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

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

THE CONVERSION OF SAINT PAUL THE APOSTLE
FEAST

JANUARY 25, 2021
THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“For All the Saints”
SINE NOMINE

1. For all the saints who from their labors rest, Who
2. Thou wast their rock, their fortress and their might;
3. O may thy soldiers, faithful, true and bold;
4. O blest communion, fellowship divine!
5. But lo! There breaks a yet more glorious day;
6. From earth's wide bounds, from ocean's farthest coast,

1. thee by faith before the world confessed. Thy
2. Thou, Lord, their captain in the well-fought fight;
3. Fight as the saints who nobly fought of old, And
4. We feebly struggle, they in glory shine; Yet
5. The saints triumphant rise in bright array; The
6. Through gates of pearl streams in the countless host

1. name, O Jesus, be for ever blest.
2. Thou in the darkness drear, their one true light.
3. win with them, the victor's crown of gold.
4. all are one in thee for all are thine.
5. King of glory passes on his way.
6. Singing to Father, Son and Holy Ghost:

Alleluia! Alleluia!

KYRIE

adapt. Litany of the Saints

Gloria Simplex
Richard Proulx

Gloria in excelsis Deo
and on earth peace to men of goodwill.

We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory, Lord God, heavenly King,
O God, almighty Father, Lord Jesus Christ,
Only Begotten Son, Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ, with the Holy Spirit,
Paul addressed the people in these words:

“I am a Jew, born in Tarsus in Cilicia,
but brought up in this city.
At the feet of Gamaliel I was educated strictly in our ancestral law
and was zealous for God, just as all of you are today.
I persecuted this Way to death,
binding both men and women and delivering them to prison.
Even the high priest and the whole council of elders
can testify on my behalf.
For from them I even received letters to the brothers
and set out for Damascus to bring back to Jerusalem
in chains for punishment those there as well.

“On that journey as I drew near to Damascus,
about noon a great light from the sky suddenly shone around me.
I fell to the ground and heard a voice saying to me,
‘Saul, Saul, why are you persecuting me?’
I replied, ‘Who are you, sir?’
And he said to me,
‘I am Jesus the Nazorean whom you are persecuting.’
My companions saw the light
but did not hear the voice of the one who spoke to me.
I asked, ‘What shall I do, sir?’
The Lord answered me, ‘Get up and go into Damascus,
and there you will be told about everything
appointed for you to do.’
Since I could see nothing because of the brightness of that light,
I was led by hand by my companions and entered Damascus.

“Your Ananias, a devout observer of the law,
and highly spoken of by all the Jews who lived there,
came to me and stood there and said,
‘Saul, my brother, regain your sight.’
And at that very moment I regained my sight and saw him.
Then he said,
‘The God of our ancestors designated you to know his will,
to see the Righteous One, and to hear the sound of his voice;
for you will be his witness before all
to what you have seen and heard.
Now, why delay?
Get up and have yourself baptized and your sins washed away,
calling upon his name.’”

or: Acts 9:1-22

Saul, still breathing murderous threats against the disciples of the Lord,
went to the high priest and asked him
for letters to the synagogues in Damascus, that,
if he should find any men or women who belonged to the Way,
he might bring them back to Jerusalem in chains.
On his journey, as he was nearing Damascus,
a light from the sky suddenly flashed around him.
He fell to the ground and heard a voice saying to him,
“Saul, Saul, why are you persecuting me?”
He said, “Who are you, sir?”
The reply came, “I am Jesus, whom you are persecuting.
Now get up and go into the city and you will be told what you must do.”
The men who were traveling with him stood speechless,
for they heard the voice but could see no one.
Saul got up from the ground,
but when he opened his eyes he could see nothing;
so they led him by the hand and brought him to Damascus.
For three days he was unable to see, and he neither ate nor drank.

There was a disciple in Damascus named Ananias,
and the Lord said to him in a vision, Ananias.”
He answered, “Here I am, Lord.”
The Lord said to him, “Get up and go to the street called Straight
and ask at the house of Judas for a man from Tarsus named Saul.
He is there praying,
and in a vision he has seen a man named Ananias
come in and lay his hands on him,
that he may regain his sight.”
But Ananias replied,
“Lord, I have heard from many sources about this man,
what evil things he has done to your holy ones in Jerusalem.
And here he has authority from the chief priests
to imprison all who call upon your name.”
But the Lord said to him,
“Go, for this man is a chosen instrument of mine
to carry my name before Gentiles, kings, and children of Israel,
and I will show him what he will have to suffer for my name.”

So Ananias went and entered the house;
laying his hands on him, he said,
“Saul, my brother, the Lord has sent me,
Jesus who appeared to you on the way by which you came,
that you may regain your sight and be filled with the Holy Spirit.”

Immediately things like scales fell from his eyes
and he regained his sight.
He got up and was baptized,
and when he had eaten, he recovered his strength.

He stayed some days with the disciples in Damascus,
and he began at once to proclaim Jesus in the synagogues,
that he is the Son of God.

All who heard him were astounded and said,
“Is not this the man who in Jerusalem
ravaged those who call upon this name,
and came here expressly to take them back in chains
to the chief priests?”

But Saul grew all the stronger
and confounded the Jews who lived in Damascus,
proving that this is the Christ.

The word of the Lord.

Thanks be to God.

**RESPONSORIAL PSALM**

Psalm 117:1bc, 2

(R) (Mark 16:15) **Go out to all the world, and tell the Good News.**

*or: Alleluia, alleluia.*

Praise the LORD, all you nations;
glorify him, all you peoples! **R**

For steadfast is his kindness toward us,
and the fidelity of the Lord endures forever. **R**
Jesus appeared to the Eleven and said to them:
“Go into the whole world
and proclaim the Gospel to every creature.
Whoever believes and is baptized will be saved;
whoever does not believe will be condemned.
These signs will accompany those who believe:
in my name they will drive out demons,
they will speak new languages.
They will pick up serpents with their hands,
and if they drink any deadly thing, it will not harm them.
They will lay hands on the sick, and they will recover.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.
**Sanctus**

Danish Amen Mass
David Kraehenbuehl

**Mystery of Faith**

Danish Amen Mass
David Kraehenbuehl
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.

H Y M N  “O Jesus, We Adore Thee”
FULDA MELODY

1. O Je - sus, we a - dore thee; Who, in thy love di - vine,
   Conceal thy might - y God - head In forms of bread and wine.
   O sac - ra - ment most ho - ly, O sac - ra - ment di - vine,
   All praise and all thanks - giv - ing Be ev’ry mo - ment thine!

2. O Je - sus, we a - dore thee; Our vic - tim and our priest,
   Whose pre - cious blood and bod - y Be - come our sa - cred feast.

3. O Je - sus, we a - dore thee; Our Sav - ior and our King,
   And with the saints and an - gels A hum - ble hom - age bring.

4. O Je - sus, we a - dore thee; Come, live in us, we pray,
   That all our thoughts and ac - tions Be thine a - lone to - day.

5. O come, all you who la - bor In sor - row and in pain;
   Come, eat this bread from heav - en, Your peace and strength re - gain.
THE CONCLUDING RITES

RECESSIONAL HYMN

“Ye Watchers and Ye Holy Ones”
LASST UNS ERFREUEN

1. Ye watchers and ye holy ones, Bright seraphs, cherubim, and thrones, Raise the glad strain,
2. O higher than the seraphim, More glorious than the seraphim, Lead their praises,
3. Respond, ye souls in endless rest, Ye patriarchs and prophets blest, Alleluia,
4. O friends, in gladness let us sing, Such personal anthems echoing, Alleluia,

1. Alleluia! Cry out, dominions, prince-dom, Alleluia! Cry out, dominions, prince-dom,
2. Alleluia! Thou bearer of the eternal Word, Most gracious, magnify the Lord:
3. Alleluia! Ye holy twelve, ye martyrs strong, All saints triumphant, raise the song:
4. Alleluia! To God the Father, God the Son, And God the Spirit, Three in One:

Alleluia, Alleluia, Alleluia,
Alleluia, Alleluia, Alleluia!

Alleluia, Alleluia, Alleluia!

Alleluia, Alleluia, Alleluia!
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.