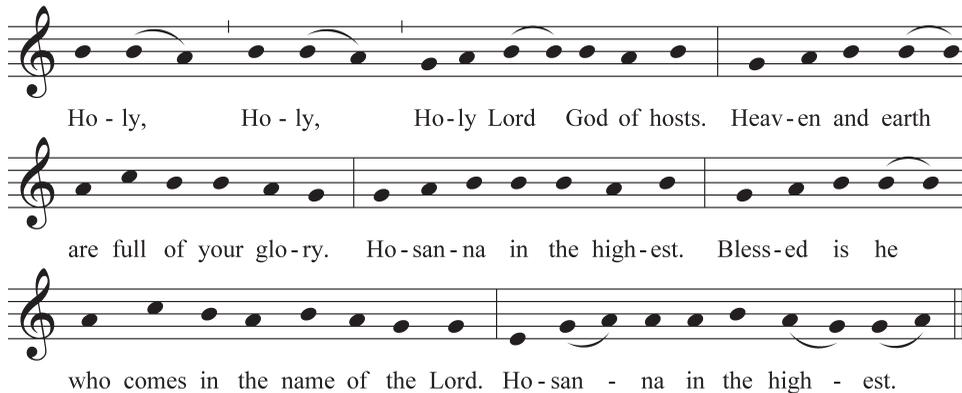
**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*Roman Missal*

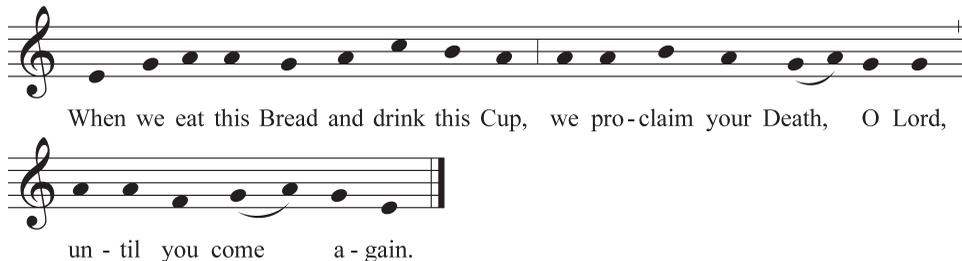


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth  
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he  
who comes in the name of the Lord. Ho - san - na in the high - est.

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### MYSTERY OF FAITH

*Roman Missal*

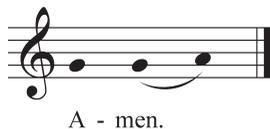


When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,  
un - til you come a - gain.

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### GREAT AMEN

*Roman Missal*



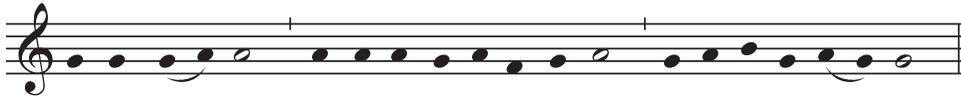
A - men.

# THE COMMUNION RITE

## THE LORD'S PRAYER

### AGNUS DEI

*Roman Missal*



A - gnus De - i, qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.



A - gnus De - i, qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.



A - gnus De - i, qui tol - lis pec - ca - ta mun - di: do - na no - bis pa - cem.

### 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

“Jesus, My Lord, My God, My All”

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,  
 2. Had I but Mar - y's sin - less heart  
 3. Thy Bod - y, Soul, and God - head, all,



How can I love thee as I ought?  
 To love thee with, my dear - est King,  
 O mys - ter - y of love di - vine.



And how re - vere this won - drous gift,  
 Oh, with what bursts of fer - vent praise  
 I can - not com - pass all I have,



So far sur - pass - ing hope or thought?  
 Thy good - ness, Je - sus would I sing.  
 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.

# THE CONCLUDING RITES

RECESSIONAL HYMN

“Now Thank We All Our God”

NUN DANKET



1. Now thank we all our God With hearts and  
2. O may this gra - cious God Through all our  
3. All praise and thanks to God The Fa - ther



1. hands and voic - es, Who won - drous things hath done, In  
2. life be near us, With ev - er - joy - ful hearts And  
3. now be giv - en, The Son, and him who reigns With



1. whom his world re - joic - es; Who, from our moth - ers'  
2. bless - ed peace to cheer us; Pre - serve us in his  
3. them in high - est heav - en, E - ter - nal, Tri - une



1. arms, Hath blessed us on our way With count - less  
2. grace, And guide us in dis - tress, And free us  
3. God, Whom earth and heav'n a - dore; For thus it



1. gifts of love, And still is ours to - day.  
2. from all sin, Till heav - en we pos - sess.  
3. was, is now, And shall be ev - er - more.

# 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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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. Arthur Golino • Rev. Donald Haggerty

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Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

Robert M. Evers, *Music Administrator and Programs Editor*