

Preface of The Mystery of the Most Holy Trinity, page 64.

COMMUNION ANTIPHON *Galatians 4:6*

Since you are children of God,
God has sent into your hearts the Spirit of his Son,
the Spirit who cries out: Abba, Father.

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PRAYER AFTER COMMUNION

May receiving this Sacrament, O Lord our God,
bring us health of body and soul,
as we confess your eternal holy Trinity and undivided Unity.
Through Christ our Lord. **Amen.**

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MOST HOLY BODY AND BLOOD OF CHRIST



(CORPUS CHRISTI)

THURSDAY AFTER THE MOST HOLY TRINITY

*When the Solemnity of the Most Holy Body and Blood of Christ is not a Holyday of Obligation,
it is assigned to the Sunday after the Most Holy Trinity as its proper day.*

ENTRANCE ANTIPHON *cf Psalm 80:17*

He fed them with the finest wheat
and satisfied them with honey from the rock.

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COLLECT

O God, who in this wonderful Sacrament
have left us a memorial of your Passion,
grant us, we pray,
so to revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves
the fruits of your redemption.
Who live and reign with God the Father
in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

FIRST READING *Deuteronomy 8:2-3, 14-16*

*He fed you with manna which neither you nor your
fathers had known.*

Moses said to the people: 'Remember
how the Lord your God led you for
forty years in the wilderness, to humble
you, to test you and know your inmost
heart – whether you would keep his
commandments or not. He humbled
you, he made you feel hunger, he fed

you with manna which neither you
nor your fathers had known, to make
you understand that man does not live
on bread alone but that man lives on
everything that comes from the mouth
of the Lord.

'Do not then forget the Lord your
God who brought you out of the land
of Egypt, out of the house of slavery:
who guided you through this vast and

dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.
The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM *Psalm 147:12–15, 19–20 response v 12*

O praise the Lord, Jerusalem!

or

Alleluia! *(may be repeated two or three times)*

- 1 O praise the Lord, Jerusalem!
Zion praise your God!
He has strengthened the bars of your gates,
he has blessed the children within you.
- 2 He established peace on your borders,
he feeds you with finest wheat.
He sends out his word to the earth
and swiftly runs his command.
- 3 He makes his word known to Jacob
to Israel his laws and decrees.
He has not dealt thus with other nations;
he has not taught them his decrees.

SECOND READING *1 Corinthians 10:16–17*

That there is only one loaf means that, though there are many of us, we form a single body.

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ.

SEQUENCE

The sequence may be said or sung in full, or using the shorter form indicated by the asterisked verses

Sing forth, O Zion, sweetly sing
The praises of thy Shepherd-King,
In hymns and canticles divine;
Dare all thou canst, thou hast no song
Worthy his praises to prolong,
So far surpassing powers like thine.

Today no theme of common praise
Forms the sweet burden of thy lays –
The living, life-dispensing food –
That food which at the sacred board
Unto the brethren twelve our Lord
His parting legacy bestowed.

The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

The word of the Lord.
Thanks be to God.

Then be the anthem clear and strong,
Thy fullest-note, thy sweetest song,
The very music of the breast:
For now shines forth the day sublime
That brings remembrance of the time
When Jesus first his table blessed.

Within our new King's banquet-hall
They meet to keep the festival
That closed the ancient paschal rite:
The old is by the new replaced;
The substance hath the shadow chased;
And rising day dispels the night.

Christ willed what he himself had done
Should be renewed while time should run,
In memory of his parting hour:
Thus, tutored in his school divine,
We consecrate the bread and wine;
And lo – a Host of saving power.

This faith to Christian men is given –
Bread is made flesh by words from heaven:
Into his blood the wine is turned:
What though it baffles nature's powers
Of sense and sight? This faith of ours
Proves more than nature e'er discerned.

Concealed beneath the two-fold sign,
Meet symbols of the gifts divine,
There lie the mysteries adored:
The living body is our food;
Our drink the ever-precious blood;
In each, one undivided Lord.

Not he that eateth it divides
The sacred food, which whole abides
Unbroken still, nor knows decay;
Be one, or be a thousand fed,
They eat alike that living bread
Which, still received, ne'er wastes away.

The good, the guilty share therein,
With sure increase of grace or sin,
The ghostly life, or ghostly death:
Death to the guilty; to the good
Immortal life. See how one food
Man's joy or woe accomplisheth.

We break the Sacrament; but bold
And firm thy faith shall keep its hold;
Deem not the whole doth more enfold
Than in the fractured part resides:
Deem not that Christ doth broken lie;
'Tis but the sign that meets the eye;
The hidden deep reality
In all its fullness still abides.

* Behold the bread of angels, sent
For pilgrims in their banishment,
The bread for God's true children meant,
That may not unto dogs be given:
Oft in the olden types foreshowed;
In Isaac on the altar bowed,
And in the ancient paschal food,
And in the manna sent from heaven.

* Come then, good shepherd, bread divine,
Still show to us thy mercy sign;
Oh, feed us still, still keep us thine;
So may we see thy glories shine
In fields of immortality;

* O thou, the wisest, mightiest, best,
Our present food, our future rest,
Come, make us each thy chosen guest,
Co-heirs of thine, and comrades blest
With saints whose dwelling is with thee.

GOSPEL ACCLAMATION *John 6:51–52*

Alleluia, alleluia!

I am the living bread which has come down from heaven,
says the Lord.

Anyone who eats this bread will live for ever.

Alleluia!

GOSPEL *John 6:51–58*

The Lord be with you.
And with your spirit.

A reading from the holy Gospel according to John.
Glory to you, O Lord.

My flesh is real food and my blood is real drink.

Jesus said to the Jews:

‘I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.’

Then the Jews started arguing with one another: ‘How can this man give us his flesh to eat?’ they said. Jesus replied:

‘I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh

and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven: not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.’

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

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PRAYER OVER THE OFFERINGS

Grant your Church, O Lord, we pray,
the gifts of unity and peace,
whose signs are to be seen in mystery
in the offerings we here present.
Through Christ our Lord. **Amen.**

Preface II or I of the Most Holy Eucharist, page 65.

COMMUNION ANTIPHON *John 6:57*

Whoever eats my flesh and drinks my blood
remains in me and I in him, says the Lord.

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PRAYER AFTER COMMUNION

Grant, O Lord, we pray,
that we may delight for all eternity
in that share in your divine life,
which is foreshadowed in the present age
by our reception of your precious Body and Blood.
Who live and reign for ever and ever. **Amen.**

PROCESSION

It is desirable that a procession take place after the Mass in which the Host to be carried in the procession is consecrated. However, nothing prohibits a procession from taking place even after a public and lengthy period of adoration following the Mass. If a procession takes place after Mass, when the Communion of the faithful is over, the monstrance in which the consecrated host has been placed is set on the altar. When the Prayer after Communion has been said, the Concluding Rites are omitted and the procession forms.

If there is no procession ▷ page 59

MOST SACRED HEART OF JESUS

FRIDAY AFTER THE SECOND SUNDAY AFTER PENTECOST

ENTRANCE ANTIPHON *Psalms 32:11, 19*

The designs of his Heart are from age to age,
to rescue their souls from death,
and to keep them alive in famine.

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The Gloria is sung (said).

COLLECT

Grant, we pray, almighty God,
that we, who glory in the Heart of your beloved Son
and recall the wonders of his love for us,
may be made worthy to receive
an overflowing measure of grace
from that fount of heavenly gifts.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**
or

O God, who in the Heart of your Son,
wounded by our sins,
bestow on us in mercy
the boundless treasures of your love,
grant, we pray,
that, in paying him the homage of our devotion,
we may also offer worthy reparation.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**