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

CELEBRATION OF THE EUCHARIST
FRIDAY AFTER EPIPHANY
JANUARY 8, 2021
**THE ORDER OF MASS**

**THE INTRODUCTORY RITES**

**ENTRANCE HYMN**

“Once in Royal David’s City”

IRBY

1. Once in royal David's city,
   Where a lowly stable stood,
   Where a mother laid her baby
   In a manager for his bed.
   Mar-vy was that mother mild,
   Jesus Christ her little Child.

2. He came down to earth from heaven
   Where a lowly stable stood.
   Where a mother laid her baby
   With the poor, the scorned, the lowly
   Lived on earth our Savior holy.

3. For he is our life-long pattern,
   Where a lowly stable stood.
   Where a mother laid her baby
   With the poor, the scorned, the lowly
   And he shares in all our glad-ness.

4. And our eyes at last shall see him,
   Where a lowly stable stood.
   Where a mother laid her baby
   With the poor, the scorned, the lowly
   To the place where he is gone.

5. Not in that poor lowly stable
   Where a mother laid her baby
   Where a mother laid her baby
   With the poor, the scorned, the lowly
   Set at God's right hand on high;

6. We, like Mary, rest confounded
   Where a lowly stable stood.
   Where a mother laid her baby
   With the poor, the scorned, the lowly
   Brought us love for one another.
Beloved:
Who indeed is the victor over the world
but the one who believes that Jesus is the Son of God?

This is the one who came through water and Blood, Jesus Christ,
not by water alone, but by water and Blood.
The Spirit is the one who testifies,
and the Spirit is truth.
So there are three who testify,
the Spirit, the water, and the Blood,
and the three are of one accord.
If we accept human testimony,
the testimony of God is surely greater.
Now the testimony of God is this,
that he has testified on behalf of his Son.
Whoever believes in the Son of God
has this testimony within himself.
Whoever does not believe God has made him a liar
by not believing the testimony God has given about his Son.
And this is the testimony:
God gave us eternal life,
and this life is in his Son.
Whoever possesses the Son has life;
whoever does not possess the Son of God does not have life.

I write these things to you so that you may know
that you have eternal life,
you who believe in the name of the Son of God.

The word of the Lord.
Thanks be to God.
Psalm 147:12-13, 14-15, 19-20

RESPONSORIAL PSALM

(12a) Praise the Lord, Jerusalem.

or: Alleluia.

Glorify the LORD, O Jerusalem;
praise your God, O Zion.
For he has strengthened the bars of your gates;
he has blessed your children within you. R

He has granted peace in your borders;
with the best of wheat he fills you.
He sends forth his command to the earth;
swiftly runs his word! R

He has proclaimed his word to Jacob,
his statutes and his ordinances to Israel.
He has not done thus for any other nation;
his ordinances he has not made known to them. Alleluia. R

GOSPEL ACCLAMATION

Christmastime Alleluia
James Chepponis

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It happened that there was a man full of leprosy in one of the towns where Jesus was; and when he saw Jesus, he fell prostrate, pleaded with him, and said, “Lord, if you wish, you can make me clean.” Jesus stretched out his hand, touched him, and said, “I do will it. Be made clean.” And the leprosy left him immediately. Then he ordered him not to tell anyone, but “Go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.” The report about him spread all the more, and great crowds assembled to listen to him and to be cured of their ailments, but he would withdraw to deserted places to pray.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.
The Liturgy of the Eucharist

The Preparation of the Gifts

Sanctus

Resonet in Laudibus Acclamations
Jennifer Pascual

My mystery of faith

Resonet in Laudibus Acclamations
Jennifer Pascual
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  “O Little Town of Bethlehem”
ST. LOUIS

1. O little town of Beth-le-hem, How still we see thee lie!
2. For Christ is born of Ma-ry, And gather-ed all a-bove,
3. How si-ent-ly, how si-ent-ly, The won-drous gift is giv’n!
4. O ho-ly Child of Beth-le-hem! De-scend to us, we pray;

A bove thy deep and dream-less sleep The si-ent stars go by;
While mor-tals sleep, the an-gels keep Their watch of won-d’ring love.
So God im-parts to hu-man hearts The bless-ings of his heav’n.
Cast out our sin and en-ter in, Be born in us to-day.

Yet in thy dark streets shin-eth The ev-er - last-ing Light;
O morn-ing stars, to-geth-er Pro-claim the ho-ly birth!
No ear may hear his com-ing, But in this world of sin,
We hear the Christ-mas an-gels The great glad ti-dings tell;

The hopes and fears of all the years Are met in thee to-night.
And prais-es sing to God the King, And peace to men on earth.
Where meek souls will re-ceive him, still The dear Christ en-ters in.
O come to us, a-bide with us, Our Lord Em-man-u-el!
**THE CONCLUDING RITES**

**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,**
   *Peace on earth and mercy mild, God and Lord,*

3. **Hail the heav’n-born Prince of Peace!**
   *Christ, the everlasting Offspring of a virgin’s womb: Veiled in flesh the God-head see,*

4. **Hail the Sun of Righteousness!**
   *Light and life to all he brings, Ris’n with healing in his wings; Mild he lays his glory by,*

5. **Lasting Lord,**
   *Late in time behold him come, God and Jehovah’s Son,*

6. **Righteousness!**
   *Light and life to all he brings, God-head see,*

7. **Host proclaim,**
   *Christ is born in Beth-le-hem.*

8. **Man to dwell,**
   *Jesus, our Emmanuel,*

9. **Sons of earth,**
   *Born to give them second birth.*

Hark! the herald angels sing *Glory to the new-born King.*
GUIDELINES FOR THE RECESSION 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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