

Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus*.

Sancto, unus es Deus, unus es Dóminus: non in unius singularitate persónæ, sed in unius Trinitate substántiæ. Quod enim de tua glória, revelante te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitatis, et in majestáte adorétur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*

#### COMMUNION (I Cor. 11. 26-27)

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.

QUOTIESCÚMQUE manducábitis Panem hunc et Cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicumque manducáverit Panem vel biberit Cálicem Dómini indigne, reus erit Córporis et Sanguinis Dómini, alleluia.

#### POSTCOMMUNION

FILL us, we beseech Thee, O Lord, with that eternal enjoyment of Thy Divinity, which is prefigured by the reception in this life of Thy precious Body and Blood: Who livest and reignest with God the Father ...

FAC nos, quæsumus, Dómine, divinitátis tuæ sempiterna fructiône repléri: quam pretiósí Córporis et Sanguinis tui temporális percéptio præfigurat: Qui vivis et regnas ...

\*\*\*



### Proper Prayers of the Mass in the Extraordinary Form External Feast of Corpus Christi on Sunday



*This is the bread that came down from heaven.*

### INTROIT (Ps. 80. 17)

HE fed them with the fat of corn, 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. *Ÿ.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — He fed ...

CIBÁVIT eos ex ádipe fruménti, allelúia; et de petra, melle saturávit eos, allelúia, allelúia, allelúia. *Psalm.* Exsultáte Deo adjútóri nostro: jubilate Deo Jacob. *Ÿ.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Cibávit eos ...

### COLLECT

O GOD who under a 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 ...

DEUS, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tribue, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári: ut redemptiónis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas ...

### EPISTLE

From the First Letter of Blessed Paul the Apostle to the Corinthians, 11. 23-29.

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 the 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 judgment to himself, not discerning the Body of the Lord.

FRATRES: Ego enim accépi a Dómino quod et trádidí vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípíte et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Similiter et cálicem, postquam cœnávít, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácite, quotiescúmque bibétis, in meam commemoratiónem. Quotiescúmque enim manducábítis panem hunc et cálicem bibétis, mortem Dómini annuntiábítis, donec véniat. Itaque quicumque manducáverit panem hunc, vel biberit cálicem Dómini indigne, reus erit Córporis et Sánguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim manducat et bibit indigne, iudícium sibi manducat et bibit: non dijudicans Corpus Dómini.

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,  
Cohærédes et sodáles  
Fac sanctorum civium.

Amen. Allelúia.

O good Shepherd! true Bread! Jesus!  
have mercy upon us: feed us, defend us:  
give us to see good things in the land of the living.

O Thou, who knowest and canst do all things, who feedest us mortals here below, make us to be Thy companions in the banquet yonder above, and thy joint-heirs, and fellow-citizens with the saints!

Amen. Alleluia.

### GOSPEL

Continuation of the holy Gospel according to St. John, 6. 56-59.

IN ILLO TÊMPORE: Dixit Jesus turbis Judæórum: Caro mea vere est cibus, et Sanguis meus vere est potus. Qui manducat meam Carnem, et bibit meum Ságuinem, 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 cœlo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui manducat hunc Panem, vivet in ætérnum. — *Credo.*

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. — *Creed.*

### OFFERTORY (Levit. 21. 6)

SACERDÓTES Dómini incénsum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non pólluent nomen ejus, allelúia.

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

ECCLÉSIE tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concède: quæ sub oblátis munéribus mystice designántur. Per Dóminum ...

GRACIOUSLY bestow on Thy Church, we beseech Thee, O Lord, the gifts of unity and peace, which are mystically shown forth in the offerings now made. Through our Lord ...

### PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spíritui

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who, together with Thine only-begotten Son and the

Taught by His sacred institutions, we consecrate the bread and wine into the Victim of salvation.

This is the dogma given to Christians—that bread passes into Flesh, and wine into Blood.

What thou understandest not, what thou seest not, that let a generous faith confirm thee in, beyond nature's course.

Under the different species, which are signs not things, there lie hidden things of infinite worth.

The Flesh is food, the Blood is drink; yet Christ is whole under each species.

He is not cut by the receiver, nor broken, nor divided; He is taken whole.

He is received by one, He is received by a thousand; the one receives as much as all; nor is He consumed, Who is received.

The good receive, the bad receive, but with the difference of life or death.

'Tis death to the bad, 'tis life to the good: lo! how unlike is the effect of the one like receiving.

And when the Sacrament is broken, waver not! but remember, that there is as much under each fragment, as is hid under the whole.

Of the substance that is there, there is no division; it is but the sign that is broken; and He Who is the signified, is not thereby diminished, either as to state or stature.

Behold! the Bread of angels is made the food of wayfarers; verily it is the Bread of the children, not to be cast to dogs.

It is foreshown in figures: when Isaac is to be slain, when the Paschal Lamb is prescribed, when Manna is given to our fathers.

Docti sacris institútis,  
Panem, vinum in salútis  
Consecrámus hóstiam.

Dogma datur Christiánis,  
Quod in Carnem transit panis,  
Et vinum in Sánguinem.

Quod non capis, quod non vides,  
Animósa firmat fides,  
Præter rerum órđinem.

Sub divérsis speciébus,  
Signis tantum, et non rebus,  
Latent res exímia.

Caro cibus, Sanguis potus:  
Manet tamen Christus totus,  
Sub utrâque specie.

A suménte non concísus,  
Non confráctus, non divísus:  
Integer accípitur.

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

Sumunt boni, sumunt mali:  
Sorte tamen inæquáli,  
Vitæ, vel intéritus.

Mors est malis, vita bonis:  
Vide parís sumptiónis  
Quam sit dispar éxitus.

Fracto demum Sacraméto,  
Ne vacílles, sed meméto,  
Tantum esse sub fragménto,  
Quantum toto tégitur.

Nulla rei fit scissúra:  
Signi tantum fit fractúra:  
Qua nec status, nec statúra  
Signáti minúitur.

Ecce panis Angelórum,  
Factus cibus viatórum:  
Vere panis filiórum,  
Non mitténdus cánibus.

In figúris præsignátur,  
Cum Isaác immolátur:  
Agnus Paschæ deputátur:  
Datur manna pátribus.

## GRADUAL (Ps. 144. 15-16)

OCULI ómnium in te sperant,  
Dómine: et tu das illis escam in  
témptore opportúno. *Ÿ.* Aperis tu  
manum tuam: et imples omne  
ánnim benedictióne.

Allelúia, allelúia. *Ÿ.* Caro  
mea vere est cibus, et Sanguis  
meus vere est potus: qui  
mandúcat meam Carnem et  
bibit meum Sánguinem, in me  
manet, et ego is eo. (Allelúia).

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 blessing.

Alleluia, alleluia. (*John 6. 56-57.*) 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. (Alleluia).



## SEQUENCE

PRAISE THY SAVIOR, O Sion! praise thy  
guide and Shepherd, in hymns and  
canticles.

As much as thou hast power, so also  
dare; for He is above all praise, nor canst  
thou praise Him enough.

This day there is given to us a special  
theme of praise—the living and life-giving  
Bread.

Which, as our faith assures us, was given  
to the twelve brethren, as they sat at the  
table of the holy Supper.

Let our praise be full, let it be sweet: let  
our soul's jubilee be joyous, let it be  
beautiful;

For we are celebrating that great day,  
whereon is commemorated the first institu-  
tion of this Table.

In this Table of the new King, the new  
Pasch of the new Law puts an end to the  
old Passover.

Newness puts the old to flight, and so  
does truth the shadow; the light drives  
night away.

What Christ did at that Supper, that He  
said was to be done in remembrance of  
Him.

Lauda, Sion Salvatórem,  
Lauda ducem et pastórem  
In hymnis et cánticis.

Quantum potes, tantum aude;  
Quia major omni laude,  
Nec laudáre súfficit.

Laudus thema speciális,  
Panis vivus et vitális  
Hódie propónitur.

Quem in sacrae mensa coenae,  
Turbæ fratrum duodénæ  
Datum non ambígitur.

Sit laus plena, sit sonóra,  
Sit jucúnda, sit decóra  
Mentis jubilátio.

Dies enim solémnis ágitur,  
In qua mensæ prima recólitur  
Hujus institútio.

In hac mensa novi Regis,  
Novum Pascha novæ legis,  
Phase vetus términat.

Vetustátem nóvitas,  
Umbram fugat véritas,  
Noctem lux elíminat.

Quod in coena Christus gessit,  
Faciéndum hoc exprésit:  
In sui memóriam.

Taught by His sacred institutions, we consecrate the bread and wine into the Victim of salvation.

This is the dogma given to Christians—that bread passes into Flesh, and wine into Blood.

What thou understandest not, what thou seest not, that let a generous faith confirm thee in, beyond nature's course.

Under the different species, which are signs not things, there lie hidden things of infinite worth.

The Flesh is food, the Blood is drink; yet Christ is whole under each species.

He is not cut by the receiver, nor broken, nor divided; He is taken whole.

He is received by one, He is received by a thousand; the one receives as much as all; nor is He consumed, Who is received.

The good receive, the bad receive, but with the difference of life or death.

'Tis death to the bad, 'tis life to the good: lo! how unlike is the effect of the one like receiving.

And when the Sacrament is broken, waver not! but remember, that there is as much under each fragment, as is hid under the whole.

Of the substance that is there, there is no division; it is but the sign that is broken; and He Who is the signified, is not thereby diminished, either as to state or stature.

Behold! the Bread of angels is made the food of wayfarers; verily it is the Bread of the children, not to be cast to dogs.

It is foreshown in figures: when Isaac is to be slain, when the Paschal Lamb is prescribed, when Manna is given to our fathers.

Docti sacris institútis,  
Panem, vinum in salútis  
Consecrámus hóstiam.

Dogma datur Christiánis,  
Quod in Carnem transit panis,  
Et vinum in Sánguinem.

Quod non capis, quod non vides,  
Animósa firmat fides,  
Præter rerum órđinem.

Sub divérsis speciébus,  
Signis tantum, et non rebus,  
Latent res exímia.

Caro cibus, Sanguis potus:  
Manet tamen Christus totus,  
Sub utrâque specie.

A suménte non concísus,  
Non confráctus, non divísus:  
Integer accípitur.

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

Sumunt boni, sumunt mali:  
Sorte tamen inæquáli,  
Vitæ, vel intéritus.

Mors est malis, vita bonis:  
Vide parís sumptiónis  
Quam sit dispar éxitus.

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.

Ecce panis Angelórum,  
Factus cibus viatórum:  
Vere panis filiórum,  
Non mitténdus cánibus.

In figúris præsignátur,  
Cum Isaác immolátur:  
Agnus Paschæ deputátur:  
Datur manna pátribus.

## GRADUAL (Ps. 144. 15-16)

OCULI ómnium in te sperant,  
Dómine: et tu das illis escam in  
témptore opportúno. *Ÿ.* Aperis tu  
manum tuam: et imples omne  
ánnim benedictióne.

Allelúia, allelúia. *Ÿ.* Caro  
mea vere est cibus, et Sanguis  
meus vere est potus: qui  
mandúcat meam Carnem et  
bibit meum Sánguinem, in me  
manet, et ego is eo. (Allelúia).

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 blessing.

Alleluia, alleluia. (*John 6. 56-57.*) 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. (Alleluia).



## SEQUENCE

PRAISE THY SAVIOR, O Sion! praise thy  
guide and Shepherd, in hymns and  
canticles.

As much as thou hast power, so also  
dare; for He is above all praise, nor canst  
thou praise Him enough.

This day there is given to us a special  
theme of praise—the living and life-giving  
Bread.

Which, as our faith assures us, was given  
to the twelve brethren, as they sat at the  
table of the holy Supper.

Let our praise be full, let it be sweet: let  
our soul's jubilee be joyous, let it be  
beautiful;

For we are celebrating that great day,  
whereon is commemorated the first institu-  
tion of this Table.

In this Table of the new King, the new  
Pasch of the new Law puts an end to the  
old Passover.

Newness puts the old to flight, and so  
does truth the shadow; the light drives  
night away.

What Christ did at that Supper, that He  
said was to be done in remembrance of  
Him.

Lauda, Sion Salvatórem,  
Lauda ducem et pastórem  
In hymnis et cánticis.

Quantum potes, tantum aude;  
Quia major omni laude,  
Nec laudáre súfficis.

Laudus thema speciális,  
Panis vivus et vitális  
Hódie propónitur.

Quem in sacræ mensa cœnæ,  
Turbæ fratrum duodénæ  
Datum non ambígitur.

Sit laus plena, sit sonóra,  
Sit jucúnda, sit decóra  
Mentis jubilátio.

Dies enim solémnis ágitur,  
In qua mensæ prima recólitur  
Hujus institútio.

In hac mensa novi Regis,  
Novum Pascha novæ legis,  
Phase vetus términat.

Vetustátem nóvitas,  
Umbram fugat véritas,  
Noctem lux éliminat.

Quod in cœna Christus gessit,  
Faciéndum hoc expréssit:  
In sui memóriam.