ST. PATRICK’S CATHEDRAL
“America’s Parish Church”
NEW YORK CITY

CELEBRATION OF THE EUCHARIST
TUESDAY OF THE THIRD WEEK OF LENT
MARCH 16, 2021
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

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

1. Lord who throughout these forty days For
2. As thou with Satan didst contend, And
3. As thou didst hunger bear and thirst, So
4. And through these days of penance, And
5. Abide with us that when this life Of

1. didst the victory win, Teach us with thee to
2. Give us strength in
3. To die to self, and
4. For evermore, in
5. An Easter of un-

1. mourn our sins, And close by thee to stay.
2. In thee to conquer sin.
3. By thy most holy word.
4. Lord, with us abide.
5. We may attain at last!

KYRIE

Cantor: All:

Kyrie eleison. Kyrie eleison.

Cantor: All:

Christe eleison. Christe eleison.

Cantor: All:

Kyrie eleison. Kyrie eleison.
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.
R\*\* (8) The Lord of hosts is with us; our stronghold is the God of Jacob.

God is our refuge and our strength,
an ever-present help in distress.
Therefore we fear not, though the earth be shaken
and mountains plunge into the depths of the sea. R\*

There is a stream whose runlets gladden the city of God,
the holy dwelling of the Most High.
God is in its midst; it shall not be disturbed;
God will help it at the break of dawn. R\*

The LORD of hosts is with us;
our stronghold is the God of Jacob.
Come! behold the deeds of the LORD,
the astounding things he has wrought on earth. R\*

A C C L A M A T I O N B E F O R E T H E G O S P E L

Praise to you, Lord Jesus Christ, king of endless glory!

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There was a feast of the Jews, and Jesus went up to Jerusalem.
Now there is in Jerusalem at the Sheep Gate
    a pool called in Hebrew Bethesda, with five porticoes.
In these lay a large number of ill, blind, lame, and crippled.
One man was there who had been ill for thirty-eight years.
When Jesus saw him lying there
    and knew that he had been ill for a long time, he said to him,
    “Do you want to be well?”
The sick man answered him,
    “Sir, I have no one to put me into the pool
    when the water is stirred up;
    while I am on my way, someone else gets down there before me.”
Jesus said to him, “Rise, take up your mat, and walk.”
Immediately the man became well, took up his mat, and walked.

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

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest,
ho-san-na. Blessed is he who comes in the name of the Lord. Hosanna in the highest, hosanna.

MYSTERY OF FAITH

Missa ‘Ubi Caritas’
Bob Hurd

We proclaim your Death, O Lord, and profess your Resurrection until you come again, until you come again.

GREAT AMEN

Missa ‘Ubi Caritas’
Bob Hurd

Amen, amen, amen, Amen.
THE COMMUNION RITE

THE LORD’S PRAYER

AGNUS DEI

Agnus Dei, qui tolles pec-ca-ta mun-di: mi-se-re-re no-bis.

Agnus Dei, qui tolles 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.
1. Jesus, my Lord, my God, my All,
   How can I love thee as I ought?
   And how to reverence this wondrous gift,
   So far surpassing hope or thought?

2. Had I but Mary’s sinless heart
   To love thee with, my dearest King,
   Oh, with what bursts of fervent praise
   Thy goodness, Jesus would I sing.

3. Thy Body, Soul, and Godhead, all,
   O mystery of love divine.
   I cannot compass all I have,
   For all thou hast and art are mine.

Sweet Sacrament, we thee adore;
Oh, make us love thee more and more.

Oh, make us love thee more and more.
**THE CONCLUDING RITES**

**RECESSIONAL HYMN**

“O God, Our Help in Ages Past”

ST. ANNE

1. O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast, And our eternal home.
2. Under the shadow of thy throne, Thy saints have dwelt secure; And our defense is sure.
3. Before the hills in order stood, Or earth received her frame, From everlasting gone, Short as the watch that ends the night.
4. A thousand ages in thy sight Are like an evening gone; They fly, for gotten.
5. Time, like an ever-rolling stream, Bears all its sons away; They fly, for gotten.
6. O God, our help in ages past, Our hope for years to come, Be thou our Guard while troubles last, And our eternal home:

ST. ANNE
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.