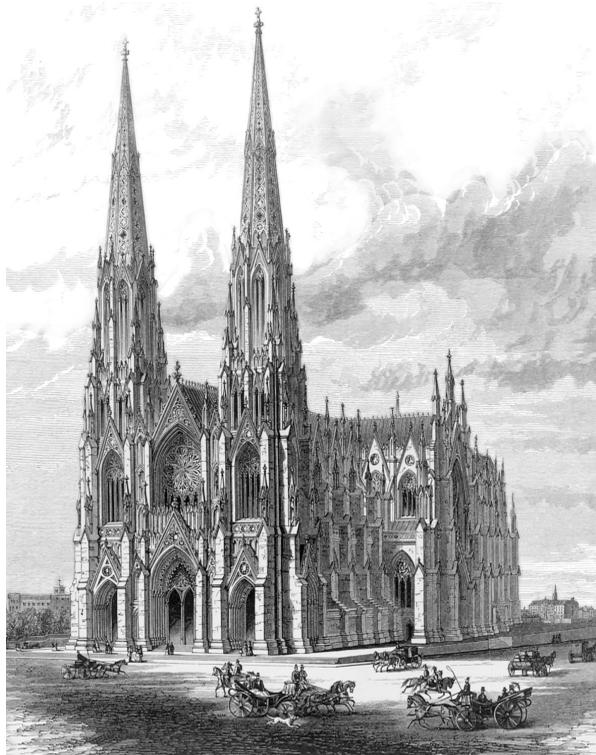


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SATURDAY OF THE SIXTH WEEK
IN ORDINARY TIME

FEBRUARY 19, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“’Tis Good, Lord, to Be Here”
SWABIA



1. 'Tis good, Lord, to be here! Thy
 2. 'Tis good, Lord, to be here, Thy
 3. Ful - fill - er of the past! Prom -
 4. Be - fore we taste of death, We
 5. 'Tis good, Lord, to be here! Yet



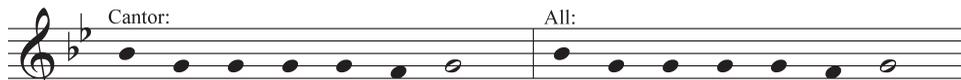
1. glo - ry fills the night; Thy face and gar - ments,
 2. beau - ty to be - hold, Where Mo - ses and E -
 3. ise of things to be! We hail thy bod - y
 4. see thy king - dom come; We long to hold the
 5. we may not re - main; But since thou bidd'st us



1. like the sun, Shine with un - bor - rowed light.
 2. li - jah stand, Thy mes - sen - gers of old.
 3. glo - ri - fied, And our re - demp - tion see.
 4. vi - sion bright, And make this hill our home.
 5. leave the mount, Come with us to the plain.

KYRIE

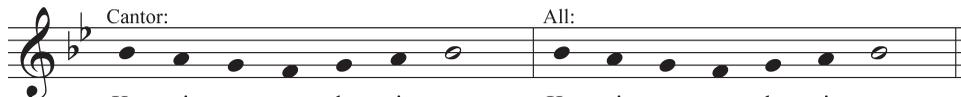
adapt. Litany of the Saints



Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.



Cantor: Chri - ste - e - le - i - son. All: Chri - ste e - le - i - son.



Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

FIRST READING

James 3:1-10

Not many of you should become teachers, my brothers and sisters,
for you realize that we will be judged more strictly,
for we all fall short in many respects.

If anyone does not fall short in speech, he is a perfect man,
able to bridle the whole body also.

If we put bits into the mouths of horses to make them obey us,
we also guide their whole bodies.

It is the same with ships:
even though they are so large and driven by fierce winds,
they are steered by a very small rudder
wherever the pilot's inclination wishes.

In the same way the tongue is a small member
and yet has great pretensions.

Consider how small a fire can set a huge forest ablaze.
The tongue is also a fire.

It exists among our members as a world of malice,
defiling the whole body
and setting the entire course of our lives on fire,
itself set on fire by Gehenna.

For every kind of beast and bird, of reptile and sea creature,
can be tamed and has been tamed by the human species,
but no man can tame the tongue.

It is a restless evil, full of deadly poison.

With it we bless the Lord and Father,
and with it we curse men
who are made in the likeness of God.

From the same mouth come blessing and cursing.
My brothers and sisters, this need not be so.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 12:2-3, 4-5, 7-8

℞ (8a) **You will protect us, Lord.**

Help, O LORD! for no one now is dutiful;
faithfulness has vanished from among the children of men.
Everyone speaks falsehood to his neighbor;
with smooth lips they speak, and double heart. ℞

May the LORD destroy all smooth lips,
every boastful tongue,
Those who say, "We are heroes with our tongues;
our lips are our own; who is lord over us?" ℞

The promises of the LORD are sure,
like tried silver, freed from dross, sevenfold refined.
You, O LORD, will keep us
and preserve us always from this generation. ℞

ACCLAMATION BEFORE THE GOSPEL

Robert M. Evers



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

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The heavens were opened and the voice of the Father thundered:
This is my beloved Son. Listen to him.

Jesus took Peter, James, and John
and led them up a high mountain apart by themselves.
And he was transfigured before them,
and his clothes became dazzling white,
such as no fuller on earth could bleach them.
Then Elijah appeared to them along with Moses,
and they were conversing with Jesus.
Then Peter said to Jesus in reply,
“Rabbi, it is good that we are here!
Let us make three tents:
one for you, one for Moses, and one for Elijah.”
He hardly knew what to say, they were so terrified.
Then a cloud came, casting a shadow over them;
then from the cloud came a voice,
“This is my beloved Son. Listen to him.”
Suddenly, looking around, the disciples no longer saw anyone
but Jesus alone with them.

As they were coming down from the mountain,
he charged them not to relate what they had seen to anyone,
except when the Son of Man had risen from the dead.
So they kept the matter to themselves,
questioning what rising from the dead meant.
Then they asked him,
“Why do the scribes say that Elijah must come first?”
He told them, “Elijah will indeed come first and restore all things,
yet how is it written regarding the Son of Man
that he must suffer greatly and be treated with contempt?
But I tell you that Elijah has come
and they did to him whatever they pleased,
as it is written of him.”

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

A musical score for 'AGNUS DEI' in treble clef, common time. The melody is in a minor key. The lyrics are: Lamb of God, you take a - way the sins of the world: have mer - cy on us. world: grant us peace. The score includes first, second, and third endings.

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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 Living Bread From Heaven”

AURELIA



1. O liv - ing bread from heav - en, How well you fed your guest!
2. Lord Je - sus, here you led me With - in your ho - liest place,
3. You gave me all I want - ed, This food can death de - stroy;
4. Lord, grant me that, thus strength - ened With heav'n - ly food, while here



1. The gifts that you have giv - en Have filled my heart with rest.
2. And here your - self have fed me With treas - ures of your grace;
3. And you have free - ly grant - ed The cup of end - less joy.
4. My course on earth is length - ened, I serve with ho - ly fear,



1. O won - drous food of bless - ing, O cup that heals our woes,
2. And you have free - ly giv - en What earth could nev - er buy,
3. O Lord, I do not mer - it The fa - vor you have shown,
4. And when you call my spir - it To leave this world be - low,



1. My heart, this gift pos - sess - ing, With prais - es o - ver - flows!
2. The bread of life from heav - en, That I may nev - er die.
3. And all my soul and spir - it Bow down be - fore your throne.
4. I en - ter through your mer - it, Where joys un - min - gled flow.

THE CONCLUDING RITES

RECESSIONAL HYMN

“I Sing the Mighty Power of God”

ELLACOMBE



1. I sing the might - y pow'r of God, That made the
2. I sing the good - ness of the Lord, That filled the
3. There's not a plant or flow'r be - low, But makes thy



1. moun - tains rise; That spread the flow - ing seas a - broad,
2. earth with food; He formed the crea - tures with his word,
3. glo - ries known; And clouds a - rise, and tem - pests blow,



1. And built the loft - y skies. I sing the Wis - dom
2. And then pro - nounced them good. Lord, how thy won - ders
3. By or - der from thy throne; While all that bor - rows



1. that or - dained The sun to rule the day; The moon shines
2. are dis - played, Wher - e'er I turn my eye; If I sur -
3. life from thee Is ev - er in thy care, And ev - 'ry -



1. full at his com - mand, And all the stars o - bey,
2. vey the ground I tread, Or gaze up - on the sky!
3. where that man can be, Thou, God are pres - ent there.

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*

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

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