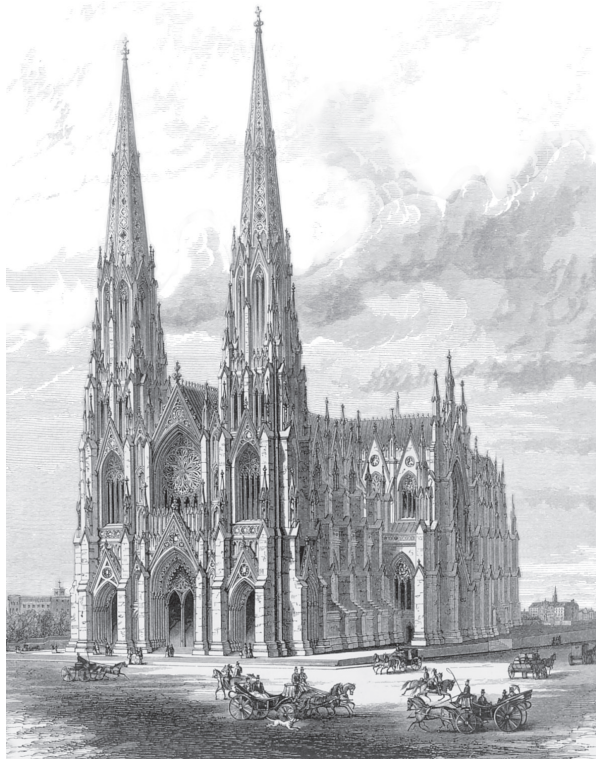


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

FRIDAY OF THE FIRST WEEK OF LENT

FEBRUARY 26, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Forty Days and Forty Nights”

HEINLEIN



1. For - ty days and for - ty nights You were
 2. Shall not we your sor - row share And from
 3. Then, if Sa - tan on us press, Flesh or
 4. So shall we have peace di - vine; Ho - lier
 5. Keep, O keep us, Sav - ior dear, Ev - er



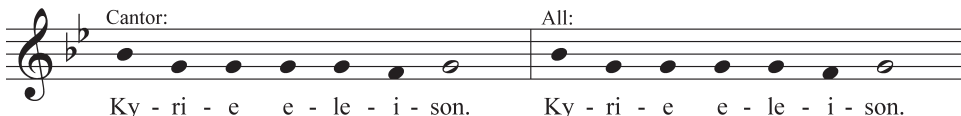
1. fast - ing in the wild; For - ty days and
 2. world - ly joys ab - stain, Fast - ing with un -
 3. spir - it to as - sail, Vic - tor in the
 4. glad - ness ours shall be. 'Round us, too, shall
 5. con - stant by your side, That with you we



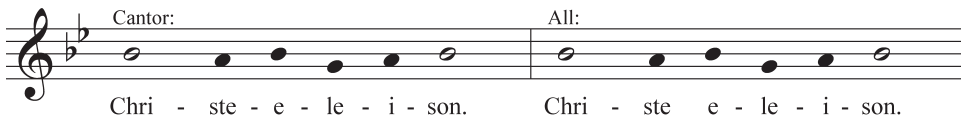
1. for - ty nights, Tempt - ed, and yet un - de - filed.
 2. ceas - ing prayer, Strong with you to suf - fer pain?
 3. wil - der - ness, Grant we may not fait nor fail!
 4. an - gels shine, Such as served you faith - ful - ly.
 5. may ap - pear At th'e - ter - nal Eas - ter - tide.

KYRIE

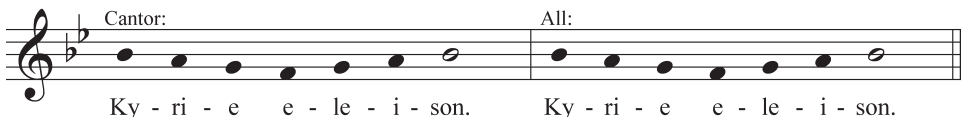
adapt. Litany of the Saints



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 18:21-28

Thus says the Lord GOD:

If the wicked man turns away from all the sins he committed,
if he keeps all my statutes and does what is right and just,
he shall surely live, he shall not die.

None of the crimes he committed shall be remembered against him;
he shall live because of the virtue he has practiced.

Do I indeed derive any pleasure from the death of the wicked?
says the Lord GOD.

Do I not rather rejoice when he turns from his evil way
that he may live?

And if the virtuous man turns from the path of virtue to do evil,
the same kind of abominable things that the wicked man does,
can he do this and still live?

None of his virtuous deeds shall be remembered,
because he has broken faith and committed sin;
because of this, he shall die.

You say, "The LORD's way is not fair!"

Hear now, house of Israel:

Is it my way that is unfair, or rather, are not your ways unfair?

When someone virtuous turns away from virtue to commit iniquity, and dies,
it is because of the iniquity he committed that he must die.

But if the wicked, turning from the wickedness he has committed,
does what is right and just,
he shall preserve his life;
since he has turned away from all the sins that he committed,
he shall surely live, he shall not die.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 130:1-2, 3-4, 5-7a, 7bc-8

℟ (3) **If you, O Lord, mark iniquities, who can stand?**

Out of the depths I cry to you, O LORD;
LORD, hear my voice!
Let your ears be attentive
to my voice in supplication. ℟

If you, O LORD, mark iniquities,
LORD, who can stand?
But with you is forgiveness,
that you may be revered. ℟

I trust in the LORD;
my soul trusts in his word.
My soul waits for the LORD
more than sentinels wait for the dawn.
Let Israel wait for the LORD. ℟

For with the LORD is kindness
and with him is plenteous redemption;
And he will redeem Israel
from all their iniquities. ℟

ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



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Jesus said to his disciples:

“I tell you,
unless your righteousness surpasses that
of the scribes and Pharisees,
you will not enter into the Kingdom of heaven.

“You have heard that it was said to your ancestors,
You shall not kill; and whoever kills will be liable to judgment.

But I say to you, whoever is angry with his brother
will be liable to judgment,
and whoever says to his brother, *Raqa*,
will be answerable to the Sanhedrin,
and whoever says, ‘You fool,’ will be liable to fiery Gehenna.

Therefore, if you bring your gift to the altar,
and there recall that your brother
has anything against you,
leave your gift there at the altar,
go first and be reconciled with your brother,
and then come and offer your gift.

Settle with your opponent quickly while on the way to court.

Otherwise your opponent will hand you over to the judge,
and the judge will hand you over to the guard,
and you will be thrown into prison.

Amen, I say to you,
you will not be released until you have paid the last penny.”

The Gospel of the Lord.

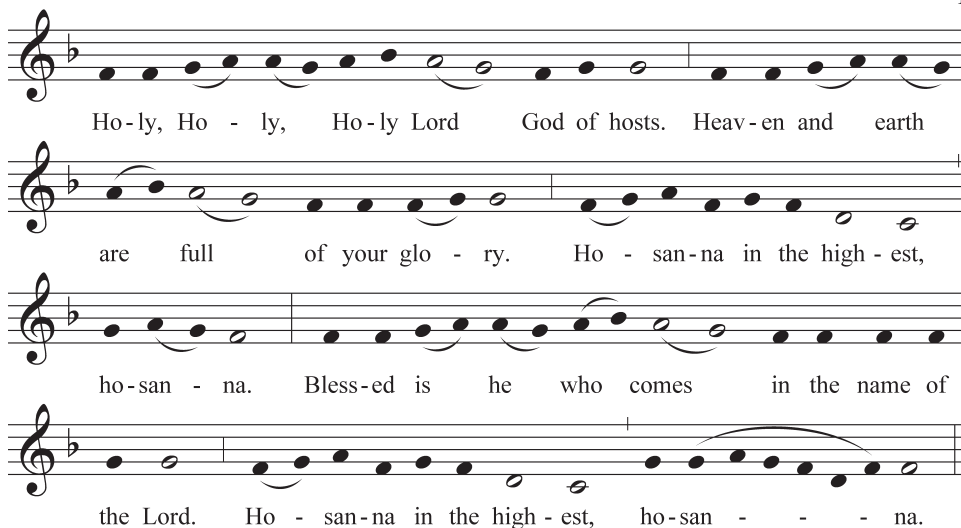
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Missa 'Ubi Caritas'
Bob Hurd

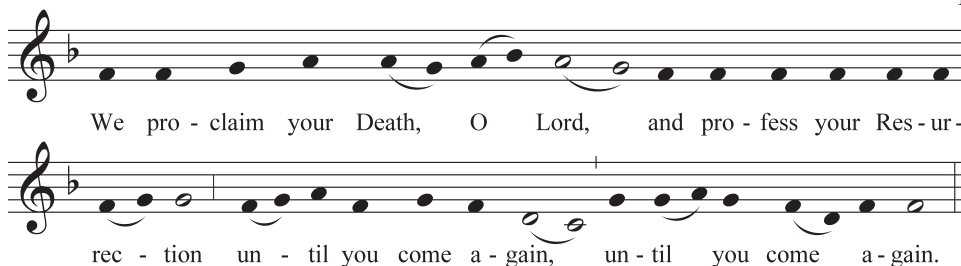


Ho-ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth
are full of your glo - ry. Ho - san-na in the high - est,
ho-san - na. Bless-ed is he who comes in the name of
the Lord. Ho - san-na in the high - est, ho-san - - - na.

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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.

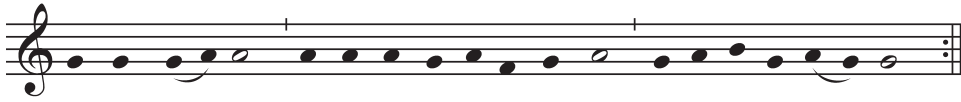
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THE COMMUNION RITE

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

“Jesus, My Lord, My God, My All”

SWEET SACRAMENT



1. Je - sus, my Lord, my God, my All,
 2. Had I but Mar - y's sin - less heart
 3. Thy Bod - y, Soul, and God - head, all,



How can I love thee love thee as I ought?
 To love thee with, my dear - est King,
 O mys - ter - y of love of di - vine.



And how re - vere this won - drous gift,
 Oh, with what bursts of fer - vent praise
 I can - not com - pass all I have,



So far sur - pass - ing hope or thought?
 Thy good - ness, Je - sus would I sing.
 For all thou hast and art are mine.



Sweet Sac - ra - ment, we thee a - dore;



Oh, make us love thee more and more.



Oh, make us love thee more and more.

THE CONCLUDING RITES

RECESSIONAL HYMN

“All You Who Seek a Comfort Sure”

KINGSFOLD



1. All you who seek a com - fort sure; In trou - ble
2. You hear how kind - ly he in - vites; You hear his



1. and dis - tress, What - ev - er sor - row vex the mind, Or
2. words so blest: "All you that la - bor come to me, And



1. guilt the soul op - press, Je - sus, who gave him -
2. I will give you rest." Christ Je - sus, Joy of



1. self for you Up - on the cross to die, O - pens to
2. saints on high, The hope of sin - ners here, At - tract - ed



1. you his sa - cred heart; Oh, to that heart draw nigh.
2. by those lov - ing words To you we lift our prayer.

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

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

Daniel Brondel, *Associate Director of Music and Organist*

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