



## CORPUS CHRISTI: *Music for the Procession & Benediction*

HYMN AT THE EXPOSITION: *O salutaris Hostia* ❖ text & tune, St. Thomas Aquinas (1225-1274).

I. **O salutaris Hostia  
quæ cæli pandis ostium,  
bella premunt hostilia:  
da robur, fer auxilium.**

*O saving Victim who opens the gate of heaven,  
our enemies press on us: give us strength; bring aid.*

2. **Uni trinoque Domino  
sit sempiterna gloria,  
qui vitam sine termino  
nobis donet in patria. Amen.**

*To the Lord, three in one, be everlasting glory;  
for life without end he gives us in his Kingdom. May it be so.*

I. HYMN OF THE PROCESSION: *Adoro te devote* ❖ text & tune, St. Thomas Aquinas (1225-1274); tr. Farrell/Westendorf.

I. **Humbly we adore thee, Christ Redeemer King;  
Thou art Lord of heaven, thou to whom we sing.  
God, the Mighty, thou hast come, bearing gifts of grace;  
Son of Adam still thou art: Savior to our race.**

5. **Hail, thou Word Incarnate, born from Mary's womb;  
Hail thou Strength immortal, risen from the tomb.  
Share with us thy victory, Savior ever blest:  
Live more fully in our hearts; be our constant Guest.**

2. **Jesus, Lord we thank thee for this wondrous Bread;  
In our land thou dwellest, by thee we are fed.  
We who share this Mystery are in thee made one:  
Every act we offer thee in thy Name is done.**

6. **Faith alone reveals here Bread of paradise;  
Faith alone may witness Jesus' sacrifice.  
Therefore, Lord, as once of old Thomas gained his sight,  
Now increase our feeble faith: shed thy healing light.**

3. **Thou who died to save us livest as our Light:  
Though our eyes are blinded, yet our Faith gives sight.  
Christ, do thou be merciful, Lamb for sinners slain,  
We in grief confess our guilt: cleanse our souls of stain.**

7. **Christ, at his Last Supper, breaking bread, decreed:  
"This, my Body, take and eat" — heav'nly Food indeed!  
Then he blessed the cup of wine — "Take ye this," he said:  
"Drink the chalice of my Blood, soon for sinners shed."**

4. **Christ, our God and Brother, hear our humble plea:  
By this holy banquet keep us joined to thee.  
Make us one in loving thee, one in mind and heart,  
Till in heaven we are thine, nevermore to part.**

8. **Now with glad thanksgiving, praise Christ glorified,  
He in us is present, we in him abide.  
Members of his Body, we in him are One;  
Hail this sacred Union, heav'n on earth begun! Amen.**

II. HYMN OF THE PROCESSION: *Pange lingua* ❖ text & tune, St. Thomas Aquinas (1225-1274); tr. Caswall.

I. **Sing, my tongue, the Savior's glory,  
Of His Flesh the mystery sing;  
Of the Blood, all price exceeding,  
Shed by our immortal King,  
Destined, for the world's redemption,  
From a noble womb to spring.**

3. **On the night of that Last Supper,  
Seated with His chosen band,  
He the Paschal victim eating,  
First fulfils the Law's command;  
Then, as Food to His Apostles  
Gives Himself with His own hand.**

2. **Of a pure and spotless Virgin  
Born for us on earth below,  
He, as Man with man conversing,  
Stayed, the seeds of truth to sow;  
Then He closed in solemn order  
Wondrously His life of woe.**

4. **Word made Flesh, the bread of nature  
By His word to Flesh He turns;  
Wine into His Blood He changes: —  
What, though sense no change discerns?  
Only be the heart in earnest,  
Faith her lesson quickly learns.**

MOTET AT THE INCENSATION: *Tantum ergo* ❖ text, Aquinas; setting by Tomás Luis de Victoria (c.1548-1611)

*Tantum ergo sacramentum  
veneremur cernui,  
et antiquum documentum  
novo cedat ritui:  
præstet fides supplementum  
sensuum defectui.*

*Let us therefore, bowing low,  
venerate so great a Sacrament;  
and let the old Law  
give way to the new rite;  
Let faith afford assistance  
to the deficiency of the senses.*

*Genitori Genitoque  
laus et jubilatio,  
salus, honor, virtus quoque  
sit et benedictio:  
procedenti ab utroque  
compar sit laudatio. Amen.*

*To the Begetter and the Begotten  
let there be praise and jubilation,  
salvation, honor, power  
and blessing;  
and to the One proceeding from both  
let there be equal praise. May it be so.*

*please turn over for the text of the SEQUENCE*

SEQUENCE: Lauda Sion, Chant/Mueller ❖ text & tune, St. Thomas Aquinas (1225-1274).

LAUDA SION SALVATOREM,  
lauda ducem et pastorem, in hymnis et canticis.  
Quantum potes, tantum aude:  
quia major omni laude, nec laudare sufficis.

Laudis thema specialis,  
panis vivus et vitalis hodie proponitur.  
Quem in sacræ mensa cenæ,  
turbæ fratrum duodenæ datum non ambigitur.

Sit laus plena, sit sonora,  
sit jucunda, sit decora mentis jubilatio.  
Dies enim solemnitas agitatur,  
in qua mensæ prima recolitur hujus institutio.

In hac mensa novi Regis,  
novum Pascha novæ legis, phase vetus terminat.  
Vetustatem novitas,  
umbram fugat veritas, noctem lux eliminat.

Quod in cœna Christus gessit,  
faciendum hoc expressit in sui memoriam.  
Docti sacris institutis,  
panem, vinum in salutis consecramus hostiam.

Dogma datur christianis,  
quod in carnem transit panis, et vinum in sanguinem.  
Quod non capis, quod non vides,  
animosa firmat fides, præter rerum ordinem.

Sub diversis speciebus,  
signis tantum, et non rebus, latent res eximia.  
Caro cibus, sanguis potus:  
manet tamen Christus totus sub utraque specie.

A sumente non concisus,  
non confractus, non divisus: integer accipitur.  
Sumit unus, sumunt mille:  
quantum isti, tantum ille: nec sumptus consumitur.

Sumunt boni, sumunt mali:  
sorte tamen inæquali, vitæ vel interitus.  
Mors est malis, vita bonis:  
vide pariter sumptionis quam sit dispar exitus.

Fracto demum sacramento, ne vacilles, sed memento  
tantum esse sub fragmento, quantum toto tegitur.  
Nulla rei fit scissura: signi tantum fit fractura,  
qua nec status, nec statura signati minuitur.

ECCE PANIS ANGELORUM, factus cibus viatorum:  
vere panis filiorum, non mittendus canibus.  
In figuris præsignatur, cum Isaac immolatur,  
agnus Paschæ deputatur, datur manna patribus.

Bone pastor, panis vere, Jesu, nostri miserere:  
Tu nos pasce, nos tuere,  
Tu nos bona fac videre in terra viventium.  
Tu qui cuncta scis et vales, qui nos pascis hic mortales:  
tuos ibi commensales,  
coheredes et sodales fac sanctorum civium.  
Amen.

*O Zion, praise your Savior,  
your Prince and your Shepherd; praise him with hymns and canticles.  
Make bold to praise him with all your strength;  
for he surpasses all praise; you shall never be fully equal to the task.*

*A special theme of praise,  
the living and life-giving bread, is on this day proposed.  
Upon the table of the Last Supper,  
to the group of the brethren Twelve, this bread was truly given.*

*Let our praise ring out full and resonant,  
a song of the heart, joyful and radiant.  
For today is a most solemn festival,  
recalling how this sacred banquet first was instituted.*

*At this banquet of our newly crowned King,  
the Paschal mystery of the New Law brings to its end the ancient Passover rite.  
Novelty replaces that which is old,  
reality chases away the shadows, radiance eliminates the night.*

*That which Christ accomplished at this supper  
he ordered to be done again, in memory of him.  
Taught by his divine precepts,  
we consecrate the bread and wine, a sacrificial victim for salvation.*

*This sacred doctrine do Christians receive:  
the bread into his body and the wine into his blood is changed.  
What you can neither grasp nor perceive  
is affirmed by ardent faith, beyond the natural order of things.*

*Beneath these double appearances —  
mere signs, and not the realities themselves — is hidden the most sublime of mysteries.  
His body is food, his blood, a beverage;  
but Christ remains entirely present under each.*

*His flesh, when eaten, is not torn apart,  
broken asunder, or divided; intact he is received.  
Though one alone be fed, though thousands be fed,  
all receive the same reality, which does not perish at meal's end.*

*The good and the guilty may all have part therein,  
but with different results: life or death.  
Death for sinners, life everlasting for the just:  
mark well the varied effects of this single food.*

*And when the bread is fragmented, be not troubled, but remember:  
he is present in each fragment just as much as in the whole.  
The hidden reality is not divided, the sign only is fragmented;  
He whose presence is signified suffers no diminution in stature or in strength.*

*Behold this bread of Angels, which has become food for us on our pilgrimage;  
it is truly the bread of God's children: let it never be thrown to dogs.  
Scripture announced it figuratively by Isaac's sacrifice,  
by the paschal lamb, and by the manna given to our forefathers.*

*O Good Shepherd and most true bread of life, Lord Jesus, have mercy on us;  
feed us and protect us,  
bring us to the vision of eternal riches in the land of the living.  
You who knows and can accomplish all things, who feeds us in this mortal life,  
make us your chosen guests,  
the co-beirs and companions of your saints in the heavenly city.  
May it be so.*

Celebrant:

You have given them  
bread from heaven.

Congregation:

Having all sweetness  
within it.

THE DIVINE PRAISES

**Blessed be God.**

**Blessed be his Holy Name.**

**Blessed be Jesus Christ, true God and true man**

**Blessed be the name of Jesus.**

**Blessed be his most Sacred Heart.**

**Blessed be his most Precious Blood.**

**Blessed be Jesus in the most Holy Sacrament of the Altar.**

**Blessed be the Holy Spirit, the Paraclete.**

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

**Blessed be her holy and Immaculate Conception.**

**Blessed be her glorious Assumption.**

**Blessed be the name of Mary, Virgin and Mother.**

**Blessed be Saint Joseph, her most chaste spouse.**

**Blessed be God in his angels and in his saints.**

HYMN AT THE REPOSITION: Holy God, We Praise Thy Name ❖ GROSSER GOTT (TE DEUM), 7.8 7.8 7.7

1. **Holy God, we praise thy Name;  
Lord of all, we bow before thee!  
All on earth thy scepter claim,  
all in heaven above adore thee;  
infinite thy vast domain,  
everlasting is thy reign.**

2. **Holy Father, Holy Son,  
Holy Spirit, Three we name thee;  
while in essence only One,  
undivided God we claim thee;  
and adoring bend the knee,  
while we own the mystery.**