CELEBRATION OF THE EUCHARIST

SAINT MARTIN OF TOURS, BISHOP
MEMORIAL

NOVEMBER 11, 2020
THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

"The King of Love"
ST. COLUMBA

K Y R I E
adapt. Litany of the Saints
Beloved:
Remind them to be under the control of magistrates and authorities,
to be obedient, to be open to every good enterprise.
They are to slander no one, to be peaceable, considerate,
exercising all graciousness toward everyone.
For we ourselves were once foolish, disobedient, deluded,
slaves to various desires and pleasures,
living in malice and envy,
hateful ourselves and hating one another.

But when the kindness and generous love
of God our savior appeared,
not because of any righteous deeds we had done
but because of his mercy,
he saved us through the bath of rebirth
and renewal by the Holy Spirit,
whom he richly poured out on us
through Jesus Christ our savior,
so that we might be justified by his grace
and become heirs in hope of eternal life.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Rex The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul. Rex.

He guides me in right paths
for his name’s sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage. Rex.
Luke 17:11-19

As Jesus continued his journey to Jerusalem,
he traveled through Samaria and Galilee.
As he was entering a village, ten lepers met him.
They stood at a distance from him and raised their voice, saying,
“Jesus, Master! Have pity on us!”
And when he saw them, he said,
“Go show yourselves to the priests.”
As they were going they were cleansed.
And one of them, realizing he had been healed,
returned, glorifying God in a loud voice;
and he fell at the feet of Jesus and thanked him.
He was a Samaritan.
Jesus said in reply,
“Ten were cleansed, were they not? 
Where are the other nine?
Has none but this foreigner returned to give thanks to God?”
Then he said to him, “Stand up and go;
your faith has saved you.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows.

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come.

A. Gregory Murray, OSB

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**THE LITURGY OF THE EUCHARIST**

**THE PREPARATION OF THE GIFTS**

**SANCTUS**

*Roman Missal*

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\[ \text{Holy, Holy, Holy Lord God of hosts. Heaven and earth} \]
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\[ \text{are full of your glory. Hosanna in the highest. Blessed is he} \]
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\[ \text{who comes in the name of the Lord. Hosanna in the highest.} \]
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**MYSTERY OF FAITH**

*Roman Missal*

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\[ \text{When we eat this Bread and drink this Cup, we proclaim your Death, O Lord,} \]
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\[ \text{until you come again.} \]
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**GREAT AMEN**

*Roman Missal*

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\[ \text{Amen.} \]
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THE COMMUNION RITE

THE LORD’S PRAYER

AGNUS DEI

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.
“Shepherd of Souls, Refresh and Bless”

ST. AGNES

1. Shepherd of souls, refresh and bless
   Thy chosen pilgrim flock, with manna in the wilderness,
   With water from the rock.
   Travel on to our abiding place.

2. We would not live by bread alone,
   But by thy word of grace,
   In strength of which we travel on
   To our abiding place.

3. Be known to us in breaking bread,
   But do not then depart;
   Savior, abide with us, and spread
   Thy table in our heart.

4. Lord, sup with us in love divine;
   Thy body and thy blood,
   Heavenly wine, be our immortal food.
THE CONCLUDING RITES

RECESSIONAL HYMN

“There’s a Wideness in God’s Mercy”

BEACH SPRING

1. There's a widthness in God's mercy
   Like the
   1. widthness of the sea;
   1. justice
   1. There is plentiful redemption
   1. blood that has been shed; There is joy
   1. members

2. Souls of men, why will you wander
   From a
   2. love so true and deep? Foolish hearts, he still will
   2. find you Though the washy be rough and steep?
   2. There is mercy for the sinner, And more
   2. graces for the good; There is welcome with the
   2. Savior; There is healing in his blood.

3. For the love of God is broader Than the
   3. measures of man's mind, And the heart of the E-
   3. eternal Is most wonderfully kind.
   3. If our love were but more simple, We should
   3. take him at his word; And our hearts would rest for-
   3. given In the mercy of the Lord.

T h e  c o n c l u d i n g  r i t e s

R e c e s s i o n a l  h y m n

1. There's a widthness in God's mercy
   Like the
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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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