

Thursday after Trinity Sunday

Corpus Christi

This feast was first celebrated in the Netherlands, and was introduced into the universal calendar by Pope Urban IV in 1246. Its Office was composed by St Thomas Aquinas. Since the late 13th century it has become usual to celebrate it with a great Eucharistic procession. In the Counter-Reformation it became a powerful sign of the triumph of the true Faith over heresies.

Today, Mass may be celebrated in front of the Blessed Sacrament exposed.

White

1 Cl. (Duplex 1 Cl.)

INTROIT: Ps. 80:17

Cibavit eos ex adipe frumenti, alleluia : et de petra, melle saturavit eos, alleluia, alleluia, alleluia. Ps. *ibid.* 2: Exsultate Deo adjutori nostro : jubilate Deo Jacob. ✠ Gloria.

*He fed them with the fat of wheat, alleluia : and filled them with honey out of the rock, alleluia, alleluia, alleluia. Ps. *ibid.* 2: Rejoice to God our helper : sing aloud to the God of Jacob. ✠ Glory.*

COLLECT

Deus, qui sub sacramento mirabili passionis tuæ memoriam reliquisti : tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas.

O God, who in this wonderful sacrament hast 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 feel within us the fruit of thy redemption. Who livest and reignest.

EPISTLE: 1 Cor. 11:23-29

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

Fratres : Ego enim accepi ad Domino quod et tradidi vobis : quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit : Accipite, et manducate : Hoc est corpus meum, quod pro vobis tradetur : hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens : Hic calix novum testamentum est in meo sanguine : hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo : et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit

A lesson from the Epistle of St Paul the Apostle to the Corinthians.

Brethren: I have received of the Lord that which also I have 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 of 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

indigne, iudicium sibi manducat et bibit : non
dijudicans corpus Domini.

*drinketh judgement to himself, not discerning the
body of the Lord.*

GRADUAL: Ps. 144:15-16

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 hope in thee, O Lord : and thou givest
them meat in due season. V. Thou openest thy hand :
and fillest every living creature with thy blessing.*

ALLELUIA: Jn. 6:56-57

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 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 (*St Thomas Aquinas, + 1274*)

Lauda, Sion, Salvatorem,
Lauda ducem et pastorem,
In hymnis et canticis.

*Praise, O Sion, the Saviour;
Praise the leader and shepherd
In hymns and songs.*

Quantum potes, tantum aude :
Quia major omni laude,
Nec laudare sufficis.

*As much as thou canst, that much shalt thou dare,
For he is greater than any praise,
Nor canst thou praise him enough.*

Laudis thema specialis,
Panis vivus et vitalis,
Hodie proponitur.

*For the praise a particular subject,
The bread that is alive and life-giving,
is presented today;*

Quem in sacrae mensae cenae,
Turbae fratrum duodenae
Datum non ambigitur.

*Which was given at the table of the holy supper
To the crowd of twelve brethren,
Without doubt.*

Sit laus plena, sit sonora,
Sit jucunda, sit decora
Mentis jubilatio.

*The praise shall be full, be sonorous,
Be welcome; fitting be
The joy of the mind.*

Dies enim solemnus agitur,
In qua mensae prima recolitur
Hujus institutio.

*For a solemn feast is celebrated
In which the first establishment
Of this table shall be remembered.*

In hac mensa novi Regis,
Novum Pascha novae legis,
Phase vetus terminat.

*In the table of the new king
The new Pasch of the new law
Ends the ancient Pasch.*

Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

*The new displaces the old
The truth the shadow,
The light chases away the night.*

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.

*What Christ has done at this supper
He thus commanded to be done
In his memory.*

Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

*Taught by the holy instruction,
We consecrate the bread and wine
Into the sacrifice of salvation.*

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.

*The doctrine is given to the Christians
That the bread becomes flesh,
And the wine blood.*

Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

*What thou dost not understand, what thou dost not
see
Steadfast faith confirms
Outside the order of things.*

Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiæ.

*Under these different species,
Signs only, and not things,
Excellent things are hidden.*

Caro cibus, sanguis potus :
Manet tamen Christus totus
Sub utraque specie.

*The flesh is food, the blood drink;
Yet the whole Christ remaineth
In any of the two species.*

A sumente non concisus,
Non confractus, non divisus :
Integer accipitur.

*By him who eateth not cut apart
Not broken, not divided,
Is he received fully.*

Sumit unus, sumunt mille.
Quantum isti, tantum ille :
Nec sumptus consumitur.

*One receiveth, a thousand receive.
He does so as much as they do,
And that what is eaten is not consumed.*

Sumunt boni, sumunt mali :
Sorte tamen inæquali,
Vitæ vel interitus.

*The good receive, the evil receive,
Yet with a different fate,
Of life or death.*

Mors est malis, vita bonis :
Vide paris sumptionis
Quam sit dispar exitus.

*It is death for the evil, life for the good,
Behold how different the outcome
Of equal reception.*

Fracto demum sacramento,
Ne vacilles, sed memento
Tantum esse sub fragmento,

*When the sacrament is broken,
Do not waver but remember,
As much as is covered by the whole*

Quantum toto tegitur.
 Nulla rei fit scissura :
 Signi tantum fit fractura,
 Qua nec status, nec statura
 Signati minuitur.

Ecce panis angelorum,
 Factus cibus viatorum :
 Vere panis filiorum,
 Non mittendus canibus.

In figuris præsignatur,
 Cum Isaac immolatur,
 Agnus Paschæ deputatur,
 Datur manna patribus.

Bone pastor, panis vere,
 Jesu, nostri miserere :
 Tu nos pasce, nos tuere,
 Tu nos bona fac videre
 In terra viventium.

Tu qui cuncta scis et vales,
 Qui nos pascis hic mortales :
 Tuos ibi commensales,
 Cohæredes et sodales
 Fac sanctorum civium.
 Amen. Alleluia.

*Is in the fragment.
 There is no cutting of the thing,
 Only the sign is broken,
 And through that neither the state nor the
 importance
 Of the signified is reduced.*

*Behold, the bread of Angels
 Is made the food for the pilgrims,
 The true bread of the children,
 Not to be given to the dogs.*

*It is foreshadowed in figures,
 When Isaac is sacrificed,
 The Passover lamb is chosen,
 The Manna is given to the Fathers.*

*Good shepherd, truly bread,
 Jesus, have mercy on us,
 Guide us, guard us,
 Let us see the good things
 In the land of the living.*

*Thou who knowest and rulest all things,
 Who shepherdest us mortals,
 Make us there table-fellows
 Heirs and companions
 Of the holy citizens.
 Amen. Alleluia.*

GOSPEL: *Jn. 6:56-59*

Sequentia Sancti Evangelii secundum Joannem.

In illo tempore : Dixit Jesus turbis Judæorum :
 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 illo.
 Sicut misit me vivens Pater, et ego vivo propter
 Patrem, et qui manducat me, et ipse vivet propter
 me. Hic est panis, qui de cælo descendit.
 Non sicut manducaverunt patres vestri manna,
 et mortui sunt. Qui manducat hunc panem,
 vivet in æternum.

*Continuation of 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.*

OFFERTORY: *Lev. 21:6*

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.*

SECRET

Ecclesiæ tuæ, quæsumus Domine, unitatis et pacis propitius dona concede : quæ sub oblatis muneribus mystice designantur. Per Dominum nostrum.

Mercifully grant to thy Church, O Lord, we beseech thee, the gifts of unity and peace, which are mystically represented by the gifts we offer. Through our Lord.

PREFACE

Of the Blessed Sacrament

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique, gratias agere : Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum, verum æternumque Pontificem, et solum sine peccati macula sacerdotem : qui in novissima cœna formam sacrificii perennis instituens, hostiam se tibi primum obtulit, et primus docuit offerri : cujus carne pro nobis immolata dum pascimur, roboramur, et fuso sanguine dum potamur, abluimur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

Alternatively, the Preface of the Nativity may be used.

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 nostræ oculis lux tuæ 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 cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord, the true and everlasting High Priest and the only priest without the stain of sin. Who, establishing in the last supper the form of the everlasting sacrifice, offered first himself as a victim unto thee, and first taught that he had to be offered. When we are nourished by his flesh slaughtered for us we are fortified, and when we drink the blood he spread we are cleansed. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to thy glory, evermore saying:

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. For by the mystery of the Word made Flesh, the light of thy glory hath shone anew upon the eyes of our mind: so that while we acknowledge him as God seen by men, we may be drawn by him to the love of things unseen. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to thy glory, evermore saying:

COMMUNION: 1 Cor. 11:26-27

Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat : itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit Corporis et Sanguinis Domini, alleluia.

As often as you shall eat this bread, and drink this chalice, you shall show forth 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.

POST-COMMUNION

Fac nos, quæsumus, Domine, divinitatis tuæ sempiterna fruitione repleti : quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfiguratur : Qui vivis.

Grant, we beseech thee, O Lord, that we shall be filled with that everlasting enjoyment of thy divinity which is prefigured when we receive in this life thy precious Body and Blood. Who livest.