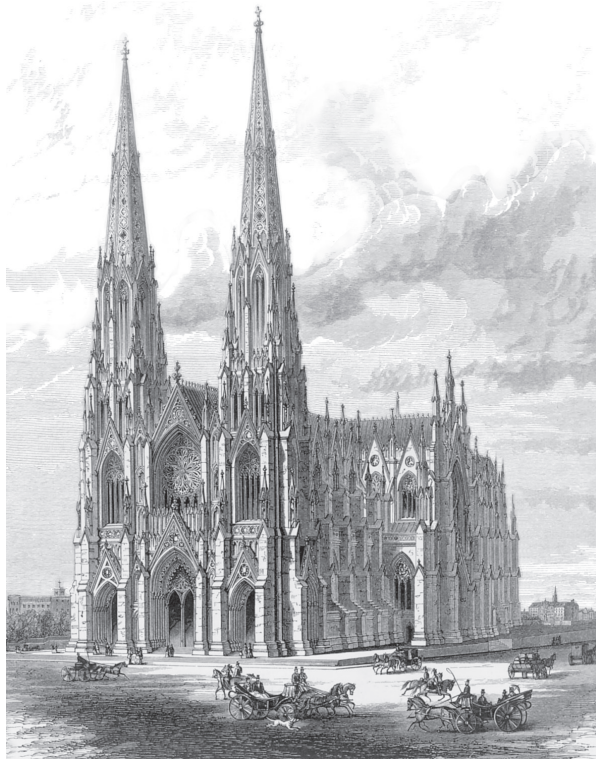


ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

ASH WEDNESDAY

FEBRUARY 17, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Lord, Who throughout These Forty 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 - bid with us that when this life Of



1. us did fast and pray, Teach us with thee to
 2. didst the vic - t'ry 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 - bid.
 5. end - ing joy We may at - tain at last!

THE LITURGY OF THE WORD

FIRST READING

Joel 2:12-18

Even now, says the LORD,
return to me with your whole heart,
with fasting, and weeping, and mourning;
Rend your hearts, not your garments,
and return to the LORD, your God.
For gracious and merciful is he,
slow to anger, rich in kindness,
and relenting in punishment.
Perhaps he will again relent
and leave behind him a blessing,
Offerings and libations
for the LORD, your God.

Blow the trumpet in Zion!
proclaim a fast,
call an assembly;
Gather the people,
notify the congregation;
Assemble the elders,
gather the children
and the infants at the breast;
Let the bridegroom quit his room
and the bride her chamber.
Between the porch and the altar
let the priests, the ministers of the LORD, weep,
And say, "Spare, O LORD, your people,
and make not your heritage a reproach,
with the nations ruling over them!
Why should they say among the peoples,
'Where is their God?'"

Then the LORD was stirred to concern for his land
and took pity on his people.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 51:3-4, 5-6ab, 12-13, 14 and 17

℟ (see 3a) **Be merciful, O Lord, for we have sinned.**

Have mercy on me, O God, in your goodness;
in the greatness of your compassion wipe out my offense.
Thoroughly wash me from my guilt
and of my sin cleanse me. ℟

For I acknowledge my offense,
and my sin is before me always:
“Against you only have I sinned,
and done what is evil in your sight.” ℟

A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your Holy Spirit take not from me. ℟

Give me back the joy of your salvation,
and a willing spirit sustain in me.
O Lord, open my lips,
and my mouth shall proclaim your praise. ℟

SECOND READING

2 Corinthians 5:20–6:2

Brothers and sisters:
We are ambassadors for Christ,
as if God were appealing through us.
We implore you on behalf of Christ,
be reconciled to God.
For our sake he made him to be sin who did not know sin,
so that we might become the righteousness of God in him.

Working together, then,
we appeal to you not to receive the grace of God in vain.
For he says:

*In an acceptable time I heard you,
and on the day of salvation I helped you.*

Behold, now is a very acceptable time;
behold, now is the day of salvation.

The word of the Lord.
Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL

Frank Schoen



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

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GOSPEL

Matthew 6:1-6, 16-18

Jesus said to his disciples:

“Take care not to perform righteous deeds
in order that people may see them;
otherwise, you will have no recompense from your heavenly Father.

When you give alms,
do not blow a trumpet before you,
as the hypocrites do in the synagogues and in the streets
to win the praise of others.

Amen, I say to you,
they have received their reward.

But when you give alms,
do not let your left hand know what your right is doing,
so that your almsgiving may be secret.

And your Father who sees in secret will repay you.

“When you pray,
do not be like the hypocrites,
who love to stand and pray in the synagogues and on street corners
so that others may see them.

Amen, I say to you, they have received their reward.

But when you pray, go to your inner room,
close the door, and pray to your Father in secret.

And your Father who sees in secret will repay you.

“When you fast,
do not look gloomy like the hypocrites.

They neglect their appearance,
so that they may appear to others to be fasting.

Amen, I say to you, they have received their reward.

But when you fast,
anoint your head and wash your face,
so that you may not appear to be fasting,
except to your Father who is hidden.

And your Father who sees what is hidden will repay you.”

The Gospel of the Lord.

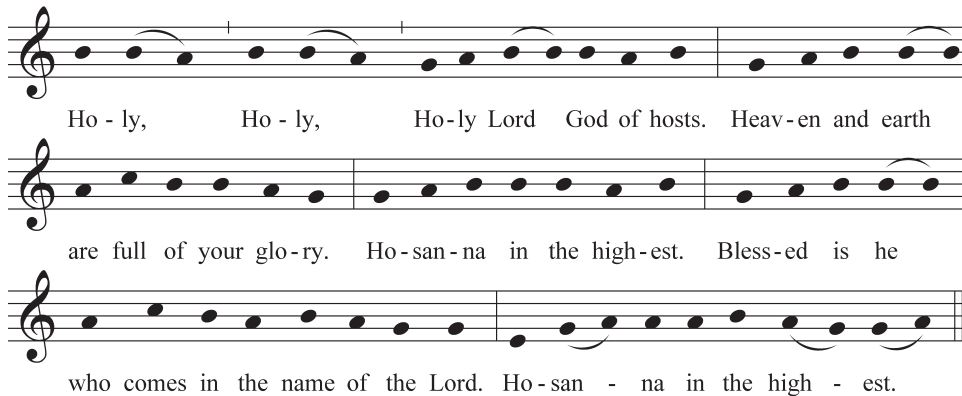
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

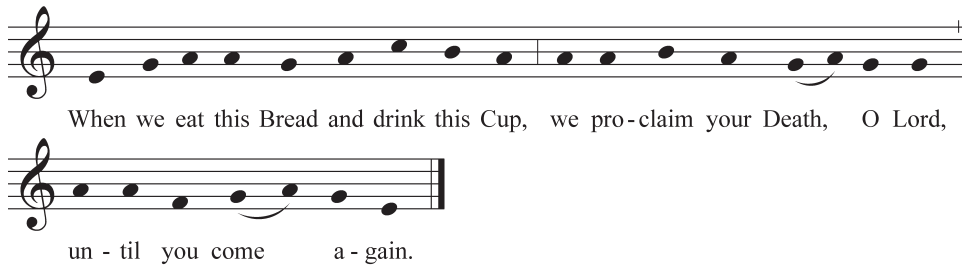


Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal



When we eat this Bread and drink this Cup, we pro - claim your Death, O Lord,
un - til you come a - gain.

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GREAT AMEN

Roman Missal



A - men.

THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Roman Missal



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the world, Grant us peace.

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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

“What Wondrous Love Is This”

WONDROUS LOVE



1. What won - drous love is this, O my soul, O my Soul!
 2. To God and to the Lamb, I will sing, I will sing;
 3. And when from death I'm free, I'll sing on, I'll sing on;



1. What won - drous love is this, O my soul!
 2. To God and to the Lamb I will sing;
 3. And when from death I'm free, I'll sing on;



1. What won - drous love is this, That caused the Lord of bliss
 2. To God and to the Lamb, Who is the great "I Am,"
 3. And when from death I'm free, I'll sing and joy - ful be,



1. To bear the dread - ful curse for my soul, for my soul,
 2. While mil - lions join the theme, I will sing, I will sing;
 3. And through e - ter - ni - ty I'll sing on, I'll sing on,



1. To bear the dread - ful curse for my soul!
 2. While mil - lions join the theme, I will sing.
 3. And through e - ter - ni - ty I'll sing on.

THE CONCLUDING RITES

RECESSIONAL HYMN

“There’s a Wideness in God’s Mercy”

BEACH SPRING



1. There's a wide - ness in God's mer - cy Like the
2. Souls of men, why will you wan - der From a
3. For the love of God is broad - er Than the



1. wide - ness of the sea; There's a kind - ness in his
2. love so true and deep? Fool - ish hearts, he still will
3. meas - ures of man's mind, And the heart of the E -



1. jus - tice Which is more than lib - er - ty.
2. find you Though the way be rough and steep?
3. ter - nal Is most won - der - ful - ly kind.



1. There is plen - ti - ful re - demp - tion In the
2. There is mer - cy for the sin - ner, And more
3. If our love were but more sim - ple, We should



1. blood that has been shed; There is joy for all the
2. grac - es for the good; There is wel - come with the
3. take him at his word; And our hearts would rest for -



1. mem - bers In the sor - rows of the Head.
2. Sav - ior; There is heal - ing in his blood.
3. giv - en In the mer - cy of the Lord.

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. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty

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Daniel Brondel, *Associate Director of Music and Organist*

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