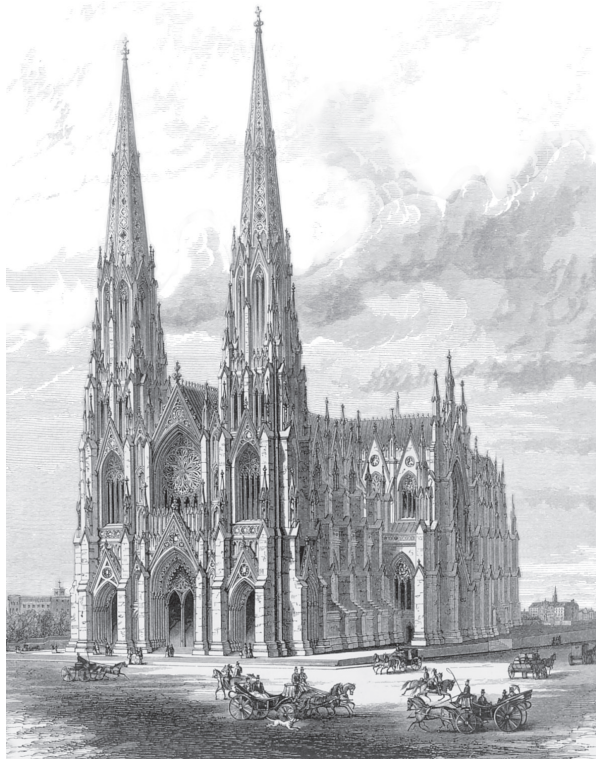


ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

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	through	- out	these	for	- ty	days	For
2. As	thou	with	Sa	- tan	didst	con	- tend,	And
3. As	thou	didst	hun	- ger	bear	and	thirst,	So
4. And	through	these	days	of	pen	- i	- tence,	And
5. A	- bide	with	us	that	when	this	life	Of



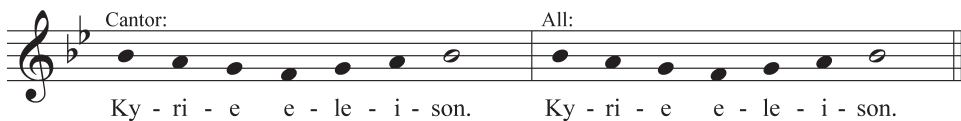
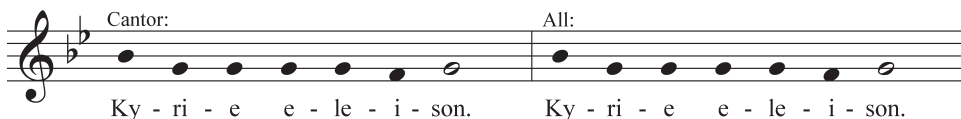
1. us	did	fast	and	pray,	Teach	us	with	thee	to
2. didst	the	vic	- t'y	win,	O	give	us	strength	in
3. teach	us,	gra	- cious	Lord,	To	die	to	self,	and
4. through	thy	Pas	- sion	- tide,	For	- ev	- er	- more,	in
5. suf	- fer	- ing	is	past,	An	Eas	- ter	of	un



1. mourn	our	sins,	And	close	by	thee	to	stay.
2. thee	to	fight,	In	thee	to	con	- quer	sin.
3. ev	- er	live	By	thy	most	ho	- ly	word.
4. life	and	death,	O	Lord,	with	us	a	- bide.
5. end	- ing	joy	We	may	at	- tain	at	last!

### KYRIE

adapt. Litany of the Saints



# THE LITURGY OF THE WORD

## FIRST READING

Ezekiel 47:1-9, 12

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.**

# RESPONSORIAL PSALM

Psalm 46:2-3, 5-6, 8-9

℣ (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. ℣

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. ℣

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. ℣

## ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



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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

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.

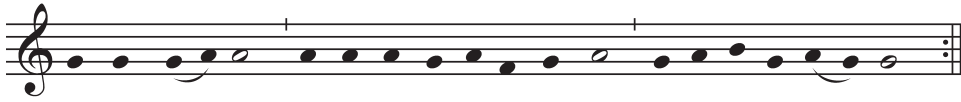
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# THE COMMUNION RITE

## 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

“O God, Our Help in Ages Past”

ST. ANNE



1. O God, our help in a - ges past, Our  
2. Un - der the sha - dow of thy throne, Thy  
3. Be - fore the hills in - der stood, Or  
4. A - thou - sand a - ges in thy sight Are  
5. Time, like an ev - er - roll - ing stream, Bears  
6. O God, our help in a - ges past, Our



1. hope for years to come, Our shel - ter from the  
2. saints have dwelt se - cure; Suf - fi - cient is thine  
3. earth re - ceived her frame, From ev - er - last - ing  
4. like an eve - ning gone, Short as the watch that  
5. all its sons a - way; They fly, for - got - ten,  
6. hope for years to come, Be thou our Guard while



1. storm - y blast, And our e - ter - nal home.  
2. arm a - lone, And our de - fense is sure.  
3. thou art God, To end - less years the same.  
4. ends the night Be - fore the ris - ing sun.  
5. as a dream Dies at the o - p'ning day.  
6. trou - bles last, And our e - ter - nal home:

# 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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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*