CELEBRATION OF THE EUCHARIST

SAINT AUGUSTINE OF CANTERBURY, BISHOP
MEMORIAL

MAY 26, 2021
THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“Amazing Grace”
NEW BRITAIN

1. Amazing grace! How sweet the sound, That saved a wretch like me!
   grace my fears relieved, I once was lost, but now am found,
   grace my fears relieved. How precious did that grace appear, The hour I first believed!

2. That grace my fears relieved, I once was lost, but now I see!
   word my hope secures. He will my shield and portion be. As long as life endures.
   word my hope secures. He will my shield and portion be. As long as life endures.

3. How precious did that grace appear, The hour I first believed!
   have already come. ‘Tis grace hath brought me safe thus far, And grace will lead me home.
   have already come. ‘Tis grace hath brought me safe thus far, And grace will lead me home.

4. ‘Tis grace hath brought me safe thus far, And grace will lead me home.
   shining as the sun, We’ve no less days to sing God’s praise Than when we’ve first begun.
   shining as the sun, We’ve no less days to sing God’s praise Than when we’ve first begun.

5. We’ve no less days to sing God’s praise Than when we’ve first begun.
   saved a wretch like me! I once was lost, but grace my fears relieved. How precious did that grace appear, The hour I first believed!
   saved a wretch like me! I once was lost, but grace my fears relieved. How precious did that grace appear, The hour I first believed!

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.
Now will I recall God’s works;  
what I have seen, I will describe.  
At God’s word were his works brought into being;  
they do his will as he has ordained for them.  
As the rising sun is clear to all,  
so the glory of the LORD fills all his works;  
Yet even God’s holy ones must fail  
in recounting the wonders of the LORD,  
Though God has given these, his hosts, the strength  
to stand firm before his glory.  
He plumbs the depths and penetrates the heart;  
their innermost being he understands.  
The Most High possesses all knowledge,  
and sees from of old the things that are to come:  
He makes known the past and the future,  
and reveals the deepest secrets.  
No understanding does he lack;  
no single thing escapes him.  
Perennial is his almighty wisdom;  
he is from all eternity one and the same,  
With nothing added, nothing taken away;  
no need of a counselor for him!  
How beautiful are all his works!  
even to the spark and fleeting vision!  
The universe lives and abides forever;  
to meet each need, each creature is preserved.  
All of them differ, one from another,  
yet none of them has he made in vain,  
For each in turn, as it comes, is good;  
can one ever see enough of their splendor?

The word of the Lord.

Thanks be to God.
RESPONSORIAL PSALM

Psalm 33:2-3, 4-5, 6-7, 8-9

Rex (6a) By the word of the Lord the heavens were made.

Give thanks to the LORD on the harp;  
with the ten-stringed lyre chant his praises.  
Sing to him a new song;  
pluck the strings skillfully, with shouts of gladness. Rex.

For upright is the word of the LORD  
and all his works are trustworthy.  
He loves justice and right;  
of the kindness of the LORD the earth is full. Rex.

By the word of the Lord the heavens were made;  
by the breath of his mouth all their host.  
He gathers the waters of the sea as in a flask;  
in cellars he confines the deep. Rex.

Let all the earth fear the Lord;  
let all who dwell in the world revere him.  
For he spoke, and it was made;  
he commanded, and it stood forth. Rex.

ACCLAMATION BEFORE THE GOSPEL

Fr. Maracotte, OSB

I am the light of the world, says the Lord;  
whoever follows me will have the light of life.
As Jesus was leaving Jericho with his disciples and a sizable crowd,
   Bartimaeus, a blind man, the son of Timaeus,
   sat by the roadside begging.
On hearing that it was Jesus of Nazareth,
   he began to cry out and say,
   “Jesus, son of David, have pity on me.”
And many rebuked him, telling him to be silent.
But he kept calling out all the more, “Son of David, have pity on me.”
Jesus stopped and said, “Call him.”
So they called the blind man, saying to him,
   “Take courage; get up, Jesus is calling you.”
He threw aside his cloak, sprang up, and came to Jesus.
Jesus said to him in reply, “What do you want me to do for you?”
The blind man replied to him, “Master, I want to see.”
Jesus told him, ‘Go your way; your faith has saved you.”
Immediately he received his sight
   and followed him on the way.

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.
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.

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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. Shepherd of souls, refresh and bless

2. We would not live by bread alone,

3. Be known to us in breaking bread,

4. Lord, sup with us in love divine;

Thy chosen pilgrim flock With manna in the
But by thy word of grace, In strength of which we
But do not then depart; Savior abide with
Thy body and thy blood, That living bread, that

wilder ness, With water from the rock.
trav el on To our abiding place.
us, and spread Thy table in our heart.
heav'ly wine, Be our immortal food.
**The Concluding Rites**

**Recessional Hymn**

“God of Grace and God of Glory”

CWM RHONDDA

1. God of grace and God of glory, On thy people pour thy pow’r;
   Crown thine ancient Church’s story; Bring her bud to glorious flow’r.

2. Lo! The hosts of evil round us Scorn thy Christ, as sail his ways! From the fears that long have bound us. Free our hearts to faith and praise:
   From the ancient Christ, as sail his ways! From the fears that long have bound us. Free our hearts to faith and praise:

3. Cure thy children’s warring madness, Bend our pride to thy control; Shame our wanton, selfish gladness, Rich in things and poor in soul.

Grant us wisdom, grant us courage, For the facing

Grant us wisdom, grant us courage, For the living

Grant us wisdom, grant us courage, Lest we miss thy

1. of this hour, For the facing of this hour.
2. of these days, For the living 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-CATHOLICS
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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