CORPUS CHRISTI

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INTROIT Psalms 80: 17, 2 Cibávit eos ex ádipe fruménti, allelúja: et de petra, melle saturávit eos, allelúja, allelúja, allelúja. (Ps 80: 2) Exsultáte Deo, adjutóri nostro: jubiláte Deo Jacob. Glória Patri et Fílio et Spíritui Sancto, sicut erat in princípio, et nunc, et semper, et in sǽcula 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, quǽsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis júgiter sentiámus: Qui vivis et regnas, cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sǽcula 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 sánguine. 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 indígne, reus erit córporis et sánguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indígne, judícium sibi mandúcat et bibit: non dijúdicans corpus 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 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.
GRADUAL Psalms 144: 15-16 Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. Áperis tu manum tuam: et imples omne ánimal benedictióne.	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.
LESSER ALLELUIA John 6: 56-57 Allelúja, allelúja. 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 eo.	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.
SEQUENCE Lauda, Sion, Salvatórem, lauda ducem et pastórem in hymnis et cánticis. Quantum potes, tantum aude: quia major omni laude, nec laudáre súffícis.	*(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.
Laudis thema speciális, panis vivus et vitális hódie propónitur. Quem in sacræ mensa cenæ turbæ fratrum duodénæ datum non ambígitur.	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.
Sit laus plena, sit sonóra, sit jucúnda, sit decóra mentis jubilátio. Dies enim solémnis ágitur, in qua mensæ prima recólitur hujus institútio.	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.
In hac mensa novi Regis, novum Pascha novæ legis Phase vetus términat. Vetustátem nóvitas, umbram fugat véritas, noctem lux elíminat.	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, day banishes night.
Quod in cœna Christus gessit, faciéndum hoc expréssit in sui memóriam. Docti sacris institútis, panem, vinum in salútis consecrámus hóstiam.	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.
Dogma datur Christiánis, quod in carnem transit panis et vinum in sánguinem. Quod non capis, quod non vides, animosa fírmat fides, præter rerum órdinem.	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.
Sub divérsis speciébus, signis tantum, et non rebus, latent res exímiæ. Caro cibus, sanguis potus: manet tamen Christus totus sub utráque spécie.	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.
A suménte non concísus, non confráctus, non divísus: íntegar accípitur. Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consúmitur.	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.
Sumunt boni, sumunt mali sorte tamen inæquáli, vitæ vel intéritus. Mors est malis, vita bonis: vide paris sumptiónis quam sit dispar éxitus.	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!
Fracto demum sacraménto, ne vacílles, sed meménto, tantum esse sub fragménto, quantum toto tégitur. Nulla rei fit scissúra: signi tantum fit fractúra: qua nec status nec statúra signáti minúitur.	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 signified is diminished.
Ecce panis Angelórum, factus cibus viatórum: vere panis filiórum, non mitténdus cánibus. In figúris præsignátur, cum Isaac immolátur: agnus paschæ deputátur: datur manna pátribus.	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
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 sanctórum cívium. Amen. Allelúja.	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.
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 ætérnum.	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.
OFFERTORY Leviticus 21: 6 Sacerdótes Dómini incénsum et panes ófferunt Deo: et ídeo sancti erunt Deo suo, et non pólluent nomen ejus, allelúja.	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.
SECRET Ecclésiae tuæ, quǽsumus, Dómine, unitátis et pacis propítius dona 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 sǽcula sæculórum.	We beseech Thee, O Lord, mercifully grant to Thy Church the gifts of unity 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.
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.	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.
POSTCOMMUNION Fac nos, quǽsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretiósi corporis et sanguinis tui temporális percéptio præfigúrat: Qui vivis et regnas, cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.	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.