

Votive Mass of the Holy Holy Sacrament of the Altar

White

INTROIT: *Ps. 80:17*

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

He fed them with the fat of wheat, In Eastertide: alleluia : and filled them with honey out of the rock, In Eastertide: alleluia, alleluia, alleluia. Ps. ibid. 2: Rejoice to God our helper : sing aloud to the God of Jacob. V. 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 indigne, judicium sibi manducat et bibit : non dijudicans corpus Domini.

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 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. *℟*. 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. *℟*. 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.

Between Septuagesima and Easter, the ALLELUIA is replaced by the following TRACT:

TRACT: Malach. 1:11; Prov. 9:5

Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus. *℟*. Et in omni loco sacrificatur, et offertur nomini meo oblatio munda : quia magnum est nomen meum in gentibus. *℟*. Venite, comedite panem meum, et bibite vinum quod miscui vobis.

*From the rising of the sun even to the going down, my name is great among the gentiles. *℟*. And in every place there is sacrifice, and there is offered to my name a clean oblation : for my name is great among the gentiles. *℟*. Come, eat my bread, and drink the wine, which I have mingled for you.*

In Eastertide, GRADUAL and TRACT are replaced by the following Alleluias:

ALLELUIA: Lk. 24:35

Cognoverunt discipuli Dominum Jesum in fractione panis.

The disciples knew the Lord in the breaking of bread.

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.

GOSPEL: Jn. 6:56-59

Sequentia Sancti Evangelii secundum Joannem.

Continuation of the holy Gospel according to St John.

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.

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, *T.P. 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, In Eastertide: alleluia.

SECRET

Ecclesiae tuæ, quæsumus Domine, unitatis et pacis propitius dona concede : quæ sub oblatiis 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 sacrificiî 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 :

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:

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.

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, *T.P. 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, In Eastertide: 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.*