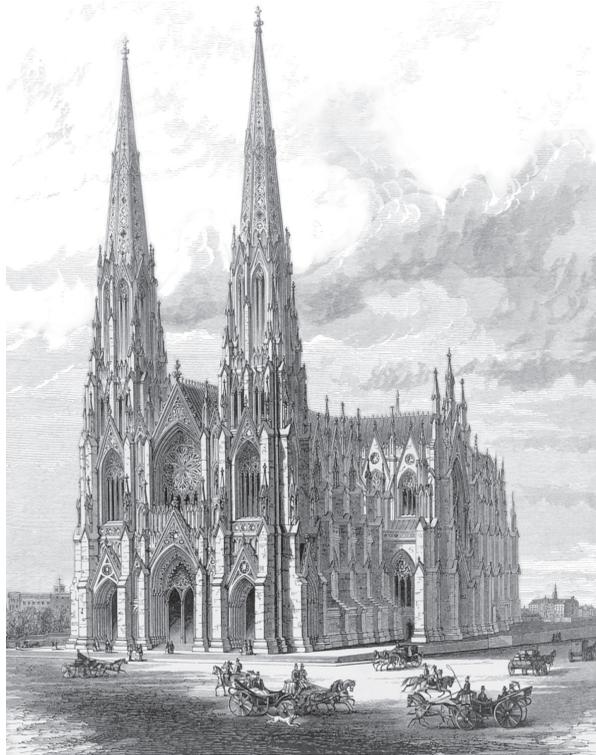


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST
FRIDAY OF THE SECOND WEEK OF LENT

MARCH 5, 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



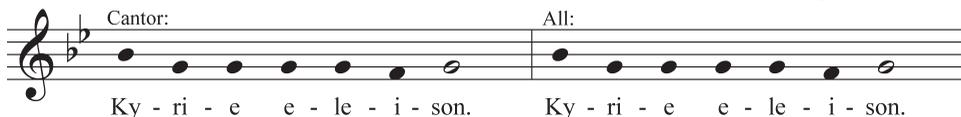
brate with songs of praise; For Christ, by whom all
God who gave the law; And to E - li - jah,
from the li - on's might; And John, the Bride - groom's
fast and prayer with thee; Our spir - its strength - en
ev - 'ry prayer ad - drest; Who art in three - fold



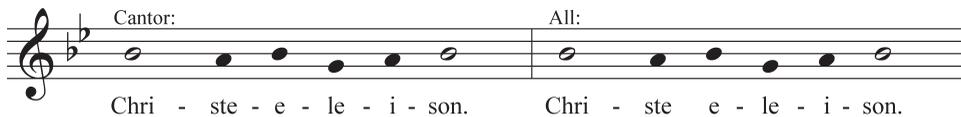
things were made, Him - self hath fast - ed and hath prayed.
fast - ing, came The steeds and char - i - ots of flame.
friend, be - came The her - ald of Mes - si - ah's name.
with thy grace, And give us joy to see thy face.
Name a - dored, From age to age the on - ly Lord.

KYRIE

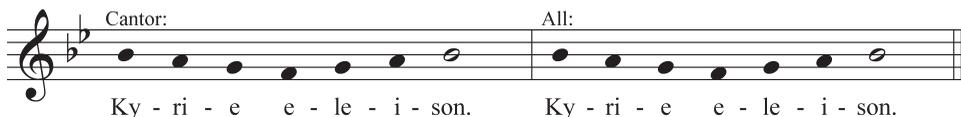
adapt. Litany of the Saints



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

Genesis 37:3-4, 12-13a, 17b-28a

Israel loved Joseph best of all his sons,
for he was the child of his old age;
and he had made him a long tunic.
When his brothers saw that their father loved him best of all his sons,
they hated him so much that they would not even greet him.

One day, when his brothers had gone
to pasture their father's flocks at Shechem,
Israel said to Joseph,
"Your brothers, you know, are tending our flocks at Shechem.
Get ready; I will send you to them."

So Joseph went after his brothers and caught up with them in Dothan.
They noticed him from a distance,
and before he came up to them, they plotted to kill him.
They said to one another: "Here comes that master dreamer!
Come on, let us kill him and throw him into one of the cisterns here;
we could say that a wild beast devoured him.
We shall then see what comes of his dreams."

When Reuben heard this,
he tried to save him from their hands, saying,
"We must not take his life.
Instead of shedding blood," he continued,
"just throw him into that cistern there in the desert;
but do not kill him outright."

His purpose was to rescue him from their hands
and return him to his father.
So when Joseph came up to them,
they stripped him of the long tunic he had on;
then they took him and threw him into the cistern,
which was empty and dry.

They then sat down to their meal.
Looking up, they saw a caravan of Ishmaelites coming from Gilead,
their camels laden with gum, balm and resin
to be taken down to Egypt.
Judah said to his brothers:
"What is to be gained by killing our brother and concealing his blood?
Rather, let us sell him to these Ishmaelites,
instead of doing away with him ourselves.

After all, he is our brother, our own flesh.”
His brothers agreed.
They sold Joseph to the Ishmaelites for twenty pieces of silver.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 105:16-17, 18-19, 20-21

℟ (5a) **Remember the marvels the Lord has done.**

When the LORD called down a famine on the land
and ruined the crop that sustained them,
He sent a man before them,
Joseph, sold as a slave. ℟

They had weighed him down with fetters,
and he was bound with chains,
Till his prediction came to pass
and the word of the LORD proved him true. ℟

The king sent and released him,
the ruler of the peoples set him free.
He made him lord of his house
and ruler of all his possessions. ℟

ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



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

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Jesus said to the chief priests and the elders of the people:

“Hear another parable.

There was a landowner who planted a vineyard,

put a hedge around it,

dug a wine press in it, and built a tower.

Then he leased it to tenants and went on a journey.

When vintage time drew near,

he sent his servants to the tenants to obtain his produce.

But the tenants seized the servants and one they beat,

another they killed, and a third they stoned.

Again he sent other servants, more numerous than the first ones,

but they treated them in the same way.

Finally, he sent his son to them,

thinking, ‘They will respect my son.’

But when the tenants saw the son, they said to one another,

‘This is the heir.

Come, let us kill him and acquire his inheritance.’

They seized him, threw him out of the vineyard, and killed him.

What will the owner of the vineyard do to those tenants when he comes?”

They answered him,

“He will put those wretched men to a wretched death

and lease his vineyard to other tenants

who will give him the produce at the proper times.”

Jesus said to them, “Did you never read in the Scriptures:

The stone that the builders rejected

has become the cornerstone;

by the Lord has this been done,

and it is wonderful in our eyes?

Therefore, I say to you,

the Kingdom of God will be taken away from you

and given to a people that will produce its fruit.”

When the chief priests and the Pharisees heard his parables,

they knew that he was speaking about them.

And although they were attempting to arrest him,

they feared the crowds, for they regarded him as a prophet.

The Gospel of the Lord.

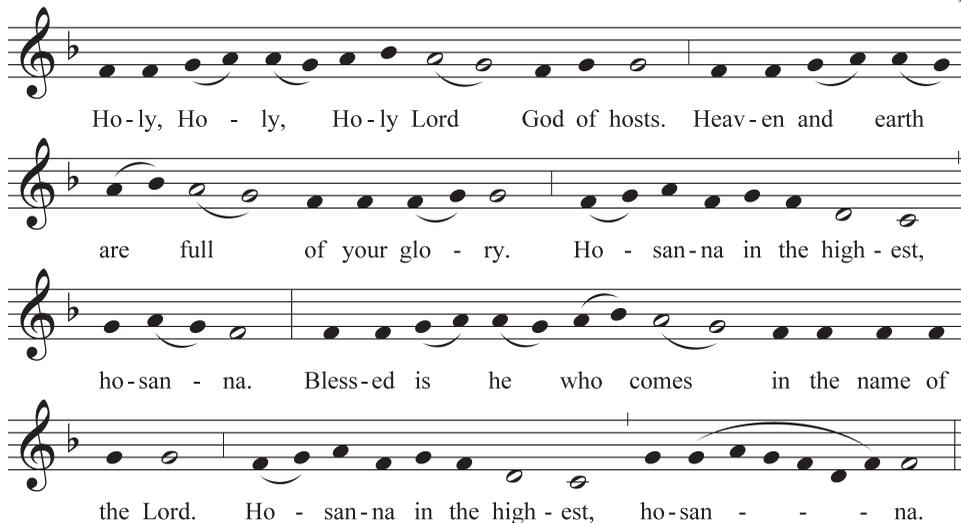
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Missa 'Ubi Caritas'
Bob Hurd

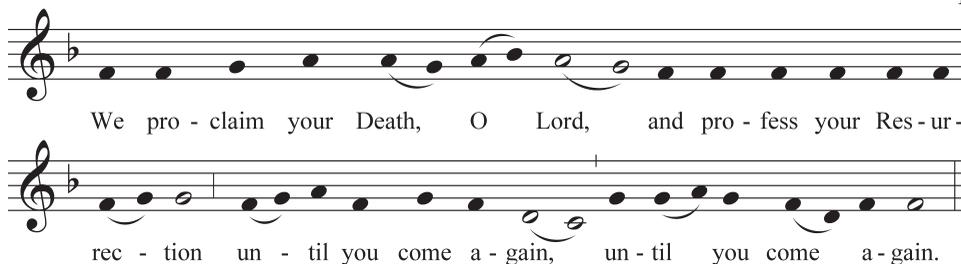


Ho-ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth
are full of your glo - ry. Ho - san-na in the high - est,
ho-san - na. Bless-ed is he who comes in the name of
the Lord. Ho - san-na in the high - est, ho-san - - - na.

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MYSTERY OF FAITH

Missa 'Ubi Caritas'
Bob Hurd

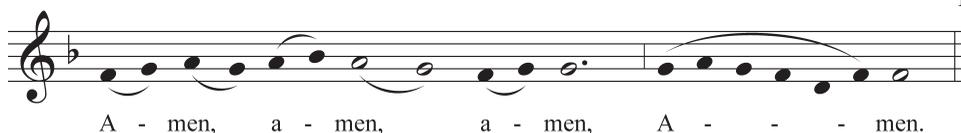


We pro - claim your Death, O Lord, and pro - fess your Res - ur -
rec - tion un - til you come a - gain, un - til you come a - gain.

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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

“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. Thou spread'st a ta - ble in my sight,
 6. And so through all the length of days



1. Whose good - ness fail - eth ³ nev - er;
 2. My ran - somed soul he lead - eth,
 3. But yet in love he sought me,
 4. With thee, dear Lord, be - side me;
 5. Thy grace so rich be - stow - ing;
 6. Thy good - ness fail - eth nev - er,



1. I noth - ing lack if I am his,
 2. And where the ver - dant pas - tures grow
 3. And on his shoul - der gent - ly laid,
 4. Thy rod and staff my com - fort still,
 5. And oh, what trans - port of de - light
 6. Good Shep - herd, may I sing thy praise



1. And he is mine for - ev - er.
 2. With food ce - les - tial feed - eth.
 3. And home, re - joic - ing, brought me.
 4. Thy cross be - fore to guide me.
 5. From thy pure cup is flow - ing!
 6. With - in thy house for - ev - er.

THE CONCLUDING RITES

RECESSIONAL 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.

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).

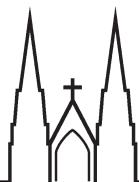
FOR THOSE NOT RECEIVING HOLY COMMUNION

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. 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*