CHRISTMAS 2020
THE NATIVITY OF OUR LORD JESUS CHRIST
from the Roman Martyrology

The Twenty-fifth Day of December,
when ages beyond number had run their course
from the creation of the world,
when God in the beginning created heaven and earth,
and formed man in his own likeness;
when century upon century had passed
since the Almighty set his bow in the clouds after the Great Flood,
as a sign of covenant and peace;
in the twenty-first century since Abraham, our father in faith,
came out of Ur of the Chaldees;
in the thirteenth century since the People of Israel were led by Moses
in the Exodus from Egypt;
around the thousandth year since David was anointed King;
in the sixty-fifth week of the prophecy of Daniel;
in the one hundred and ninety-fourth Olympiad;
in the year seven hundred and fifty-two
since the foundation of the City of Rome;
in the forty-second year of the reign of Caesar Octavian Augustus,
the whole world being at peace,

JESUS CHRIST, eternal God and Son of the eternal Father,
desiring to consecrate the world by his most loving presence,
was conceived by the Holy Spirit,
and when nine months had passed since his conception,
was born of the Virgin Mary in Bethlehem of Judah,
and was made man:
The Nativity of Our Lord Jesus Christ according to the flesh.
Celebration of the Eucharist

The Nativity of the Lord
Christmas

St. Patrick’s Cathedral
“America’s Parish Church”
New York City

December 25, 2020
THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

"O Come, All Ye Faithful/Venid, Fieles Todos"
ADESTE FIDELES

1. O come, all ye faithful, Joyful and tri-
2. En po - bre pe - se - bre ya - ce, él re - cli -
3. Sing, choirs of an - gels, Sing in ex - ul -
4. Je - sus ce - le - bra - mos tu ben - di - to

1. um - phant, O come ye, O come ye to Beth - le -
2. na - do, al mun - do o - fre - cien - do e - ter - na sal - va -
3. ta - tion, Sing, all ye cit - i - zens of heav'n a -
4. nom - bre con him - nos so - lem - nes de gra - to lo -

1. hem; Come and be - hold him, Born the King of An - gels;
2. ci - ón, Al san - to Me - si - as, el Ver - bo hú - ma - na - do,
3. bove; Glo - ry to God, In the high - est:
4. or. Por si - glos e - ter - nos la hu - ma - ni - dad te hón - re.

O come let us a - dore him, O come let us a - dore him,
Ve - nid, a - do - re - mos, ve - nid, a - do - re - mos,

O come let us a - dore him, Christ, the Lord!
Ve - nid, a - do - re - mos a Cris - to, el Se - ñor.

2. In poor manger he lay reclining,
giving to the world eternal salvation,
the Holy Messiah, the incarnate Word.

4. Jesus, we celebrate your blessed name
with solemn hymns of pleasing glory;
For endless centuries mankind honors you.
**Penitential Act**

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

*And, striking their breast, all say:*

through my fault, through my fault,
through my most grievous fault;

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

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**Kyrie**

*Cantor, then all:*


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Lord, have mercy. Christ, have mercy. Lord, have mercy.

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**Gloria**

*Christmas Gloria*

Daniel W. Laginya

Glo-ri-a in ex-cel-sis De-o

Glo-ri-a in ex-cel-sis De-o.

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Glory to God in the highest, and on earth peace to people of good will.
   We praise you, we bless you, we adore you, we glorify you,
   we give you thanks for your great glory,
   Lord God, heavenly King, O God, almighty Father.
   Lord Jesus Christ, Only Begotten Son, Lord God,
   Lamb of God, Son of the Father,
   you take away the sins of the world, have mercy on us;
   you take away the sins of the world, receive our prayer;
   you are seated at the right hand of the Father, have mercy on us.
   For you alone are the Holy One, you alone are the Lord,
   you alone are the Most High, Jesus Christ,
   with the Holy Spirit in the glory of God the Father. Amen.

C o l l e c t

T h e  L i t u r g y  o f  t h e  W o r d

F i r s t  R e a d i n g

Isaiah 62:1-5

For Zion’s sake I will not be silent,
   for Jerusalem’s sake I will not be quiet,
   until her vindication shines forth like the dawn
   and her victory like a burning torch.

Nations shall behold your vindication,
   and all the kings your glory;
   you shall be called by a new name
   pronounced by the mouth of the LORD.
You shall be a glorious crown in the hand of the LORD,
   a royal diadem held by your God.
No more shall people call you “Forsaken,”
   or your land “Desolate,”
   but you shall be called “My Delight,”
   and your land “Espoused.”
For the LORD delights in you
   and makes your land his spouse.
As a young man marries a virgin,
   your Builder shall marry you;
   and as a bridegroom rejoices in his bride
   so shall your God rejoice in you.
How beautiful upon the mountains
are the feet of him who brings glad tidings,
announcing peace, bearing good news,
announcing salvation, and saying to Zion,
“My God is King!”

Hark! Your sentinels raise a cry,
together they shout for joy,
for they see directly, before their eyes,
the LORD restoring Zion.
Break out together in song,
O ruins of Jerusalem!
For the LORD comforts his people,
he redeems Jerusalem.
The LORD has bared his holy arm
in the sight of all the nations;
all the ends of the earth will behold
the salvation of our God.

The word of the Lord.
Thanks be to God.

**RESPONSORIAL PSALM**

**Psalm 96:1-2, 2-3, 11-12, 13**

**William Ferris**

Sing to the LORD a new song;
sing to the LORD, all you lands.
Sing to the LORD; bless his name. R

Let the heavens be glad and the earth rejoice;
let the sea and what fills it resound;
let the plains be joyful and all that is in them!
Then shall all the trees of the forest exult. R

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Announce his salvation, day after day.
Tell his glory among the nations;
among all peoples, his wondrous deeds. R

They shall exult before the LORD, for he comes;
for he comes to rule the earth.
He shall rule the world with justice
and the peoples with his constancy. R
When Paul reached Antioch in Pisidia and entered the synagogue, he stood up, motioned with his hand, and said, "Fellow Israelites and you others who are God-fearing, listen. The God of this people Israel chose our ancestors and exalted the people during their sojourn in the land of Egypt. With uplifted arm he led them out of it. Then he removed Saul and raised up David as king; of him he testified, 'I have found David, son of Jesse, a man after my own heart; he will carry out my every wish.' From this man’s descendants God, according to his promise, has brought to Israel a savior, Jesus. John heralded his coming by proclaiming a baptism of repentance to all the people of Israel; and as John was completing his course, he would say, 'What do you suppose that I am? I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of his feet.'"

Brothers and sisters:
In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he has spoken to us through the Son, whom he made heir of all things and through whom he created the universe, who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high, as far superior to the angels as the name he has inherited is more excellent than theirs.

For to which of the angels did God ever say: You are my son; this day I have begotten you?
Or again: I will be a father to him, and he shall be a son to me?
And again, when he leads the firstborn into the world, he says: Let all the angels of God worship him.

The word of the Lord.
Thanks be to God.
In those days a decree went out from Caesar Augustus
that the whole world should be enrolled.
This was the first enrollment,
when Quirinius was governor of Syria.
So all went to be enrolled, each to his own town.
And Joseph too went up from Galilee from the town of Nazareth
to Judea, to the city of David that is called Bethlehem,
because he was of the house and family of David,
to be enrolled with Mary, his betrothed, who was with child.
While they were there,
the time came for her to have her child,
and she gave birth to her firstborn son.
She wrapped him in swaddling clothes and laid him in a manger,
because there was no room for them in the inn.
Now there were shepherds in that region living in the fields
and keeping the night watch over their flock.
The angel of the Lord appeared to them
and the glory of the Lord shone around them,
and they were struck with great fear.
The angel said to them,
“Do not be afraid;
for behold, I proclaim to you good news of great joy
that will be for all the people.
For today in the city of David
a savior has been born for you who is Christ and Lord.
And this will be a sign for you:
you will find an infant wrapped in swaddling clothes
and lying in a manger.”
And suddenly there was a multitude of the heavenly host with the angel, praising God and saying:
“Glory to God in the highest
and on earth peace to those on whom his favor rests.”

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

H O M I L Y

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.

**Universal Prayer**

**The Liturgy of the Eucharist**

**Preparation of the Altar and the Gifts**

**Hymn**

“Angels We Have Heard on High”

**Gloria**

1. Angels we have heard on high
   Sweetly singing o'er the plains,
   And the mountains in reply
   Echo back their joyous strains.

2. Shepherds, why this jubilee?
   Why your joyous strains prolong?
   Say what may the tidings be,
   Which inspire your heavenly song.

3. Come adore, on bended knee,
   Christ, the Lord, the new-born King.
   Come adore, in exaltation,
   In exaltation in Deo.
PRAYER OVER THE OFFERINGS

EUCHARISTIC PRAYER

SANCTUS

Resonet in Laudibus Acclamations
Jennifer Pascual

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MYSTERY OF FAITH

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Great Amen

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Amen, Amen, Amen.

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The Communion Rite

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 Rite of Peace**

**Agnus Dei**

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![Music notation]

Lamb of God you take away the sins of the world,

have mercy on us. 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.
1. Silent night, holy night,
All is calm, all is bright
Round yon Virgin Mother and Child,
Holy Infant, so tender and mild,
Sleep in heavenly peace.

2. Silent night, holy night,
look how the world’s light
shines in great splendor on the face
of the baby Jesus in the manger
shines the star of peace.
1. O little town of Bethlehem, How still we see thee lie! All above, Above thy deep and dreamless sleep The silent stars go by; Yet in thy dark streets shineth The ever-lasting Light; The hopes and fears of all the years Are met in thee to-night.

2. For Christ is born of Mary, And gathered all above, While mortals sleep, the angels keep Their watch of wondering love. O morning stars, today. We hear the Christmas gath'ring, Proclaim the holy birth! And praises sing to God the King. And peace to men on earth.

3. How silently, how silently, The Lord comes to reign The gift is given! So God imparts to human hearts The blessings of his heaven. No ear may hear his coming, But in this world of sin, Where meek souls will receive him still, The dear Christ enters in.

4. O holy Child of Bethlehem! Descend to us, we pray; Cast out our sin and enter in, Be born in us today. We hear the angels sing: The great glad tidings tell; O come to us, abide with us, Our Lord Emmanuel!
Recessional Hymn

“Hark! The Herald Angels Sing”
MENDELSSOHN

1. Hark! the herald angels sing, Glory to the new-born King;
2. Christ, by highest heav'n adored, Christ, the everlasting Lord,
3. Hail the heav'n-born Prince of Peace! Hail the Spring of Righteousness!

Postlude

Eve 5:30pm and Day 10:15

“Bring a Torch, Jeanette Isabella”
Keith Chapman

Day 1:00pm

“Final” from Symphony No. 1, Op. 14
Louis Vierne
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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Merry Christmas

ST. PATRICK’S CATHEDRAL
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