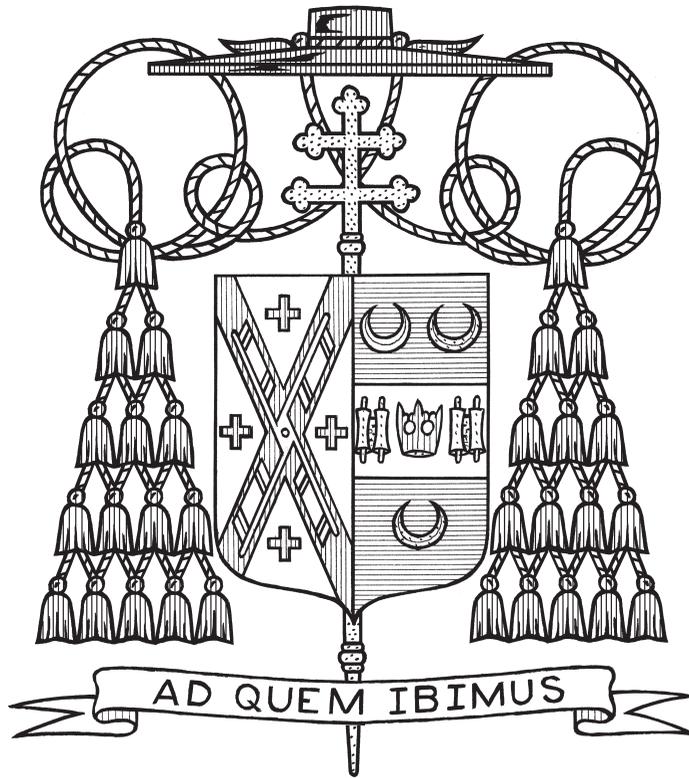


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

FOURTH SUNDAY OF LENT

MARCH 14, 2021

P R E L U D E

Sat. 5:30pm and Sun. 1:00pm

Sun. 10:15am

“Londonderry Air”

Robert Hebble

“Psalm XXIII” from *16 Preludes*

Charles Wood

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“Amazing Grace/Sublime Gracia”  
NEW BRITAIN



1. A - maz - ing grace! how sweet the sound, That  
 2. *Su gra - cia me\_en - se - ñó,a ven - cer, mis*  
 3. The Lord has prom - ised good to me, His  
 4. *Y cuan - do\_en Sión por si - glos mil bri -*  
 5. When we've been there ten thou - sand years, Bright



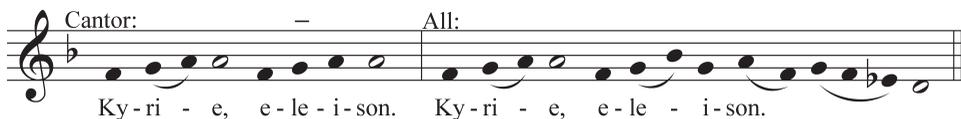
1. saved a wretch like me! I once was lost, but  
 2. *du - das di - si - pó.* ¡Qué go - zo sien - to  
 3. word my hope se - cures; He will my shield and  
 4. *llan - do\_es - té cual sol,* yo can - ta - ré por  
 5. shin - ing as the sun, We've no less days to



1. now am found, Was blind, but now I see.  
 2. *en mi - ser!* Mi vi - da él cam - bió.  
 3. por - tion be As long as life en - dures.  
 4. *siem - pre a - llí a Cris - to el Sal - va - dor.*  
 5. sing God's praise Than when we'd first be - gun.

### KYRIE

ed. Vat. XVIII



# THE LITURGY OF THE WORD

## FIRST READING

2 Chronicles 36:14-16, 19-23

In those days, all the princes of Judah, the priests, and the people added infidelity to infidelity, practicing all the abominations of the nations and polluting the LORD's temple which he had consecrated in Jerusalem.

Early and often did the LORD, the God of their fathers, send his messengers to them, for he had compassion on his people and his dwelling place. But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the LORD against his people was so inflamed that there was no remedy.

Their enemies burnt the house of God, tore down the walls of Jerusalem, set all its palaces afire, and destroyed all its precious objects.

Those who escaped the sword were carried captive to Babylon, where they became servants of the king of the Chaldeans and his sons until the kingdom of the Persians came to power.

All this was to fulfill the word of the LORD spoken by Jeremiah: "Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled."

In the first year of Cyrus, king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing:

"Thus says Cyrus, king of Persia: All the kingdoms of the earth the LORD, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah.

Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!"

The word of the Lord.

**Thanks be to God.**

# RESPONSORIAL PSALM

Psalm 137:1-2, 3, 4-5, 6

Owen Alstott



Let my tongue be si - lenced, if I ev - er for - get you!

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By the streams of Babylon  
we sat and wept  
when we remembered Zion.  
On the aspens of that land  
we hung up our harps.  $\text{R}$

For there our captors asked of us  
the lyrics of our songs,  
And our despoilers urged us to be joyous:  
“Sing for us the songs of Zion!”  $\text{R}$

How could we sing a song of the LORD  
in a foreign land?  
If I forget you, Jerusalem,  
may my right hand be forgotten!  $\text{R}$

May my tongue cleave to my palate  
if I remember you not,  
If I place not Jerusalem  
ahead of my joy.  $\text{R}$

## SECOND READING

Ephesians 2:4-10

Brothers and sisters:

God, who is rich in mercy,  
because of the great love he had for us,  
even when we were dead in our transgressions,  
brought us to life with Christ — by grace you have been saved —,  
raised us up with him,  
and seated us with him in the heavens in Christ Jesus,  
that in the ages to come

He might show the immeasurable riches of his grace  
in his kindness to us in Christ Jesus.

For by grace you have been saved through faith,  
and this is not from you; it is the gift of God;  
it is not from works, so no one may boast.

For we are his handiwork, created in Christ Jesus for the good works  
that God has prepared in advance,  
that we should live in them

The word of the Lord.

**Thanks be to God.**



## PROFESSION OF FAITH

**I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,**

*At the words that follow, up to and including "and became man," all bow:*  
**and by the Holy Spirit was incarnate of the Virgin Mary,  
and became man.**

**For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### 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

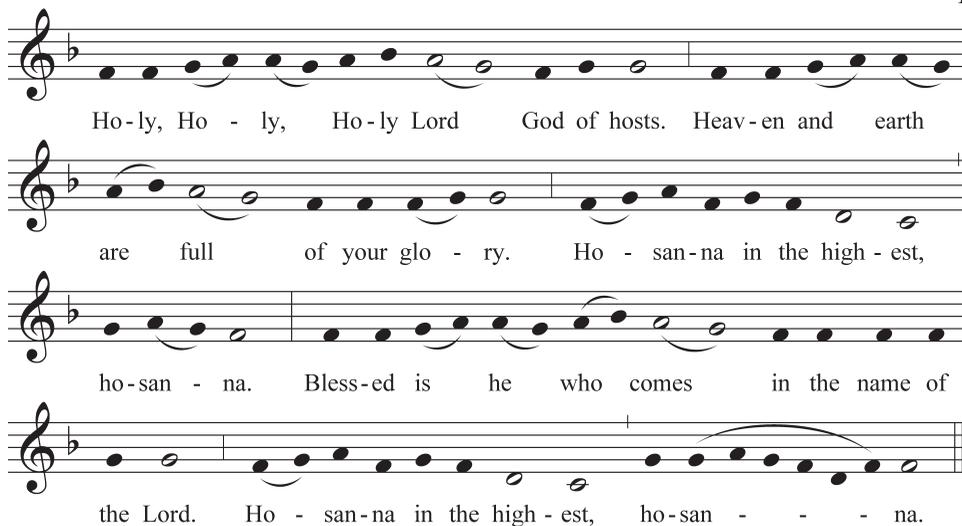


1. own re - ject - ed, O most af - flict - ed.  
2. was de - nied thee: I cru - ci - fied thee.  
3. noth - ing heed - eth, God in - ter - ceed - eth.  
4. bit - ter Pas - sion, For my sal - va - tion.  
5. love un - swerv - ing, Not my de - serv - ing.

# SANCTUS

*Missa 'Ubi Caritas'*

Bob Hurd



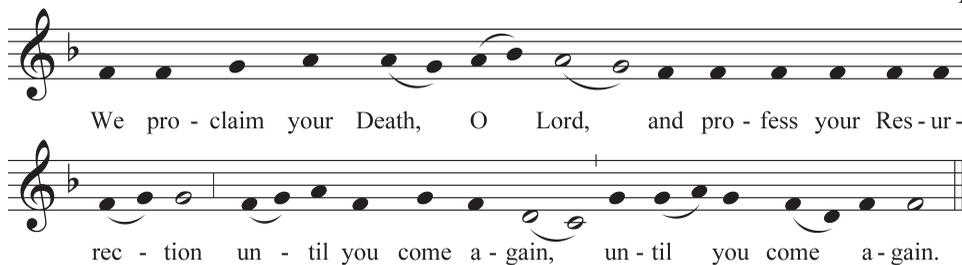
Ho-ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth  
are full of your glo - ry. Ho - san-na in the high - est,  
ho-san - na. Bless-ed is he who comes in the name of  
the Lord. Ho - san-na in the high - est, ho-san - - - na.

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# MYSTERY OF FAITH

*Missa 'Ubi Caritas'*

Bob Hurd



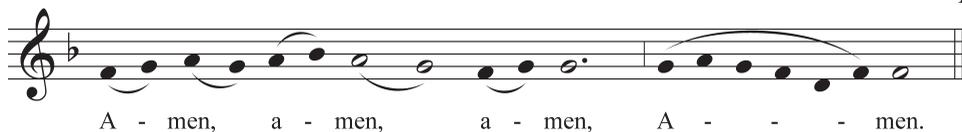
We pro - claim your Death, O Lord, and pro - fess your Res - ur -  
rec - tion un - til you come a - gain, un - til you come a - gain.

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# GREAT AMEN

*Missa 'Ubi Caritas'*

Bob Hurd

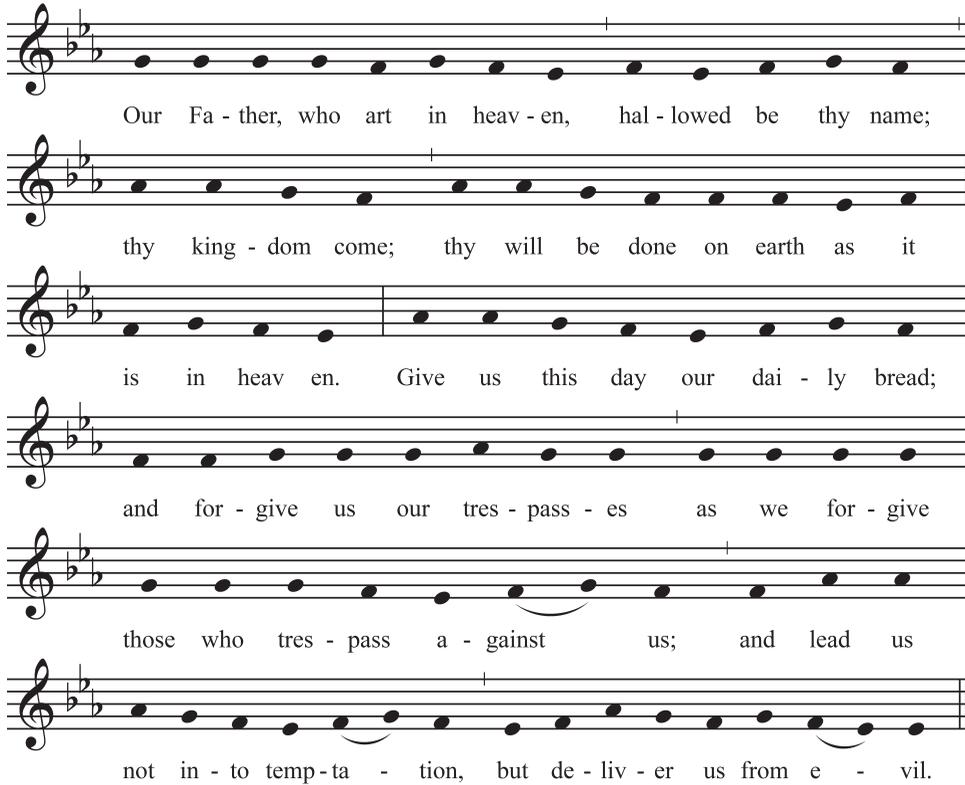


A - men, a - men, a - men, A - - - men.

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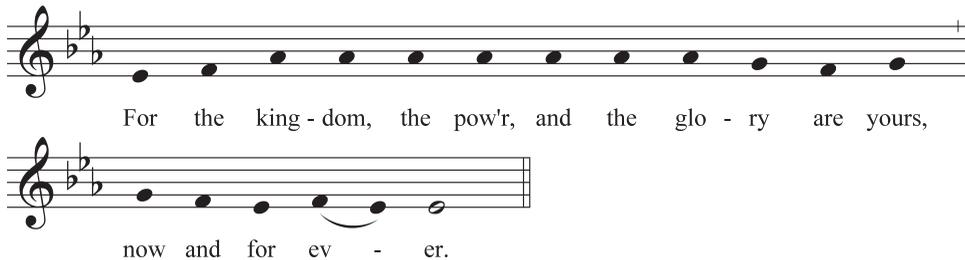
# THE COMMUNION RITE

## THE LORD'S PRAYER



Our Fa - ther, who art in heav - en, hal - lowed be thy name;  
thy king - dom come; thy will be done on earth as it  
is in heav en. Give us this day our dai - ly bread;  
and for - give us our tres - pass - es as we for - give  
those who tres - pass a - gainst us; and lead us  
not in - to temp - ta - tion, but de - liv - er us from e - vil.

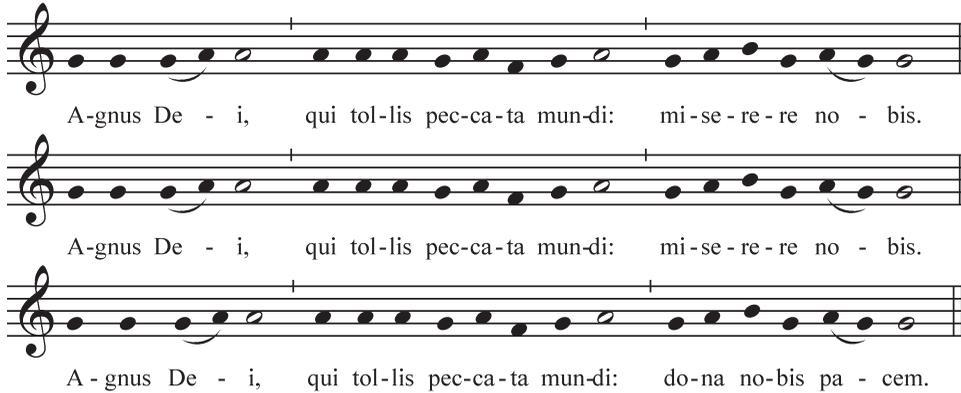
## DOXOLOGY



For the king - dom, the pow'r, and the glo - ry are yours,  
now and for ev - er.

# 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.*

## 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

“The King of Love”

ST. COLUMBA



1. The King of love my shep - herd is,  
 2. Where streams of liv - ing wa - ter flow  
 3. Per - verse and fool - ish oft I strayed,  
 4. In death's dark vale I fear no ill  
 5. You spread a ta - ble in my sight,  
 6. And so through all the length of days



Whose good - ness fails me <sup>3</sup> nev - er;  
 My soul he's lead - ing,  
 But yet in love he sought me,  
 With you, dear Lord, be - side me;  
 Your grace so rich be - stow - ing;  
 Your good - ness fail me nev - er,



I noth - ing lack if I am his,  
 And where the ver - dant pas - tures grow  
 And on his shoul - der gent - ly laid,  
 Your rod and staff my com - fort still,  
 And oh, what trans - port of de - light  
 Good Shep - herd, may I sing your praise



And he is mine for - ev - er.  
 With food ce - les - tial feed - ing.  
 And home, re - joic - ing, brought me.  
 Your cross be - fore to guide me.  
 From your pure cup is flow - ing!  
 With - in your house for - ev - er.

# THE CONCLUDING RITES

## RECESSIONAL 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.

## POSTLUDE

Sat. 5:30pm and Sun. 1:00pm

Improvisation

Sun. 10:15am

“Andante con moto” from *Six Short Preludes and Postludes, Op. 101*

Charles V. Stanford

# 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

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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*