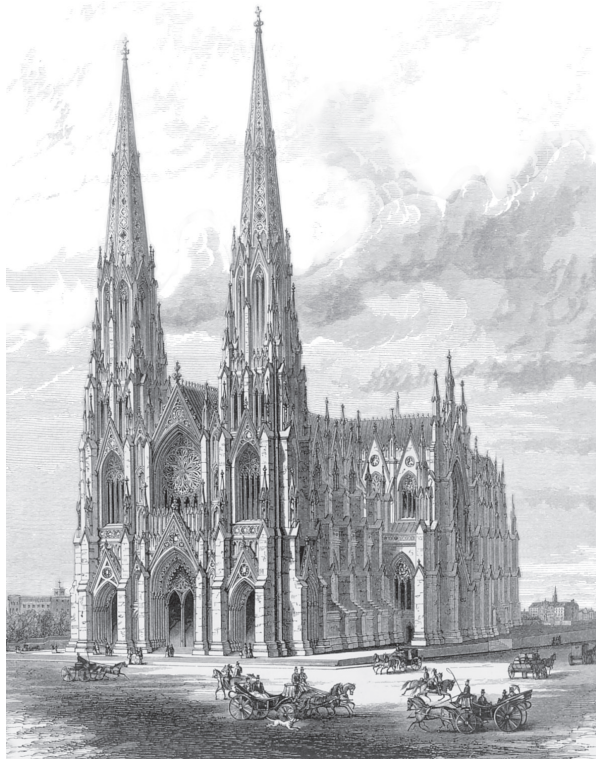


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

FRIDAY AFTER ASH WEDNESDAY

FEBRUARY 19, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE 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



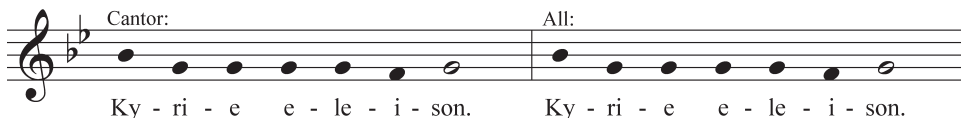
brate with songs of praise; For Christ, by whom all
God who gave the law; And to E - li - jah,
from the li - on's might; And John, the Bride - groom's
fast and prayer with thee; Our spir - its strength - en
ev - 'ry prayer ad - drest; Who art in three - fold



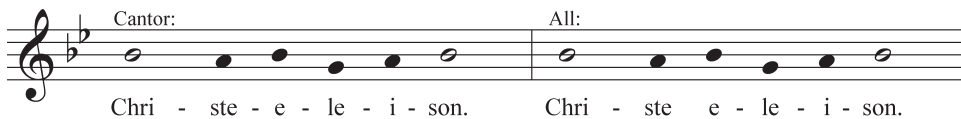
things were made, Him - self hath fast - ed and hath prayed.
fast - ing, came The steeds and char - i - ots of flame.
friend, be - came The her - ald of Mes - si - ah's name.
with thy grace, And give us joy to see thy face.
Name a - dored, From age to age the on - ly Lord.

KYRIE

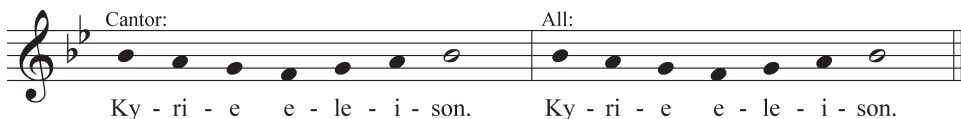
adapt. Litany of the Saints



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

Isaiah 58:1-9a

Thus says the Lord GOD:
Cry out full-throated and unsparingly,
lift up your voice like a trumpet blast;
Tell my people their wickedness,
and the house of Jacob their sins.
They seek me day after day,
and desire to know my ways,
Like a nation that has done what is just
and not abandoned the law of their God;
They ask me to declare what is due them,
pleased to gain access to God.
“Why do we fast, and you do not see it?
afflict ourselves, and you take no note of it?”
Lo, on your fast day you carry out your own pursuits,
and drive all your laborers.
Yes, your fast ends in quarreling and fighting,
striking with wicked claw.
Would that today you might fast
so as to make your voice heard on high!
Is this the manner of fasting I wish,
of keeping a day of penance:
That a man bow his head like a reed
and lie in sackcloth and ashes?
Do you call this a fast,
a day acceptable to the LORD?
This, rather, is the fasting that I wish:
releasing those bound unjustly,
untying the thongs of the yoke;
Setting free the oppressed,
breaking every yoke;
Sharing your bread with the hungry,
sheltering the oppressed and the homeless;
Clothing the naked when you see them,
and not turning your back on your own.
Then your light shall break forth like the dawn,
and your wound shall quickly be healed;
Your vindication shall go before you,
and the glory of the LORD shall be your rear guard.
Then you shall call, and the LORD will answer,
you shall cry for help, and he will say: Here I am!

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 51:3-4, 5-6ab, 18-19

℟ (19b) **A heart contrite and humbled, O God, you will not spurn.**

Have mercy on me, O God, in your goodness;
in the greatness of your compassion wipe out my offense.
Thoroughly wash me from my guilt
and of my sin cleanse me. ℟

For I acknowledge my offense,
and my sin is before me always:
“Against you only have I sinned,
and done what is evil in your sight.” ℟

For you are not pleased with sacrifices;
should I offer a burnt offering, you would not accept it.
My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God, you will not spurn. ℟

ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



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GOSPEL

Matthew 9:14-15

The disciples of John approached Jesus and said,
“Why do we and the Pharisees fast much,
but your disciples do not fast?”
Jesus answered them, “Can the wedding guests mourn
as long as the bridegroom is with them?
The days will come when the bridegroom is taken away from them,
and then they will fast.”

The Gospel of the Lord.

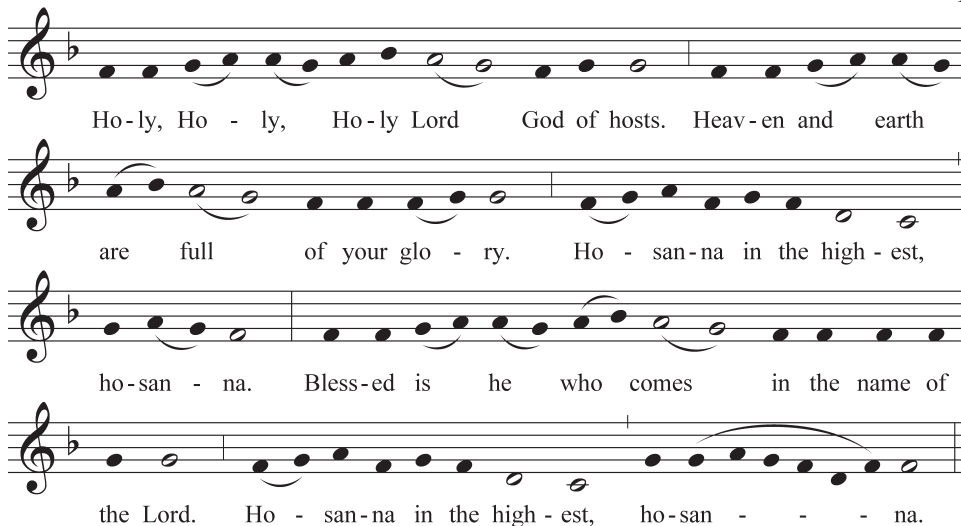
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Missa 'Ubi Caritas'
Bob Hurd

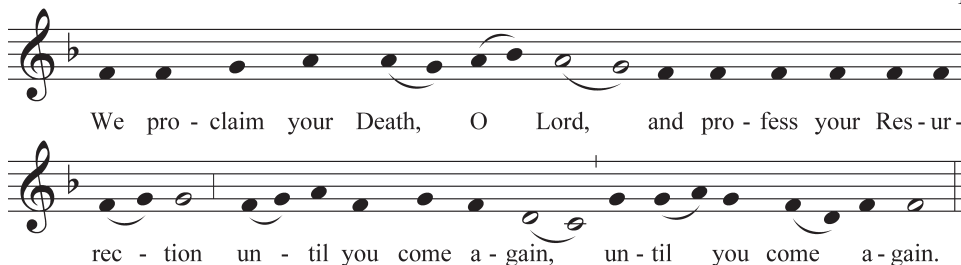


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est,
ho - san - na. Bless - ed is he who comes in the name of
the Lord. Ho - san - na in the high - est, ho - san - - - na.

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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.

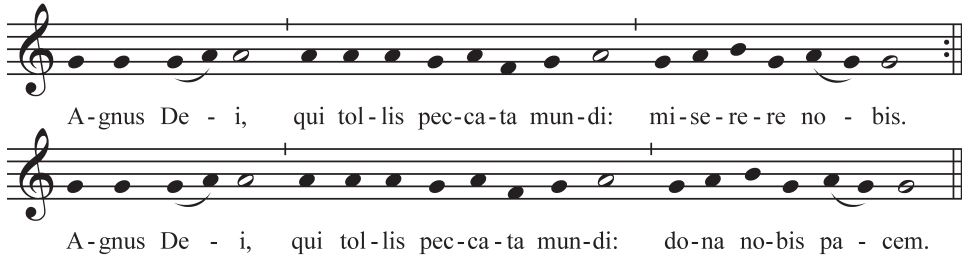
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THE COMMUNION RITE

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: 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.

AN ACT OF SPIRITUAL COMMUNION

**My Jesus,
I believe that You are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.
Never permit me to be separated from You.
Amen.**

H Y M N

“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

“There’s a Wideness in God’s Mercy”

BEACH SPRING



1. There's a wide - ness in God's mer - cy Like the
2. Souls of men, why will you wan - der From a
3. For the love of God is broad - er Than the



1. wide - ness of the sea; There's a kind - ness in his
2. love so true and deep? Fool - ish hearts, he still will
3. meas - ures of man's mind, And the heart of the E -



1. jus - tice Which is more than lib - er - ty.
2. find you Though the way be rough and steep?
3. ter - nal Is most won - der - ful - ly kind.



1. There is plen - ti - ful re - demp - tion In the
2. There is mer - cy for the sin - ner, And more
3. If our love were but more sim - ple, We should



1. blood that has been shed; There is joy for all the
2. grac - es for the good; There is wel - come with the
3. take him at his word; And our hearts would rest for -



1. mem - bers In the sor - rows of the Head.
2. Sav - ior; There is heal - ing in his blood.
3. giv - en In the mer - cy of the 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

Fifth Avenue at 50th Street, New York, NY 10022

(212) 753-2261

www.saintpatrickscathedral.org

His Eminence, Timothy Cardinal Dolan, *Archbishop of New York*

Rev. Msgr. Robert T. Ritchie, *Rector*

Rev. Andrew King, *Master of Ceremonies*

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

Jennifer Pascual, DMA, *Director of Music and Organist*

Daniel Brondel, *Associate Director of Music and Organist*

Michael Hey, *Associate Director of Music and Organist*

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