

The Solemnity of Corpus Domini
The Thursday after Trinity Sunday



The Introit

Cibavit eos, Psalm 81:16/1

tone VII



Antiphon: The Lord fed them with the fi-nest wheat, *
and satisfied them with honeyu from the rock.

Psalm. Sing with joy to God our strength, *
and raise a loud shout to the God of Jacob.

Gloria Patri. Glo-ry to the Father, and to the Son,
and to the Holy Spirit, *
As it was in the beginning, is now and ever,
for all ages of ages. Amen **Antiphon:**

The Kyrie **or** Litany

The Gloria is omitted

The Collect:

O God our Father, whose Son our Lord Jesus Christ in a wonderful Sacrament has left us a memorial of his passion: Grant us so to venerate the sacred mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; who lives and reigns with you and the Holy Spirit, God, for all ages of ages. Amen.

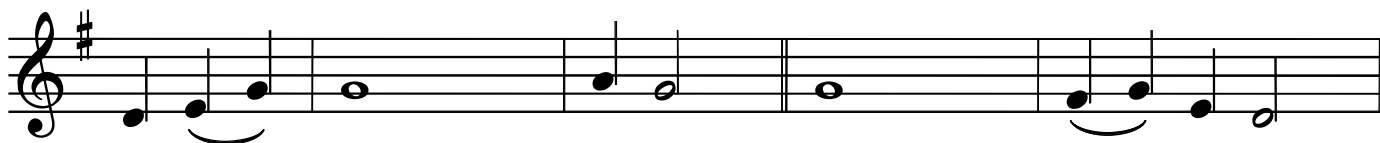
The First Reading: Deuteronomy 8:2, 3

Remember the long way that the LORD your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the LORD.

The Gradual

Odd Years: Gustate, Psalm 34:8, with verses 1,2/3,4/5,6/7,8
TONE I

The antiphon is chanted first by a cantor and then repeated by the congregation where indicated in the text. The Psalm verses alone may be sung omitting the antiphon.



Antiphon: O Taste and see * that the Lord is good.

V. I will bless the LORD at all times; *
his praise shall ever be in my mouth.

V. I will glory in the LORD; *
let the humble hear and rejoice. **Antiphon.**

V. Proclaim with me the greatness of the LORD; *
let us exalt his Name together.

V. I sought the LORD, and he answered me *
and delivered me out of all my terror. **Antiphon.**

V. Look upon him and be radiant, *
and let not your faces be ashamed.

V. I called in my affliction and the LORD heard me *
and saved me from all my troubles. **Antiphon.**

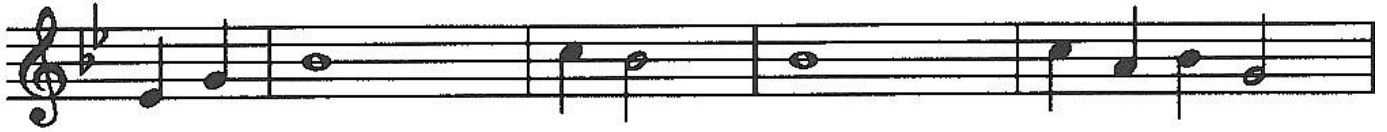
V. The angel of the LORD encompasses
those who fear him, *
and he will deliver them.

V. Taste and see that the LORD is good; *
happy are they who trust in him!

V. Glory to the, Father, Son, and Holy Spirit; *
as it was in the beginning, is now and ever,
for all ages of ages. Amen **Antiphon.**

Even Years: Calicem salutaris, Ps. 116:11, vs. 10,11/13,14/15,16

The antiphon is chanted first by a cantor and then repeated by the congregation where indicated in the text. The Psalm verses alone may be sung omitting the antiphon.



Antiphon: I will lift up the cup of salvation *
and call upon the Name of the Lord.

V. How shall I repay the LORD *
for all the good things he has done for me?

V. I will lift up the cup of salvation *
and call upon the Name of the LORD. **Antiphon.**

V. Precious in the sight of the LORD *
is the death of his servants.

V. O LORD, I am your servant; ↓
I am your servant and the child of your handmaid; *
you have freed me from my bonds. **Antiphon.**

V. I will offer you the sacrifice of thanksgiving *
and call upon the Name of the LORD.

V. I will fulfill my vows to the LORD *
in the presence of all his people. **Antiphon.**

The Epistle: 1 Corinthians 10:1-4, 16, 17 11:23-29

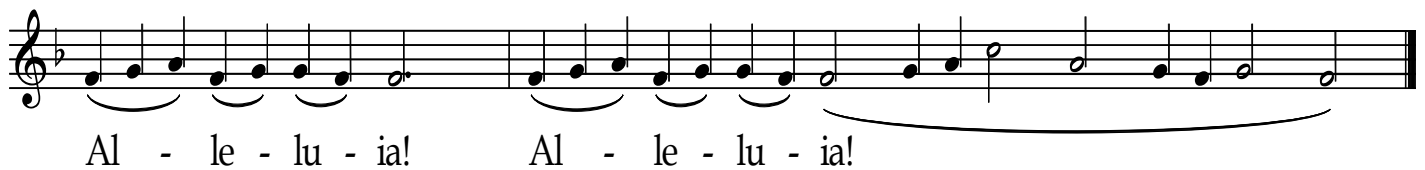
Brethren: I do not want you to be unaware, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they

drank from the spiritual rock that followed them, and the rock was Christ. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves.

Alleluia

Ego sum panis vivus, John 6:51,52

Tone:Laudate



V. I am the living bread *

which came down from heaven, says the Lord;

V. whoever eats of this bread *

will live for ever. Alleluia.

The Sequence **Lauda Sion**

Zion, praise thy Saviour singing
hymns with exultation ringing,
praise thy King and Shepherd true.

Honour Christ, thy voice upraising,
who surpasseth all thy praising;
never canst thou reach his due.

Let the Bread, life-giving, living,
Be our theme of glad thanksgiving,
Now indeed before thee set;

As of old the Lord provided
When the Twelve, divinely guided,
At the Holy Table met.

What he did, at supper seated,
Christ ordained to be repeated,
his memorial ne'er to cease;

His command for guidance taking,
bread and wine we hallow, making
thus our sacrifice of peace.

Full and clear sing out thy praising,
gracious hymns of joy upraising
in thy heart and soul today;

For today the new oblation
of the new King's revelation
bids us feast in glad array.

Part II: Very Bread, good Shepherd, tend us;
Jesus, of thy love befriend us,
Lord, refresh us and defend us,
Thine eternal goodness send us
in the land of life to see.

Thou, who all things canst and knowest,
who on earth such food bestowest,
grant us with thy saints, though lowest,
where the heavenly feast thou showest,
fellow heirs and guests to be. A-men

The Gospel **John 6:47-59**

At that time Jesus said: Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.' The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.' He said these things while he was teaching in the synagogue at Capernaum.

The Nicene Creed

Offertory: *Portas cæli*, Ps 78:23-25 Malachi 1:11; Prov. 9:5 Tone: Laudate



V. The Lord commanded the clouds above *
and rained down manna upon them to eat;

V. He gave them grain from heaven, *
so men ate the bread of angels, alleluia.

V. From the rising of the sun to its setting, *
my Name shall be great among the nations

V. And in every place incense is offered to my Name,
and a pure offering, *
for my Name is great among the nations.

V. Come, eat of my bread, *
and drink of the wine I have mixed.

The Prayer over the gifts:

O Lord, grant, in mercy to your Church the gifts of unity and peace, which are mystically signified by the gifts which we offer; through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

Common Preface:

It is truly right and just, our joy and helpful to salvation,
that we, always and everywhere give thanks to you,
O Lord, holy Father, Almighty and eternal God,
through Christ our Lord.

Though him the angels praise your majesty, the dominions adore,
the powers are in awe, the heavens and the forces of heaven unite

with the blessed Seraphim in exultant joy. Grant we pray you that our voices too may blend with theirs saying in humble praise:

Before the Blessing of Peace

Priest: May Almighty God, the Creator and Preserver of all men, Who fills all things living with plenteousness, grant you all that is needful in this present life, and make you rich with the gift of His blessing.

People: Amen

Priest May He, Who did not suffer His ancient people to hunger, but fed them with manna in the wilderness, that men might know that they do not live by bread alone, nourish you too with the Bread of Life, in the sacrament of Christ's Body and Blood.

People: Amen

Priest: That, in all good works, you may sow the seed of charity, and reap the harvest of your heavenly reward; and come through faith to your joyful hope, which is the eternal presence of our Saviour Christ.

People: Amen

Priest: May the Lord God Almighty, Whose glorious Kingdom endures for ever, be pleased to bestow these blessings upon you; and...

Priest: The ✠ Peace of The Lord be always with you.

People: And with your spirit.

Communion: **Qui manducat, John 6:56**



V. He who eats my flesh and drinks my blood abides in me, *
and I in him, says the Lord, alleluia.

Quotiescumque 1 Corinthians 11:26, 27

V. As often as you eat this bread and drink the cup, *
you proclaim the Lord's death until he comes;

V. Whoever, therefore, eats the bread and
drinks the cup of the Lord in an unworthy manner *
will be guilty of profaning
the Body and Blood of the Lord.

The Postcommunion Collect:

Grant, we pray, O Lord, that we, who in these Holy Mysteries have been made partakers of your most precious Body and Blood, as a pledge and foretaste of endless joy, may after this life be filled eternally with your Presence; for you live and reign with the Father and the Holy Spirit, God, for all ages of ages. *Amen.*

Following the Postcommunion Collect, the Celebrant removes the chasuble and puts on a cope. The Sacred Ministers kneel before the altar. Then the Deacon rises, removes the veiled Ciborium from the Tabernacle and places it in the center on the corporal. The Deacon then resumes kneeling. The Blessed Sacrament is censed while the following is sung:

O Salutaris Hostia

O saving Victim, opening wide
the gate of heaven to us below,
our foes press on from every side,
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend
for evermore, blest One in Three;
O grant us life that shall not end
in our true native land with thee.

The Celebrant puts on the humeral veil and the Sacred Ministers go up to the altar. A procession is formed. The crucifer and acolytes lead the procession. Servers, religious, and assisting clergy follow in order. When the Celebrant takes up the Blessed Sacrament, the procession begins. It should go through the entire church, and may pass out of doors if conditions permit.

The Congregation stands, but it is customary to kneel as the Blessed Sacrament passes.

The Blessed Sacrament should be immediately preceded bythurifers, and surrounded by torchbearers, and may be covered by a canopy. Any or all of the following hymns, Psalms, and anthems may be sung:

Pange lingua gloriosi Corporis

1. Now, my tongue, the mystery telling
of the glorious Body sing,
and the Blood, all price excelling,
which the Gentiles' Lord and King,
once on earth among us dwelling,
shed for this world's ransoming.
2. Giv'n for us and condescending
to be born for us below,
he with us in converse blending
dwelt, the seeds of truth to sow,
till he closed with wondrous ending
his most patient life of woe.

3. That last night at supper lying
mid the twelve, his chosen band,
Jesus, with the law complying,
keeps the feast its rites demand;
then, more precious food supplying,
gives himself with his own hand.

4. Word made flesh, the bread he taketh,
by his word his Flesh to be;
wine his sacred Blood he maketh,
though the senses fail to see;
faith alone the true heart waketh
to behold the mystery.

OR

Adoro Devote

1. Humbly I adore thee, Verity unseen,
who thy glory hidest 'neath these shadows mean;
lo, to thee surrendered, my whole heart is bowed,
tranced as it beholds thee, shrined within the cloud.

2. Taste and touch and vision to discern thee fail;
faith, that comes by hearing, pierces through the veil.
I believe whate'er the Son of God hath told;
what the Truth hath spoken, that for truth I hold.

3. O memorial wondrous of the Lord's own death;
living Bread that givest all thy creatures breath,
grant my spirit ever by thy life may live,
to my taste thy sweetness never-failing give.

4. Jesus, whom now hidden, I by faith behold,
what my soul doth long for, that thy word foretold:
face to face thy splendor, I at last shall see,
in the glorious vision, blessed Lord, of thee.

When the Sacred Ministers return to the altar, the Ciborium is placed on the corporal, and all kneel. The Celebrant removes the humeral veil. The Blessed Sacrament is once again censed during the following:

Therefore we, before him bending,
this great Sacrament revere;
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear.

Glory let us give and blessing
to the Father and the Son,
honor, thanks, and praise addressing,
while eternal ages run;
And the Spirit Blest proceeding
from the Father. Three in One

Panem de cælo, Wisdom 16:20 (The Priest alone stands)

V. You have given them Bread from heaven.

R. Containing within itself all sweetness.

Priest: Let us pray:

O God, in this wonderful Sacrament you have left us a memorial of your passion: Grant us so to venerate the Sacred Mysteries of your Body and Blood, that we may always perceive within ourselves the fruit of your redemption; for you live and reign for all ages of ages.
Amen.

After the Benediction collect, the priest kneels, and, assisted by a server, again puts on the humeral veil, then rises and goes to the altar. He makes a profound bow and, with the help of the Deacon, the priest picks up the Blessed Sacrament, holding it by the humeral veil, and makes the sign of the cross over the people in blessing during which the Deacon kneels.

A bell is rung three times and a server censes the Blessed Sacrament at this time.

The Ciborium is then returned to the center of the altar and the clergy resume their places at the step, the priest removing the humeral veil.

The Divine Praises:

Priest : Blessed be God.

People: Blessed be his holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be Jesus Christ

in the most holy Sacrament of the altar.

Blessed be the Holy Spirit the Comforter.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy Conception

Blessed be her holy Dormition

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in his Angels and in his Saints

May our Lord Jesus in the Most Blessed Sacrament, be praised, adored and loved with grateful affection at every moment in all the churches of the world now and even till the end of time. Amen

After the Divine Praises, the Deacon returns the Blessed Sacrament to its place in the tabernacle. When the aumbry or tabernacle door is shut, all stand and the following is sung:

Psalm 117



- 1 Praise the LORD, all you nations; *
 laud him, all you peoples.
- 2 For his loving-kindness toward us is great, *
 and the faithfulness of the LORD endures for ever.

Gloria Patri. Glory to the Father, and to the Son, *
and to the Holy Spirit,
As it was in the beginning, is now and ever, *
for all ages of ages. Amen

No blessing or dismissal is added. The Sacred Ministers return to the Sacristy

One of the following hymns may be sung. These may also be used if needed during the procession above.

Jesu dulcis memoria **Bernard of Clairvaux**

1. O Jesus, joy of loving hearts,
the fount of life and our true light,
we seek the peace your love imparts,
and stand rejoicing in your sight.

2. We taste in you our living bread,
and long to feast upon you still;
we drink of you, the fountainhead,
our thirsting souls to quench and fill.

3. For you our restless spirits yearn
where'er our changing lot is cast;
glad, when your presence we discern,
blest when our faith can hold you fast.

4. O Jesus, ever with us stay;
make all our moments calm and bright;
oh, chase the night of sin away,
shed o'er the world your holy light.

Or **O Sacrum Convivium**

O sacred Banquet, wherein Christ is received,
the memory of his Passion is renewed,
the soul with grace is filled,
and a pledge of future glory is bestowed, alleluia.

OR **I am the bread of life**

1. I am the bread of life; they who come to me shall not hunger;
they who believe in me shall not thirst.
No one can come to me unless the Father draw them.

Refrain. And I will raise them up, and I will raise them up,
and I will raise them up on the last day.

2. The Bread that I will give is my Flesh for the life of the world,
and they who eat this bread,
they shall live for ever. **Refrain.**

3. Unless you eat of the Flesh of the Son of Man
and drink of his Blood,
you shall not have life within you. **Refrain.**
4. I am the resurrection. I am the life.
They who believe in me,
even if they die, they shall live for ever. **Refrain**
5. Yes, Lord, we believe that you are the Christ,
the Son of God
who has come into the world. **Refrain.**

OR **God and Man at Table are sat down.**

1. O welcome, all you noble saints of old,
as now before your very eyes unfold
the wonders all so long ago foretold:
God and man at table are sat down.
God and man at table are sat down.

2. Elders, martyrs, all are falling down;
prophets, patriarchs are gathering round,
what angels longed to see now we have found:
God and man at table are sat down.
God and man at table are sat down.

3. Who is this who spreads the victory feast?
Who is this who makes our warring cease?
Jesus, risen Savior, Prince of peace.
God and man at table are sat down.
God and man at table are sat down.

4. Beggars, lame, and harlots also here;
repentant publicans are drawing near;
wayward ones come home without a fear:
God and man at table are sat down.
God and man at table are sat down.

5. Worship in the presence of the Lord,
with joyful songs and hearts in one accord,
and let our Host at table be adored:
God and man at table are sat down.
God and man at table are sat down.

6. When at last this earth shall pass away,
when Jesus and his Bride are one to stay,
the feast of love is just begun that day:
God and man at table are sat down.
God and man at table are sat down.