

# GRADUALE O.P.

[IN THE DIOCESES OF THE UNITED STATES]

SUNDAY AFTER THE MOST HOLY TRINITY

THE MOST HOLY BODY AND BLOOD OF CHRIST

(CORPUS CHRISTI)

## OFFICIUM

Ps 80:17; V. 2

II

C



i-bá- vit ★ e- os ex á-di- pe frumén-



ti, al- le- lú- ia, et de pe- tra,



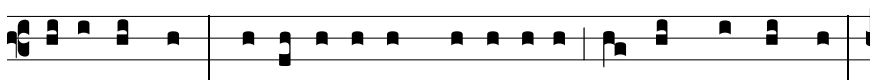
mel-le sa-tu-rá-vit e- os, al-le-lú- ia, al- le- lú- ia,



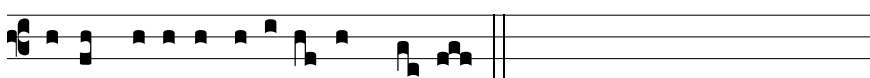
al-le- lú- ia. V. Exsultá-te De- o adiu-tó-ri nostro: ★



iu-bi-lá-te De- o Ia-cob. Gló-ri- a Patri, et Fí-li- o, et Spi- rí-



tu- i Sancto. ★ Si-cut e-rat in princí-pi- o, et nunc, et semper,



et in sæcu-la sæcu-ló-rum. Amen.

He fed them with the fat of wheat, alleluia, and filled them with honey out of the rock, alleluia, alleluia, alleluia. V. Rejoice to God our helper; sing aloud to the God of Jacob.

## RESPONSORIUM

Ps 144:15; V. 16

VII

O

- cu- li ★ ó- mni- um in te spe- rant Dó-  
 mi- ne: et tu das il- lis e- scam  
 in té-m-po- re op- portú- no.  
 V. A- pe-  
 ris tu ma- num tu- am: et  
 im- ples omne á- ni- mal ★ be- ne- di- cti- ó-  
 ne.

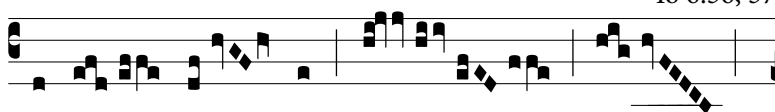
The eyes of all hope in You, O Lord; and You give them food in due season. V. You open Your hand, and fill every living creature with Your blessing.

## ALLELUIA

Io 6:56, 57

VII

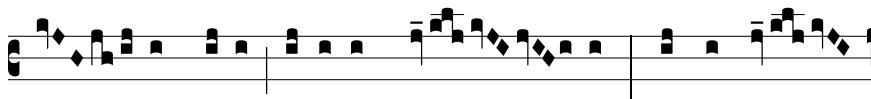
A



I- le- lú- ia. ★



✠. Ca-ro me- a ve-re est ci- bus: et san-



guis me- us ve-re est po- tus: qui mandú-



cat me- am carnem, et bi- bit me- um



sán- gui- nem, in me ma- net, ★ et e-go in e- o.

My flesh is food indeed, and My blood is drink indeed. He that eats My flesh and drinks My blood, abides in Me, and I in him.

## SEQUENTIA

VII

**L** auda Si-on Salva-tó-rem, ★ lauda du-cem et pastó-rem, in

hymnis et cánti-cis. Quantum po-tes, tantum aude, qui- a ma-ior

omni laude, nec laudá-re súf-fi-cis. Laudis thema spe-ci-á-lis,

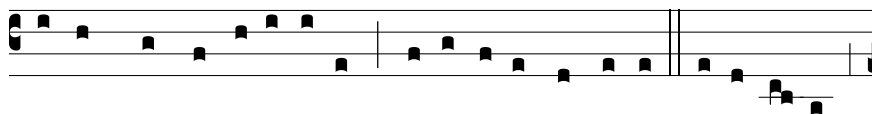
pa-nis vi-vus et vi-tá-lis hó-di-e propó-ni-tur. Quem in sacræ men-

sa cœ-næ, turbæ fratrum du-o-dénæ da-tum non ambí-gi-tur.

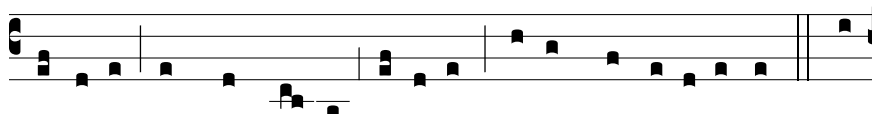
Sit laus ple-na, sit so-nó-ra, sit iu-cúnda, sit de-có-ra mentis iu-

bi-lá-ti-o. Di-es e-nim so-lémnis á-gi-tur, in qua mensæ prima

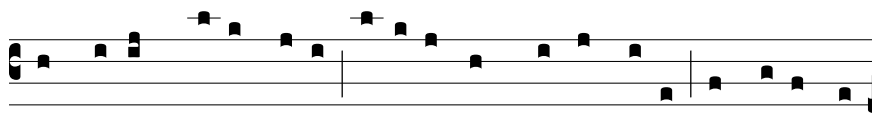
re-có-li-tur hu-ius insti-tú-ti-o. In hac mensa no-vi Re-gis,



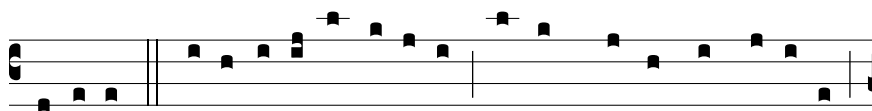
no-vum Pascha novæ le-gis, Pha-se ve-tus térmi-nat. Ve-tu-stá-tem



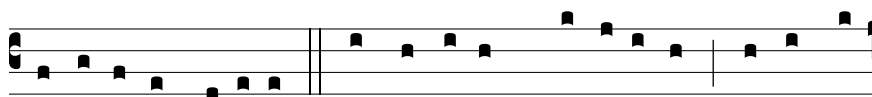
nó-vi-tas, umbram fu-gat vé-ri-tas, noctem lux e-lími-nat. Quod



in cœna Christus gessit, fa-ci-éndum hoc expréssit in su- i me-



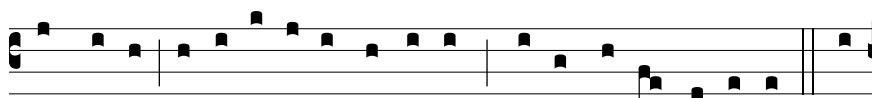
mó-ri- am. Docti sacris insti-tú-tis, pa-nem, vi-num in sa-lú-tis



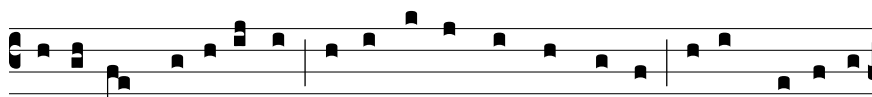
consecrámus hósti- am. Dogma da-tus Chri-sti- á-nis, quod in car-



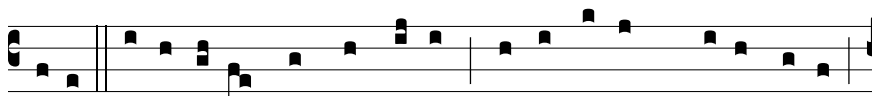
nem transit pa-nis, et vi-num in sángu-i-nem. Quod non ca-pis, quod



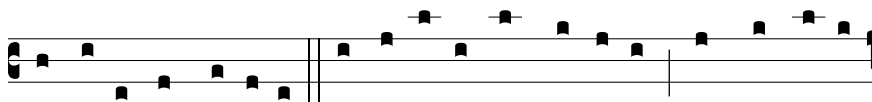
non vi-des, a-nimó-sa firmat fí-des, præ-ter re-rum ór-di-nem. Sub



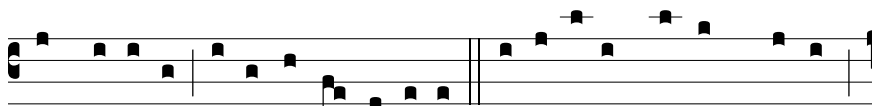
di-vér-sis spe-ci- é-bus, signis tantum et non re-bus, la-tent res ex-í-



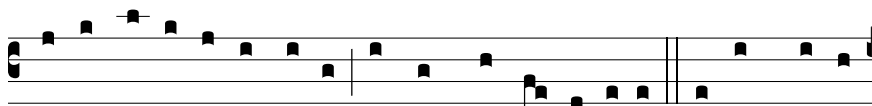
mi-æ. Ca-ro ci-bus, sanguis po-tus: ma-net tamen Christus to-tus



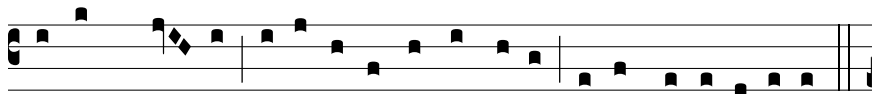
sub utrâque spé-ci- e. A sumén-te non concí-sus, non confractus,



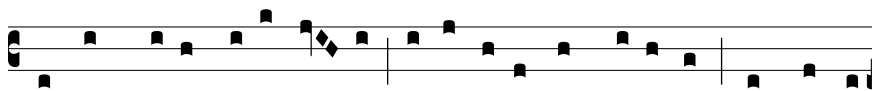
non di-ví-sus, ínte-ger ac-cí-pi-tur. Sumit unus, sumunt mil-le:



quantum i-sti, tantum il-le: nec sumptus consúmi-tur. Sumunt bo-ni,



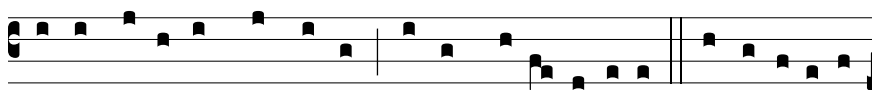
sumunt ma- li, sorte tamen in-æquá-li, vi-tæ, vel inté-ri-tus.



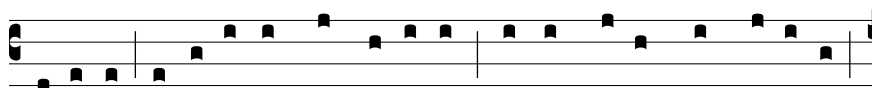
Mors est ma-lis, vi-ta bo- nis: vi-de pa-ris sumpti- ó-nis quam sit di-



spar éx-i-tus. Fracto demum Sacramén-to, ne va-cíl-les, sed memén-to,



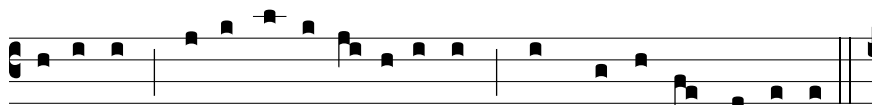
tantum esse sub fragmén-to, quantum to-to té-gi-tur. Nul-la re- i fit



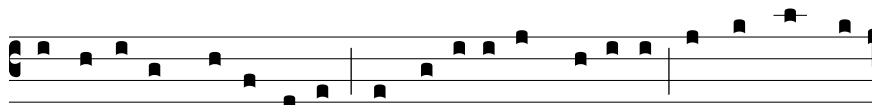
scissú-ra: signi tantum fit fractú-ra, qua nec sta-tus, nec sta-tú-ra



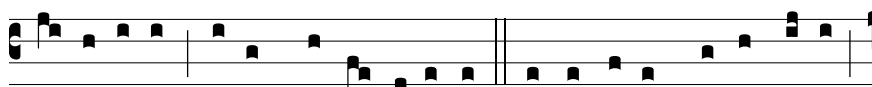
signá-ti mi-nú-i-tur. Ecce pa-nis Ange-ló-rum, factus ci-bus vi-



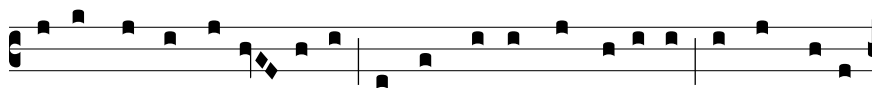
a-tó-rum: ve-re pa-nis fi-li-ó-rum, non mit-téndus cá-ni-bus.



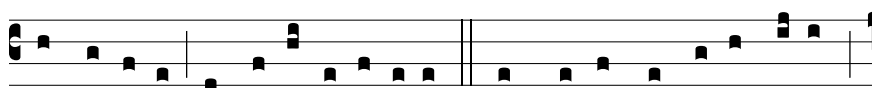
In fi-gú-ris præ-signá-tur: cum I-sa-ac immo-lá-tur, Agnus Paschæ



de-pu-tá-tur, da-tur manna Pátri-bus. Bo-ne Pastor, pa-nis ve-re,



Ie-su, nostri mi-se- ré-re: tu nos pasce, nos tu-é-re, tu nos bona

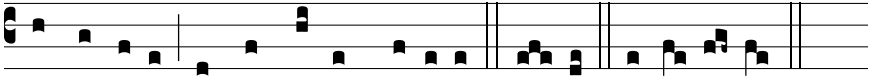


fac vi-dé-re in terra vi-vénti-um. Tu, qui cuncta scis et va-les,



qui nos pascis hic mor- tá-les: tu-os i-bi commensá-les, cohæ-ré-des





et so-dá-les fac sanctó-rum cí-vi- um. A- men. Al-le-lú- ia.

Praise, O Zion, your Savior;  
praise your leader and shepherd  
in hymns and canticles.

As much as possible, so much as you dare:  
for he is greater than all praise,  
nor can you praise him enough.

A special theme of praise,  
–the living bread and life–  
is proposed today:  
That which at the table of the sacred Supper  
was given to the group of twelve brethren  
is not to be doubted.

Let our praise be full, be sonorous,  
be pleasing, be fitting,  
jubilation of the soul:  
for this is the solemn day  
on which is commemorated the first  
institution of this banquet.

At this table of the new King,  
the new Paschal rite of the new law  
ends the ancient Passover.  
The new supplants the ancient,  
truth puts to flight the shadow,  
day banishes night.

What Christ did at Supper,  
the same he commanded to be done  
in remembrance of him.  
Taught by his sacred institution,  
we consecrate bread and wine  
into the sacrifice of salvation.

A dogma is given to Christians:  
that bread is changed into flesh,  
and wine into blood.  
What you do not understand, what you do not see,

a lively faith confirms  
in the supernatural order.

Under different species,  
different in appearance only, and not in reality,  
wondrous things lie hidden.  
Flesh is food, blood is drink;  
yet Christ remains whole  
under each species.

By the partaker not dispersed,  
unbroken, undivided:  
he is received whole.  
One receives him; a thousand receive him:  
as much as they, so does that one:  
nor is the One partaken of consumed.

The good partake him; the evil partake,  
however, with unequal effect:  
of life or of ruin.  
Death is for the evil; life for the good:  
behold, of equal partaking,  
how different the result is.

When the Sacrament is finally broken,  
doubt not, but remember,  
that there is as much hidden in a fragment,  
as there is in the whole.

There is no division of the reality;  
of the species only is there a fracture,  
whereby neither the state nor stature  
of the One signified is diminished.

Behold, the bread of angels  
is made the food of pilgrims,  
truly the bread of children,  
not to be cast to dogs.

It was prefigured in other forms:  
when Isaac was immolated,  
when the Paschal Lamb was slain,  
when manna was given to the forefathers.

O Good Shepherd, true bread,  
O Jesus, have mercy upon us;

feed us, protect us,  
make us to see good things  
in the land of the living.

You, who knows all things and can do all things,  
who here feeds us mortals,  
make us there be your table-guests,  
the co-heirs, and companions  
of the heavenly citizens. Amen. Alleluia.

## OFFERTORIUM

Ps 77:23, 24, 25

VIII

P

ortas cæ- li ★ a-pé- ru- it Dó- mi- nus: et plu-

it il-lis man-na, ut é- de-rent: pa-nem cæ- li

de- dit il- lis: pa-nem Ange-ló- rum mandu-cá- vit ho-

mo, al-le- lú- ia.

The Lord opened the doors of heaven and rained down manna upon them to eat; He gave them the bread of heaven; man ate the bread of angels, alleluia.

## OFFERTORIUM

Vel:

Cf. Ex 24:4, 5

V

**S** ancti-fi- cá- vit ★ Mó- y- ses al- tá- re Dómi- no,

óffe-rens su- per il- lud ho-lo- cáu- stum, et ím-

mo- lans ví- cti- mas: fe- cit sa- cri- fí- ci- um vesper- tí- num

in o- dó- rem su- a- vi- tá- tis Dómi- no De- o in con-

spé- ctu fí- li- ó- rum Isra- el.

Moses consecrated an altar to the Lord, offering a holocaust upon it and sacrificing victims; he made an evening sacrifice to the Lord God for an odor of sweetness, in the sight of the children of Israel.

## COMMUNIO

Io 6:57

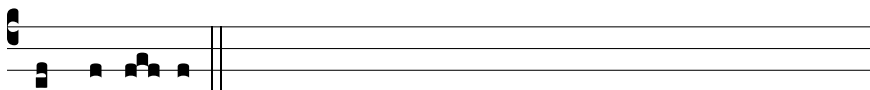
VI

Q

ui mandú- cat ★ carnem me- am, et bi- bit sángui-nem



me- um, in me ma- net, et e- go in e- o, di-



cit Dómi- nus.

He who eats My flesh, and drinks My blood, abides in Me, and I in him,  
says the Lord.