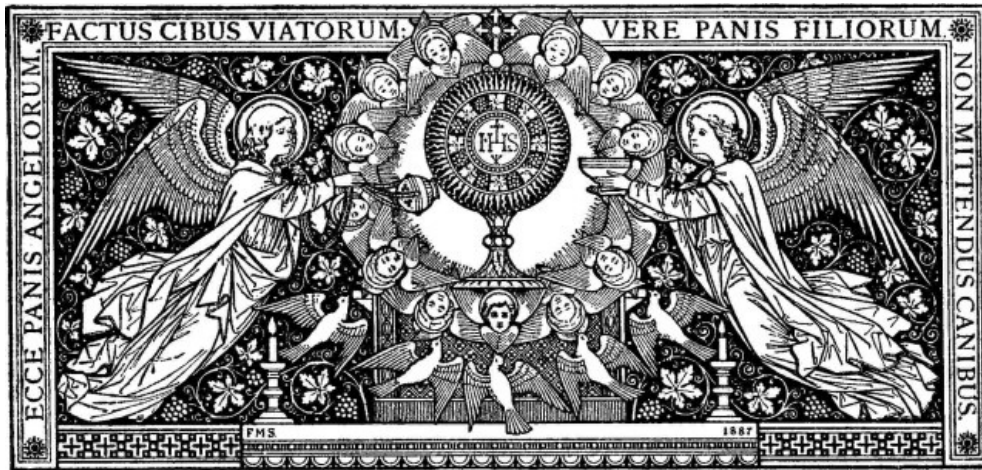


CHURCH OF THE HOLY INNOCENTS
NEW YORK CITY

11 June 2009

6:00 P.M.

CORPUS CHRISTI



Page numbers refer to the red Latin-English Booklet Missal.

PRELUDE Versets on *Pange lingua*: En taille à 4

Nicolas de Grigny (1672-1703)

INTROIT Psalm 80.17 [*kneel*]

Plainsong, mode ii

Cibavit eos ex adipe frumenti, alleluia; et de petra,
melle saturavit eos, alleluia, alleluia, alleluia. Ps. 80.2.
Exsultate Deo adiutori nostro: jubilate Deo Jacob.
V. Gloria Patri. Cibavit eos.

*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 in God our helper; sing aloud to the God of Jacob.
V. Glory be to the Father. He fed them.*

KYRIE ELEISON & GLORIA IN EXCELSIS DEO *Missa Lauda Sion*

Giovanni Pierluigi da Palestrina (c.1525-1594)

COLLECT

Deus, qui nobis sub Sacramento mirabili passionis tuae
memoriam reliquisti: tribue, quaesumus, ita nos corporis et
sanguinis tui sacra mysteria venerari; ut redemptionis tuae
fructum in nobis jugiter sentiamus. Qui vivis et regnas cum
Deo Patre.

*O God, who in a wonderful Sacrament hast left unto us the
memorial of Thy Passion; grant, we beseech Thee, that we may
so venerate the sacred mysteries of Thy Body and Blood as to
experience continually within ourselves the fruit of Thy
Redemption. Who livest and reignest with God the Father.*

EPISTLE I Corinthians 11.23-29 [*sit*]

Fratres: Ego enim accepi a Domino quod et tradidi
vobis: quoniam Dominus Jesus, in qua nocte tradebatur,
accepi panem, et gratias agens fregit, et dixit: Accipite, et
manducate: Hoc est corpus meum, quod pro vobis
tradetur: hoc facite in meam commemorationem. Similiter
et calicem, postquam coenavit, dicens: Hic calix novum
testamentum est in meo sanguine: hoc facite,

*Brethren, I have received of the Lord, that which also I delivered to
you, that the Lord Jesus, the same night in which He was betrayed,
took bread, and giving thanks, broke, and said: Take ye and eat,
this is My Body which shall be delivered for you; this do for the
commemoration of Me. In like manner also the chalice, after He
had supped, saying: This chalice is the new testament in My Blood;
this do ye, as often as you shall drink, for the commemoration of*

quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo: et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit: non dijudicans corpus Domini.

GRADUAL *Psalm 144.15-16*

Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam: et imple omne animal benedictione.

ALLELUIA *St. John 6.56-57*

Alleluia, alleluia. V. Caro mea vere est cibus et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Alleluia.

SEQUENCE

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 sacrae mensae coenae, Turbae fratrum duodenae, Datum non ambigitur.

Sit laus plena, sit sonora; Sit jucunda, sit decora Mentis jubilatio. Dies enim solemnus agitur, In qua mensae prima recolitur Hujus institutio.

In hac mensa novi Regis, Novum Pascha novae legis Phase vetus terminat. Vetustatem novitas, umbram fugat veritas, Noctem lux eliminat.

Quod in coena Christus gessit, Faciendum hoc espressit 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, Animosam firmat fides, Praeter rerum ordinem.

Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

Plainsong, mode vii

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with Thy blessing.

Plainsong, mode vii

Alleluia, alleluia. V. My Flesh is meat indeed and My Blood is drink indeed: he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in Him. Alleluia.

Plainsong, mode vii

Praise, O Sion, thy Saviour, praise thy Leader and thy Shepherd in hymns and canticles. As much as thou canst, so much darest thou, for He is above all praise, nor art thou able to praise Him enough.

To-day there is given us a special theme of praise, the Bread both living and life-giving, which, it is not to be doubted, was given to the assembly of the brethren, twelve in number, at the table of the holy Supper.

Let our praise be full and sounding; let the jubilation of the soul be joyous and becoming; for that solemn day is now being celebrated, on which is commemorated the first institution of this table.

At this table of the new King, the new Pasch of the New Law puts an end to the ancient Pasch. The new supplants the old, truth puts to flight the shadow, day banishes night.

What Christ did at that Supper, the same He commanded to be done in remembrance of Him. Taught by His sacred precepts, we consecrate bread and wine into the Victim of salvation.

This is the dogma given to Christians, that bread is changed into Flesh and wine into Blood. What thou dost not understand, what thou dost not see, a lively faith confirms in a supernatural manner.

Sub diversis speciebus, Signis tantum, et non rebus,
Latent res eximiae. 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 inaequali Vitae
vel interitus. Mors et malis, vita bonis: Vide paris
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 praesignatur,
Cum Isaac immolatur: Agnus paschae 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, Cohæredes et sodales, Fac Sanctorum
civium. Amen. Alleluia.

GOSPEL St. John 6.56-59 [stand]

In illo tempore: Dixit Jesus turbis Judaeorum: Caro mea
vere est cibus, et sanguis meus vere est potus. Qui
manducat meam carnem, et bibit meum sanguinem, in me
manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo
propter Patrem, et qui manducat me, et ipse vivet propter
me. Hic est panis, qui de caelo descendit. Non sicut
manducaverunt patres vestri manna, et mortui sunt. Qui
manducat hunc panem, vivet in aeternum.

HOMILY The Reverend Richard Trezza, OFM [sit]

CREDO Kyriale: III [stand] [p. 20 / 56]

OFFERTORY Leviticus 21.6 [sit]

Sacerdotes Domini incensum et panes offerunt
Deo: et ideo sancti erunt Deo suo, et non pollutent
nomen ejus, alleluia.

*Under different species (different) in externals only, and not in
reality, wondrous substances lie hidden. Flesh is food, Blood is
drink: nevertheless Christ remains entire under each species.*

*By the recipient the whole (Christ) is received; He is neither
cut, broken, nor divided. One receives Him; a thousand
receive Him: as much as the thousand receive, so much does
the one receive; though eaten He is not diminished.*

*The good receive Him, the bad receive Him, but with the
unequal consequences of life or death. It is death to the
unworthy, life to the worthy: behold then of a like reception,
how unlike may be the result!*

*When the Sacrament is broken, doubt not, but remember, that
there is just as much hidden in a fragment, as there is in the
whole. There is no division of the substances, only a breaking
of the species takes place, by which neither the state nor
stature of the substance signified is diminished.*

*LO, THE BREAD OF ANGELS is made the food of earthly pilgrims:
truly it is the Bread of children, let it not be cast to dogs. It
was prefigured in types,--when Isaac was immolated, when the
Paschal Lamb was sacrificed, when Manna was given to the
fathers.*

*O Good Shepherd, True Bread, O Jesus, have mercy on us:
feed us and protect us: make us see good things in the land of
the living. Thou who knowest all things and canst do all
things, who here feedest us mortals, make us there be Thy
guests, the co-heirs, and companions of the heavenly citizens.
Amen. Alleluia.*

*At that time Jesus said to the multitudes of the Jews: My Flesh
is meat indeed, and My Blood is drink indeed. He that eateth
My Flesh, and drinketh My Blood, abideth in Me, and I in
him. As the living Father hath sent Me, and I live by the
Father, so he that eateth Me, the same also shall live by Me.
This is the bread that came down from heaven. Not as your
fathers did eat manna and are dead. He that eateth this bread
shall live for ever.*

Plainsong, mode v

Plainsong, mode iv

*The priests of the Lord offer incense and loaves to God, and
therefore they shall be holy to their God, and shall not defile
His Name. Alleluia.*

SECRET

Ecclesiae tuae, quaesumus Domine, unitatis et pacis propitius dona concede: quae sub oblatiis muneribus mystice designantur. Per Dominum nostrum.

Graciously bestow on Thy Church, we beseech Thee, O Lord, the gifts of unity and peace, which are mystically shown forth in the gifts now offered. Through our Lord.

COMMON PREFACE [*stand*]

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, coelorumque Virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes:

It truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with them, we entreat Thee, that Thou mayest bid our voices also to be admitted, while we say in lowly praise:

SANCTUS & BENEDICTUS *Missa Lauda Sion* [*kneel*]

Palestrina

CANON MISSAE [*pp. 30-38*]PATER NOSTER [*stand*] [*p. 38*]AGNUS DEI *Missa Lauda Sion* [*kneel*]

Palestrina

COMMUNION ANTIPHON *I Corinthians 11.26-27*

Plainsong, mode vii

Quotiescumque manducabitis panem hunc, et calicem bibetis mortem Domini annuntiabitis, donec veniat: itaque quicumque manducaverit panem vel biberit calicem Domini indigne: reus erit corporis et sanguinis Domini, alleluia.

As often as you shall eat this Bread, and drink the Chalice, you shall show the death of the Lord, until He come: therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. Alleluia.

MOTET AT THE COMMUNION *Jesu Dulcis Memoria*

often attrib. T.L. de Victoria

Jesu dulcis memoria dans vera cordis gaudia: Sed super mel et omnia ejus dulcis praesentia.

Jesus, sweet remembrance, granting the heart its true joys; but above honey and all things is His sweet presence.

MOTET AT THE COMMUNION *O Sacrum Convivium*

Thomas Tallis (c.1505-1585)

O sacrum convivium! in quo Christus sumitur: recolitur memoria passionis ejus: mens impletur gratia: et futurae gloriae nobis pignus datur. Alleluia.

O sacred banquet! in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given. Alleluia.

POSTCOMMUNION COLLECT [*stand*] [*p. 46*]

Fac nos, quaesumus Domine, divinitatis tuae sempiterna fruitione repleri: quam pretiosi Corporis et Sanguinis tui temporalis perceptio praefigurat: Qui vivis.

Make us, we beseech Thee, O Lord, to be filled with the eternal enjoyment of Thy Divinity, which is prefigured by the reception in this life of Thy precious Body and Blood. Who livest.

HYMN AT THE PROCESSION *Pange lingua*

Byrd

1. Pange lingua, gloriosi
Corporis mysterium,
Sanguisque pretiosi,
quem in mundi pretium

Sing, my tongue, the Savior's glory,
of His flesh the mystery sing;
of the Blood, all price exceeding,
shed by our immortal King,

fructus ventris generosi
Rex effudit Gentium.

*destined, for the world's redemption,
from a noble womb to spring.*

2. Nobis datus, nobis natus
ex intacta Virgine,
et in mundo conversatus,
sparso verbi semine,
sui moras incolatus
miro clausit ordine.

*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.*

3. In supremæ nocte cenæ
recumbens cum fratribus
observata lege plene
cibus in legalibus,
cibum turbae duodenæ
se dat suis manibus.

*On the night of that Last Supper,
seated with His chosen band,
He the Pascal victim eating,
first fulfills the Law's command;
then as Food to His Apostles
gives Himself with His own hand.*

4. Verbum caro, panem verum
verbo carnem efficit:
fitque sanguis Christi merum,
et si sensus deficit,
ad firmandum cor sincerum
sola fides sufficit.

*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.*

5. Tantum ergo Sacramentum
veneremur cernui:
et antiquum documentum
novo cedat ritui:
praestet fides supplementum
sensuum defectui.

*Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
newer rites of grace prevail;
faith for all defects supplying,
where the feeble sense fail.*

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

*To the everlasting Father,
and the Son who reigns on high,
with the Holy Ghost proceeding
forth from Each eternally,
be salvation, honor, blessing,
might and endless majesty. Amen.*

BENEDICTION OF THE MOST BLESSED SACRAMENT

THE DIVINE PRAISES

ANTIPHON *Adoremus in aeternum*

Plainsong, mode i

*Adoremus in aeternum Sanctissimum Sacramentum.
Ps. 116. Laudate Dominum omnes gentes: laudate eum
omnes populi. Quoniam confirmata est super nos
misericordia ejus: et veritas Domini manet in aeternum.
Gloria Patri. Adoremus in aeternum.*

*Let us for ever adore the Most Holy Sacrament. Ps. 116. O
praise the Lord, all ye nations: praise Him, all ye people. For
his merciful kindness is ever more and more toward us: and the
truth of the Lord endureth for ever. Glory be to the Father.
Let us for ever adore.*

POSTLUDE Versets on *Pange lingua*: Fugue à 5, Récit du chant de l'Hymne précédent

de Grigny



CELEBRANT The Reverend Richard Trezza, OFM
DEACON The Reverend Michael Barone
SUBDEACON Mister Brian Graebe

The Schola Cantorum of St. Mary Church, Norwalk, Connecticut
David J. Hughes, Organist & Choirmaster
www.stmarynorwalk.net

Today's Mass is sponsored by the Confraternity of the Sacred Heart,
and is the first in a novena of Masses for the increase of vocations and the sanctification of the clergy.
For further information, please visit www.sacredheartconfraternity.org.