CELEBRATION OF THE EUCHARIST

TUESDAY OF THE SECOND WEEK IN ORDINARY TIME

JANUARY 19, 2021
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“Praise We the Lord This Day”

SWABIA

Kyrie
adapt. Litany of the Saints

Cantor:


All:

Cantor:

Chri-ste ele-i-son. Chri-ste ele-i-son.

All:

Cantor:

Brothers and sisters:
God is not unjust so as to overlook your work
and the love you have demonstrated for his name
by having served and continuing to serve the holy ones.
We earnestly desire each of you to demonstrate the same eagerness
for the fulfillment of hope until the end,
so that you may not become sluggish, but imitators of those who,
through faith and patience, are inheriting the promises.

When God made the promise to Abraham,
since he had no one greater by whom to swear, he swore by himself,
and said, I will indeed bless you and multiply you.
And so, after patient waiting, Abraham obtained the promise.
Now, men swear by someone greater than themselves;
for them an oath serves as a guarantee
and puts an end to all argument.
So when God wanted to give the heirs of his promise
an even clearer demonstration of the immutability of his purpose,
he intervened with an oath,
so that by two immutable things,
in which it was impossible for God to lie,
we who have taken refuge might be strongly encouraged
to hold fast to the hope that lies before us.
This we have as an anchor of the soul,
sure and firm, which reaches into the interior behind the veil,
where Jesus has entered on our behalf as forerunner,
becoming high priest forever
according to the order of Melchizedek.

The word of the Lord.
Thanks be to God.
As Jesus was passing through a field of grain on the sabbath, his disciples began to make a path while picking the heads of grain. At this the Pharisees said to him, “Look, why are they doing what is unlawful on the sabbath?” He said to them, “Have you never read what David did when he was in need and he and his companions were hungry? How he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?” Then he said to them, “The sabbath was made for man, not man for the sabbath. That is why the Son of Man is lord even of the sabbath.”

The Gospel of the Lord.

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

THE PREPARATION OF THE GIFTS

SANCTUS

Holy, holy, holy Lord, God of hosts.
Heav'n and earth are full of your glory. Hosanna!
Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna! Hosanna in the highest.

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MYSTERY OF FAITH

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

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GREAT AMEN

Amen, amen, amen.

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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.
H Y M N

“O Lord, I Am Not Worthy”

NON DIGNUS

1., 5. O Lord, I am not worthy that thou shouldst come to me;
2. And humbly I'll receive thee, bridegroom of my soul;
3. Eternal Holy Spirit, worthy though I be;
4. Increase my faith, dear Jesus, thy real presence here;

1., 5. But speak the words of comfort, My spirit healed shall be.
2. No more by sin to grieve thee, Or fly thy sweet control.
3. Prepare me to receive him, And trust the Word to me.
4. And make me feel most deeply, That thou to me art near.
THE CONCLUDING RITES

RECESSIONAL HYMN

“O Bless the Lord, My Soul”
ST. THOMAS (WILLIAMS)

1. O bless the Lord, my soul! His grace to thee proclaim!
2. O bless the Lord, my soul! And all that is with
3. He clothes thee with his love; For - get not all his
4. Then bless his holy name, Whose loving-kindness

1. grace to thee pro - claim! And all that is with
2. mer - cies bear in mind! For - get not all his
3. holds thee with his truth; He heal - eth thine in
4. grace hath made thee whole, Whose lov - ing - kind - ness

1. in - me join To bless his holy name!
2. ben - e - fits! The Lord to thee is kind.
3. fir - mi - ties And ransoms thee from death.
4. crowns thy days! O bless the Lord, my soul!
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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