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

CELEBRATION OF THE EUCHARIST
SAINTS MARCELLINUS AND PETER, MARTYRS
Memorial
JUNE 2, 2021
THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“For the Beauty of the Earth”

DIX

1. For the beauty of the earth, For the glory of the skies,
   For the beauty of each hour, For the day and of the night,
   For thy Church, that evermore lifteth up on thine.

2. For the joy of human love, Of the hill and vale, and
   For the love which friends above; For all gentle thoughts and mild,
   For that great, great love of thine, Peace on earth and joy in heav’n:

3. For the beauty of each hour, For the day and of the night,
   For the joy of human love, Of the hill and vale, and
   For thy Church, that evermore lifteth up on thine.

4. For the beauty of the earth, For the glory of the skies,
   For the beauty of each hour, For the day and of the night,
   For thy Church, that evermore lifteth up on thine.

5. For the beauty of the earth, For the glory of the skies,
   For the beauty of each hour, For the day and of the night,
   For thy Church, that evermore lifteth up on thine.

KYRIE

adapt. Litany of the Saints
Grief-stricken in spirit, I, Tobit, groaned and wept aloud.
Then with sobs I began to pray:

“You are righteous, O Lord,
    and all your deeds are just;
All your ways are mercy and truth;
    you are the judge of the world.
And now, O Lord, may you be mindful of me,
    and look with favor upon me.
Punish me not for my sins,
    nor for my inadvertent offenses,
    nor for those of my ancestors.

“We sinned against you,
    and disobeyed your commandments.
So you handed us over to plundering, exile, and death,
    till you made us the talk and reproach of all the nations
    among whom you had dispersed us.

“Yes, your judgments are many and true
    in dealing with me as my sins
    and those of my ancestors deserve.
For we have not kept your commandments,
    nor have we trodden the paths of truth before you.

“So now, deal with me as you please,
    and command my life breath to be taken from me,
    that I may go from the face of the earth into dust.
It is better for me to die than to live,
    because I have heard insulting calumnies,
    and I am overwhelmed with grief.

“Lord, command me to be delivered from such anguish;
    let me go to the everlasting abode;
Lord, refuse me not.
For it is better for me to die
    than to endure so much misery in life,
    and to hear these insults!”

On the same day, at Ecbatana in Media,
it so happened that Raguel’s daughter Sarah
also had to listen to abuse,
from one of her father’s maids.
For she had been married to seven husbands,
but the wicked demon Asmodeus killed them off
before they could have intercourse with her,
as it is prescribed for wives.
So the maid said to her:
“You are the one who strangles your husbands!
Look at you!
You have already been married seven times,
but you have had no joy with any one of your husbands.
Why do you beat us? Is it on account of your seven husbands,
Because they are dead?
May we never see a son or daughter of yours!”

The girl was deeply saddened that day,
and she went into an upper chamber of her house,
where she planned to hang herself.

But she reconsidered, saying to herself:
“No! People would level this insult against my father:
‘You had only one beloved daughter,
but she hanged herself because of ill fortune!’
And thus would I cause my father in his old age
to go down to the nether world laden with sorrow.
It is far better for me not to hang myself,
but to beg the Lord to have me die,
so that I need no longer live to hear such insults.”

At that time, then, she spread out her hands,
and facing the window, poured out her prayer:

“Blessed are you, O Lord, merciful God,
and blessed is your holy and honorable name.
Blessed are you in all your works for ever!”

At that very time,
the prayer of these two suppliants
was heard in the glorious presence of Almighty God.
So Raphael was sent to heal them both:
to remove the cataracts from Tobit’s eyes,
so that he might again see God’s sunlight;
and to marry Raguel’s daughter Sarah to Tobit’s son Tobiah,
and then drive the wicked demon Asmodeus from her.

The word of the Lord.
Thanks be to God.
Responsorial Psalm

Psalm 25:2-3, 4-5ab, 6 and 7bc, 8-9

R\(\textsuperscript{\#} (1)\) To you, O Lord, I lift my soul.

In you I trust; let me not be put to shame,
let not my enemies exult over me.
No one who waits for you shall be put to shame;
those shall be put to shame who heedlessly break faith. \(\text{R}\)

Your ways, O LORD, make known to me;
teach me your paths,
Guide me in your truth and teach me,
for you are God my savior. \(\text{R}\)

Remember that your compassion, O LORD,
and your kindness are from of old.
In your kindness remember me,
because of your goodness, O LORD. \(\text{R}\)

Good and upright is the LORD;
thus he shows sinners the way.
He guides the humble to justice,
he teaches the humble his way. \(\text{R}\)

A c c l a m a t i o n  b e f o r e  t h e  G o s p e l

Fr. Maracotte, OSB

I am the resurrection and the life, says the Lord.
whoever believes in me will never die.
Some Sadducees, who say there is no resurrection, came to Jesus and put this question to him, saying, “Teacher, Moses wrote for us, ‘If someone’s brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.’ ”

Now there were seven brothers. The first married a woman and died, leaving no descendants. So the second brother married her and died, leaving no descendants, and the third likewise. And the seven left no descendants. Last of all the woman also died. At the resurrection when they arise whose wife will she be? For all seven had been married to her.”

Jesus said to them, “Are you not misled because you do not know the Scriptures or the power of God? When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven. As for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, *I am the God of Abraham, the God of Isaac, and the God of Jacob?* He is not God of the dead but of the living. You are greatly misled.”

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.

Mystery of Faith

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

GREAT AMEN

Amen.
THE COMMUNION RITE

THE LORD’S PRAYER

AGNUS DEI

Roman Missal

Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away 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.
1. **O living bread from heaven**, How well you fed your guest!
2. Lord Jesus, here you led me With in your holiest place,
3. You gave me all I wanted, This food can death destroy;
4. Lord, grant me that, thus strengthened With heav'nly food, while here

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1. **The gifts that you have given** Have filled my heart with rest.
2. And here yourself have fed me With treasures of your grace;
3. And you have freely granted The cup of endless joy.
4. My course on earth is lengthened, I serve with holy fear,

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1. **O wondrous food of blessing**, O cup that heals our woes,
2. And you have freely given What earth could never buy,
3. O Lord, I do not merit The favor you have shown,
4. And when you call my spirit To leave this world below,

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1. My heart, this gift possessing, With praises overflows!
2. The bread of life from heaven, That I may never die.
3. And all my soul and spirit Bow down before your throne.
4. I enter through your merit, Where joys unmingled flow.
The Concluding Rites

Recessional Hymn

“For the Fruits of His Creation”

AR HYD Y NOS

1. For the fruits of His Creation, Thanks be to God.
2. In the just reward of labor, God’s will be done.
3. For the harvests of the Spirit, Thanks be to God.

For the gifts of every nation, Thanks be to God.
In the help we give our neighbor, God’s will be done.
For the good we all inherit, Thanks be to God.

For the plowing, sowing, reaping, Silent
In our worldwide task of caring For the
For the wonders that astound us, For the

growth while we are sleeping, Future needs in
hungry and despairing, In the harvests
truths that still confound us, Most of all, that

earth’s safe-keeping, Thanks be to God.
we are sharing, God’s will be done.
love has found us, Thanks be to God.

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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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