

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

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT FRANCES OF ROME, RELIGIOUS
MEMORIAL

MARCH 9, 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



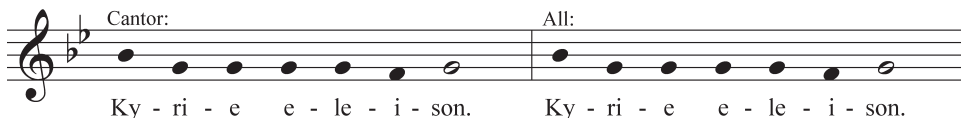
brate with songs of praise; For Christ, by whom all
 God who gave the law; And to E - li - jah,
 from the li - on's might; And John, the Bride - groom's
 fast and prayer with thee; Our spir - its strength - en
 ev - 'ry prayer ad - drest; Who art in three - fold



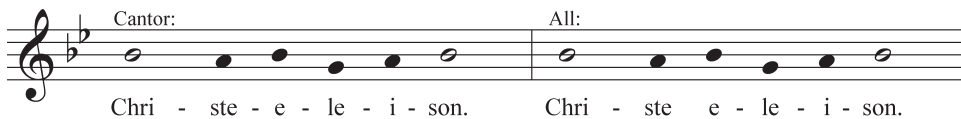
things were made, Him - self hath fast - ed and hath prayed.
 fast - ing, came The steeds and char - i - ots of flame.
 friend, be - came The her - ald of Mes - si - ah's name.
 with thy grace, And give us joy to see thy face.
 Name a - dored, From age to age the on - ly Lord.

KYRIE

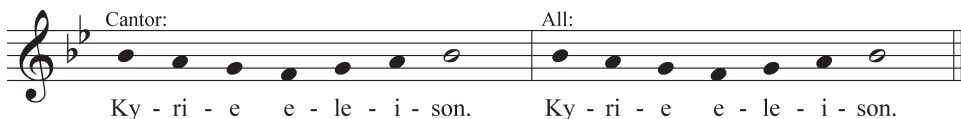
adapt. Litany of the Saints



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

Daniel 3:25, 34-43

Azariah stood up in the fire and prayed aloud:

“For your name’s sake, O Lord, do not deliver us up forever,
or make void your covenant.

Do not take away your mercy from us,
for the sake of Abraham, your beloved,
Isaac your servant, and Israel your holy one,
To whom you promised to multiply their offspring
like the stars of heaven,
or the sand on the shore of the sea.

For we are reduced, O Lord, beyond any other nation,
brought low everywhere in the world this day
because of our sins.

We have in our day no prince, prophet, or leader,
no burnt offering, sacrifice, oblation, or incense,
no place to offer first fruits, to find favor with you.

But with contrite heart and humble spirit
let us be received;

As though it were burnt offerings of rams and bullocks,
or thousands of fat lambs,

So let our sacrifice be in your presence today
as we follow you unreservedly;
for those who trust in you cannot be put to shame.

And now we follow you with our whole heart,
we fear you and we pray to you.

Do not let us be put to shame,
but deal with us in your kindness and great mercy.

Deliver us by your wonders,
and bring glory to your name, O Lord.”

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 25:4-5ab, 6 and 7bc, 8-9

℟. (6a) **Remember your mercies, O Lord.**

Your ways, O LORD, make known to me;
teach me your paths,
Guide me in your truth and teach me,
for you are God my savior. ℟.

Remember that your compassion, O LORD,
and your kindness are from of old.
In your kindness remember me,
because of your goodness, O LORD. ℟.

Good and upright is the LORD;
thus he shows sinners the way.
He guides the humble to justice,
he teaches the humble his way. ℟.

ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



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

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Peter approached Jesus and asked him,
“Lord, if my brother sins against me,
how often must I forgive him?
As many as seven times?”
Jesus answered, “I say to you, not seven times but seventy-seven times.
That is why the Kingdom of heaven may be likened to a king
who decided to settle accounts with his servants.
When he began the accounting,
a debtor was brought before him who owed him a huge amount.
Since he had no way of paying it back,
his master ordered him to be sold,
along with his wife, his children, and all his property,
in payment of the debt.
At that, the servant fell down, did him homage, and said,
‘Be patient with me, and I will pay you back in full.’
Moved with compassion the master of that servant
let him go and forgave him the loan.
When that servant had left, he found one of his fellow servants
who owed him a much smaller amount.
He seized him and started to choke him, demanding,
‘Pay back what you owe.’
Falling to his knees, his fellow servant begged him,
‘Be patient with me, and I will pay you back.’
But he refused.
Instead, he had him put in prison
until he paid back the debt.
Now when his fellow servants saw what had happened,
they were deeply disturbed, and went to their master
and reported the whole affair.
His master summoned him and said to him, ‘You wicked servant!
I forgave you your entire debt because you begged me to.
Should you not have had pity on your fellow servant,
as I had pity on you?’
Then in anger his master handed him over to the torturers
until he should pay back the whole debt.
So will my heavenly Father do to you,
unless each of you forgives your brother from your heart.”

The Gospel of the Lord.

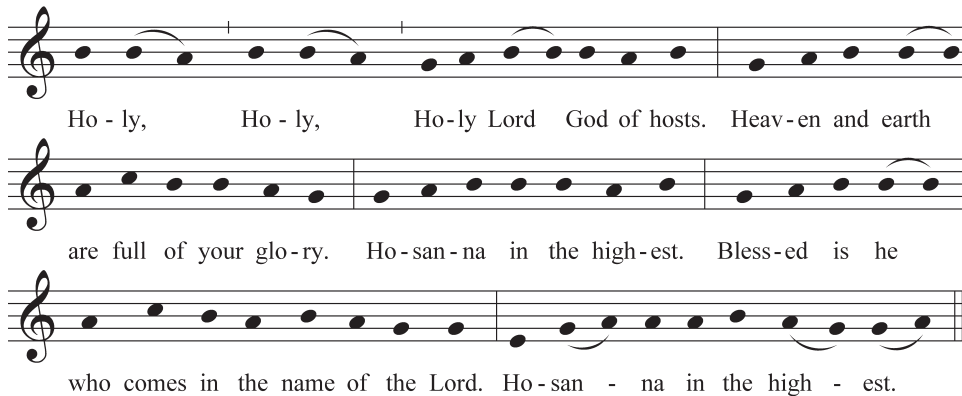
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

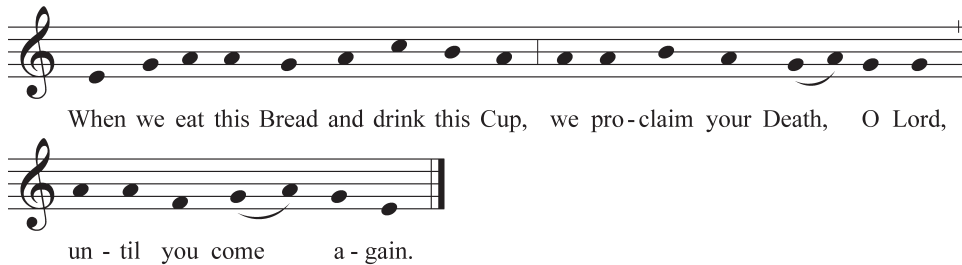


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal




When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,
un - til you come a - gain.

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GREAT AMEN

Roman Missal



A - men.

THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Roman Missal



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the world, Grant us peace.

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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.

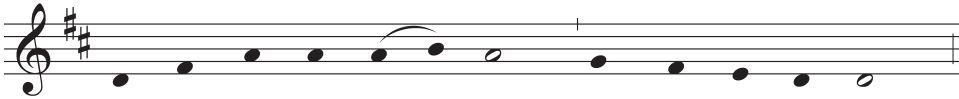
AN ACT OF SPIRITUAL COMMUNION

**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

“Godhead Here in Hiding”

ADORO TE DEVOTE



1. God - head here in hid - ing Whom I do a - dore,
 2. See - ing, touch - ing, tast - ing Are in thee de - ceived;
 3. On the cross thy God - head Made no sign to men;
 4. I am not like Thom - as, Wounds I can - not see,
 5. O thou, our re - mind - er Of the Cru - ci - fied,
 6. Like what ten - der tales tell Of the Pe - li - can,
 7. Je - sus, whom I look at Shroud - ed here be - low,



1. Masked by these bare shad - ows, Shape and noth - ing more,
 2. How says trust - y hear - ing? That shall be be - lieved;
 3. Here thy ver - y man - hood Steals from hu - man ken:
 4. But I plain - ly call thee Lord and God as he:
 5. Liv - ing Bread, the life of Us for whom he died,
 6. Bathe me, Je - sus Lord, in What thy bo - som ran -
 7. I be - seech thee, send me What I thirst for so,



1. See, Lord, at thy serv - ice Low lies here a heart
 2. What God's Son has told me, Take for truth I do;
 3. Both are my con - fes - sion, Both are my be - lief,
 4. This faith each day deep - er Be my hold - ing of,
 5. Lend this life to me, then; Feed and feast my mind,
 6. Blood that but one drop of Has the pow'r to win
 7. Some day to gaze on thee Face to face in light,



1. Lost, all lost in won - der At the God thou art.
 2. Truth him - self speaks tru - ly Or there's noth - ing true,
 3. And I pray the pray - er Of the dy - ing thief.
 4. Dai - ly make me hard - er Hope and dear - er love.
 5. There be thou the sweet - ness man was meant to find.
 6. All the world for - give - ness Of its world of sin.
 7. And be blest for - ev - er With thy glo - ry's sight.

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

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

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