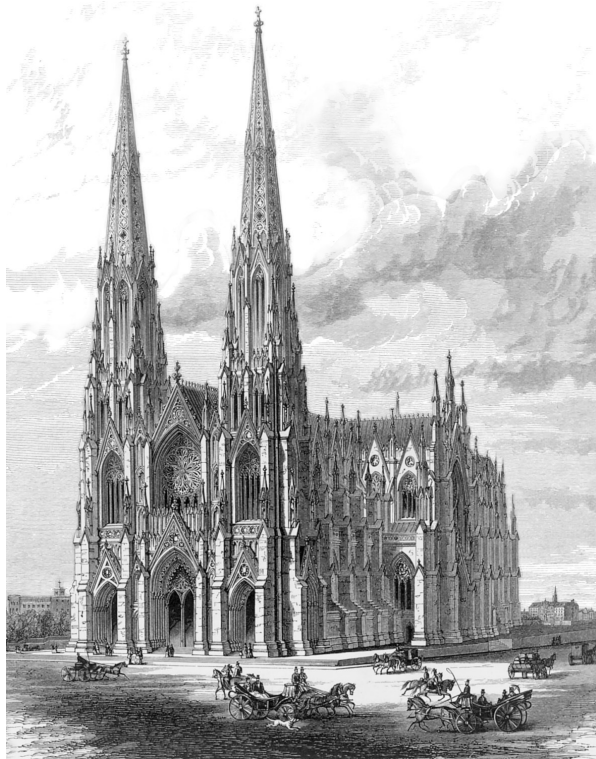


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
MONDAY OF THE FOURTH WEEK OF LENT

MARCH 28, 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

Isaiah 65:17-21

Thus says the LORD:
Lo, I am about to create new heavens
and a new earth;
The things of the past shall not be remembered
or come to mind.
Instead, there shall always be rejoicing and happiness
in what I create;
For I create Jerusalem to be a joy
and its people to be a delight;
I will rejoice in Jerusalem
and exult in my people.
No longer shall the sound of weeping be heard there,
or the sound of crying;
No longer shall there be in it
an infant who lives but a few days,
or an old man who does not round out his full lifetime;
He dies a mere youth who reaches but a hundred years,
and he who fails of a hundred shall be thought accursed.
They shall live in the houses they build,
and eat the fruit of the vineyards they plant.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 30:2 and 4, 5-6, 11-12a and 13b

℟. (2a) **I will praise you, Lord, for you have rescued me.**

I will extol you, O LORD, for you drew me clear
and did not let my enemies rejoice over me.
O LORD, you brought me up from the nether world;
you preserved me from among those going down into the pit. ℟.

Sing praise to the LORD, you his faithful ones,
and give thanks to his holy name.
For his anger lasts but a moment;
a lifetime, his good will.
At nightfall, weeping enters in,
but with the dawn, rejoicing. ℟.

“Hear, O LORD, and have pity on me;
O LORD, be my helper.”
You changed my mourning into dancing;
O LORD, my God, forever will I give you thanks.

✠ I will praise you, Lord, for you have rescued me.

ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



Praise to you, Lord Je - sus Christ, king of end - less glo - ry!

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Seek good and not evil so that you may live,
and the LORD will be with you.

GOSPEL

John 4:43-54

At that time Jesus left [Samaria] for Galilee.

For Jesus himself testified

that a prophet has no honor in his native place.

When he came into Galilee, the Galileans welcomed him,

since they had seen all he had done in Jerusalem at the feast;

for they themselves had gone to the feast.

Then he returned to Cana in Galilee,

where he had made the water wine.

Now there was a royal official whose son was ill in Capernaum.

When he heard that Jesus had arrived in Galilee from Judea,

he went to him and asked him to come down

and heal his son, who was near death.

Jesus said to him,

“Unless you people see signs and wonders, you will not believe.”

The royal official said to him,

“Sir, come down before my child dies.”

Jesus said to him, “You may go; your son will live.”

The man believed what Jesus said to him and left.

While the man was on his way back,

his slaves met him and told him that his boy would live.

He asked them when he began to recover.

They told him,

“The fever left him yesterday, about one in the afternoon.”

The father realized that just at that time Jesus had said to him,
“Your son will live,”
and he and his whole household came to believe.
Now this was the second sign Jesus did
when he came to Galilee from Judea.

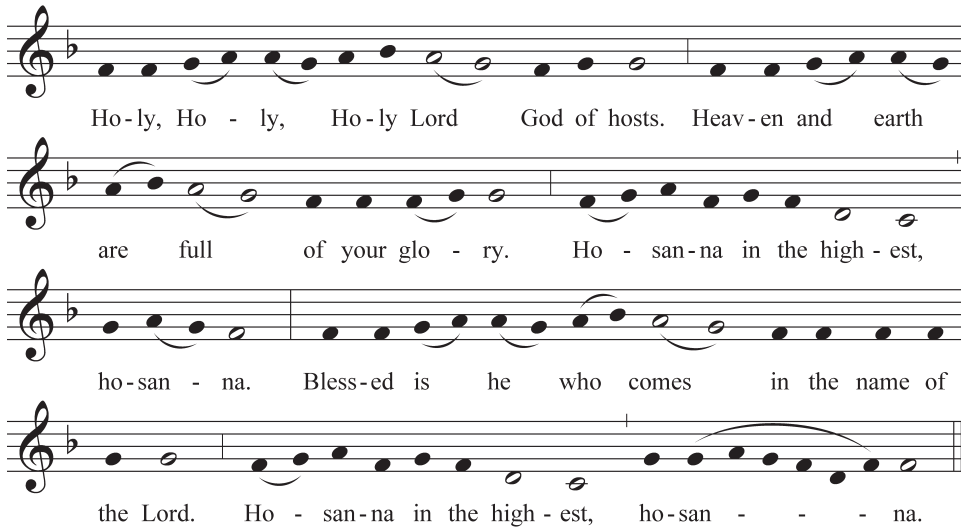
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Missa 'Ubi Caritas'
Bob Hurd



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,
ho-san - na. Bless-ed is he who comes in the name of
the Lord. Ho - san-na in the high - est, ho-san - - - na.

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MYSTERY OF FAITH

Missa 'Ubi Caritas'

Bob Hurd

Two staves of musical notation in G major, 4/4 time. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are mostly quarter and eighth notes with some slurs.

We pro - claim your Death, O Lord, and pro - fess your Res - ur -
rec - tion un - til you come a - gain, un - til you come a - gain.

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GREAT AMEN

Missa 'Ubi Caritas'

Bob Hurd

A single staff of musical notation in G major, 4/4 time. The melody consists of quarter and eighth notes with a long slur over the final four notes.

A - men, a - men, a - men, A - - - men.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

ed. Vat. XVIII

Three staves of musical notation in G major, 4/4 time. Each staff contains a line of the Latin text with its corresponding melody. The melody is a simple, rhythmic line of quarter and eighth notes.

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.

HYMN

“O Lord, I Am Not Worthy”

NON DIGNUS



1. O Lord, I am not wor - thy That
2. And hum - bly I'll re - ceive thee, The
3. E - ter - nal Ho - ly Spir - it Un -
4. In - crease my faith, dear Je - sus, In
5. O Lord, I am not wor - thy That



1. thou should'st come to me; But speak the words of
2. bride - groom of my soul, No more by sin to
3. wor - thy though I be, Pre - pare me to re -
4. thy real pres - ence here, And make me feel most
5. thou should'st come to me; But speak the words of



1. com - fort, My spir - it healed shall be.
2. grieve thee, Or fly thy sweet con - trol.
3. ceive him, And trust the Word to me.
4. deep - ly, That thou to me art near.
5. com - fort, My spir - it healed shall be.

THE CONCLUDING RITES

RECESSIONAL HYMN

“The Glory of these Forty Days”

ERHALT UNS HERR



1. The glo - ry of these for - ty days We cel - e -
2. A - lone and fast - ing Mo - ses saw The lov - ing
3. So Dan - iel trained his mys - tic sight, De - liv - er'd
4. Then grant us, Lord, like them to be Full oft in
5. O Fa - ther, Son, and Spir - it blest, To thee be



brate with songs of praise; For Christ, by whom all
God who gave the law; And to E - li - jah,
from the li - on's might; And John, the Bride - groom's
fast and prayer with thee; Our spir - its strength - en
ev - 'ry prayer ad - drest; Who art in three - fold



things were made, Him - self hath fast - ed and hath prayed.
fast - ing, came The steeds and char - i - ots of flame.
friend, be - came The her - ald of Mes - si - ah's name.
with thy grace, And give us joy to see thy face.
Name a - dored, From age to age the on - ly Lord.

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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