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

CELEBRATION OF THE EUCARIST
SECOND SUNDAY OF LENT
FEBRUARY 28, 2021
P R E L U D E
Sat. 5:30pm and 1:00pm

“Romance in F minor, Op. 11”
Antonín Dvořák, arr. Michael Hey
Christiana Libris, violin

Sun. 10:15am

“Attende Domine”
Jeanne Demessieux
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“'Tis Good, Lord, to Be Here”

SWABIA

1. 'Tis good, Lord, to be here! Thy
2. 'Tis good, Lord, to be here, Thy
3. Fulfiller of the past! Prom-
4. Before we taste of death, We
5. 'Tis good, Lord, to be here! Yet

1. glory fills the night; Thy face and garments,
2. beauty to behold, Where Moses and E-
3. is of things to be! We hail thy body
4. see thy kingdom come; We long to hold the
5. we may not remain; But since thou bidd'st us

1. like the sun, Shine with un-borrowed light.
2. li-jah stand, Thy messengers of old.
3. glo-riified, And our redemption see.
4. vision bright, And make this hill our home.
5. leave the mount, Come with us to the plain.

KYRIE

Cantor, then all:

Ky-ri-e, e-le-i-son.

Cantor, then all:

Chri-ste, e-le-i-son.

Cantor:

All:


ed. Vat. XVIII
God put Abraham to the test. He called to him, “Abraham!”
“Here I am!” he replied.
Then God said:
“Take your son Isaac, your only one, whom you love,
and go to the land of Moriah.
There you shall offer him up as a holocaust
on a height that I will point out to you.”

When they came to the place of which God had told him,
Abraham built an altar there and arranged the wood on it.
Then he reached out and took the knife to slaughter his son.
But the LORD’s messenger called to him from heaven,
“Abraham, Abraham!”
“Here I am!” he answered.
“Do not lay your hand on the boy,” said the messenger.
“Do not do the least thing to him.
I know now how devoted you are to God,
since you did not withhold from me your own beloved son.”
As Abraham looked about,
he spied a ram caught by its horns in the thicket.
So he went and took the ram
and offered it up as a holocaust in place of his son.

Again the LORD’s messenger called to Abraham from heaven and said:
“I swear by myself, declares the LORD,
that because you acted as you did
in not withholding from me your beloved son,
I will bless you abundantly
and make your descendants as countless
as the stars of the sky and the sands of the seashore;
your descendants shall take possession
of the gates of their enemies,
and in your descendants all the nations of the earth
shall find blessing—
all this because you obeyed my command.”

The word of the Lord.
Thanks be to God.
I believed, even when I said,
“‘I am greatly afflicted.’
Precious in the eyes of the LORD is the death of his faithful ones. R

O LORD, I am your servant;
I am your servant, the son of your handmaid;
you have loosed my bonds.
To you will I offer sacrifice of thanksgiving,
and I will call upon the name of the LORD. R

My vows to the LORD I will pay
in the presence of all his people,
In the courts of the house of the LORD,
in your midst, O Jerusalem. R

Second Reading
Romans 8:31b-34

Brothers and sisters:
If God is for us, who can be against us?
He who did not spare his own Son
but handed him over for us all,
how will he not also give us everything else along with him?

Who will bring a charge against God’s chosen ones?
It is God who acquits us, who will condemn?
Christ Jesus it is who died—or, rather, was raised—
who also is at the right hand of God,
who indeed intercedes for us.

The word of the Lord.
Thanks be to God.
Jesus took Peter, James, and John
and led them up a high mountain apart by themselves.  
And he was transfigured before them,
and his clothes became dazzling white,
such as no fuller on earth could bleach them.  
Then Elijah appeared to them along with Moses,
and they were conversing with Jesus.
Then Peter said to Jesus in reply,  
“Rabbi, it is good that we are here!  
Let us make three tents:
one for you, one for Moses, and one for Elijah.”
He hardly knew what to say, they were so terrified.
Then a cloud came, casting a shadow over them;
from the cloud came a voice,  
“This is my beloved Son. Listen to him.”
Suddenly, looking around, they no longer saw anyone
but Jesus alone with them.

As they were coming down from the mountain,
he charged them not to relate what they had seen to anyone,
except when the Son of Man had risen from the dead.
So they kept the matter to themselves,
questioning what rising from the dead meant.

The Gospel of the Lord.  
Praise to you, Lord Jesus Christ.
P r o f e s s i o n  o f  F a i t h

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

“Transform Us”
PICARDY

1. Transform us as you, trans - fig - ured,
   Stood a - part on Ta - bor's height.

2. Transform us as you, trans - fig - ured,
   Once spoke with those ho - ly ones.

3. Transform us as you, trans - fig - ured,
   Would not stay with - in a shrine.

1. Lead us up our sa - cred moun - tain,
   We, sur - round - ed by the wit - ness

2. Keep us from our great temp - ta - tion
   Of those saints whose work is done,

3. Search us with re - veal - ing light.
   Time and truth we quick - ly bind,

1. Lift us from where we have fall - en,
   Full of ques - tions, filled with fright.

2. Live in this world as your Bod - - - y,
   Chosen daugh - ters, chosen sons.

3. Lead us down those dai - ly path - - - ways
   Where our love is not con - fined.
SANCTUS

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

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MYSTERY OF FAITH

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

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GREAT AMEN

Amen, amen, amen, Amen.

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THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name;
thy kingdom come; thy will be done on earth as it
is in heaven. Give us this day our daily bread;
and forgive us our trespasses as we forgive
those who trespass against us; and lead us
not into temptation, but deliver us from evil.

DOXOLOGY

For the kingdom, the pow'r, and the glory are yours,
now and for ever.
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.
“Perdona a Tu Pueblo”

Estribillo:

Perdona a tu pueblo, Señor;
Perdona a tu pueblo, perdónale, Señor.

Estrofas:

1. No estés extrana, mente, no ja -
2. Por las profundas llagas cru - e -
3. Por las heridas de pies y ma -
4. Por los tres clavos que te clava -
5. Por las tres horas de tanga - ni -
6. Por la a - ber - tu - ra de tu cos - ta -
7. Por es - e - a - mor que nos re - di - mí -

1. do; no es - tés e - ter - na - men - te e - no -
2. les, por las sa - li - vas y por las
3. nos, por los a - zo - tes tan in - hu -
4. ron y las es - pi - nas que te pun -
5. a, en que por Ma - dre dis - te a Ma -
6. do, no es - tés e - ter - na - men - te e - no -
7. a Y es nues - tra fuer - za de ca - da

per - dó - na - le, Se - ñor.
THE CONCLUDING RITES

RECESSIONAL HYMN

“Again We Keep this Solemn Fast”
ERHALT UNS HERR

1. Again we keep this solemn fast,
   From of old let us make
   Three in One,

2. In faith from ages past,
   The food we take,
   Ages run,

3. The word we speak,
   The care less mind a stray;

4. That lures the endless ages run,
   Our God while
   Our Lent of forty days,

Recessional hymn

1. A gift of faith from ages past,
   In Lent fore told,
   Ages’ Lord and Guide,

2. Which Christ, all
therefore, let us make
   Every sense;

3. The word we speak, the food we take,
   That warns our spirit.

4. That lures the care less mind a stray;
   By watch ful prayer our spirit free

5. Our God while endless ages run,
   This, our Lent of forty days,


P O S T L U D E

Sat. 5:30pm and 1:00pm
“Fugue in A Minor, BWV 543/ii”
Johann Sebastian Bach

Sun. 10:15am
“Postludium, Op. 10 in F minor”
Wilhelm Dyckerhoff
GUIDELINES FOR THE RECEIPTION 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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