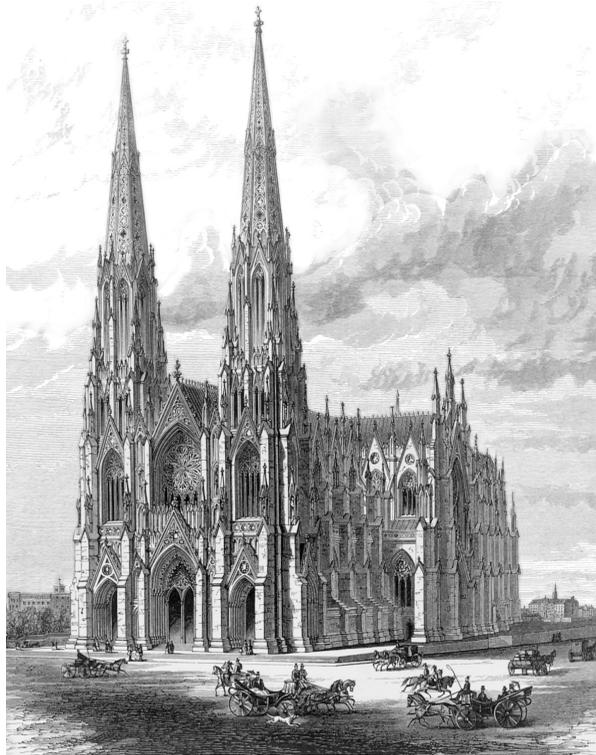


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
TUESDAY OF THE FOURTH WEEK OF LENT

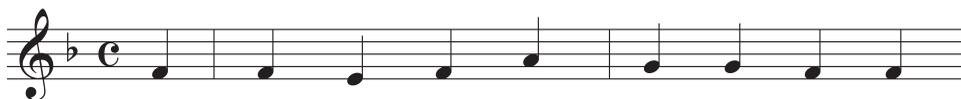
MARCH 29, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Lord, Who throughout These Forty Days”
ST. FLAVIAN



1. Lord who through - out these for - ty days For
2. As thou with Sa - tan didst con - tend, And
3. As thou didst hun - ger bear and thirst, So
4. And through these days of pen - i - tence, And
5. A - bidē with us that when this life Of



1. us did fast and pray, Teach us with thee to in
2. didst the vic - t'ry win, O give us strength in
3. teach us, gra - cious Lord, To die to self, and
4. through thy Pas - sion - tide, For - ev - er - more, in
5. suf - fer - ing is past, An - eas - ter of un -



1. mourn our sins, And close by thee to stay.
2. thee to fight, In thee to con - quer sin.
3. ev - er live thy most ho - ly word.
4. life and death, O Lord, with us a - bidē.
5. end - ing joy We may at - tain at last!

KYRIE

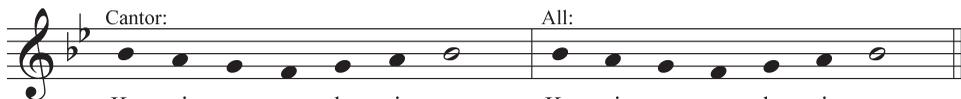
adapt. Litany of the Saints



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

Ezekiel 47:1-9, 12

The angel brought me, Ezekiel,
back to the entrance of the temple of the LORD,
and I saw water flowing out
from beneath the threshold of the temple toward the east,
for the façade of the temple was toward the east;
the water flowed down from the right side of the temple,
south of the altar.

He led me outside by the north gate,
and around to the outer gate facing the east,
where I saw water trickling from the right side.

Then when he had walked off to the east
with a measuring cord in his hand,
he measured off a thousand cubits
and had me wade through the water,
which was ankle-deep.

He measured off another thousand
and once more had me wade through the water,
which was now knee-deep.

Again he measured off a thousand and had me wade;
the water was up to my waist.

Once more he measured off a thousand,
but there was now a river through which I could not wade;
for the water had risen so high it had become a river
that could not be crossed except by swimming.

He asked me, "Have you seen this, son of man?"

Then he brought me to the bank of the river, where he had me sit.

Along the bank of the river I saw very many trees on both sides.

He said to me,

"This water flows into the eastern district down upon the Arabah,
and empties into the sea, the salt waters, which it makes fresh.

Wherever the river flows,
every sort of living creature that can multiply shall live,
and there shall be abundant fish,
for wherever this water comes the sea shall be made fresh.

Along both banks of the river, fruit trees of every kind shall grow;
their leaves shall not fade, nor their fruit fail.

Every month they shall bear fresh fruit,

for they shall be watered by the flow from the sanctuary.

Their fruit shall serve for food, and their leaves for medicine."

The word of the Lord.

Thanks be to God.

Now that day was a sabbath.
 So the Jews said to the man who was cured,
 “It is the sabbath, and it is not lawful for you to carry your mat.”
 He answered them, “The man who made me well told me,
 ‘Take up your mat and walk.’“
 They asked him,
 “Who is the man who told you, ‘Take it up and walk’?”
 The man who was healed did not know who it was,
 for Jesus had slipped away, since there was a crowd there.
 After this Jesus found him in the temple area and said to him,
 “Look, you are well; do not sin any more,
 so that nothing worse may happen to you.”
 The man went and told the Jews
 that Jesus was the one who had made him well.
 Therefore, the Jews began to persecute Jesus
 because he did this on a sabbath.

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.

MYSTERY OF FAITH

Missa 'Ubi Caritas'

Bob Hurd

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.

The musical notation consists of two staves in G major (one sharp) and 4/4 time. The melody is written in a soprano clef. The first staff contains the first line of the text, and the second staff contains the second line. The music features a mix of quarter, eighth, and sixteenth notes, with some notes beamed together. There are several slurs and ties used throughout the piece.

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GREAT AMEN

Missa 'Ubi Caritas'

Bob Hurd

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

The musical notation consists of a single staff in G major (one sharp) and 4/4 time. The melody is written in a soprano clef. The music features a mix of quarter, eighth, and sixteenth notes, with several slurs and ties used throughout the piece.

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THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

ed. Vat. XVIII

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.

The musical notation consists of three staves in G major (one sharp) and 4/4 time. The melody is written in a soprano clef. The music features a mix of quarter, eighth, and sixteenth notes, with several slurs and ties used throughout the piece.

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

“Soul of My Savior”

ANIMA CHRISTI



1. Soul of my Sav - ior sanc - ti - fy my breast,
2. Strength and pro - tec - tion may thy Pas - sion be,
3. Hear me, Lord Je - sus, lis - ten as I pray;



1. Bod - y of Christ, be thou my sav - ing guest;
2. O bless - ed Je - sus, hear and an - swer me;
3. "Lead me from night to nev - er end - ing day.



1. Blood of my Sav - ior bathe me in thy tide;
2. Deep in thy wounds, Lord, hide and shel - ter me;
3. Fill all the world with love and grace di - vine,



1. Wash me, ye wa - ters flow - ing from his side.
2. So shall I nev - er, nev - er part from thee.
3. And glo - ry, laud, and praise be ev - er thine."

THE CONCLUDING RITES

RECESSIONAL HYMN

“Take Up Thy Cross”

BRESLAU



1. Take up thy cross, the Sav - ior said, If you wouldst
2. Take up thy cross, let not its weight Fill thy weak
3. Take up thy cross, heed not the shame, And let thy
4. Take up thy cross, then, in his strength, And calm - ly
5. Take up thy cross, and fol - low Christ, Nor think till



1. my dis - ci - ple be; Take up thy cross with will - ing
2. spir - it with a - larm; His strength shall bear thy spir - it
3. fool - ish heart be still; The Lord for thee ac - cept - ed
4. ev - 'ry dan - ger brave: It guides thee to a bet - ter
5. death to lay it down; For on - ly those who bear the



1. heart, And hum - bly fol - low af - ter me.
2. up, And brace thy heart, and nerve thine arm.
3. death Up - on a cross, on Cal - v'ry's hill.
4. home And leads to vic - t'ry o'er the grave.
5. cross May hope to wear the glo - rious crown.

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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Daniel Brondel, *Associate Director of Music and Organist*

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