

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 (Leviticus 21:6)

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

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...

On Thursday, the Common Preface, the Preface of the Most Blessed Sacrament, or the Preface of the Nativity may be prayed. On Sunday, the Preface of the Most Holy Trinity (red Missal pp. 28-29), the Preface of the Most Blessed Sacrament, or the Preface of the Nativity may be prayed.

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.

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 ...

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 caelo descendit. Non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc Panem, vivet in aeternum. — *Credo*.

SACERDOTES Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non polluent nomen ejus, alleluia.

ECCLÉSIAE tuæ, quæsumus, Domine, unitatis et pacis propitius dona concede: quæ sub oblatis munèribus mystice designantur. Per Dominum ...

QUOTIESCUMQUE manducabitis Panem hunc et Cálicem bibétis, mortem Domini annuntiabitis, donec veniat: itaque quicumque manducaverit Panem vel biberit Cálicem Domini indigne, reus erit Corporis et Sanguinis Domini, alleluia.

FAC NOS, quæsumus, Domine, divinitatis tuæ sempiterna fruítione repleri: quam pretiosi Corporis et Sanguinis tui temporális percéptio præfigurat: Qui vivis et regnas ...

Proper Prayers of the Mass in the Extraordinary Form The Feast of Corpus Christi

Introit (Psalm 80:17)

CIBÁVIT EOS ex ádipe fruménti, alleluia: et de petra, melle saturávit eos, alleluia, alleluia, alleluia. *Ps. ibid.* 2. Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. V̄. Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. R̄. Amen. — Cibávit eos ...

HE FED THEM with the fat of corn, alleluia, and filled them with honey out of the rock, alleluia, alleluia, alleluia. *Psalm*. Rejoice to God our helper; sing aloud to the God of Jacob. V̄. 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 them ...

Collect

DEUS, qui nobis sub Sacramento mirábili passiónis tuæ memoriám reliquisti: tríbue, quæsumus, ita nos Corporis et Sanguinis tui sacra mystéria venerári: ut redemptionis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas ...

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 ...

Epistle (I Corinthians 11:23–29)

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 fácíte in meam commemoratióem. Simíliter et cálicem, postquam cenávit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácíte, quotiescúmque bibétis, in meam commemoratióem. Quotiescúmque enim manducábítis panem hunc et cálicem bibétis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducáverit panem hunc, vel biberit cálicem Domini indigne, reus erit Corporis et Sanguinis Domini. Probet autem seípsum homo: et sic de pane illo edat, et de

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.

Gradual (Psalm 144: 15–16)

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 institution 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. * 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.

cálice bibat. Qui enim manducat et bibit indigne, iudícium sibi manducat et bibit: non dijudicans Corpus Dómini.

ÓCULI ómnium in te sperant, Dómine: et tu das illis escam in tēpore opportúno. V̄. Aperis tu manum tuam: et imple omne ánimál benedictióne. Alleluía, alleluía. V̄. 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. Alleluía.

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 veritas, Noctem lux éliminat. Quod in cœna Christus gessit, Faciéndum hoc expréssit: In sui memóriam. Docti sacris institútis, Panem, vinum in salútis Consecrámus hóstiam. Dogma datur Christiánis, Quod in Carnem transit panis, Et vinum in Sanguinem.

Quod non capis, quod non vides Animosa firmat fides, Præter rerum órđinem. Sub diversis speciébibus, Signis tantum, et non rebus, Latent res exímia. Caro cibus, Sanguis potus: Manet tamen Christus totus, Sub utrâque specie. A sumente non concisus, Non confractus, non divisus: Integer accipitur. 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 paris sumptiónis Quam sit dispar éxitus. Fracto demum Sacraménto, Ne vacilles, 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 mittendus cánibus. In figúris præsignátur, Cum Isaác 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, Cohærédes et sodáles Fac sanctorúm civium. AMEN. ALLELUÍA.

Gospel (John 6: 56–59)

IN ILLO TĒMPORE: Dixit Jesus turbis Judæórum: Caro mea vere est cibus, et Sanguis meus

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. * 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.

AT THAT TIME, Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My