



**The Solemnity of the  
Most Holy Body and  
Blood of Christ  
(Corpus Christi)  
June 14, 2020**

## Introit

*He fed them with the finest wheat, alleluia; and satisfied them with honey from the rock, alleluia, alleluia, alleluia. (Ps. 79:16)*

## Greeting and Penitential Act

Kyrie Eleison (Lord, Have Mercy)  
and Gloria in Excelsis (Glory to  
God)

## Collect (Opening Prayer)

First Reading: Deuteronomy 8:2-3,  
14-16

Moses said to the people: "Remember how for forty years now the LORD, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by

bread alone does one live, but by every word that comes forth from the mouth of the LORD. Do not forget the LORD, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers."

## Responsorial Psalm: Psalm 147:12-15, 19-20

R. (12) ***Praise the Lord, Jerusalem.***

*Glorify the LORD, O Jerusalem;  
praise your God, O Zion.*

*For he has strengthened the bars of your gates;  
he has blessed your children within you.*

R. ***Praise the Lord, Jerusalem.***

*He has granted peace in your borders;  
with the best of wheat he fills you.*

*He sends forth his command to the earth;  
swiftly runs his word!*

R. ***Praise the Lord, Jerusalem.***

*He has proclaimed his word to Jacob,  
his statutes and his ordinances to Israel.  
He has not done thus for any other nation;  
his ordinances he has not made known to them.*

*Alleluia.*

**R. Praise the Lord, Jerusalem.**

Second Reading: 1 Corinthians

10:16-17

Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

Sequence: Lauda Sion

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

Laud, O Zion, your  
salvation,  
Laud with hymns  
of exultation,  
Christ, your king  
and shepherd true:

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

Bring him all the  
praise you know,  
He is more than  
you bestow.  
Never can you  
reach his due.  
Special theme for  
glad thanksgiving  
Is the quick'ning  
and the living  
Bread today before  
you set:  
From his hands of  
old partaken,  
As we know, by  
faith unshaken,  
Where the Twelve  
at supper met.  
Full and clear ring  
out your chanting,  
Joy nor sweetest  
grace be wanting,  
From your heart let  
praises burst:  
For today the feast  
is holden,  
When the  
institution olden  
Of that supper was

Novum Pascha  
novæ legis,  
Phase vetus  
términat.  
Vetustátem nóvitas,  
Umbram fugat  
véritas,  
Noctem lux  
elíminat.  
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  
sánguinem.  
Quod non capis,  
quod non vides,  
Animosa firmet

Rehearsed.  
Here the new law's  
new oblation,  
By the new king's  
revelation,  
Ends the form of  
ancient rite:  
Now the new the  
old effaces,  
Truth away the  
shadow chases,  
Light dispels the  
gloom of night.  
What he did at  
supper seated,  
Christ ordained to  
be repeated,  
His memorial ne'er  
to cease:  
And his rule for  
guidance taking,  
Bread and wine we  
hallow, making  
Thus our sacrifice  
of peace.  
This the truth each  
Christian learns,  
Bread into his flesh  
he turns,

fides, Præter rerum  
ordinem.  
Sub divérsis  
speciébús,  
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.

To his precious  
blood the wine:  
Sight has fail'd, nor  
thought conceives,  
But a dauntless  
faith believes,  
Resting on a pow'r  
divine.  
Here beneath these  
signs are hidden  
Priceless things to  
sense forbidden;  
Signs, not things  
are all we see:  
Blood is poured  
and flesh is broken,  
Yet in either  
wondrous token  
Christ entire we  
know to be.  
Whoso of this food  
partakes,  
Does not rend the  
Lord nor breaks;  
Christ is whole to  
all that taste:  
Thousands are, as  
one, receivers,

Mors est malis, vita  
bonis:  
Vide paris  
sumptiónis  
Quam sit dispar  
éxitus.  
Fracto demum  
Sacraménto,  
Ne vacílles, sed  
memento,  
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,  
In figures  
praesignátur, Cum  
Isaac immolatur:

Non mitténdus  
cánibus.  
One, as thousands  
of believers,  
Eats of him who  
cannot waste.  
Bad and good the  
feast are sharing,  
Of what divers  
dooms preparing,  
Endless death, or  
endless life.  
Life to these, to  
those damnation,  
See how like  
participation  
Is with unlike  
issues rife.  
When the  
sacrament is  
broken,  
Doubt not, but  
believe 'tis spoken,  
That each sever'd  
outward token  
doth the very  
whole contain.  
Nought the  
precious gift

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 sanctórum  
cívium.  
Amen. Allelúia.

divides,  
Breaking but the  
sign betides  
Jesus still the same  
abides, still  
unbroken does  
remain. Lo! the  
angel's food is  
given To the  
pilgrim who has  
striven; see the  
children's bread  
from heaven,  
which on dogs may  
not be spent. Truth  
the ancient types  
fulfilling, Isaac  
bound, a victim  
willing, Paschal  
lamb, its lifeblood  
spilling, manna to  
the fathers sent.

(English translation, continued)  
Very bread, good shepherd, tend us,  
Jesu, of your love befriend us,  
You refresh us, you defend us,

Your eternal goodness send us  
In the land of life to see.  
You who all things can and know,  
Who on earth such food bestow,  
Grant us with your saints, though lowest,  
Where the heav'nly feast you show,  
Fellow heirs and guests to be. Amen. Alleluia.  
*(Text ascribed to St. Thomas Aquinas)*

## Alleluia and Verse: John 6:51

*I am the living bread that came down from heaven,  
says the Lord;  
whoever eats this bread will live forever.*

## Gospel: John 6:51-58

Jesus said to the Jewish crowds: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." The Jews quarreled among themselves, saying, "How can this man give us his flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.

For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

## Homily

## Nicene Creed

## Intercessions

## Offertory antiphon

*The Lord opened the doors of heaven, and rained down manna upon them to eat; he gave them the bread of heaven; mere man ate the bread of angels, alleluia.  
(Leviticus 21:6)*

## Prayer over the Offerings

## Dialogue and Preface

Sanctus (Holy)

Eucharistic Prayer

The Lord's Prayer

Agnus Dei (Lamb of God)

Communion antiphon

*He who eat my flesh and drinks my blood abides in  
me and I in him, says the Lord. (John 6:57)  
(Psalm verses from Psalm 119)*

Prayer for Spiritual Communion

Prayer after Communion

Blessing and Dismissal

Prayer to St. Michael

St. Michael the Archangel, defend us in  
battle. Be our protection against the  
wickedness and snares of the devil. May  
God rebuke him, we humbly pray, and

do thou, o prince of the heavenly host,  
by the power of God, cast into hell  
Satan and all the evil spirits who prowl  
about the world seeking the ruin of  
souls. Amen

