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

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

TUESDAY OF THE FIRST
WEEK IN ORDINARY TIME

JANUARY 12, 2021
ENTRANCE HYMN

“All People that on Earth Do Dwell”
OLD HUNDREDTH

1. All people that on earth do dwell, Sing to the Lord with cheerful voice; Him serve with mirth, his praise forth tell, Come ye before him and rejoice.
2. Know that the Lord is God indeed; With our aid he did us make; We are his folk, he doth us feed, And for his sheep he doth us take.
3. Enter then his gates with praise; Appear our thoughts that he may love us. Praise, laud, and bless his name always, For it is seemly so to do.
4. For why? The Lord our God is good: His mercy is forever sure; His truth at all times firm and stood, And shall from age to age endure.
5. To Father, Son, and Holy Ghost, The God whom heav'n and earth adore, From men and from the angels host Be praise and glory evermore.
6. Praise God, from whom all blessings flow; Praise him above, ye heav'nly host: Praise Father, Son, and Holy Ghost.

KYRIE

adapt. Litany of the Saints

Kyrie eleison. Christe eleison.
The Liturgy of the Word

First Reading

Hebrews 2:5-12

It was not to angels that God subjected the world to come, of which we are speaking. Instead, someone has testified somewhere:

What is man that you are mindful of him, or the son of man that you care for him? You made him for a little while lower than the angels; you crowned him with glory and honor, subjecting all things under his feet.

In “subjecting” all things to him, he left nothing not “subject to him.” Yet at present we do not see “all things subject to him,” but we do see Jesus “crowned with glory and honor” because he suffered death, he who “for a little while” was made “lower than the angels,” that by the grace of God he might taste death for everyone.

For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them “brothers” saying:

I will proclaim your name to my brethren, in the midst of the assembly I will praise you.

The word of the Lord.

Thanks be to God.

Responsorial Psalm

Psalm 8:2ab and 5, 6-7, 8-9

R* (see 7) You have given your Son rule over the works of your hands.

O LORD, our Lord, how glorious is your name over all the earth! What is man that you should be mindful of him, or the son of man that you should care for him? R*
Jesus came to Capernaum with his followers,
and on the sabbath he entered the synagogue and taught.
The people were astonished at his teaching,
for he taught them as one having authority and not as the scribes.
In their synagogue was a man with an unclean spirit;
he cried out, “What have you to do with us, Jesus of Nazareth?
Have you come to destroy us?
I know who you are—the Holy One of God!”
Jesus rebuked him and said, “Quiet! Come out of him!”
The unclean spirit convulsed him and with a loud cry came out of him.
All were amazed and asked one another,
“What is this?
A new teaching with authority.
He commands even the unclean spirits and they obey him.”
His fame spread everywhere throughout the whole region of Galilee.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Heritage Mass
Owen Alstott

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MYSTERY OF FAITH

Heritage Mass
Owen Alstott

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GREAT AMEN

Heritage Mass
Owen Alstott

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The Communion Rite

The Lord’s Prayer

Agnus Dei

Heritage Mass
Owen Alstott

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.
“Godhead Here in Hiding”
ADORO TE DEVOTE

1. God-head here in hid-ing Whom I do a-dore,
2. See-ing, touch-ing, tast-ing Are in thee de-ceived;
3. On the cross thy God-head Made no sign to men;
4. I am not like Thom-as, Wounds I can-not see;
5. O thou, our re-mind-er Of the Cru-ci-fied,
6. Like what ten-der tales tell Of the Pe-li-can,
7. Je-sus, whom I look at Shroud-ed here be-low,

1. Masked by these bare shad-ows, Shape and noth-ing more,
2. How says trust-y hear-ing? That shall be be-lieved;
3. Here thy ver-y man-hood Steals from hu-man ken:
4. But I plain-ly call thee Lord and God as he:
5. Liv-ing Bread, the life of Us for whom he died,
6. Bathe me, Je-sus Lord, in What thy bo-som ran-
7. I be-seech thee, send me What I thirst for so,

1. See, Lord, at thy serv-ice Low lies here a heart
2. What God’s Son has told me, Take for truth I do;
3. Both are my con-fes-sion, Both are my be-lief,
4. This faith each day deep-er Be my hold-ing of,
5. Lend this life to me, then; Feed and feast my mind,
6. Blood that but one drop of Has the pow’r to win,
7. Some day to gaze on thee Face to face in light,

1. Lost, all lost in won-der At the God thou art.
2. Truth him-self speaks tru-ly Or there’s noth-ing true.
3. And I pray the pray-er Of the dy-ing thief.
4. Dai-ly make me hard-er Hope and dear-er love.
5. There be thou the sweet-ness man was meant to find.
6. All the world for-give-ness Of its world of sin.
7. And be blest for-ev-er With thy glo-ry’s sight.
THE CONCLUDING RITES

RECESSIONAL HYMN

“God’s Blessing Sends Us Forth”
ST. ELIZABETH

1. God’s blessing sends us forth, Strengthened for our
   task on earth, Refreshed in soul and renewed in
   mind.

2. God’s news in spoken word Joyfully our
   hearts have heard; O may the seed of God’s love now
   grow.

3. We by one living bread As one body
   have been fed; So we are one in true brotherhood
   hood.

4. Grant in this age of space Triumph of your
   truth and grace; Lord, you alone are unchanging
   truth. Preserve and ever guide As your fair

1. May God with us remain, Through us his
   Spir-it reign, That Christ be known to all mankind.

2. May we in fruitful deeds Gladly serve
   others’ needs, That faith in action we may show.

3. Of one fold Who ever seek each other’s good.

4. spot-less bride, Your ancient Church in ageless youth.

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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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