

From Easter Sunday through Pentecost Sunday inclusive, the following replaces the “Asperges Me.”

(Ezech. 47) I have seen water gushing from the right side of the temple, alleluia. And all who received this water were saved and they sang: alleluia, alleluia. (Ps 117: 1) Vs. Sing of the Lord, for he is good and his mercy is eternal.

These waters are not to be understood literally—for there were none such that flowed from the temple—but mystically; of the baptism of Christ, His doctrine, and His Grace.

VIII



I-di a- quam * egre- di- éntem de tem- plo,
I-saw water flowing-out from the-temple,



a lá- te-re dex- tro, alle- lú- ia: et omnes,
from the-side on-the-right, praise-the-Lord: & all



ad quos pervénit a- qua i-sta, sal- vi fa-
to whom there-came the-water there, saved



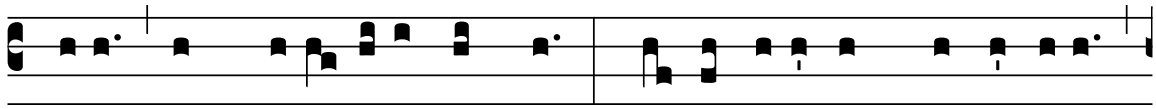
cti sunt, et di- cent, alle-lú-ia, al- le- lú- ia.
were-they, & they-shall-say, praise-the-Lord, praise-the-Lord.



Vs. Confi-té-mi-ni Dó-mi-no quó-ni-am bonus: * quó-ni-am
Give-thanks to-the-Lord because [He is] good: because



in saeculum mi-se-ri-cór-di- a ejus. Gló-ri- a Patri, et Fí-
for-ever [is] the-mercy of-Him.




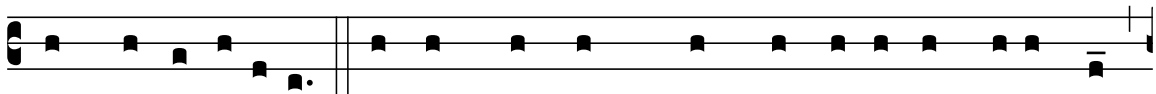
li-o, et Spi-rí-tu-i Sancto. * Sic-ut erat in princí-pi-o,



et nunc, et semper, et in saecula saecu- ló-rum. Amen.

“Vidi Aquam” is repeated. If the Celebrant has reached the Altar, the following can be used:

VIII
V 
 Idi aquam egredi-éntem de templo, a látere



dextro, allelúja: et omnes, ad quos pervénit aqua i-sta,



salvi facti sunt, et di-cent, allelúja, allelúja.

O STÉNDE NOBIS Dómine miseri-
 córdiam tuam, allelúja. **R. Et salu-
 táre tuum da nobis, allelúja.**

Dómine exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

S HOW US, O LORD, Thy mercy,
 alleluia. **R. And grant us Thy
 salvation, alleluia.**

O Lord, hear my prayer.

R. And let my cry come unto Thee.

The Lord be with you.

R. And with thy spirit.

Let us pray.

E XÁUDI nos, Dómine sancte, Pater om-
 nípotens, ætérne Deus, et mittere di-
 gnéris sanctum Angelum tuum de cælis,
 qui custódiat, fóveat, prótegat, vísitet, atque
 deféndat omnes habitántes in hoc habitáculo.
 Per Christum Dóminum nostrum.

R. AMEN.

G RACIOUSLY hear us, O Holy Lord,
 Father Almighty, Eternal God; and
 vouchsafe to send down from heaven
 Thy holy Angel, to guard, cherish, protect,
 visit and defend all who dwell in this house.
 Through Christ our Lord.

R. AMEN.

V
K

Y-ri- e * e- lé- i-son. *bis* Chri-
ste e- lé- i-son. *bis* Ký-ri- e
e- lé- i-son. Ký-ri- e * **
e- lé- i-son.

Literal Translation

Lord have mercy, Christ have mercy, Lord have mercy.

8,G

v

G Ló-ri-a in excélsis De- o. Et in terra pax ho-

mí-ni-bus bonae vo-luntá-tis. Laudá-mus te. Be-ne-dí-

cimus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-

ti-as á-gimus ti-bi propter magnam gló-ri-am tu-am.

Dó-mi-ne De-us, Rex caelé-stis, De-us Pa-ter omní-pot-ens.

Dó-mi-ne Fi-li u-ni-gé-ni-te Ie-su Chri-ste. Dó-mi-ne

De-us, Agnus De-i, Fí-li-us Pa-tris. Qui tol-lis peccá-

ta mun-di, mi-se-ré-re no-bis. Qui tol-lis peccá-ta mun-

di, sú-sci-pe depre-ca-ti-ó-nem no-stram. Qui se-des ad

dé-xte-ram Pa-tris, mi-se-ré-re no-bis. Quó-ni-am tu so-lus

sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Al-tí-s-si-mus,

Ie-su Chri-ste. Cum Sancto Spí-ri-tu, in gló-ri-a De-i

Pa-tris. A-men.

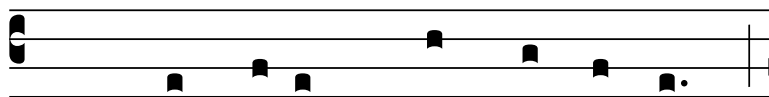
Literal Translation

Glory in the highest to God. And on earth peace to men of good will. We praise you. We bless you. We worship you. We give you glory. We thank you on account of the greatness of your glory. Lord God, King of Heaven, God the Father all-powerful. Lord only-begotten Son, Jesus Christ. Lord God, Lamb of God, Son of the Father, Who takes away the sin of the world, have mercy on us. Who takes away the sin of the world, receive our supplications. Who sits at the right hand of the Father, have mercy on us. For you alone are holy. You alone are the Lord. You alone are most high, Jesus Christ. With the Holy Spirit, in the glory of God the Father. Amen.

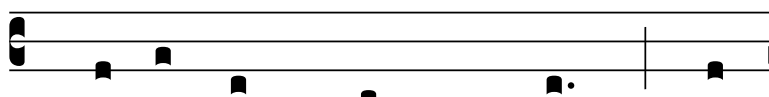
SEQUENCE for the Feast of CORPUS CHRISTI

A LITERAL TRANSLATION by Rev. Joseph Connelly—granted *Imprimatur* by the Archbishop of Birmingham in 1954—is given in italics. A METRICAL TRANSLATION by St. Robert Southwell is given in bold print. Southwell—a Jesuit priest who secretly ministered to Catholics in England who still clung to their faith—was eventually caught and, having suffered bravely for three years, became a Martyr for Jesus Christ in 1595 AD.

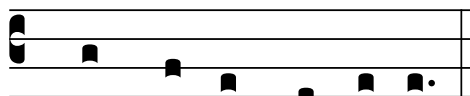
L



AUDA SI-ON SALVA-TÓREM



Lauda ducem et pastórem, In



hymnis et cánti-cis.

Beginning pitches = C# E F# E

1. Praise, O Sion! praise thy Savior,
Praise thy captain and thy pastor,
With hymns and solemn harmony.

1. Sion, praise your Savior. Praise your leader and shepherd in hymns and canticles.

VERSE 2



Quantum potes, tantum aude: Qui-a

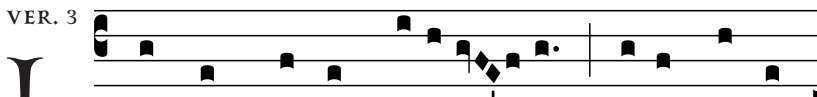


ma-jor omni laude, Nec laudáre, súffi-cis.

2. Praise Him as much as you can,
for He is beyond all praising and
you will never be able to praise
Him as He merits.

2. What power affords perform indeed;
His worths all praises far exceed,
No praise can reach His dignity.

VER. 3



LAudis thema speci-á- lis, Panis vi-vus



et vi-tá-lis Hódi-e propóni-tur.

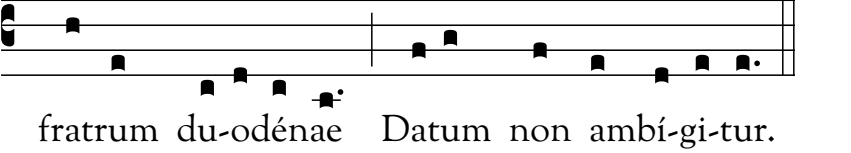
3. But today a theme worthy of
particular praise is put before us—
the living and life-giving bread...

3. A special theme of praise is read,
A living and life-giving bread,
Is on this day exhibited;

VERSE 4



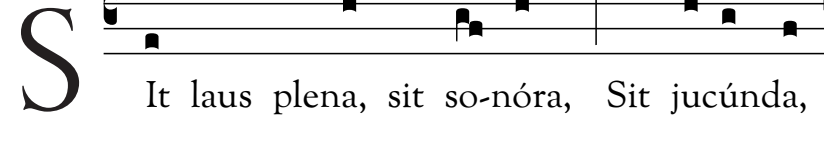
Quem in sacrae mensa coe- nae, Turbae
fratrum du-odénae Datum non ambi-gi-tur.



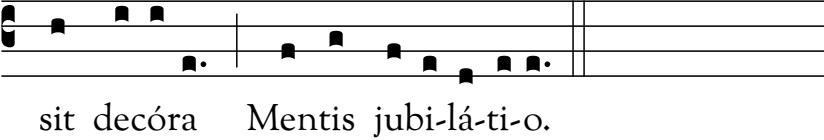
4. ...that, without any doubt,
was given to the Twelve at table
during the holy supper.

4. Which in the supper of our Lord,
To twelve disciples at His board
None doubts was delivered.

VER. 5



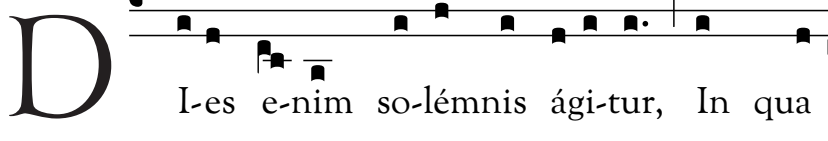
Sit laus plena, sit so-nóra, Sit jucúnda,
sit decóra Mentis jubi-lá-ti-o.



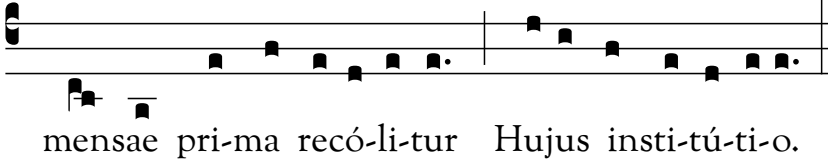
5. Therefore let our praise be full
and resounding and our soul's
rejoicing full of delight and beauty...

5. Let our praise be loud and free,
Full of joy and decent glee,
With minds' and voices' melody;

VERSE 6



Dies e-nim so-lémnis ági-tur, In qua
mensae pri-ma recó-li-tur Hujus insti-tú-ti-o.



6. ...for this is the festival day to
commemorate the first institution
of this table.

6. For now solemnize we that day,
Which doth with joy to us display
The prince of this mystery.

V. 7




In hac mensa no-vi Regis, Novum Pascha
novae legis, Phase vetus térmi-nat.



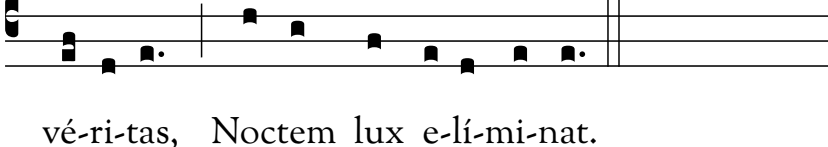
7. At this table of the new
King, the new law's new pasch
puts an end to the old pasch.

7. At this board of our new ruler,
Of new law, new paschal order
The ancient rite abolisheth;

VERSE 8



Vetustá-tem nóvi-tas, Umbram fu-gat
vé-ri-tas, Noctem lux e-lí-mi-nat.



8. The new displaces the
old, reality the shadow
and light the darkness.

8. Old decrees be new annullèd,
Shadows are in truths fulfillèd,
Day former darkness finisheth.

VERSE 9

Quod in coena Christus gessit, Faci-én-



dum hoc expréssit In su-i memó-ri-am.

9. Christ wanted what He did at the supper to be repeated in His memory.

9. That at supper Christ performèd,
To be done He straitly chargèd
For His eternal memory.

VERSE 10

Docti sacris insti-tú-tis, Panem, vi-num



in sa-lú-tis Consecrámus hósti-am.

10. And so we, in accordance with His holy directions, consecrate bread and wine to be salvation's Victim.

10. Guided by His sacred orders,
Bread and wine upon our altars
To saving host we sanctify.

VERSE 11

Dogma datur christi-ánis, Quod in car-



nem transit panis, Et vi-num in sán-gui-nem.

11. Christ's followers know by faith that bread is changed into His flesh and wine into His blood.

11. Christians are by faith assurèd
That to flesh the bread is changèd,
The wine to blood most precious:

VERSE 12

Quod non capis, quod non vi-des, A-



ni-mósa firmat fi-des, Praeter re-rum ór-di-nem.

12. Man cannot understand this, cannot perceive it; but a lively faith affirms that the change, which is outside the natural course of things, takes place.

12. That no wit nor sense conceiveth,
Firm and grounded faith believeth,
In strange effects not curious.

VER. 13

Sub di-vérsis speci-ébus, Si-gnis tantum,



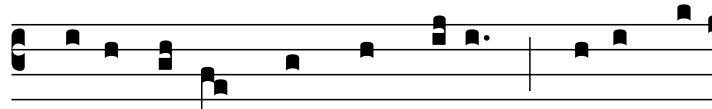
et non rebus, Latent res ex-í-mi-ae.

13. Under the different species, which are now signs only and not their own reality, there lie hid wonderful realities.

13. Under kinds two in appearance,
Two in show but one in substance,
Lie things beyond comparison;

VERSE 14

C



Aro ci-bus, sanguis potus: Manet ta-



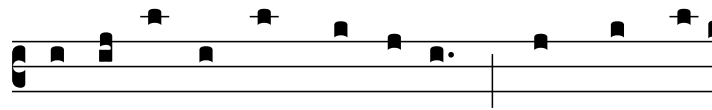
men Christus totus Sub utráque spéci-e.

14. *His body is our food, His blood our drink. And yet Christ remains entire under each species.*

14. Flesh is meat, blood drink most heavenly,
Yet is Christ in each kind wholly,
Most free from all division.

VERSE 15

A



suménte non concí-sus, Non confrá-



ctus, non di-ví-sus: Integer accí-pi-tur.

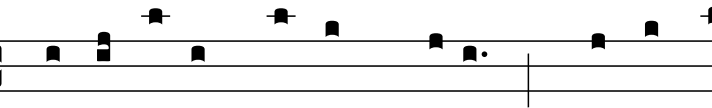
15. *The communicant receives the complete Christ—uncut, unbroken and undivided.*

15. None that consumeth doth rend Him,
None that takes Him doth divide Him,
Received He whole persevereth.

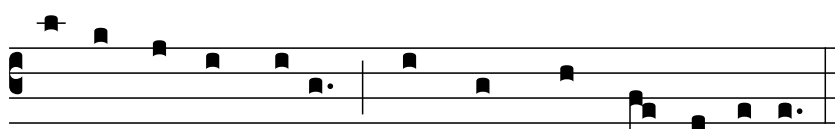
* The first line of Vs. 15 is slightly altered.

VER. 16

S



Umit unus, sumunt mille: Quantum



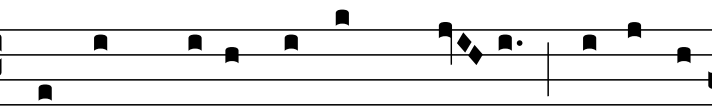
i-sti, tantum ille: Nec sumptus consúmi-tur.

16. *Whether one receive or a thousand, the one receives as much as the thousand. Nor is Christ diminished by being received.*

16. Be there one or thousands hosted,
One as much as all received
He by no eating perisheth.

VER. 17

S



Umunt boni, sumunt ma- li: Sorte ta-



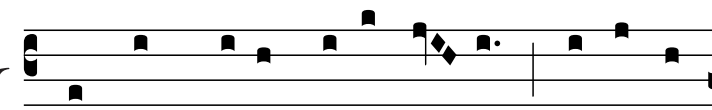
men inaequá-li, Vi-tae vel inté-ri-tus.

17. *The good and the wicked alike receive Him, but with the unlike destiny of life or death.*

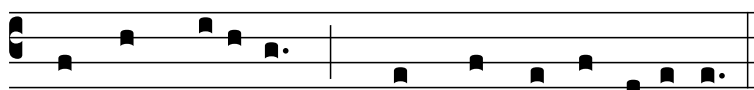
17. Both the good and bad receive Him,
But effects are diverse in them,
True life or true destruction.

VERSE 18

M



Ors est ma-lis, vi-ta bo- nis: Vi-de pa-



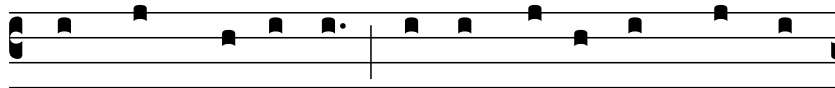
ris sumpti-ónis Quam sit dispar éxi-tus.

18. *To the wicked it is death, but life to the good. See how different is the result, though each receives the same.*

18. Life to the good, death to the wicked,
Mark how both alike received
With far unlike conclusion.

VER. 19

F RACTO demum sacraménto, Ne vací-



les, sed meménto Tantum esse sub fragmén-



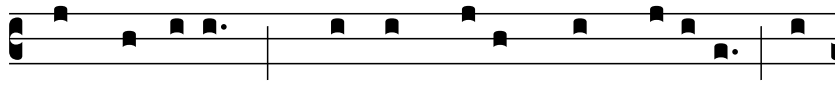
to, Quantum to-to tégi-tur.

19. Last of all, if the sacrament is broken, have no doubt. Remember there is as much in a fragment as in an unbroken host.

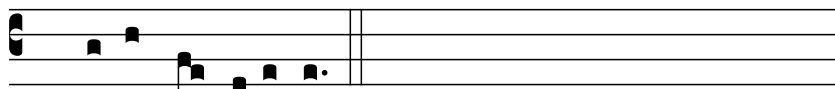
19. When the priest
the host divideth, |
Know that in
each part abideth |
All that the whole host covered.

VER. 20

N ULLA re-i fit scissúra: Signi tantum



fit fractúra, Qua nec status, nec statúra Si-



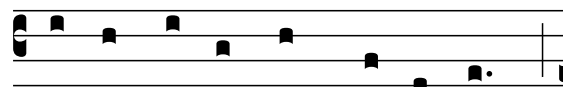
gná-ti mi-nú-i-tur.

20. There is no division of the reality, but only a breaking of the sign; nor does the breaking diminish the condition or size of the One hidden under the sign.

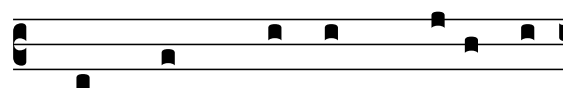
20. Form of bread,
not Christ is broken, |
Not of Christ,
but of His token, |
Is state or stature altered.

VERSE 21

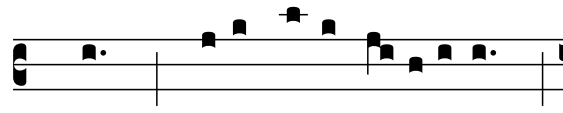
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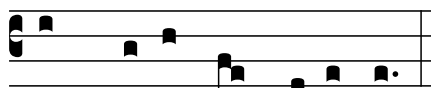
CCE PANIS ANGELÓRUM



FACTUS CIBUS VI-A-TÓ-



RUM: Vere panis fi-li-órum,



Non mitténdus cáni-bus.

21. Behold, the bread of angels is become the pilgrim's food; truly it is bread for the sons, and is not to be cast to dogs.

21. Angels' bread
made pilgrims' feeding |
Truly bread
for children's eating, |
To dogs not to be offerèd.

This musical score is courtesy of:
CCWATERSHED.ORG/CAMPION

v. 22

I N fi-gúris praesi-gnátur, Cum I-sa-ac
 immo-látur, Agnus Paschae de-putátur, Datur
 manna pátri-bus.

22. It was prefigured in type when
 Isaac was brought as an offering,
 when a lamb was appointed for the
 Pasch and when manna was given
 to the Jews of old.

22. Signed by Isaac
 on the altar, |
 By the lamb
 and paschal supper, |
 And in the manna figurèd.

VERSE 23

B ONE pastor, panis vere, Jesu, nostri mi-
 se-rére: Tu nos pasce, nos tu-ére, Tu nos bo-
 na fac vi-dére In terra vi-vénti-um.

23. Jesus, good shepherd and true
 bread, have mercy on us; feed us
 and guard us. Grant that we find
 happiness in the land of the living.

23. Jesu, food
 and feeder of us, |
 Here with mercy
 feed and friend us, |
 Then grant in heaven felicity!

VER. 24

T U qui cuncta scis et va-les, Qui nos pascis
 hic mortá-les: Tu-os i-bi commensá-les, Coherédes et
 sodá-les Fac sanctórum cí-vi-um. A-men. Allelú-ia.

24. You know all
 things, can do all
 things, and feed
 us here on earth.
 Make us Your
 guests in heaven,
 co-heirs with You
 and companions
 of heaven's
 citizens.

24. Lord of all, whom here Thou feedest, | Fellows, heirs, guests with Thy dearest,
 Make us in heavenly company! | AMEN. ALLELUIA.

Credo III

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XVII. c.

5.

C

Rédo in únum Dé-um, Pátrem omnipoténtem,

factó-rem có-li et térræ, vi-sibí-li-um ómni-um, et

invi-sibí-li-um. Et in únum Dóminum Jé-sum Chrí-

stum, Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná-tum

ante ómni-a sá-cu-la. Dé-um de Dé-o, lúmen de lú-

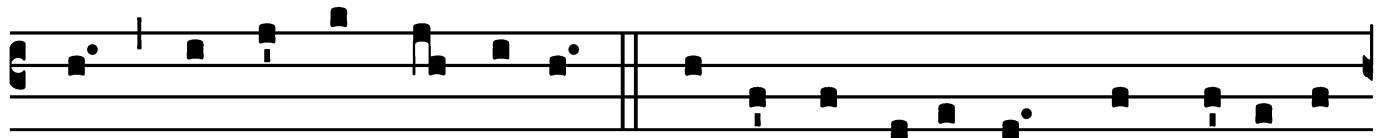
mine, Dé-um vérum de Dé-o vé-ro. Géni-tum, non fá-

ctum, consubstanti-á-lem Pátri : per quem ómni-a fácta

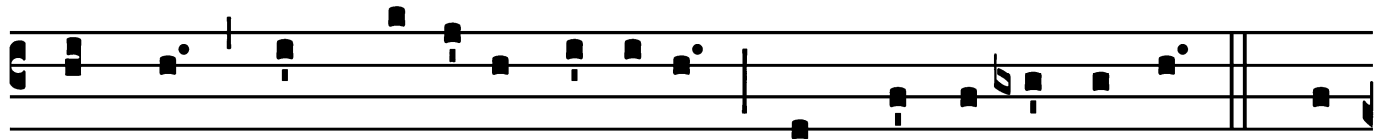
sunt. Qui propter nos hómínes, et propter nóstram sa-lú-

Credo III

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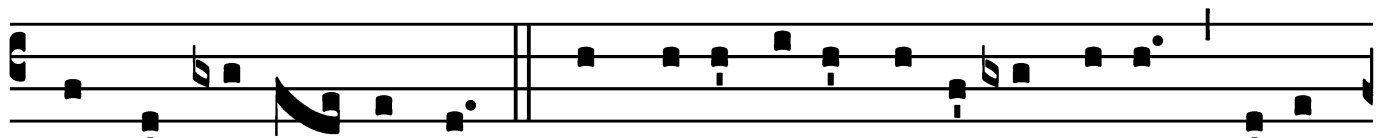
tem descéndit de cóe-lis. Et incarnátus est de Spí-ri-tu



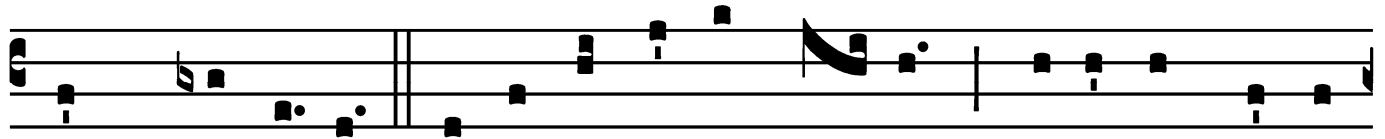
Sáncto ex Ma-rí-a Vírgine : Et hómo fáctus est. Cru-



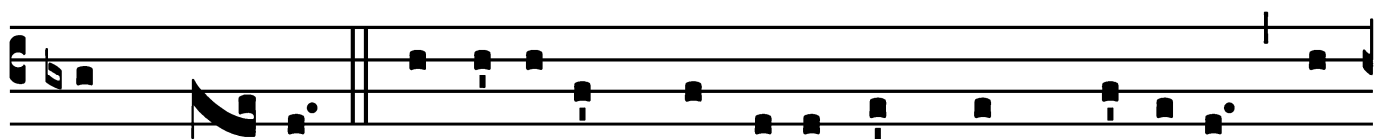
ci-fí-xus ét-i-am pro nóbis : sub Pónti-o Pi-láto pás-



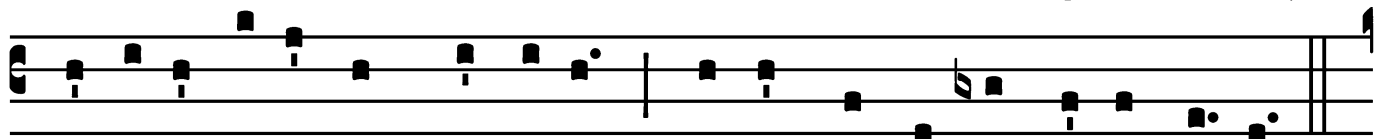
sus, et sepúl-tus est. Et resurréxit térti-a dí-e, secún-



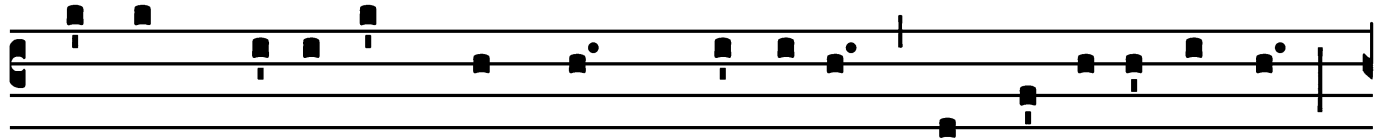
dum Scriptú-ras. Et ascéndit in cóe-lum : sédet ad déxte-



ram Pá-tris. Et í-terum ventúrus est cum gló-ri-a, ju-



di-cáre vivos et mórtu-os : cú-jus régni non é-rit fí-nis.



Et in Spí-ri-tum Sánctum, Dóminum, et vi-vi-fi-cántem :

Credo III

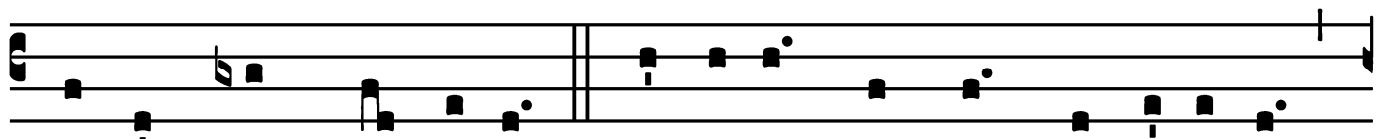
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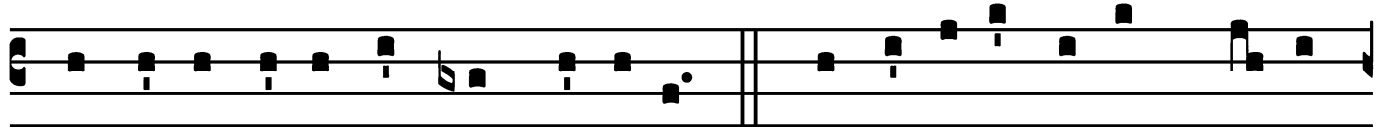
qui ex Pâtre Fi-li-óque pro-cé-dit. Qui cum Pâtre et Fí-



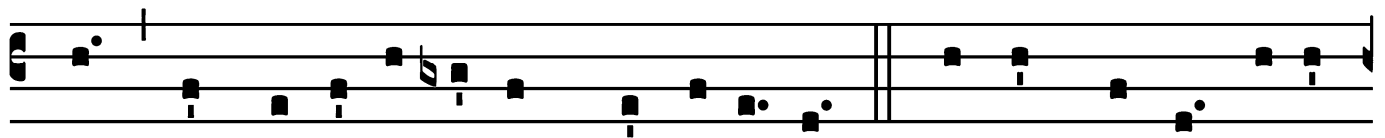
li-o simul adorá-tur, et conglo-ri-fi-cátur : qui locú-



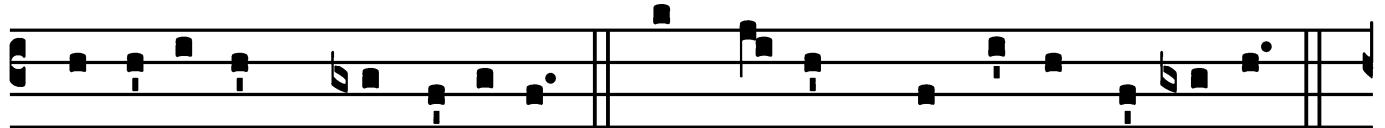
tus est per Prophé-tas. Et únam sánctam cathó-li-cam



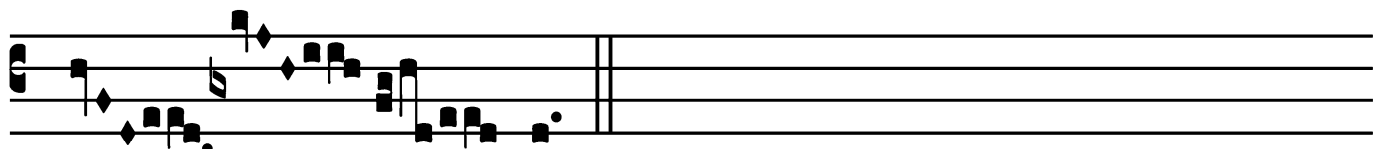
et apostó-li-cam Ecclé-si-am. Confí-te-or únum baptís-



ma in remissi-ónem peccató-rum. Et exspécto resur-



recti-ónem mortu-órum. Et ví-tam ventú-ri sæ-cu-li.



A-men.

VI (XI) XII. s.

S An- ctus, * Sanctus, San- ctus Dó- mi- nus

De- us Sá- ba- oth. Ple- ni sunt cae- li et

ter- ra gló- ri- a tu- a. Ho- sánna in excél- sis.

Bene- dí- ctus qui ve- nit in nómi- ne Dó- mi- ni. Ho-

sán- na in excél- sis.

Literal Translation

Holy, Holy, Holy Lord God of Hosts. Full are heaven and earth of your Glory.
Hosanna in the highest. Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

VI XV. s.

A - gnus De- i, * qui tol- lis peccá- ta mun- di : mi- se-
ré- re no- bis. Agnus De- i, * qui tol- lis peccá- ta
mun- di : mi- se- ré- re no- bis. A- gnus De- i, * qui tol-
lis peccá- ta mun- di : dona no- bis pa- cem.

Literal Translation

Lamb of God, who takes away the sin of the world, have mercy on us. Lamb of God, who takes away the sin of the world, have mercy on us. Lamb of God, who takes away the sin of the world, grant us peace.

Recevez le Corps du Christ

F 520

Sur une mélodie byzantine
Adaptation : André GOUZES

REFRAIN

Très calme

RE - CE - VEZ LE CORPS DU CHRIST

BU - VEZ A LA SOURCE IM - MOR - TEL - LE !

COUPLETS

- 1 -

Fragments de textes liturgiques des premiers chrétiens

1. Adorons ‘ le Corps très saint du Christ ‘ l’Agneau de Dieu,
Le Corps très saint ‘ de Celui qui s’est livré pour notre salut.
2. Le Corps très saint ‘ de Celui qui a donné à ses disciples,
les mystères de la grâce ‘ de l’Alliance Nouvelle
3. Le Corps très saint ‘ par qui nous avons reçu la victime non sanglante,
Le Corps très saint ‘ du Grand Prêtre élevé plus haut que les cieux.
4. Le Corps très saint ‘ qui a justifié la pécheresse en pleurs,
Le Corps très saint ‘ qui nous purifie par son sang.
5. Le Corps très saint ‘ qui a lavé les pieds de ses disciples avec l’eau
Le Corps très saint ‘ de Celui qui a purifié leur cœur avec l’Esprit.
6. Le Corps très saint ‘ qui a reçu le baiser par trahison,
Et qui a aimé le monde ‘ jusqu’à souffrir la mort.

7. Le Corps très saint ‘ qui librement s’est livré à Pilate,
Et qui s’est préparé ‘ une Eglise immaculée.

- 2 -

Fragments de textes liturgiques des premiers chrétiens

1. Après avoir mangé, ‘ l’Immortel s’est livré à la mort,
Puis il rencontra l’enfer ‘ et l’enfer fut vaincu et céda ses captifs.
2. Et Marie ‘ qui l’avait couvert de parfum Le vit apparaître,
Et devant le tombeau ‘ elle adora son Dieu.
3. Allez dire à Pierre ‘ et aux autres disciples,
Qu’il est ressuscité d’entre les morts ‘ le Seigneur immortel.

- 3 -

D’après les antiennes de la liturgie milanaise

1. Nous avons rompu le pain ‘ et béni la coupe du salut,
Que ton sang, ô Christ, ‘ soit pour nous la source de la Vie.
2. Les Anges et les Puissances des cieux ‘ ont entouré l’autel.
Le Christ a distribué le Pain des saints ‘ et la coupe de la Vie qui sauve du péché.
3. Qui mange de ce pain ‘ et boit à cette coupe,
Celui-là demeure en Dieu ‘ et Dieu demeure en lui.
4. Le Seigneur a donné le Pain du Ciel ‘ l’homme a mangé le pain des anges,
Recevons avec crainte ‘ le sacrement céleste.
5. Approchons-nous de l’autel du Seigneur ‘ avec un cœur purifié,
Et comblés de l’Esprit ‘ rassasions-nous de la douceur du Seigneur.
6. Vois ton peuple ici rassemblé ‘ dans le parfum de ta joie,
Accorde-lui de rester dans la paix ‘ et dans l’amour fraternel.

Anthem to the Blessed Virgin Mary

Salve Regina

Simple tone

5.
S Alve, Regína, * máter mi-se-ricórdi-æ : Ví-ta, dulcé-
do, et spes nóstra, sálve. Ad te clamámus, éxsu-les, fí-
li-i Hérvæ. Ad te suspi-rámus, geméntes et fléntes in hac
lacrimárum välle. E-ia ergo, Advocáta nóstra, íllos tú-os
mi-se-ricórdes ócu-los ad nos convérte. Et Jésum, benedí-
ctum frúctum véntris tú-i, nóbis post hoc exsí-li-um ostén-
de. O clé-mens: O pí-a: O dúlcis * Vírgo Ma-rí-a.

Les saints et les an - ges, en

choeurs glo - ri - eux, chan - tent vos lou -

an - ges, ô Rei - ne des cieux.

Refrain

A - ve, A - ve, A - ve Ma - ri - a; A -

ve, A - ve, A - ve Ma - ri - a!

1	Les saints et les anges, / en choeurs glorieux, chantent vos louanges, / ô Reine des cieux. Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!
2	Devant votre image, / Voyez vos enfants. Agréez l'hommage / De leurs plus beaux chants.

	Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!
3	Soyez le refuge / Des pauvres pécheurs, Ô Mère du Juge / Qui connaît nos cœurs. Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!
4	Ô puissante Reine, / Dans la Chrétienté Remplacez la haine / Par la charité. Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!
5	Avec vous, ô Mère, / Nous voulons prier Pour sauver nos frères, / Les sanctifier. Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!
6	À l'heure dernière, / Fermez-nous les yeux. À votre prière / S'ouvriront les cieux. Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!

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