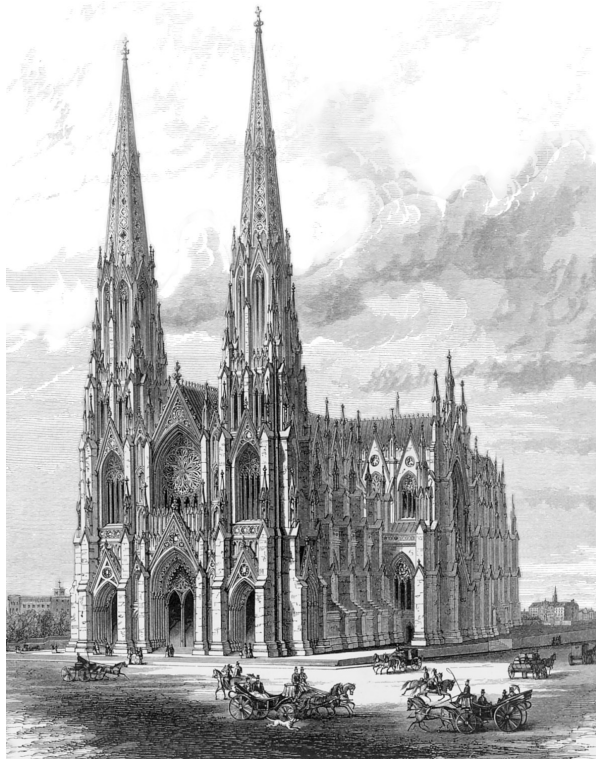


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
THURSDAY OF THE FOURTH WEEK OF LENT

MARCH 31, 2022

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Be Thou My Vision”
SLANE



1. Be thou my vi - sion, O Lord of my heart,
2. Be thou my wis - dom, and thou my true word;
3. High King of heav - en, when vic - t'ry is won,



1. All else be naught to me, save that thou art;
2. I ev - er with thee and thou with me, Lord;
3. May I reach heav - en's joys, bright heav - en's Sun!



1. Thou my best thought by day or by night,
2. Thou my great Fa - ther; thine own may I be;
3. Heart of my heart, what - ev - er be - fall,



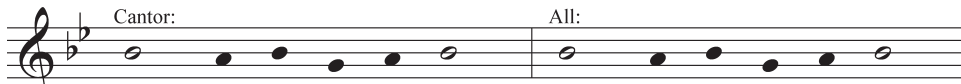
1. Wak - ing or sleep - ing, thy - pres - ence my light.
2. Thou in me dwell - ing, and I one with thee.
3. Still be my vi - sion, O Rul - er of all.

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

Exodus 32:7-14

The LORD said to Moses,

“Go down at once to your people
whom you brought out of the land of Egypt,
for they have become depraved.

They have soon turned aside from the way I pointed out to them,
making for themselves a molten calf and worshiping it,
sacrificing to it and crying out,

‘This is your God, O Israel,
who brought you out of the land of Egypt!’

The LORD said to Moses,

“I see how stiff-necked this people is.

Let me alone, then,

that my wrath may blaze up against them to consume them.

Then I will make of you a great nation.”

But Moses implored the LORD, his God, saying,

“Why, O LORD, should your wrath blaze up against your own people,
whom you brought out of the land of Egypt
with such great power and with so strong a hand?

Why should the Egyptians say,

‘With evil intent he brought them out,
that he might kill them in the mountains
and exterminate them from the face of the earth’?

Let your blazing wrath die down;

relent in punishing your people.

Remember your servants Abraham, Isaac and Israel,

and how you swore to them by your own self, saying,

‘I will make your descendants as numerous as the stars in the sky;
and all this land that I promised,

I will give your descendants as their perpetual heritage.’”

So the LORD relented in the punishment

he had threatened to inflict on his people.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 106:19-20, 21-22, 23

℟ (4a) **Remember us, O Lord, as you favor your people.**

Our fathers made a calf in Horeb
and adored a molten image;
They exchanged their glory
for the image of a grass-eating bullock. ℟

They forgot the God who had saved them,
who had done great deeds in Egypt,
Wondrous deeds in the land of Ham,
terrible things at the Red Sea. ℟

Then he spoke of exterminating them,
but Moses, his chosen one,
Withstood him in the breach
to turn back his destructive wrath. ℟

ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



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God so loved the world that he gave his only-begotten Son,
so that everyone who believes in him might have eternal life.

Jesus said to the Jews:

“If I testify on my own behalf, my testimony is not true.
But there is another who testifies on my behalf,
and I know that the testimony he gives on my behalf is true.
You sent emissaries to John, and he testified to the truth.
I do not accept human testimony,
but I say this so that you may be saved.

He was a burning and shining lamp,
and for a while you were content to rejoice in his light.

But I have testimony greater than John’s.
The works that the Father gave me to accomplish,
these works that I perform testify on my behalf
that the Father has sent me.

Moreover, the Father who sent me has testified on my behalf.
But you have never heard his voice nor seen his form,
and you do not have his word remaining in you,
because you do not believe in the one whom he has sent.

You search the Scriptures,
because you think you have eternal life through them;
even they testify on my behalf.

But you do not want to come to me to have life.

“I do not accept human praise;
moreover, I know that you do not have the love of God in you.

I came in the name of my Father,
but you do not accept me;
yet if another comes in his own name,
you will accept him.

How can you believe, when you accept praise from one another
and do not seek the praise that comes from the only God?

Do not think that I will accuse you before the Father:
the one who will accuse you is Moses,
in whom you have placed your hope.

For if you had believed Moses,
you would have believed me,
because he wrote about me.

But if you do not believe his writings,
how will you believe my words?”

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

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

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THE COMMUNION RITE

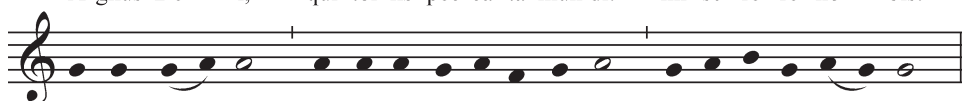
THE LORD'S PRAYER

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.

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

“Where Charity and Love Prevail”

CHRISTIAN LOVE



1. Where char - i - ty and love pre - vail,
2. With grate - ful joy and ho - ly fear
3. For - give we now each oth - er's faults
4. Let strife a - mong us be un - known,
5. Let us re - call that in our midst
6. No race nor creed can love ex - clude,



1. There God is ev - er found; Brought here to - geth - er
2. His char - i - ty we learn; Let us with heart and
3. As we our faults con - fess; And let us love each
4. Let all con - ten - tion cease; Be his the glo - ry
5. Dwells God's be - got - ten Son; As mem - bers of his
6. If hon - ored be God's name; Our broth - er - hood em -



1. by Christ's love, By love are we thus bound.
2. mind and soul Now love him in re - turn.
3. oth - er well In Chris - tian ho - li - ness.
4. that we seek, Be ours his ho - ly peace.
5. bod - y joined, We are in him made one.
6. brac - es all Whose Fa - ther is the same.

THE CONCLUDING RITES

RECESSIONAL HYMN

“Ah, Holy Jesus”

HERZLIEBSTER JESU



1. Ah, ho - ly Je - sus, how hast thou of -
2. Who was the guilt - y? Who brought this up -
3. Lo, the good Shep - herd for the sheep is
4. For me, kind Je - sus, was thine In - car -
5. There - fore, kind Je - sus, since I can - not



1. fend - ed, That man to judge thee hath in hate pre -
2. on thee? A - las, my trea - son, Je - sus, hath un -
3. of - fered; The slave hath sin - ned, and the Son hath
4. na - tion, Thy mor - tal sor - row, and thy life's ob -
5. pay thee, I do a - dore thee, and will ev - er



1. tend - ed? By foes de - rid - ed, by thine
2. done thee 'Twas I, Lord Je - sus, I it
3. suf - fered; For man's a - tone - ment, while he
4. la - tion; Thy death of an - guish and thy
5. pray thee, Think on thy pi - ty and thy



1. own re - ject - ed, O most af - flict - ed.
2. was de - nied thee: I cru - ci - fied thee.
3. noth - ing heed - eth, God in - ter - ceed - eth.
4. bit - ter Pas - sion, For my sal - va - tion.
5. love un - swerv - ing, Not my de - serv - ing.

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. Enrique J. Salvo, *Rector*

Rev. Andrew King, *Master of Ceremonies*

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

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