**ENTRANCE HYMN**

“Angels We Have Heard on High”

**GLORIA**

1. Angels we have heard on high
   Singing o'er the plains,
   In reply, echoing their joyous strains.

2. Shepherds, why this jubilee?
   Joyous strains prolong?
   Tidings be, which inspire your heav'nly song.

3. Come to Bethlehem and see Him whose birth
   Birth the angels sing;
   Bend the knee, Christ, the Lord, the new-born King.

4. See him in a manger laid
   Choirs of angels praise;
   Lend your aid, while our hearts in love we raise.

**KYRIE**


All: Christe-leison.  Cantor: Kyri-eleison.  All: Kyri-eleison.
Beloved, we love God because he first loved us. If anyone says, “I love God,” but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from him: Whoever loves God must also love his brother.

Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves also the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith.

The word of the Lord. 
Thanks be to God.

RESPONSORIAL PSALM

Psalm 72:1-2, 10, 12-13

(see 11) Lord, every nation on earth will adore you.

O God, with your judgment endow the king, and with your justice, the king’s son; He shall govern your people with justice and your afflicted ones with judgment. 

From fraud and violence he shall redeem them, and precious shall their blood be in his sight. May they be prayed for continually; day by day shall they bless him.

May his name be blessed forever; as long as the sun his name shall remain. In him shall all the tribes of the earth be blessed; all the nations shall proclaim his happiness.
Jesus returned to Galilee in the power of the Spirit,
and news of him spread throughout the whole region.
He taught in their synagogues and was praised by all.

He came to Nazareth, where he had grown up,
and went according to his custom
into the synagogue on the sabbath day.
He stood up to read and was handed a scroll of the prophet Isaiah.
He unrolled the scroll and found the passage where it was written:

_The Spirit of the Lord is upon me,_
_because he has anointed me_  
_to bring glad tidings to the poor._
_He has sent me to proclaim liberty to captives_  
_and recovery of sight to the blind,_  
_to let the oppressed go free,_  
_and to proclaim a year acceptable to the Lord._

Rolling up the scroll, he handed it back to the attendant and sat down,
and the eyes of all in the synagogue looked intently at him.
He said to them,
“Today this Scripture passage is fulfilled in your hearing.”
And all spoke highly of him
and were amazed at the gracious words that came from his mouth.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**
Resonet in Laudibus Acclamations
Jennifer Pascual

**S A N C T U S**

\[\text{Resonet in Laudibus Acclamations} \]

*Jennifer Pascual*

**M Y S T E R Y  O F  F A I T H**

*Resonet in Laudibus Acclamations*

*Jennifer Pascual*
The Lord's Prayer

Agnus Dei

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.

HYMN

“Lo, How a Rose E’er Blooming”
ES IST EIN’ ROS’ ENTSPRUNGEN

1. Lo, how a rose e’er blooming From tender stem hath sprung!
2. Isaiah ’twas foretold it, The rose I have in mind;
Of Jesse’s lineage coming, As men of old have sung.
With Mary we behold it, The Virgin Mother kind.

It came, a flow’r yet bright, Amid the cold of winter,
To show God’s love a-right, When half-spent was the night.

She bore to men a Saviour, When half-spent was the night.
The Concluding Rites

Recessional Hymn

“Joy to the World”

Antioch

1. Joy to the world! The Lord is come: let earth receive her King;
2. Joy to the world! the Savior reigns: Let men make their songs employ;
3. He rules the world with truth and grace, And makes the nations prove, while ev’ry field and maid;

1. Heart prepare him room; And heav’n and nature sing, And heav’n and nature sing.
2. Floods, rocks, hills, and plains; And repeat the sounding joy, Re - peat the sounding joy.
3. Of his righteousness, And wonders of his love, And wonders of his love.

1. Nature sing, And repeat the sounding joy.
2. Sound - ing joy, Re - peat the sound - ing joy.
3. Of his love, Re - peat the sound - ing joy.

1. Repeat the sound - ing joy.
2. And wonders, wonders of his love.
3. wonders, wonders of his love.
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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