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

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

SAINT FABIAN, POPE AND MARTYR
SAINT SEBASTIAN, MARTYR
MEMORIALS

JANUARY 20, 2021
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“All People That on Earth Do Dwell”
OLD HUNDREDTH

1. All people that on earth do dwell, Sing
2. Know that the Lord is God indeed; With-
3. Enter then his gates with praise; Ap-
4. For why? The Lord our God is good; His
5. To Father, Son, and Holy Ghost, The
6. Praise God, from whom all blessings flow; Praise

to the Lord with cheerful voice; Him serve with mirth, his
out our aid he did us make; We are his folk, he
proach with joy his courts unto; Praise, laud, and bless his
mercy is forever sure; His truth at all times
God whom heav’n and earth adore, From men and from the
him, all creatures here below; Praise him above, ye

1. praise forth tell, Come ye before him and rejoice.
2. doth us feed, And for his sheep he doth us take.
3. name always, For it is seemly so to do.
4. firmly stood, And shall from age to age endure.
5. angel host: Be praise and glory evermore.
6. heav’n host: Praise Father, Son, and Holy Ghost.

KYRIE
adapt. Litany of the Saints

Cantor: All:

Kyrie eleison. Kyrie eleison.

Cantor: All:

Christe eleison. Christe eleison.

Cantor: All:

Kyrie eleison. Kyrie eleison.
**FIRST READING**

Hebrews 7:1-3, 15-17

Melchizedek, king of Salem and priest of God Most High, met Abraham as he returned from his defeat of the kings and blessed him. And Abraham apportioned to him a tenth of everything. His name first means righteous king, and he was also “king of Salem,” that is, king of peace. Without father, mother, or ancestry, without beginning of days or end of life, thus made to resemble the Son of God, he remains a priest forever.

It is even more obvious if another priest is raised up after the likeness of Melchizedek, who has become so, not by a law expressed in a commandment concerning physical descent but by the power of a life that cannot be destroyed.

For it is testified:

*You are a priest forever according to the order of Melchizedek.*

The word of the Lord.

Thanks be to God.

**RESPONSORIAL PSALM**

Psalm 110:1, 2, 3, 4

(4b) You are a priest for ever, in the line of Melchizedek.

The LORD said to my Lord: “Sit at my right hand till I make your enemies your footstool.”

The scepter of your power the LORD will stretch forth from Zion: “Rule in the midst of your enemies.”

“Yours is princely power in the day of your birth, in holy splendor; before the daystar, like the dew, I have begotten you.”

The LORD has sworn, and he will not repent: “You are a priest forever, according to the order of Melchizedek.”
Jesus entered the synagogue.
There was a man there who had a withered hand.
They watched Jesus closely
to see if he would cure him on the sabbath
so that they might accuse him.
He said to the man with the withered hand,
“Come up here before us.”
Then he said to the Pharisees,
“Is it lawful to do good on the sabbath rather than to do evil,
to save life rather than to destroy it?”
But they remained silent.
Looking around at them with anger
and grieved at their hardness of heart,
Jesus said to the man, “Stretch out your hand.”
He stretched it out and his hand was restored.
The Pharisees went out and immediately took counsel
with the Herodians against him to put him to death.

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. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. 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.
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. Draw near and take the body of thy Lord,
2. Saved by his Body hallowed by his Blood,
3. Salvation's giver, Christ, the only Son,
4. With heav'nly bread he makes the hungry whole,
5. Before thy presence, Lord, all people bow.

1. And drink with faith the blood for thee out-poured.
2. With souls refreshed we give our thanks to God.
3. By his dear cross and blood the victory won.
4. Give living waters to the thirsting soul.
5. In this thy feast of love be with us now.
THE CONCLUDING RITES

RECESSIONAL HYMN

"Fairest Lord Jesus"
ST. ELIZABETH

1. Fairest Lord Jesus, ruler of all
   nature, O thou of God and man the
   Son, Thee will I cherish, Thee will I
   honor, thou, my soul's glory, joy and crown.

2. Fair are the meadows, fairer still the
   woodlands, robed in the garb of
   spring: Jesus is fairer, Jesus is
   purer, Who makes the woeful heart to sing.

3. Fair is the sunshine, fairer still the
   moonlight, and all the starry
   host: Jesus shines brighter, Jesus shines
   purer that all the angels heav'n can boast.

4. Beautiful Saviour! Lord of all the
   nations Son of God and Son of
   Man! Glory and honor, praise, adore
   ration, now and forever more be thine.
GUIDELINES FOR THE RECEIPTION 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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