

MASS PROPER: CORPUS CHRISTI

MASS *Cibávit eos* (white)

INTROIT Psalms 80: 17, 2

Cibávit eos ex ádipe fruménti, allelúja:
et de petra, melle saturávit eos,
allelúja, allelúja, allelúja. Exsultáte
Deo, adjutóri nostro: jubiláte Deo
Jacob. Glória Patri et Fílio et Spíritui
Sancto, sicut erat in princípío, et nunc,
et semper, et in sæcula sæculórum.
Amen. Cibávit eos ex ádipe fruménti,
allelúja: et de petra, melle saturávit
eos, allelúja, allelúja, allelúja.

He fed them with the best of wheat,
alleluia; and filled them with honey
from the rock, alleluia, alleluia, alleluia.
Ps 80:2 Sing joyfully to God our
strength; acclaim the God of Jacob.
Glory be to the Father, and to the Son,
and to the Holy Spirit, as it was in the
beginning, is now, and ever shall be,
world without end. Amen. He fed
them with the best of wheat, alleluia;
and filled them with honey from the
rock, alleluia, alleluia, alleluia.

COLLECT

Deus, qui nobis sub Sacraménto
mirábili passiónis tuæ memóriam
reliquísti: tríbue, quæsumus, ita nos
Córporis et Sánguinis tui sacra
mystéria venerári; ut redemptiόνis tuæ
fructum in nobis júgiter sentiámus:
Qui vivis et regnas, cum Deo Patre in
unitáte Spíritus Sancti, Deus, per
omnia sæcula sæculórum.

O God, Who in this wonderful
sacrament has left us a memorial of
Thy passion: grant us, we beseech
Thee, so to venerate the sacred
mysteries of Thy Body and Blood, that
we may ever perceive within us the
fruit of Thy redemption. Who lives and
reigns with God the Father in the unity
of the Holy Spirit, God, forever and
ever.

EPISTLE 1 Corinthians 11: 23-29

Fratres: Ego enim accépi a Dómino
quod et trádidi vobis, quóniam
Dóminus Jesus in qua nocte
tradebátur, accépit panem, et grátias
agens, fregit, et dixit: Accípite et
manducáte: hoc est corpus meum,
quod pro vobis tradétur: hoc fácite
in meam commemoratiónem. Simíliter
et cálicem, postquam cœnávit,
dicens: Hic calix novum testaméntum
est in meo ságuine. Hoc fácite,
quotiescúmque bibétis, in meam
commemoratiónem. Quotiescúmque
enim manducábitis panem hunc,
et cálicem bibétis, mortem Dómini
annuntiábitis, donec véniat. Ítaque
quicúmque manducáverit panem
hunc, vel bíberit cálicem Dómini

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

indigne, reus erit cōrporis et sāguinis Dōmini. Probet autem seīpsū homo: et sic de pane illo edat, et de cālice bibat. Qui enim manducat et bibit indigne, iudiciū sibi manducat et bibit: non diiudicans corpus Dōmini.

GRADUAL Psalms 144: 15-16

Oculi ōmniū in te sperant, Dōmine: et tu das illis escam in tēpore opportūno. Áperis tu manū tuam: et imples omne ānimal benedictiōne.

LESSER ALLELUIA John 6: 56-57

Allelūja, allelūja. Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sāguinem, in me manet, et ego in eo.

SEQUENCE

Lauda, Sion, Salvatōrem, lauda ducem et pastōrem in hymnis et cānticis. Quantum potes, tantum aude: quia major omni laude, nec laudāre sūfficis.

Laudis thema speciālis, panis vivus et vitālis hōdie propōnitur. Quem in sacræ mensa cenæ turbæ fratrum duodénæ datum non ambīgitur.

Sit laus plena, sit sonóra, sit jucūnda, sit decóra mentis jubilātio. Dies enim solēmnis āgitur, in qua mensæ prima recōlitur hujus institūtio.

In hac mensa novi Regis, novum Pascha novæ legis Phase vetus tēminat. Vetustātem nōvitas,

Lord unworthily, shall be guilty of the Body and the 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.

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. Thou openest Thy hand, and fillest every living creature with Thy blessing.

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.

(by St. Thomas Aquinas)
Praise, O Sion, thy Savior, praise thy Leader and thy Shepherd in hymns and canticles. As much as thou canst, so much darest thou, for He is above all praise, nor art thou able to praise Him enough.

Today there is given us a special theme of praise, the Bread both living and life-giving, which, it is not to be doubted, was given to the assembly of the brethren, twelve in number, at the table of the holy Supper.

Let our praise be full and sounding; let the jubilations of the soul be joyous and becoming; for that solemn day is now being celebrated, on which is commemorated the first institution of this table.

At this table of the new King, the new Pasch of the New Law puts an end to the ancient Pasch. The new supplants the old, truth puts to flight the shadow,

		<p>umbram fugat veritas, noctem lux eliminat.</p> <p>Quod in cœna Christus gessit, faciendum hoc expressit in sui memoriã.</p> <p>Docti sacris institútis, panem, vinum in salutis consecramus hóstiam.</p> <p>Dogma datur Christiãnis, quod in carnem transit panis et vinum in sanguinem. Quod non capis, quod non vides, animosa firmat fides, præter rerum ordinem.</p> <p>Sub diversis speciëbus, signis tantum, et non rebus, latent res exímia.</p> <p>Caro cibus, sanguis potus: manet tamen Christus totus sub utràque specie.</p> <p>A sumente non concisus, non confractus, non divisus: integer accipitur. Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.</p> <p>Sumunt boni, sumunt mali sorte tamen inæquãli, vitæ vel intéritus. Mors est malis, vita bonis: vide paris sumptionis quam sit dispar éxitus.</p> <p>Fracto demum sacramento, ne vacilles, sed memento, tantum esse sub fragmento, quantum toto tegitur. Nulla rei fit scissura: signi tantum fit fractura: qua nec status nec statura</p>	<p>day banishes night.</p> <p>What Christ did at that Supper, the same He commanded to be done in remembrance of Him. Taught by His sacred precepts, we consecrate bread and wine into the Victim of salvation.</p> <p>This is the dogma given to Christians, that bread is changed into Flesh and wine into Blood. What thou dost not understand, what thou dost not see, a lively faith confirms in a supernatural manner.</p> <p>Under different species in externals, signs only, and not in reality, wondrous substances lie hidden. Flesh is food, Blood is drink: nevertheless Christ remains entire under each species.</p> <p>By the recipient the whole is received; He is neither cut, broken, nor divided. One receives Him; a thousand receive Him: as much as the thousand receive, so much does the one receive; though eaten He is not diminished.</p> <p>The good receive Him, the bad receive Him, but with what unequal consequences of life or death. It is death to the unworthy, life to the worthy: behold then of a like reception, how unlike may be the result!</p> <p>When the Sacrament is broken, doubt not, but remember, that there is just as much hidden in a fragment, as there is in the whole. There is no division of the substance, only a breaking of the species takes place, by which neither the state nor stature of the substance</p>
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signáti minúitur.

Ecce panis Angelórum,
factus cibus viatórum:
vere panis filiórum,
non mitténdus cánibus.
In figúris præsignátur,
cum Isaac immolátur:
agnus paschæ deputátur:
datur manna pátribus.

Bone pastor, panis vere,
Jesu, nostri miserére:
tu nos pasce, nos tuére:
tu nos bona fac vidére
in terra vivéntium.
Tu, qui cuncta scis et vales:
qui nos pascis hic mortáles:
tuos ibi commensáles,
coherédes et sodáles
fac sanctorum civium.
Amen. Allelúja.

GOSPEL John 6: 56-59

In illo témpore: Dixit Jesus turbis
Judæórum: Caro mea vere est cibus,
et sanguis meus vere est potus. Qui
mandúcat meam carnem, et bibit
meum sánguinem, in me manet et ego
in illo. Sicut misit me vivens Pater, et
ego vivo propter Patrem: et qui
mandúcat me, et ipse vivet propter
me. Hic est panis, qui de cælo
descéndit. Non sicut manducavérunt
patres vestri manna, et mórtui sunt.
Qui manducat hunc panem, vivet in
ætérum.

OFFERTORY Leviticus 21: 6

Sacerdótes Dómini incénsum et panes
ófferunt Deo: et ídeo sancti erunt Deo
suo, et non pólluent nomen ejus,
allelúja.

SECRET

Ecclésiae tuæ, quæsumus, Dómine,
unitátis et pacis propítius dona

signified is diminished.

Lo, the Bread of Angels is made the
food of earthly pilgrims: truly it is the
Bread of children, let it not be cast to
dogs. It was prefigured in types:
when Isaac was immolated, when the
Paschal Lamb was sacrificed, when
Manna was given to the fathers

O Good Shepherd, True Bread, O
Jesus, have mercy on us: feed us and
protect us: make us see good things
in the land of the living. Thou who
knowest all things and canst do all
things, who here feedest us mortals,
make us there be Thy guests, the co-
heirs, and companions of the heavenly
citizens. Amen. Alleluia.

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.

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.

We beseech Thee, O Lord, mercifully
grant to Thy Church the gifts of unity

concéde: quæ sub oblátis munéribus
mýstice designántur. Per Dóminum
nostrum Jesum Christum, Fílium
tuum, qui tecum vivit et regnat in
unitáte Spíritus Sancti, Deus, per
ómnia sæcula sæculórum.

COMMUNION 1 Corinthians 11: 26-27

Quotiescúmque manducábitis panem
hunc, et cálicem bibétis, mortem
Dómini annuntiábitis, donec véniat:
itaque quicúmque manducáverit
panem vel bíberit calicem Dómini
indígne, reus erit córporis et sánguinis
Dómini, allelúja.

POSTCOMMUNION

Fac nos, quæsumus, Dómine,
divinitátis tuæ sempitérna fruitióne
repléri: quam pretiósí corporis et
sanguinis tui temporális percéptio
præfigúrat: Qui vivis et regnas, cum
Deo Patre in unitáte Spíritus Sancti,
Deus, per ómnia sæcula sæculórum.

and peace, which are mystically
shown forth in the offerings now
made. Through our Lord Jesus Christ,
Thy Son, Who lives and reigns with
Thee in the unity of the Holy Spirit,
God, forever and ever.

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.

Grant us, we beseech Thee, O Lord,
to be filled with the everlasting
enjoyment of Thy divinity which is
prefigured by the reception in this life
of Thy precious Body and Blood: Who
lives and reigns with God the Father in
the unity of the Holy Spirit, God,
forever and ever.