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

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

SIXTH DAY WITHIN THE OCTAVE
OF THE NATIVITY OF THE LORD [CHRISTMAS]

DECEMBER 30, 2020
**THE ORDER OF MASS**

**THE INTRODUCTORY RITES**

**ENTRANCE HYMN**

“Once in Royal David’s City”

IRBY

1. Once in royal David’s city Stood a
   lowly cattle shed, Where a mother laid her
   baby, In a manger for his bed, Mary was that
   mother mild, Jesus Christ her little Child.

2. He came down to earth from heaven Who is
   God and Lord of all, And his shelter was a
   stable, And his cradle was a stall; With the poor, the
   scorned, the lowly Lived on earth our Savior holy.

3. For he is our life-long pattern, Daily
   when on earth he grew; He was tempted, scorned, received
   ject-ed, Tears and smiles like us he knew: Thus he feels for
   all our sadness, And he shares in all our gladness.

4. And our eyes at last shall see him, Through his
   own redeeming love, For that child who seemed so
   helpless, Is our Lord in heav’n above: And he leads his
   children on To the place where he is gone.

5. Not in that poor lowly stable, With the
   oxen standing ’round, We shall see him, but in
   heaven, Where his saints his throne surround: Christ, revealed to
   faithful eye, Set at God’s right hand on high;

6. We, like Mary, rest confounded That a
   We, like Mary, rest confounded That a
   a-tor, CRad-dled there on Christmas Day, Yet this child, our
   Lord and brother, Brought us love for one another.

**KYRIE**

adapt. Litany of the Saints

Gloria Simplex
Richard Proulx

Glo-ry to God in the high-est, and on earth peace to peo-ple of good will.

We praise you, we bless you, we a-dore you, we glo-ri-fy you,

we give you thanks for your great glo-ry, Lord God, heav-en-ly King,

O God, al-might-y Fa-ther. Lord Je-sus Christ,

On-ly Be-got-ten Son, Lord God, Lamb of God, Son of the Fa-ther,

you take a-way the sins of the world, have mer-cy on us;

you take a-way the sins of the world, re-ceive our prayer;

you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

For you a-lone are the Ho-ly One, you a-lone are the Lord,

you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
I am writing to you, children, because your sins have been forgiven for his name’s sake.

I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have conquered the Evil One.

I write to you, children, because you know the Father. I write to you, fathers, because you know him who is from the beginning.

I write to you, young men, because you are strong and the word of God remains in you, and you have conquered the Evil One.

Do not love the world or the things of the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, sensual lust, enticement for the eyes, and a pretentious life, is not from the Father but is from the world. Yet the world and its enticement are passing away. But whoever does the will of God remains forever.

The word of the Lord.
Thanks be to God.
Psalm 96:7-8a, 8b-9, 10

Responsorial Psalm

(11a) Let the heavens be glad and the earth rejoice!

Give to the LORD, you families of nations,
give to the LORD glory and praise;
give to the LORD the glory due his name! 

Bring gifts, and enter his courts;
worship the LORD in holy attire.
Tremble before him, all the earth. 

Say among the nations: The LORD is king.
He has made the world firm, not to be moved;
he governs the peoples with equity. 

Gospel Acclamation

Christmastime Alleluia
James Chepponis

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There was a prophetess, Anna,
the daughter of Phanuel, of the tribe of Asher.
She was advanced in years,
having lived seven years with her husband after her marriage,
and then as a widow until she was eighty-four.
She never left the temple,
but worshiped night and day with fasting and prayer.
And coming forward at that very time,
she gave thanks to God and spoke about the child
to all who were awaiting the redemption of Jerusalem.

When they had fulfilled all the prescriptions
of the law of the Lord,
they returned to Galilee,
to their own town of Nazareth.
The child grew and became strong, filled with wisdom;
and the favor of God was upon him.

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

Blessed is he who comes in the name of the Lord. Hosanna in the highest.
Mystery of Faith

Resonet in Laudibus Acclamations
Jennifer Pascual

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

Great Amen

Resonet in Laudibus Acclamations
Jennifer Pascual

Amen, Amen, Amen.
The Communion Rite

The Lord’s Prayer

Agnus Dei

Resonet in Laudibus Acclamations
Jennifer Pascual

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.
1. It came upon the midnight clear,
That glorious night of wonder and prayer.

2. Still through the cloven skies they come,
With peace and joy to men above.

3. And ye, beneath life's crushing load,
Whose prophetic spirit news unknown.

4. For, lo, the days are hast'ning on,
By prophet see'd of old.

near the earth To touch their harps of gold:
"Peace music floats O'er all the weary world;"

on the earth, good will to men, From heav'n's all
now! for glad and golden hours Come swift and ancient

gracious King, The world in solemn
on the wing: O rest beside the
splendors fling, And all the world give

stillness lay, To hear the angels sing,

Babel sounds The blessed angels sing,

weary road And hear the angels sing,

back the song Which now the angels sing.
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, Christ, the everlasting Light
3. Hail the heav'n-born Prince of Peace! Hail the Sun of Right-eous-ness!

1. Lasting Lord, Peace on earth and mercy mild, God and sinners reconciled:
2. Offspring of a virgin's womb: Veiled in flesh the God-head see,
3. Light and life to all he brings, Ris'n with healing in his wings;

1. Join the triumph of the skies, With th'angelic joy in nations rise,
2. Hail the incarnate Deity! Pleased as man with th'host proclaim,
3. Born that man no more may die, Born to raise the man to dwell,

1. Host proclaim, Christ is born in Beth-le-hem.
2. Jesus, our Emmanuel, Born to give them second birth.
3. Sons of earth, Born to give them second birth.

Hark! the herald angels sing Glory to the new-born King.


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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