

**INTROIT: Psalm 80:17**

Cibávit eos ex ádipe fruménti, allelúia:  
et de petra, melle saturávit eos, allelúia,  
allelúia, allelúia.

*Ps. 80:2: Exsultáte Deo, adiutóri nostro:  
iubiláte Deo Iacob. Glória Patri &c.*

He fed them with the fat of wheat,  
alleluia: and filled them with honey out  
of the rock, alleluia, alleluia, alleluia.

*Ps. 80:2: Rejoice to God our helper:  
sing aloud to the God of Jacob. Glory be  
to the Father &c.*

**COLLECT**

Deus, qui nobis sub Sacraménto mirábili  
passiónis tuæ memóriam reliquisti:  
tribue, quaesumus, ita nos Córporis et  
Sánguinis tui sacra mystéria venerári; ut  
redemptiónis tuæ fructum in nobis  
iúgiter sentiámus. *Qui vivis et regnas &c.*

O God, Who in this wondrous  
sacrament have left us a memorial of  
Your passion, grant us, we beseech You,  
so to venerate the sacred mysteries of  
Your Body and Blood that we may ever  
experience within us the effect of Your  
redemption. *Who lives and reigns &c.*

**EPISTLE: 1 Corinthians 11:23-29**

*The priest will read the Epistle in English before preaching his homily.*

**GRADUAL: Psalm 144:15-16**

Oculi ómnium in te sperant, Dómine:  
et tu das illis escam in témpore  
opportúno,

*V. Aperis tu manum tuam: et imples  
omne animal benedictióne.*

The eyes of all look hopefully to You, O  
Lord; and You give them their food in  
due season,

*V. You open Your hand; and satisfy the  
desire of every living thing.*

**ALLELUIA VERSE: John 6:56-57**

Allelúia, allelúia, Caro mea vere est  
cibus, et sanguis meus vere est potus:  
qui mandúcat meam carnem et bibit  
meum sanguínem, in me manet et ego  
in eo.

Alleluia, alleluia, My Flesh is food  
indeed, and My Blood is drink indeed.  
He who eats My Flesh, and drinks My  
Blood, abides in Me and I in him.

*The Sequence follows. See next page for Latin & English texts of the Sequence.*

**GOSPEL: John 6:56-59**

*The priest will read the Gospel in English before preaching his homily.*

## SEQUENCE

*composed by St. Thomas Aquinas, +1274*

Lauda, Sion, Salvatórem,  
lauda ducem et pastórem  
in hymnis et cánticis.

Quantum potes, tantum  
aude:  
quia maior omni laude,  
nec laudáre súfficis.

Laudis thema speciális,  
panis vivus et vitális  
hódie propónitur.

Quem in sacrae mensa  
cenae  
turbae fratrum duodenae  
datum non ambígitur.

Sit laus plena, sit sonóra,  
sit iucúnda, sit decóra  
mentis iubilatio.

Dies enim sollémnis agitur,  
in qua mensae prima  
recólitur  
huius institútio.

In hac mensa novi Regis,  
novum Pascha novae legis  
Phase vetus términat.

Vetustátem nóvitas,  
umbram fugat véritas,  
noctem lux eliminat.

Quod in coena Christus  
gessit,  
faciéndum hoc exprésit  
in sui memóriam.

Docti sacris institútis,  
panem, vinum in salútis  
consecrámus hóstiam.

Dogma datur Christiánis,  
quod in carnem transit  
panis  
et vinum in ságuinem.

Quod non capis, quod non  
vides,  
animosa firmat fides,  
praeter rerum órđinem.

Sub diversis speciéibus,  
signis tantum, et non  
rebus,  
latent res exímiae.

Caro cibus, sanguis potus:  
manet tamen Christus  
totus  
sub utráque specie.

A sumente non concísus,  
non confráctus, non  
divísus:  
ínteger accípitur.

Sumit unus, sumunt mille:  
quantum isti, tantum ille:  
nec sumptus consúmitur.

Sumunt boni, sumunt mali  
sorte tamen inæquáli,  
vitae vel intéritus.

Mors est malis, vita bonis:  
vide, panis sumptiónis  
quam sit dispar éxitus.

Fracto demum sacraméto,  
ne vacílles, sed meméto,  
tantum esse sub fragméto,  
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 praesignátur,  
cum Isaac immolátur:  
agnus paschae deputátur:  
datur manna pátribus.

Bone pastor, panis vere,  
Iesu, 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,  
coherédes et sodáles  
fac sanctórum civium.

Amen. Allelúia.

## SEQUENCE

### *English translation*

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

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 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,  
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,  
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  
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.

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.

### OFFERTORY ANTIPHON: Leviticus 21:6

Sacerdotes Dómini incensum et panes  
offerunt Deo: et ideo sancti erunt Deo  
suo, et non polluent nomen eius,  
allelúia.

The priests of the Lord offer incense and  
loaves to God, and therefore they shall  
be sacred to their God and shall not  
profane His name, alleluia.

### SECRET PRAYER

Ecclésiæ tuæ, quaesumus, Dómine,  
unitátis et pacis propítius dona concéde:  
quæ sub oblátis munéribus mystice  
designántur.

*Per Dominum nostrum &c.*

Graciously give Your Church, we  
beseech You, O Lord, the gifts of unity  
and peace which are betokened by the  
gifts we offer.

*Through our Lord &c.*

### COMMUNION ANTIPHON: 1 Corinthians 11:26-27

Quotiescúmque manducábitis panem  
hunc et cálicem bibétis, mortem  
Dómini annuntiábitis, donec véniat:  
itaque quicúmque manducáverit panem  
vel bíberit calicem Dómini indigne, reus  
erit córporis et ságuinis Dómini,  
allelúia.

As often as you shall eat this Bread and  
drink the cup, you proclaim the death of  
the Lord, until He comes. Therefore  
whoever eats this Bread or drinks the  
cup of the Lord unworthily, will be  
guilty of the Body and Blood of the  
Lord, alleluia.

### PRAYER AFTER COMMUNION

Fac nos, quaesumus, Dómine, divinitátis  
tuæ sempitérna fruitióne repléri: quam  
pretiósí Corporis et Sanguinis tui  
temporalis percéptio præfigúrat.

*Qui vivis et regnas &c.*

Grant, we beseech You, O Lord, that  
we may be filled with that everlasting  
enjoyment of Your Godhead, as  
foreshadowed here on earth by the  
partaking of Your precious Body and  
Blood.

*Who live and reign &c.*

### EUCCHARISTIC PROCESSION

*The processional hymn Pange Lingua is found at #509 in the blue Gather hymnal.*