

K COMMUNION ANTIPHON

Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabit, donec veniat: itaque quicumque manducaverit panem, vel biberit calicem Domini indigne: reus erit corporis et sanguinis Domini, *As often as you shall eat this Bread, and drink the Chalice, you shall show the death of the Lord, until He come : therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord, alleluia.*

Communion Motet “Ego sum Panis Vivus” by Giovanni Pierluigi da Palestrina (1525-1594)

“I am the living bread which has come down from heaven. Whoever shall eat of this bread will live for ever”..

L POST COMMUNION PRAYER

Fac nos, quæsumus, Domine, divinitatis tuæ sempiterna fruitione reple, quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfiguratur. Per Christum Dominum nostrum. Amen *Make us, we beg Thee, O Lord, to be filled with the eternal enjoyment of Thy godhead, of which the receiving on earth of Thy precious Body and Blood is a sign. Through Christ our Lord. Amen.*

After the Postcommunion Prayer the Celebrant exchanges his chasuble for a cope and the Blessed Sacrament is exposed and incensed. A solemn Procession begins, in which all are invited to take part and accompany our Lord in the Blessed Sacrament with praises. Please take this sheet and a copy of the Hymn Book with you.

During the Procession we sing, as far as time permits:

- 1) **Jesus, my Lord, my God, my all**, no. 129
- 2) **To Jesus’ heart all burning**, no. 151
- 3) **O Jesus Christ, remember**, no. 136

*On returning to the Sanctuary, the Celebrant begins the Divine Praises, after which the Choir sings the last two verses of “Pange lingua gloriosi”: “Tantum ergo Sacramentum” to a setting by Tomás Luis de Victoria (1548-1611)
(The words and translation are nos. 314 and 315)*

The Celebrant gives the Benediction with the Sacred Host in the Monstrance. Then we sing: “Adoremus in aeternum” no 316 while the Blessed Sacrament is reposed in the Tabernacle.

YOU ARE WELCOME TO TAKE THIS SHEET HOME
PLEASE DO NOT REMOVE THE MASS BOOK

THE SOLEMNITY OF CORPUS CHRISTI

As the Procession enters the Church, the Organist plays “Lauda Sion” (Lourdes) by le Réverend Père Alois Kunc
**The Mass setting is “Mass for five voices”
by William Byrd (1543-1623)**

A INTROIT

Cibavit eos ex adipe frumenti, alleluia, et de petra, melle saturavit eos, alleluia, alleluia, alleluia. *Psalm. Exsultate Deo adiutori nostro: jubilate Deo Jacob.* *He fed them with the finest of wheat, alleluia, and filled them with honey out of the rock, alleluia, alleluia, alleluia.*

Psalm Rejoice unto God our helper; sing aloud to the God of Jacob.

Please note that the large letters by the Proper texts of the Mass given below correspond to the same letter in the Ordinary of the Mass Book.

B COLLECT

Deus, qui nobis sub sacramento mirabili Passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis iugiter sentiamus. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

O God, who hast left us this memorial of Thy Passion in a wonderful sacrament, grant we beseech Thee, that we may so venerate the sacred mysteries of Thy Body and Blood, that we may thereby never cease to experience the fruit of Thy redemption. Who livest and reignest....for ever and ever Amen

C The Epistle is from St. Paul’s first letter to the Corinthians. Ch. XI v.23-29.

Brethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat, this is My Body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

D GRADUAL

Oculi omnium in te sperant, Domine : *The eyes of all hope in Thee, O Lord, and et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam : et imple omne animal benedictione.* *Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with Thy blessing.*

E GOSPEL ALLELUIA

Alleluia, alleluia, Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo.

SEQUENCE

1. Lauda Sion Salvatorem lauda ducem et pastorem, in hymnis et canticis.
2. Quantum potes, tantum aude: quia maior omni laude, nec laudare sufficis.
3. Laudis thema specialis, panis vivus et vitalis hodie proponitur.
4. Quem in sacrae mensae cenae, turbae fratrum duodenae datum non ambigitur.
5. Sit laus plena, sit sonora, sit iucunda, sit decora mentis iubilatio.
6. Dies enim sollemnis agitur, in qua mensae prima recolitur huius institutio.
7. In hac mensa novi Regis, novum Pascha novae legis, phase vetus terminat.
8. Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.
9. Quod in cena Christus gessit, faciendum hoc expressit in sui memoriam.
10. Docti sacris institutis, panem, vinum in salutis consecramus hostiam.
11. Dogma datur christianis, quod in carnem transit panis, et vinum in sanguinem.
12. Quod non capis, quod non vides, animosa firmat fides, praeter rerum ordinem.
13. Sub diversis speciebus, signis tantum et non rebus, latent res eximiae.
14. Caro cibus, sanguis potus: manet tamen Christus totus sub utraque specie.
15. A sumente non concisus, non confractus, non divisus: integer accipitur.
16. Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.
17. Sumunt boni, sumunt mali: sorte tamen inaequali, vitae vel interitus.
18. Mors est malis, vita bonis: vide paris sumptionis quam sit dispar exitus.
19. Fracto demum sacramento, ne vacilles, sed memento tantum esse sub fragmento, quantum toto tegitur.
20. Nulla rei fit scissura: signi tantum fit fractura, qua nec status nec statura signati minuitur.
21. Ecce panis angelorum, factus cibus vistorum: vere panis filiorum, non mittendus canibus.
22. In figuris praesignatur, cum Isaac immolatur, Agnus Paschae deputatur, datur manna patri-

Alleluia, alleluia, My Flesh is meat indeed, and My Blood is drink indeed: he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him.

1. Sing forth, O Zion, sweetly sing the praises of thy Shepherd-King, in hymns and canticles divine;
2. Dare all thou canst, thou hast no song worthy his praises to prolong, so far surpassing powers like thine.
3. Today no theme of common praise forms the sweet burden of thy lays –the living, life-dispensing food,
4. That food which at the sacred board unto the brethren twelve our Lord His parting legacy bestowed.
5. Then be the anthem clear and strong, thy fullest note, thy sweetest song, the very music of thy breast:
6. For now shines forth the day sublime that brings remembrance of the time when Jesus first His table blessed.
7. Within our new King's banquet-hall they meet to keep the festival that closed the ancient paschal rite;
8. The old is by the new replaced; the substance hath the shadows chased; and rising day dispels the night.
9. Christ willed what He Himself had done should be renewed while time should run, in memory of His parting hour:
10. Thus, tutored in His school divine, we consecrate the bread and wine; and lo-a Host of saving power.
11. This faith to Christian men is given- Bread is made flesh by words from heaven: Into his Blood the wine is turned.
12. What though it baffles nature's powers of sense and sight? This faith of ours proves more than nature e'er discerned.
13. Concealed beneath the two-fold sign, meet symbols of the gifts divine, there lie the mysteries adored:
14. The living body is our food; our drink the ever precious blood; in each, one undivided Lord.
15. Not he that eateth it divides the sacred food, which whole abides unbroken still, nor knows decay;
16. Be one, or be a thousand fed, they eat alike the Living Bread which, still received, ne'er wastes away.
17. The good, the guilty share therein, with sure increase of grace or sin, the ghostly life, or ghostly death:
18. Death to the guilty; to the good immortal life. See how one food man's joy or woe accomplisheth.
19. We break the Sacrament; but bold and firm thy faith shall keep its hold; deem not the whole doth more enfold than in the fractured part resides:
20. Deem not that Christ doth broken lie; 'tis but the sign that meets the eye; the hidden deep reality in all its fulness still abides.
21. Behold the bread of angels sent for pilgrims in their banishment, the bread for God's true children meant, that may not unto dogs be given:
22. Oft in the olden types foreshadowed; in Isaac on the altar bowed, and in the ancient paschal food, and in the manna sent from heaven.

23. Bone pastor, panis vere, Jesu, nostri miserere: tu nos pasce, nos tuere, tu nos bona fac videre in terra viventium.

24. Tu qui cuncta scis et vales, qui nos pascis hic mortales: tuos ibi commensales, coheredes et sodales fac sanctorum civium.

Amen. Alleluia.

23. Come then, good shepherd, bread divine, still show to us Thy mercy sign; oh, feed us still, still keep us Thine; so may we see Thy glories shine in fields of immortality;

24. O Thou, the wisest, mightiest, best, our present food, our future rest, come, make us each Thy chosen guest, co-heirs of Thine, and comrades blest with saints whose dwelling is with Thee. Amen. Alleluia.

F Gospel. A Reading from the Holy Gospel according to St. John.

At that time Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eateth this Bread shall live for ever.

CREDO IV—see Mass book page 34

G OFFERTORY ANTIPHON by William Byrd (1543-1623)

Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non pollutent nomen ejus, alleluia.

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name, alleluia.

H THE SECRET PRAYER

Ecclesiae tuae, quaesumus, Domine, *We beseech Thee, O Lord, mercifully grant unitatis et pacis propitius dona concede : quae sub oblatis muneribus mystice designantur. Per Dominum nostrum*

to Thy Church the gifts of unity and peace, which are mystically signified beneath the gifts we offer. Through our Lord.....

J PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens æterne Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit : ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

It is truly meet and right and incumbent upon us for our salvation that we should always and everywhere give thanks to Thee, O Lord, holy Father, almighty everlasting God,. Because by the mystery of the word made flesh the light of Thy glory hath shone anew upon the eyes of our mind; that while we acknowledge Him to be God seen by men, we may be drawn by Him to the love of things unseen. And therefore with angels and archangels, with thrones and dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:

The Sanctus, Benedictus and Agnus Dei are from the Mass by Byrd