

ST. PATRICK'S CATHEDRAL
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

SAINT JUSTIN, MARTYR
MEMORIAL

JUNE 1, 2021

THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Come, Christians, Join to Sing”

MADRID



1. Come, Chris - tians, join to sing;
 2. Come, lift your hearts on high: Al - le - lu - ia! A - men!
 3. Praise yet the Lord a - gain:



1. Loud praise to Christ our King;
 2. Let prais - es fill the sky: Al - le - lu - ia! A - men!
 3. Life shall not end the strain:



1. Let all, with heart and voice, Be - fore the throne re - joice;
 2. He is our guide and friend; Our cry he will at - tend;
 3. On heav - en's joy - ful shore His good - ness we'll a - dore,



1. Praise is his gra - cious choice:
 2. His love shall nev - er end: Al - le - lu - ia! A - men!
 3. Sing - ing for - ev - er - more:

KYRIE

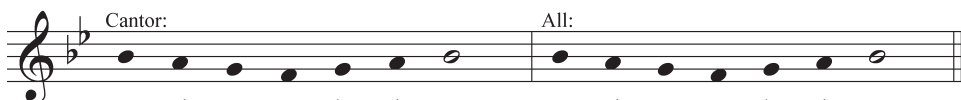
adapt. Litany of the Saints



Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.



Cantor: Chri - ste - e - le - i - son. All: Chri - ste e - le - i - son.



Cantor: Ky - ri - e e - le - i - son. All: Ky - ri - e e - le - i - son.

THE LITURGY OF THE WORD

FIRST READING

Tobit 2:9-14

On the night of Pentecost, after I had buried the dead,
I, Tobit, went into my courtyard
to sleep next to the courtyard wall.
My face was uncovered because of the heat.
I did not know there were birds perched on the wall above me,
till their warm droppings settled in my eyes, causing cataracts.
I went to see some doctors for a cure
but the more they anointed my eyes with various salves,
the worse the cataracts became,
until I could see no more.
For four years I was deprived of eyesight, and
all my kinsmen were grieved at my condition.
Ahiqar, however, took care of me for two years,
until he left for Elymais.

At that time, my wife Anna worked for hire
at weaving cloth, the kind of work women do.
When she sent back the goods to their owners, they would pay her.
Late in winter on the seventh of Dystrus,
she finished the cloth and sent it back to the owners.
They paid her the full salary
and also gave her a young goat for the table.
On entering my house the goat began to bleat.

I called to my wife and said: "Where did this goat come from?
Perhaps it was stolen! Give it back to its owners;
we have no right to eat stolen food!"
She said to me, "It was given to me as a bonus over and above my wages."
Yet I would not believe her,
and told her to give it back to its owners.
I became very angry with her over this.
So she retorted: "Where are your charitable deeds now?
Where are your virtuous acts?
See! Your true character is finally showing itself!"

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 112:1-2, 7-8, 9

℣. (see 7c) **The heart of the just one is firm, trusting in the Lord.**
or: **Alleluia.**

Blessed the man who fears the LORD,
who greatly delights in his commands.
His posterity shall be mighty upon the earth;
the upright generation shall be blessed. ℣.

An evil report he shall not fear;
his heart is firm, trusting in the LORD.
His heart is steadfast; he shall not fear
till he looks down upon his foes. ℣.

Lavishly he gives to the poor;
his generosity shall endure forever;
his horn shall be exalted in glory. ℣.

ACCLAMATION BEFORE THE GOSPEL

Fr. Maracotte, OSB

Al - le - lu - ia, al - le - lu -
ia, al - le - lu - ia.

May the Father of our Lord Jesus Christ
enlighten the eyes of our hearts,
that we may know what is the hope
that belongs to his call.

Some Pharisees and Herodians were sent
to Jesus to ensnare him in his speech.
They came and said to him,
“Teacher, we know that you are a truthful man
and that you are not concerned with anyone’s opinion.
You do not regard a person’s status
but teach the way of God in accordance with the truth.
Is it lawful to pay the census tax to Caesar or not?
Should we pay or should we not pay?”
Knowing their hypocrisy he said to them,
“Why are you testing me?
Bring me a denarius to look at.”
They brought one to him and he said to them,
“Whose image and inscription is this?”
They replied to him, “Caesar’s.”
So Jesus said to them,
“Repay to Caesar what belongs to Caesar
and to God what belongs to God.”
They were utterly amazed at him.

The Gospel of the Lord.

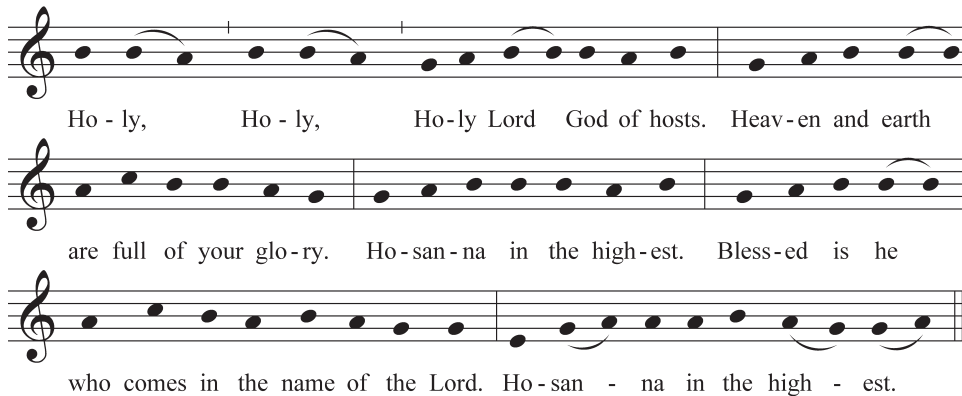
Praise to you, Lord Jesus Christ.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

Roman Missal

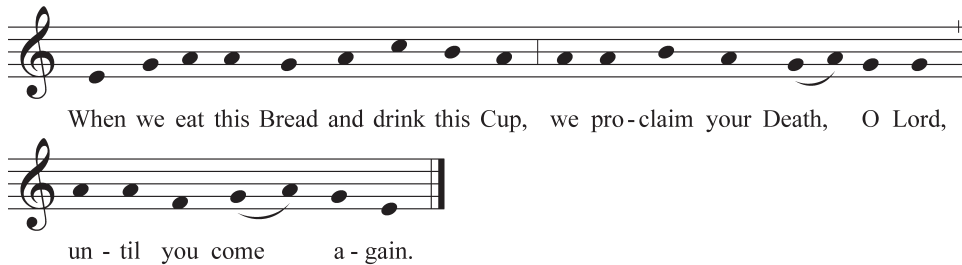


Ho - ly, Ho - ly, Ho-ly Lord God of hosts. Heav-en and earth
are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san - na in the high - est.

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MYSTERY OF FAITH

Roman Missal




When we eat this Bread and drink this Cup, we pro-claim your Death, O Lord,
un - til you come a - gain.

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GREAT AMEN

Roman Missal



A - men.

THE COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Roman Missal



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the world, have mer - cy on us.



Lamb of God, you take a-way the sins of the world, Grant us peace.

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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.**

H Y M N

“O Food of Exiles Lowly”

INNSBRUCK



1. O Food of ex - iles low - ly, O Bread of
 2. O cleans - ing wa - ter, stream - ing From Je - sus'
 3. O Lord, we kneel be - fore you And fer - vent -



an - gels ho - ly, O man - na from on high! We
 side re - deem - ing All men of A - dam's race! O
 ly a - dore you, All hid be - neath this bread. But



hun - ger for your bless - ing, All good in you pos -
 quench - ing foun - tain flow - ing, Our ev - 'ry want be -
 make to us this prom - ise: To see you in your



sess - ing, With fa - vor hear our heart's our - cry.
 stow - ing, O come and fill our souls with grace.
 full - ness, The sa - cred bo - dy's mys - tic head.

THE CONCLUDING RITES

RECESSIONAL HYMN

“God of Grace and God of Glory”

CWM RHONDDA



1. God of grace and God of glo - ry, On thy
2. Lo! The hosts of e - vil round us Scorn thy
3. Cure thy chil - dren's war - ring mad - ness, Bend our



1. peo - ple as - pour thy pow'r; Crown thine an - cient
2. Christ, to - sail his ways! From the fears that
3. pride, thy con - trol; Shame our wan - ton,



1. Church - 's sto - ry; Bring her bud to glo - rious flow'r.
2. long have bound us Free our hearts to faith and praise:
3. self - ish glad - nes, Rich in things and poor in soul.



1. Grant us wis - dom, grant us cour - age, For the fac - ing
2. Grant us wis - dom, grant us cour - age, For the liv - ing
3. Grant us wis - dom, grant us cour - age, Lest we miss thy



1. of this hour, For the fac - ing of this hour.
2. of these days, For the liv - ing of these days.
3. king - dom's goal, Lest we miss thy king - dom's goal.

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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ST. PATRICK'S CATHEDRAL

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Rev. Andrew King, *Master of Ceremonies*

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