

**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. (Ps. 80:2) Exsultáte Deo, adjutóri nostro: jubiláte Deo Jacob. Glória Patri et Fílio et Spirítui 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.

**COLLECT**

Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tríbue, quæsumus, ita nos Córporis et Sánguini 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 ómnia sæcula sæculórum.

**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

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.

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.

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 cōporis 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 manum 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 ambigitur.

Sit laus plena, sit sonóra, sit jucūnda, sit decóra mentis jubilātio. Dies enim solémnis āgitur, in qua mensæ prima recólitur hujus institútio.

In hac mensa novi Regis, novum Pascha novæ legis Phase vetus términat. Vetustátem nóvitas,

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 hostiam.</p> <p>Dogma datur Christianis, 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 eximie.</p> <p>Caro cibus, sanguis potus: manet tamen Christus totus sub utraque 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 inæquali, vitæ vel interitus.</p> <p>Mors est malis, vita bonis: vide paris sumptionis quam sit dispar exitus.</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.