



Saint Patrick's Church in New Orleans

Cibavit eos:

The external solemnity of

Corpus Christi

The Feast of the Most Blessed Sacrament

Sunday 2 June 2024

9:15 a.m. Solemn Traditional Latin Mass

with First Communions and Benediction of the Blessed Sacrament

Hymn: *When the Patriarch was returning*



1. When the Patriarch was returning, Crowned with triumph from the fray,
Him the peaceful king of Salem Came to meet upon his way;
Meekly bearing bread and wine, Holy Priesthood's awful sign.
2. On the truth thus dimly shadowed Later days a lustre shed;
When the great high-Priest eternal, Under form of wine and bread,
For the world's immortal food Gave His flesh and gave His blood.
3. Wondrous Gift! The Word who fashioned All things by His might divine,
Bread into His Body changes, Into His own Blood the wine;
What though sense no change perceives? Faith admires, adores, believes.
4. He who once to die a Victim On the cross did not refuse,
Day by day upon our altars That same Sacrifice renews;
Through His holy priesthood's hands, Faithful to His last commands;
5. While the people all uniting In the Sacrifice sublime,
Offer Christ to His high Father, Offer up themselves with Him;
Then together with the priest On the living Victim feast.

Text: *Hoste dum victu triumphans*, 11th C., trans. Edward Caswall, C.O. (1814-1878)

Tune: *All Saints*, from the Darmstadt *Gesangbuch* (1698), arr. Wm. Henry Monk (1823-89)

Introit

Cibavit eos ex adipe frumenti, alleluja: et de
petra, melle saturavit eos, alleluja, alleluja,
alleluja.

∩ Exsultate Deo adjutori nostro: jubilate Deo
Jacob. ∩ Gloria Patri. Cibavit eos.

Gregorian chant, mode ii

*He fed them also with the finest wheat flour,
alleluia; and with honey from the rock hath He
satisfied them, alleluia, alleluia, alleluia.*

∩ Sing we merrily unto God our strength: make
a cheerful noise unto the God of Jacob. ∩ Glory
be to the Father. He fed them. Psalm 81:17,1

Kyrie & Gloria: Messe pour le Port-Royal. H. 5 Marc-Antoine Charpentier (1634-1704)

Collect

Deus, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

O God, Who in a wonderful Sacrament hast ordained unto us a Memorial of Thy Passion, grant us, we beseech Thee, so to worship the sacred mysteries of Thy Body and Blood, that we may ever know within ourselves the fruits of Thy redemption. Who livest and reignest with God the Father, in the unity of the Holy Ghost, ever one God, world without end.

Epistle: I Corinthians 11:23-29

Fratres: Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit 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 cenavit, dicens: Hic calix novum Testamentum est in meo sanguine. Hoc facite, 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.

Brethren, I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My Body, Which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.

Gradual

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

Gregorian chant, mode vii

*The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season.
V. Thou openest Thine hand, and fillest all things living with plenteousness. Alleluia, alleluia.
V. My Flesh is meat indeed, and My Blood is drink indeed: He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him.*

Psalm 145:15-16; St. John 6:55-56

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 sacræ mensa cænæ, Turbæ
fratrum duodenæ Datum non ambigitur.

Sit laus plena, sit sonora, Sit jucunda, sit
decora Mentis jubilatio.

Dies enim solemnis agitur, 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 cæna 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 eximiæ.

Caro cibus, sanguis potus: Manet tamen
Christus totus, Sub utraque specie.

A sumente non concisus, Non confractus,
non divisus: Integer accipitur.

Summit 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 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.

Gregorian chant, mode vii

*Laud, O Sion, thy Salvation, Laud with hymns of
exultation Christ thy King and Shepherd true:*

*Spend thyself, His honour raising, Who surpasseth all
thy praising; Never canst thou reach His due.*

*Sing to-day, the mystery shewing Of the living,
life-bestowing Bread from heaven before thee set;
E'en the same of old provided, Where the Twelve,
divinely guided, At the holy Table met.*

*Full and clear ring out thy chanting, Joy nor sweetest
grace be wanting To thy heart and soul to-day;
When we gather up the measure Of that Supper and
its treasure, Keeping feast in glad array.*

*Lo, the new King's Table gracing, This new Passover
of blessing Hath fulfilled the elder rite:*

*Now the new the old effaceth, Truth revealed the
shadow chaseth, Day is breaking on the night.*

*What he did at Supper seated, Christ ordained to be
repeated, His memorial ne'er to cease:*

*And, His word for guidance taking, Bread and wine
we hallow, Making thus our Sacrifice of peace.*

*This the truth to Christians given; Bread becomes His
Flesh from heaven, Wine becomes His holy Blood.*

*Doth it pass thy comprehending? Yet by faith, thy
sight transcending, Wondrous things are understood.*

*Yea, beneath these signs are hidden Glorious things to
sight forbidden; Look not on the outward sign.*

*Wine is poured and Bread is broken, But in either
sacred token Christ is here by pow'r divine.*

*Whoso of this Food partaketh, Rendeth not the Lord
nor breaketh: Christ is whole to all that taste.*

*Thousands are, as one, receivers; one, as thousands of
believers, Takes the Food that cannot waste.*

*Good and evil men are sharing One repast, a death
preparing Varied as the heart of man;*

*Doom of life or death awarded, As their days shall be
recorded Which from one beginning ran.*

*When the Sacrament is broken, Doubt not in each
severed token, Hallowed by the word once spoken,
Resteth all the true content:*

*Nought the precious Gift divideth, Breaking but the
sign betideth, He Himself the same abideth, Nothing
of His fullness spent.*

*Lo! the Angels' Food is given To the pilgrim who hath
striven; See the children's Bread from heaven, which
to dogs may not be cast;*

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. Alleluja.

*Truth the ancient types fulfilling: Isaac bound, a
victim willing; Paschal lamb, its life-blood spilling,
Manna sent in ages past.*

*Very Bread, good Shepherd, tend us; Jesus, of Thy
love befriend us, Thou refresh us, Thou defend us,
Thine eternal goodness send us In the land of life to
see;*

*Thou who all things canst and knowest, Who on earth
such food bestowest, Grant us with thy Saints, though
lowest, Where the heavenly Feast thou shewest,
Fellow-heirs and guests to be. Amen. Alleluia.*

St. Thomas Aquinas (1225-1274)

Gospel: Saint John 6:55-58

In illo tempore: Dixit Jesus turbis Judæorum:
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 cœlo descendit. Non
sicut manducaverunt patres vestri manna, et
mortui sunt. Qui manducat hunc panem, vivet in
æternum.

*At that time, Jesus said unto the multitude of the
Jews: My Flesh is meat indeed, and My Blood is
drink indeed. He that eateth My Flesh, and
drinketh My Blood, dwelleth in Me, and I in him.
As the living Father hath sent Me, and I live by
the Father: so he that eateth Me, even he shall
live by Me. This is that Bread which came down
from heaven: not as your fathers did eat manna,
and are dead: he that eateth of this Bread shall
live for ever.*

Credo III

red Traditional Mass booklet, page 56

Offertory antiphon (2024)

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

B. Andrew Mills (b. 1969)

*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.*

Leviticus 21:6

Motet: Pange lingua / Tantum ergo, H. 62

Marc-Antoine Charpentier (1634-1704)

Pange lingua gloriosi Corporis
mysterium,
Sanguinisque pretiosi, Quem in mundi
pretium
Fructus ventris generosi Rex effudit
gentium.

*Now, my tongue, the mystery telling Of the glorious
Body sing,
And the Blood, all price excelling, Which the Gentiles'
Lord and King,
In a Virgin's womb once dwelling, Shed for this world's
ransoming.*

Nobis datus, nobis natus Ex intacta
Virgine,
Et in mundo conversatus, Sparso verbi
semine,

*Given for us, and condescending To be born for us
below,
He with men in converse blending, Dwelt the seed of
truth to sow,*

Sui moras incolatus Miro clausit ordine.

*Till He closed with wondrous ending His most patient
life of woe.*

In supremæ nocte cœnæ Recumbens cum
fratribus,
Observata lege plene Cibis in legalibus,

*That last night, at supper lying 'Mid the twelve, His
chosen band,
Jesus, with the law complying, Keeps the feast its rites
demand; fhand.*

Cibum turbae duodenae Se dat suis
manibus.

*Then, more precious food supplying, Gives Himself with
His own*

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, true bread He maketh By His word
His Flesh to be;
Wine His Blood; when man partaketh, Tho' his senses
fail to see;
Faith alone, when sight forsaketh, Shews true hearts the
mystery.*

TANTUM ERGO SACRAMENTUM
Veneremur cernui,
Et antiquum documentum Novo cedit
ritui:
Præstet fides supplementum Sensuum
defectui.

*Therefore we, before Him bending, This great
Sacrament revere;
Types and shadows have their ending, For the newer
rite is here;
Faith, our outward sense befriending, Makes our
inward vision clear.*

Genitori, Genitoque Laus et jubilatio,

*Glory let us give, and blessing, To the Father, and the
Son,*

Salus, honor, virtus quoque Sit et
benedictio:

*Honour, might, and praise addressing While eternal
ages run;*

Procedenti ab utroque Compar sit
laudatio. Amen.

*Ever too His love confessing, Who from both with both
is One. Amen.*

St. Thomas Aquinas

translated John Mason Neale (1818-1866)

Secret

Ecclesiæ tuæ, quæsumus, Domine, unitatis et
pacis propitius dona concede: quæ sub oblati
muneribus mystice designantur. Per Dominum
nostrum Jesum Christum, Filium tuum: qui
tecum vivit et regnat in unitate Spiritus Sancti
Deus, per omnia sæcula sæculorum.

*We beseech Thee, O Lord, that like as we, in
these our oblations, do shew forth in a mystery
the unity and concord of the Church; so Thou
wouldest ever mercifully bestow upon Her these
Thy blessings. Through our Lord Jesus Christ,
Thy Son, Who liveth and reigneth*

Preface

Vere dignum et justum est, æquum et salutare,
nos tibi semper et ubique gratias agere: Domine,
sancte Pater, omnipotens æterne Deus: per
Christum Dominum nostrum. Qui remotis
carnalium victimarum inanibus umbris, Corpus

*It is very meet and right, just and salutary, that
we should at all times and in all places give
thanks unto Thee, O Lord, holy Father, almighty
and everlasting God, through Christ our Lord,
Who, dispensing with the empty shadows of*

et Sanguinem suum nobis in sacrificium commendavit: ut in omni loco offeratur nomini tuo, quae tibi sola complacuit, oblatio munda. In hoc igitur inscrutabilis sapientiae et immensae caritatis mysterio, idipsum quod semel in Cruce perfecit, non cessat mirabiliter operari, ipse offerens, ipse et oblatio. Et nos, unam secum hostiam effectos, ad sacrum invitat convivium, in quo ipse cibus noster sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

fleshly victims, entrusted to us the sacrifice of His own Body and Blood, that in every place there may be offered to Thy Name that pure offering which alone is pleasing to Thee. Therefore, in this mystery of unfathomable wisdom and boundless charity, He, both offerer and offering, ceases not to work wondrously that which He accomplished once and for all upon the Cross. And having made us one sacrifice with Him, He invites us to the sacred banquet wherein He is received as our food, the memorial of His Passion is recalled, the mind is filled with grace, and we are given a pledge of future glory. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the company of the heavenly host, we sing the hymn of thy glory, saying without end.

Sanctus, Benedictus, & Agnus Dei: Messe pour le Port-Royal

Charpentier

Communion antiphon

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, alleluja.

Gregorian chant, mode vii
As often as ye do eat of this Bread, and drink of this Chalice, ye do shew the Lord's death till He come; wherefore, whosoever shall eat of this Bread, and drink of this Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord, alleluia. I Corinthians 11:26-27

Postcommunion

Fac nos, quæsumus, Domine, divinitatis tuae sempiterna fruitione repleti: quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfiguratur: Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

Grant, we beseech Thee, O Lord, that we who in these outward tokens have been made partakers of Thy most precious Body and Blood, may after this life be replenished with the fruition of Thy glorious Godhead. Who livest and reignest with God the Father, in the unity of the Holy Ghost, ever one God, world without end.

Exposition of the Blessed Sacrament

O salutaris Hostia (WERNER)

1. O salutaris Hostia,
 Quæ cæli pandis ostium,
Bella premunt hostilia,
 Da robur, fer auxilium.

2. Uni trinoque Domino
 Sit sempiterna gloria,
Qui vitam sine termino
 Nobis donet in patria. Amen.

Benediction of the Most Blessed Sacrament

Tantum ergo (ST. THOMAS)

1. TANTUM ERGO SACRAMENTUM Veneremur cernui,
Et antiquum documentum Novo cedat ritui:
Præstet fides supplementum Sensuum defectui.
2. Genitori, Genitoque Laus et jubilatio,
Salus, honor, virtus quoque Sit et benedictio:
Procedenti ab utroque Compar sit laudatio. Amen.

∞ Panem de cælo præstitisti eis, alleluja.

℟ **Omne delectamentum in se habentem, alleluja.**

Antiphon

℟ Adoremus in æternum Sanctissimum
Sacramentum. ∞ Laudate Dominum,
omnes gentes: laudate eum, omnes
populi. Quoniam confirmata est super
nos misericordia ejus: et veritas Domini
manet in æternum. ∞ Gloria Patri.
℟ Adoremus.

Gregorian chant, mode vi

℟ *Let us forever adore the Most Holy
Sacrament. ∞ O praise the Lord, all ye nations:
praise Him, all ye peoples. For His mercy is ever
more and more towards us: and the truth of the
Lord endureth forever.
∞ Glory be to the Father.
℟ Let us forever adore.*

Hymn: *Holy God, we praise Thy Name*

1. Holy God, we praise Thy Name; Lord of all, we bow before Thee!
All on earth Thy sceptre claim, All in heav'n above adore Thee.
||: Infinite Thy vast domain, Everlasting is Thy reign.:|| Amen.

Voluntary: *Fugue in C major, BWV 545/2*

J. S. Bach

**The music of this Mass has been made possible by a generous gift from
two anonymous donors, *ad majorem Dei gloriam.***

Please pray for our music sponsors and their intentions.



Saint Patrick's Church in New Orleans

Sunday 2 June 2024

Cibavit eos: Corpus Christi, the Most Holy Body and Blood of Christ

Mass at 11:00 a.m. (*Novus Ordo*)



VOLUNTARY: *Schmücke dich, O liebe Seele*, BWV 654
("Adorn thyself, dear soul, with joy")

Johann Sebastian Bach (1685-1750)

INTROIT

Cibavit eos ex adipe frumenti, alleluja: et de petra, melle saturavit eos, alleluja, alleluja, alleluja.

Gregorian chant, mode ii

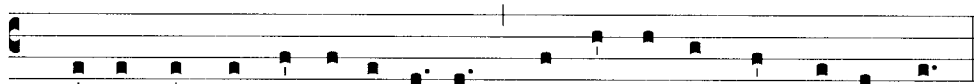
He fed them also with the finest wheat flour, alleluia; and with honey from the rock hath He satisfied them, alleluia, alleluia, alleluia.

Psalm 81:17

KYRIE & GLORIA IV

PSALM

[The Psalm verses are sung to a chant by William Crotch (1775-1847).]



I will take the cup of sal-va-tion, and call on the Name of the Lord.

SEQUENCE

*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. Alleluja.*

Gregorian chant, mode vii

Lo! the Angels' Food is given To the pilgrim who hath striven; See the children's Bread from heaven, which to dogs may not be cast; Truth the ancient types fulfilling: Isaac bound, a victim willing; Paschal lamb, its life-blood spilling, Manna sent in ages past. Very Bread, good Shepherd, tend us; Jesus, of Thy love befriend us, Thou refresh us, Thou defend us, Thine eternal goodness send us In the land of life to see; Thou who all things canst and knowest, Who on earth such food bestowest, Grant us with thy Saints, though lowest, Where the heavenly Feast thou shewest, Fellow-heirs and guests to be. Amen. Alleluia.

St. Thomas Aquinas (1225-1274)

ALLELUIA



CREDO III

Adoremus hymnal, # 202

OFFERTORY ANTIPHON

Portas cæli *The Lord opened the doors of Heaven, and rained down manna also upon them for to eat; He gave them Bread from Heaven; so men did eat angels' food, alleluia.* Psalm 78:24-26

MOTET: *Panis angelicus*, H. 243

Panis angelicus fit panis hominum; Dat panis cælicus figuris terminum: O res mirabilis! manducat Dominum pauper, servus et humilis.

Marc-Antoine Charpentier (1643-1704)

The Bread of angels becomes food for men: this heavenly Bread puts an end to symbols: O wondrous thing! that a poor and humble servant should feast upon his Lord.

St. Thomas Aquinas (1225-1274)

SANCTUS & AGNUS DEI IV

COMMUNION ANTIPHON

Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo, dicit Dominus, alleluja.

Gregorian chant, mode vi

He that eateth My flesh and drinketh My blood, abideth in Me, and I in him, saith the Lord, alleluia. St. John 6:57

VOLUNTARY: *Fugue in C major*, BWV 545/2

J. S. Bach