

THE FEAST OF CORPUS CHRISTI

Propter quod caelestia tibi atque terrestria canticum novum concinunt adorando, et nos cum omni exercitu Angelorum proclamamus, sine fine dicentes:

approach the table of such a wonderful Sacrament, so that, surrounded by the sweetness of Thy grace, we may be transformed into the image of our heavenly form. Wherefore all heaven and earth sing a new song of adoration to Thee, while we, too, proclaim ceaselessly together with the whole army of angels:

Sanctus is taken from plainsong Mass II. Please note that the *Hosanna* after the *Benedictus* is the same as that after the *Sanctus* i.e. as printed below

1. **S** An-ctus, * Sán-ctus, Sán-ctus Dó-minus Dé-us Sába-oth. Pléni sunt caéli et tér-ra gló-ri-a tú-a. Hosánna in excél-sis. I

EUCCHARISTIC PRAYER I - Roman Canon - see Mass book page 13

Acclamation after the consecration - see Mass book page 17 or 18

The Lord's Prayer - see Mass book page 20 or 21..

Agnus Dei is from Mass II —

1. **A** -gnus Dé-i, *qui tól-lis peccá-ta mún-di: mi-seré-re nó-bis. Agnus Dé-i, * qui tól-lis peccá-ta mún-di: mise-ré-re nó-bis. Agnus Dé-i, *qui tól-lis peccá-ta mún-di: dóna nó-bis pá-cem.

K COMMUNION ANTIPHON

Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo, dicit Dominus.

Whosoever eats my flesh and drinks my blood abides in me, and I in him, says the Lord.

Communion Motet Offertory Motet “Ave Verum Corpus” by Richard Dering (1580-1630)

“Hail, true Body of the Virgin Mary. Truly Thou hast suffered and hast been sacrificed upon the cross for mankind. When Thy side was pierced, blood and water flowed out. In the trial of our death, go before us.”

L POSTCOMMUNION PRAYER

Fac nos, quæsumus, Domine, divinitatis tuæ sempiterna fruitione repleti, 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.

Organ Voluntary: Prelude & Fugue in C by Johann Sebastian Bach (1685-1750)

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 to God our helper; sing aloud to the God of Jacob.*

Introductory rite—see Mass book page 3.

Kyrie & Gloria from “Mass in G.” by Franz Schubert (1797-1828)

B COLLECT

Deus, qui nobis sub sacramento mirabili Passionis tuæ memoriam reliquisti; tribue, quaesumus, 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 First Reading is from the Book of Exodus

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, We will observe all the commands that the Lord has decreed.

Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, We will observe all that the Lord has decreed; we will obey. Then Moses took the blood and cast it towards the people. This he said is the blood of the Covenant that the Lord has made with you, containing all these rules.

Verbum Domini. **R. Deo gratias.**

D GRADUAL

Oculi omnium in te sperant, Domine; et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam: et imples omne animal benedictione.

The eyes of all creatures look towards Thee, O Lord; and Thou givest them food at the due time. Thou openest Thy hand; and fillest every living thing with Thy blessing.

E Second Reading is taken from the letter to the Hebrews.

Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God. He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant. Verbum Domini. **R. Deo gratias.**

F 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.

My flesh is food indeed, and my blood is drink indeed: whosoever eats my flesh and drinks my Blood abides in me and I in him.

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 duodenariae 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 contractus, 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 parvis 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 viatorum: vere panis filiorum, non mittendus canibus.
22. In figuris praesignatur, cum Isaac immolatur, Agnus Paschae deputatur, datur manna patribus.
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.

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. Come then, good shepherd, bread of wine, 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.

GOSPEL—A reading from the Holy Gospel according to St. Mark

At that time: On the first day of Unleavened Bread, when they sacrificed the Passover lamb, the disciples of Jesus said to him, "Where will you have us go and prepare for you to eat the Passover?" And he sent two of his disciples, and said to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the householder, 'The Teacher says, Where is my guest room, where I am to eat the Passover with my disciples?' And he will show you a large upper room furnished and ready; there prepare for us." And the disciples set out and went to the city, and found it as he had told them; and they prepared the Passover. And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." And when they had sung a hymn, they went out to the Mount of Olives. Verbum Domini. **R. Laus, tibi Christe.**

CREDO I—see Mass book page 25 or 26.

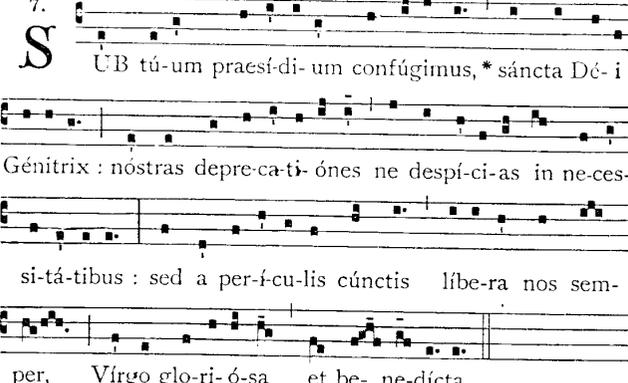
At the end of the bidding prayers we sing "Sub tuum praesidium"

We fly to thy protection, O holy Mother of God. Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

OFFERTORY MOTET

"Ego sum Panis Vivus" by Peter Philips (1561-1628)

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

7. 

PRAYER OVER THE GIFTS

Ecclesiae tuae, quaesumus, Domine, unitatis et pacis propitius dona concede, quae sub oblatiis muneribus mystice designantur. Per Christum Dominum nostrum. Amen.

PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: per Christum Dominum nostrum.:

Qui cum Apostolis suis in novissima cena convemens, salutiferam crucis memoriam prosecuturus in saecula, Agnum sine macula se tibi obtulit, perfectae laudis munus acceptum. Quo venerabili mysterio fideles tuos alendo sanctificas, ut humanum genus, quod continet unus orbis, una fides illuminet, caritas una coniungat. Ad mensam igitur accedimus tam mirabilis sacramenti, ut, gratiae tuae suavitate perfusi, ad caelestis formae imaginem transeamus.

We pray Thee, O Lord, of Thy mercy to grant to Thy Church the gifts of unity and peace, which are signified sacramentally by the gifts we have offered.

It is truly meet and right and incumbent upon us for our salvation that we should always and everywhere give thanks unto Thee, O Lord, holy Father, almighty everlasting God, through Christ our Lord, who, at the Last Supper with His Apostles, as He was about to institute the everlasting and saving memorial of His Cross, He offered Himself to Thee as the spotless Lamb, the gift of perfect praise already accepted by Thee. By nourishing Thy faithful with this worshipful mystery thou dost sanctify them, so that the human race throughout the world should be enlightened by one faith, and united by one bond of charity. We therefore