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On the Feast of Corpus Christi.

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HAMILTON ONTARIO.
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MMXXI.

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¶ *On the Feast of Corpus Christi.*

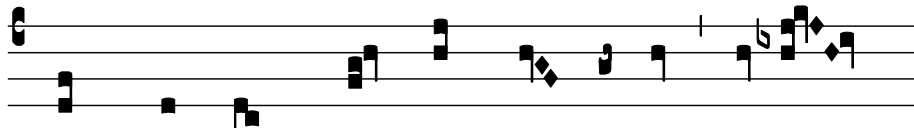
Major Double Feast.

At First Vespers.

On the Psalms.

Sacerdos in eternum.

1. Ant.
I.ii.



Christ the Lord, * a priest for ev-er after



the order of Melchi-se-dech, offer-ed bread and wine.



Ps. The Lord said. (110./cix.) [373].

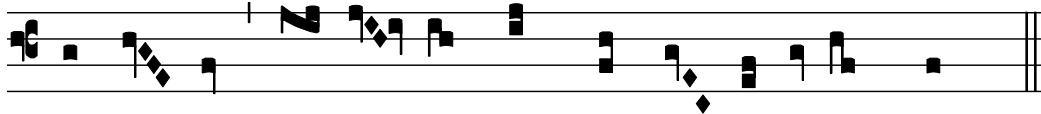
On the Feast of Corpus Christi.

Miserator Dominus.

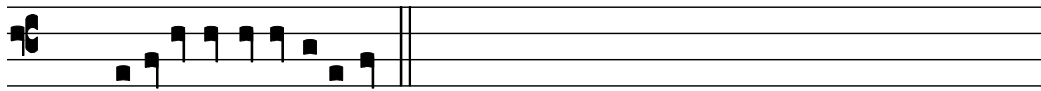
2. Ant.
II.i.



He gracious Lord * hath giv-en meat unto them



that fear him, in re- membrance of his marvellous works.



Ps. I will give thanks. *ij.* (III./cx.) [374].

Calicem salutaris.

3. Ant.
III.i.



will re-ceive * the cup of sal-va-tion, and will of-



fer the sacri-fice of thanksgiv-ing. *Ps.* I believed. (II6. cont./
cxv.) [391].

Sicut novelle olivarum.

4. Ant.
IV.i.

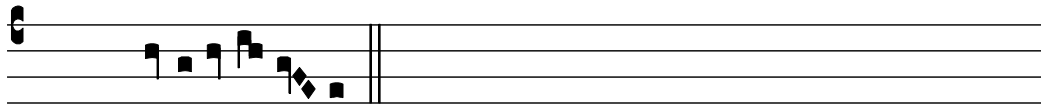


Ike the o- live * branches, may the children of



the Church be round a-bout the ta-ble of the Lord.

On the Feast of Corpus Christi.



Ps. Blessed are all they. (128./cx xvij.) [419].

Qui pacem ponit.

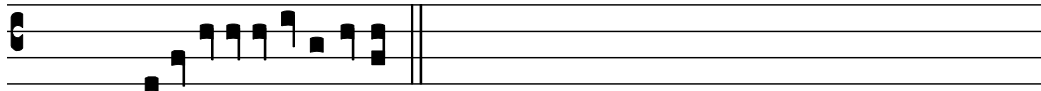
5. Ant.
V.i.



E that mak-eth * peace in the borders of the Church,



that fil-eth us with the flour of wheat, is the Lord.



Ps. Praise the Lord. (147. cont./cxlvij.) [447].

Chapter. 1. *Cor.* xj. 23-24.

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. *R.* Thanks be to God.

Homo quidam fecit cenam.

Resp.
V.

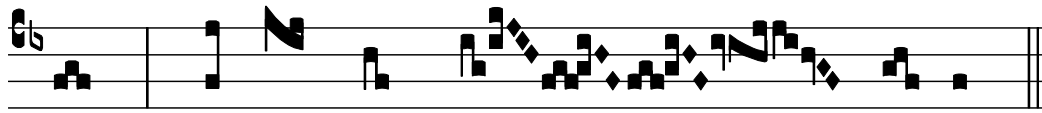


certain man * made a great supper, and sent his



ser-vant at sup-per time to say to them that were bidden,

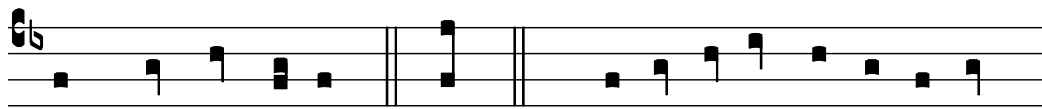
On the Feast of Corpus Christi.



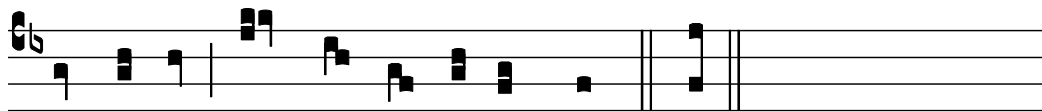
Come. †For all things are rea-dy.



∞. Come, eat of my bread : and drink of the wine which I



have mingled for you. †For. ∞. Glo-ry be to the Father, and



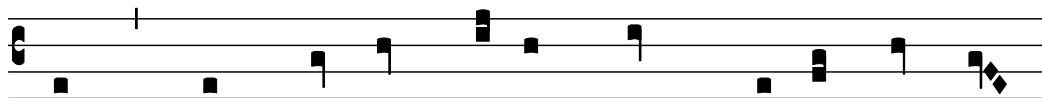
to the Son : and to the Ho-ly Ghost. †For.

Sacris solenniis.

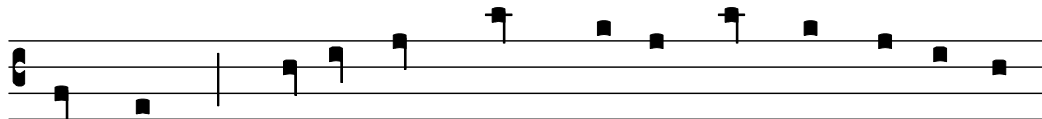
Hymn.
VII.



ET this our so-lemn Feast * With ho-ly joys be



crowned ; And from each lov-ing breast The voice of glad-



ness sound ; Let ancient things de-part, And all be new a-

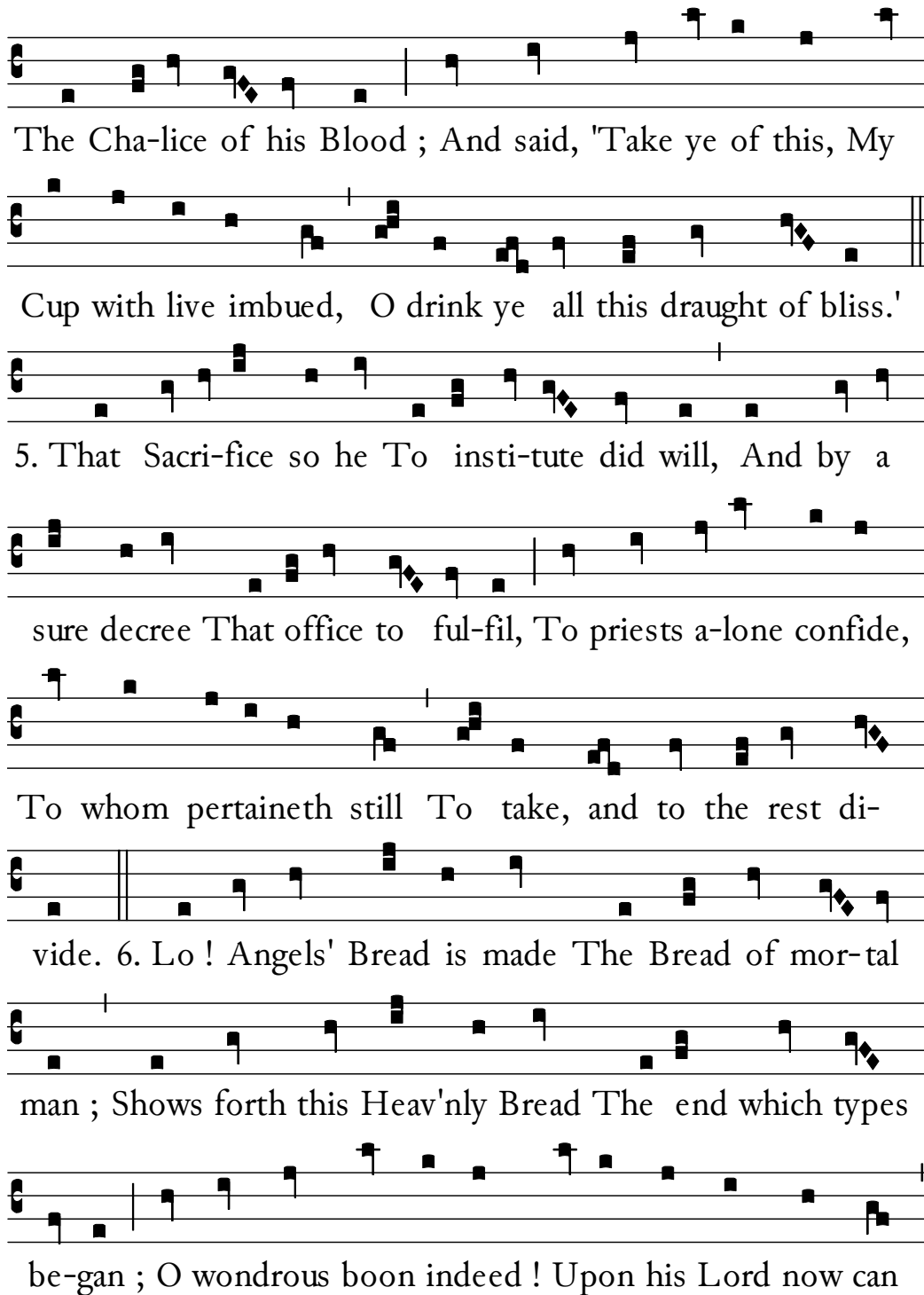


round, In every act and voice and heart. 2. Remember we

On the Feast of Corpus Christi.

that eve, That Supper last and dread, When Christ, as we be-
lieve, The Lamb and leav'nless bread Unto his brethren
brought, And thus the Law obeyed, Of old time to the Fa-
thers taught. 3. But when the Law's re-past Was o'er, the Type
complete, To his disciples last The Lord his Flesh to eat ;
The Whole to all, no less The Whole to each, doth mete,
With his own hand as we con-fess. 4. He gave the weak and
frail, His Body for their Food ; The sad for their re-gale,

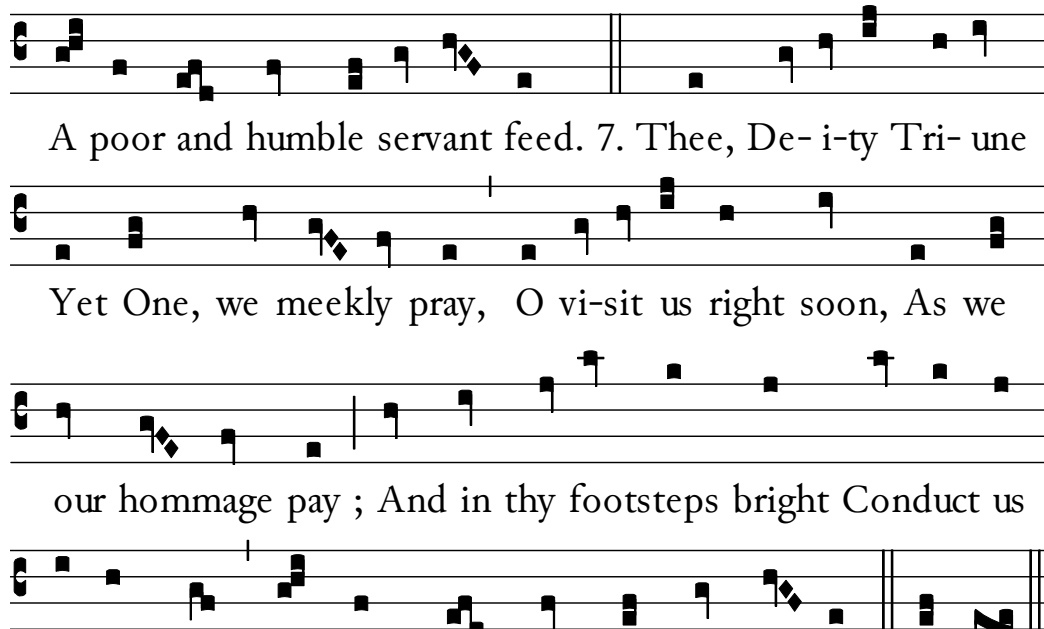
The image shows a single melodic line of music written on a five-line staff. The notation is a form of square neumes, where each note is represented by a small black square. Vertical stems connect the notes to indicate pitch and rhythm. The music is organized into measures by vertical bar lines. There are several double bar lines throughout the piece, indicating the end of a phrase or a new section. The text is aligned with the notes, with some lines of text starting under a measure break. The overall style is that of a 17th-century hymn tune.



The Cha-lice of his Blood ; And said, 'Take ye of this, My
Cup with live imbued, O drink ye all this draught of bliss.'

5. That Sacri-fice so he To insti-tute did will, And by a
sure decree That office to ful-fil, To priests a-lone confide,
To whom pertaineth still To take, and to the rest di-
vide. 6. Lo ! Angels' Bread is made The Bread of mor-tal
man ; Shows forth this Heav'nly Bread The end which types
be-gan ; O wondrous boon indeed ! Upon his Lord now can

On the Feast of Corpus Christi.



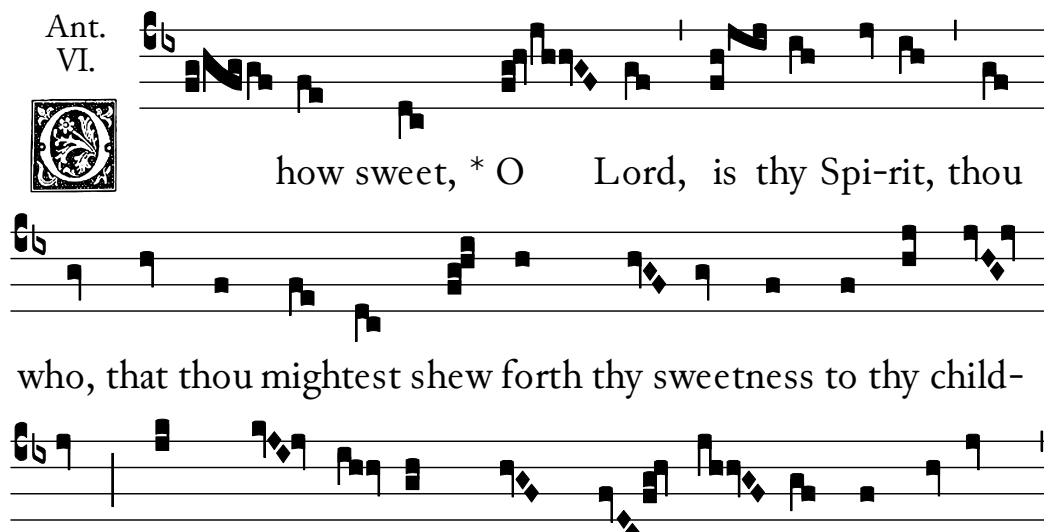
A poor and humble servant feed. 7. Thee, De- i-ty Tri- une
Yet One, we meekly pray, O vi-sit us right soon, As we
our hommage pay ; And in thy footsteps bright Conduct us
on our way, To where thou dwell'st in cloudless light. Amen.

℣. Thou didst send them bread from heaven.

℟. Agreeing to every taste. *Let the response be made privately.*


O quam suavis.

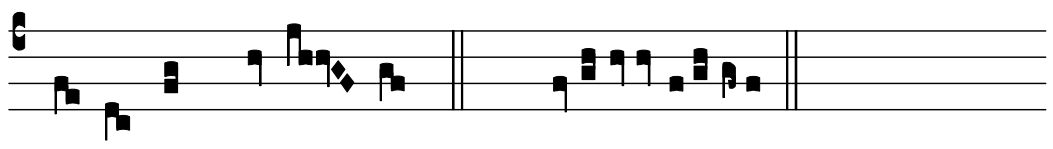
Ant.
VI.



how sweet, * O Lord, is thy Spi-rit, thou
who, that thou mightest shew forth thy sweetness to thy child-
ren : with the sweet-est bread from hea- ven suppli-ed,


On the Feast of Corpus Christi.



fil-lest the hungry with good things, sending the dis-dain-


ful rich empty a- way. *Ps.* My soul doth magnify. XX*.

Prayer.

 <p>God, who in a wonderful sacrament hast left us a me- morial of thy passion : grant, we beseech thee, so to venerate the</p>	<p>sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption. Through Jesus Christ.</p>
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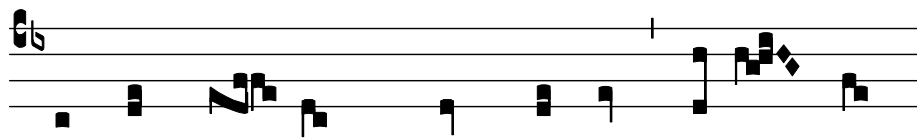
¶ *Let no Memorial be made audibly : unless any Double Feast shall have been celebrated on this Wednesday : and unless the Octave of the Holy Trinity be made with Rulers of the Choir.*

¶ *At Compline let all be made as on the Feast of the Holy Trinity, [495]. in such a way that at the end of the Hymn shall be sung the Verse All honour, laud, and glory be, O Jesu, Virgin-born, to thee. This V. is likewise sung at the end of all Hymns of the same metre daily during the Octave when a service is made of Corpus Christi : except in the Hymn The heavenly Word. at Lauds of this Feast.*

At Matins.


Christum regem adoremus.

Invit.
IV.v.





ET us wor- ship * Christ the King, rul-ing the

On the Feast of Corpus Christi.



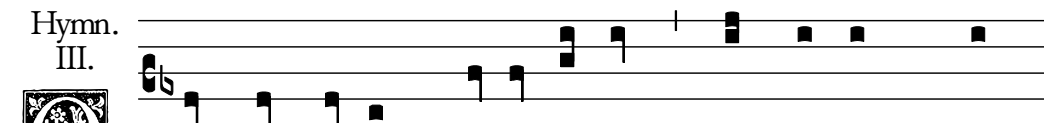
nations. †Who giv-eth fatness of spi- rit to them




eat- ing of him. Ps. O come, let us sing. 24*.

Pange lingua gloriosi.

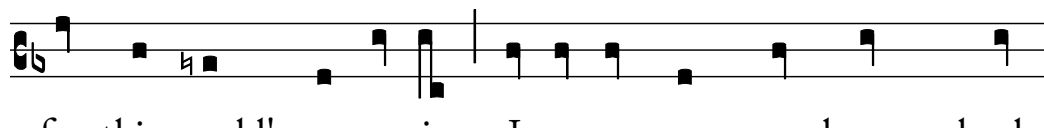
Hymn.
III.



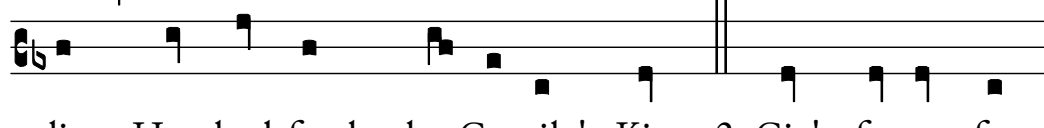
F the glorious Body tel-ling, * O my tongue, its



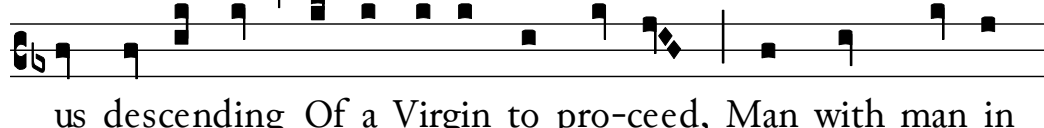
mysteries sing ; And the Blood, all price excel-ling, Which



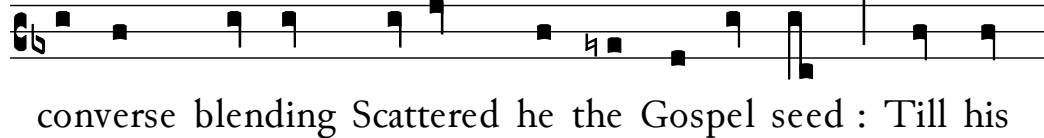
for this world's ransoming In a generous womb once dwel-



ling, He shed forth, the Gentile's King. 2. Giv'n for us, for



us descending Of a Virgin to pro-ceed, Man with man in



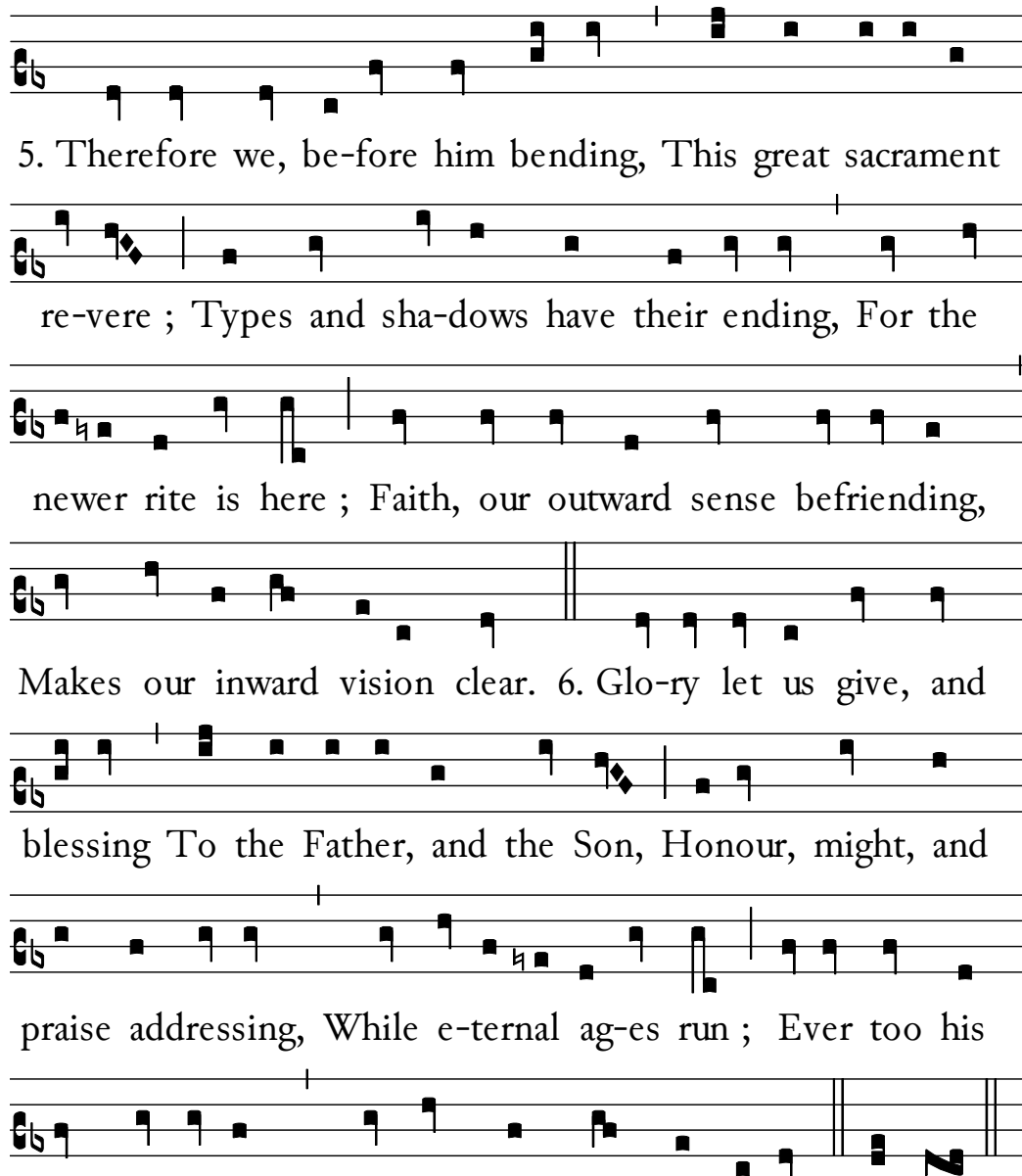
converse blending Scattered he the Gospel seed : Till his

On the Feast of Corpus Christi.

so-journ drew to ending, Which he closed in wondrous
deed. 3. At the last great supper seated, Circled by his breth-
ren's band All the Law required, complet-ed In the feast
its sta-tutes planned, To the Twelve himself he met-ed
For their food with his own hand. 4. Word made flesh, by
word he mak-eth Ve-ry bread his flesh to be ; Man in wine
Christ's blood partak-eth, And if senses fail to see, Faith a-
lone the true heart wak-eth To behold the myste-ry.

The musical notation is written on ten staves, each with a treble clef and a key signature of one flat (B-flat). The notes are represented by square black symbols. Vertical bar lines divide the staves into measures. Some staves have additional vertical lines, possibly indicating repeat signs or section breaks. The melody is simple and hymn-like, with a focus on the lyrics.

On the Feast of Corpus Christi.



5. Therefore we, be-fore him bending, This great sacrament
re-vere ; Types and sha-dows have their ending, For the
newer rite is here ; Faith, our outward sense befriending,
Makes our inward vision clear. 6. Glo-ry let us give, and
blessing To the Father, and the Son, Honour, might, and
praise addressing, While e-ternal ag-es run ; Ever too his
love confessing, Who from Both with Both is One. Amen.

The musical notation is written on ten staves, each with a treble clef and a key signature of one flat (B-flat). The notes are represented by square symbols. The text is aligned with the staves, with some lines of text spanning across multiple staves. The notation includes various musical symbols such as stems, beams, and bar lines, indicating the rhythm and structure of the hymn.

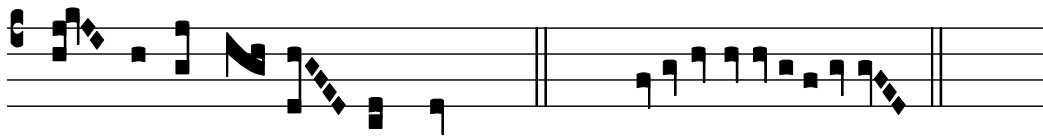
¶ *In the First Nocturn.*

Fructum salutiferum.

1. Ant.
I.v.



HE Lord gave fruit * to be eaten un-to sal-uation



in the season of his death. *Ps.* Blessed is the man. (I.) [17].

A fructu frumenti.

2. Ant.
II.i.



Ulti-pli-ed * by the fruit of corn and wine, the



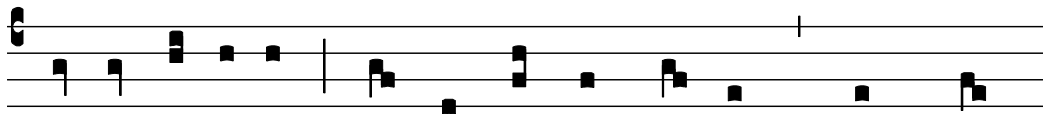
faithful rest in the peace of Christ. *Ps.* Hear me when I call.
(iii.) [456].

Communione calicis.

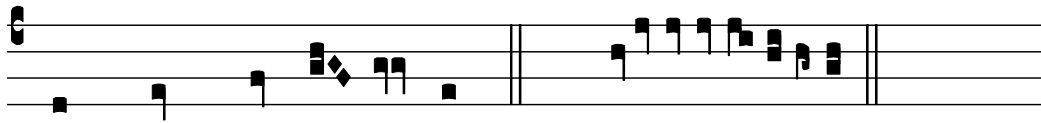
3. Ant.
III.i.



Y the communion * of the cup in which God him-



self is re-ceived : not by the blood of calves, hath the



Lord brought us to- geth-er. *Ps.* Preserve me, O God. (16./xv.)
[30].

V. He gave them food from heaven.

R. So man did eat angels' food. *Let the response be made privately*

Lesson j.

THe immeasurable blessings of divine favour bestowed upon Christian people : confer upon them an inestimable dignity. For neither is nor ever was so great a nation that having gods so nigh unto it : as our God is near to us. Accordingly the only-begotten Son of God, willing that we should be partakers in his divinity : took up our nature : having been made man that he might make men gods. And furthermore, what of our nature he took on : he directed wholly to our sal-

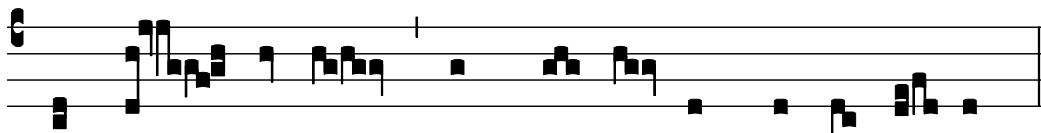
vation. For on the altar of the cross he offered up to God the Father his body as a sacrifice for our reconciliation, he shed his blood, at once a ransom and a bath : that being redeemed from wretched servitude, we might be washed clean from all sins. And that the memory of such a great benefit might ever remain with us : he bequeathed to the faithful his body for meat and his blood for drink, to be taken under the species of bread and wine. But thou, O Lord, have mercy upon us.

Immolabit bedum.

1. Resp. I.

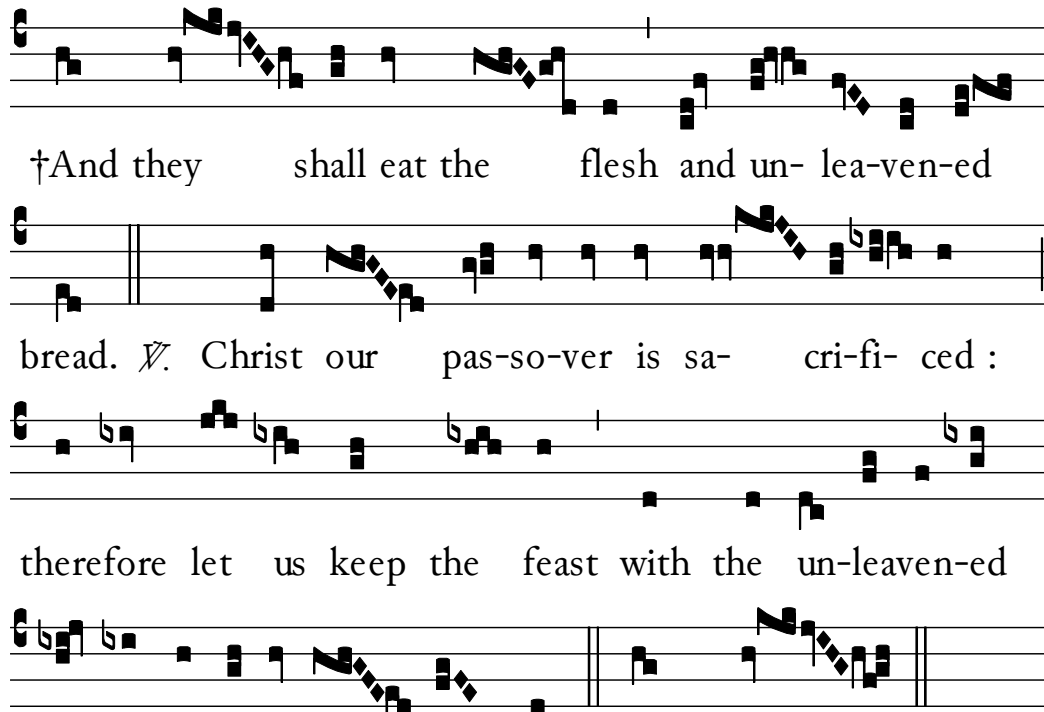


HE whole as-sem-bly * of the children of Isra-el




shall kill the kid on the eve of the pas-so- ver.

On the Feast of Corpus Christi.



†And they shall eat the flesh and un-leaven-ed
bread. ✠. Christ our pas-so-ver is sa-cri-fi-ced :
therefore let us keep the feast with the un-leaven-ed
bread of since-ri-ty and truth. †And they.

Lesson ij.

 most precious and wonderful health-giving banquet : and filled with all sweetness. For what can be more precious than this banquet : in which not the flesh of calves and goats as formerly in the law, but Christ the true God is set forth to be received by us ? What is more wonderful than this sacrament ? For therein bread and wine are changed substantially into the body and the blood of Christ. And therefore Christ, perfect God and perfect man : is contained under the species of a little bread. He is therefore eaten by

the faithful : but is not in the least mangled by the teeth. Indeed when the Sacrament is divided He remaineth whole under no matter which particle of division. The accidents however remain in the same without the subject : in order that faith may have a place, when the visible is invisibly received, hidden under another species, and the senses may be free from the deception given to them, which judge of the accidents known to them. But thou, O Lord have mercy upon us.

On the Feast of Corpus Christi.

Comedetis carnes.

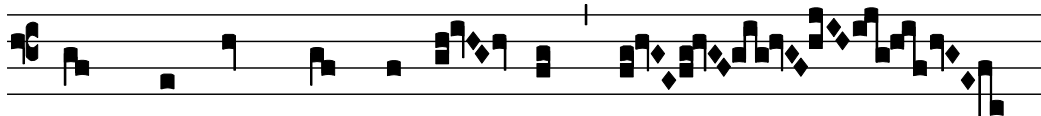
2. Resp.
II.



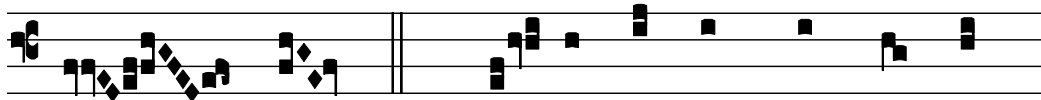
E shall * eat flesh, and



be fil- led with bread. †This is the bread



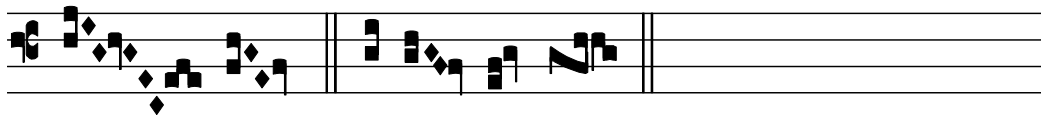
which the Lord hath giv-en you to



eat. ✠. Mo- ses gave you not that bread



from hea-ven : but my Father giv-eth you the true bread from



hea- ven. †This is the bread.

Lesson iij.

FOr no sacrament is more salutary than this : through which sins are cleansed, virtues increased, and minds filled with an abundance of all spiritual gifts. Therefore eat the bread of heaven spiritually, bring innocence to the altar, and sins if they

be common and not mortal : approach securely, indeed it is revivifying bread, not poison. Let it be offered in the Church for the living and the dead, that all may profit by what was instituted for the salvation of all. Finally, no one can adequately

express the sweetness of this sacrament : through which spiritual sweetness is tasted in its source, and the memory is recalled of the most

excellent charity which Christ hath shewn in his passion. But thou, O Lord, have mercy upon us.

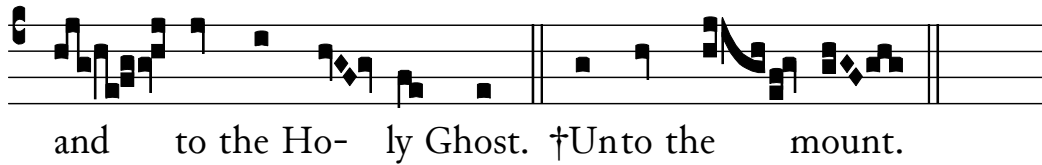
Respexit Helyas.

3. Resp.

III.



- li- jah * look- ed and there was at his head a
 cake ba-ken on the coals : who a- ris-ing did eat
 and drink. †And he went in the strength of that
 meat ev- en. †Unto the mount of God.
 ✠. If a-ny man eat of this bread,
 he shall live for ev- er. †And he went.
 ✠. Glo- ry be to the Father, and to the Son :



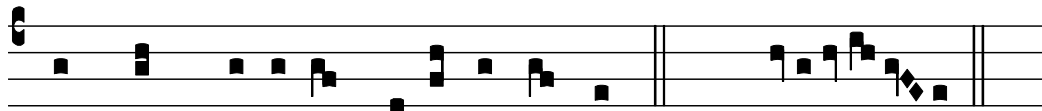
C *In the ij. Nocturn.*

Memor sit Dominus.

4. Ant.
IV.i.



AY the Lord * remember our sacri-fice : and may



our burnt-sacri-fice be accepta-ble. *Ps.* The Lord hear thee.
(20./xix.) [42].

Paratur nobis mensa Domini.

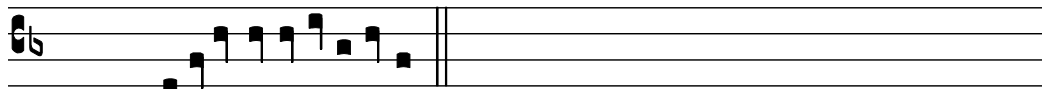
5. Ant.
V.i.



Re- par- ed * for us is the table of the



Lord a-against all them that trouble us.



Ps. The Lord is my shepherd. (23./xxij.) [115].

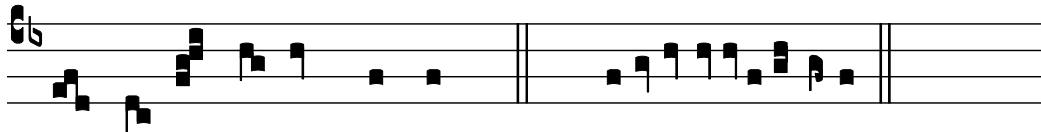
On the Feast of Corpus Christi.

In voce exultationis.

6. Ant.
VI.



N the voice * of praise let them re-sound that feast



at the ta-ble of the Lord. *Ps.* Like as the hart. (42./xlj.)
[256].

V. He fed them with the finest wheat-flour.

R. And satisfied them with honey out of the rock. *Let the response be made privately.*

Fourth Lesson.

WHence, that the immensity of this charity might be impressed more deeply upon the hearts of the faithful, at the last supper when having celebrated the passover with his disciples, he was about to depart from this world to the Father : he instituted this sacrament, as a perpetual memorial of his passion, the fulfillment of the ancient figures, the greatest of the miracles made by him, and the singular solace of those grieved at his absence. It is fitting

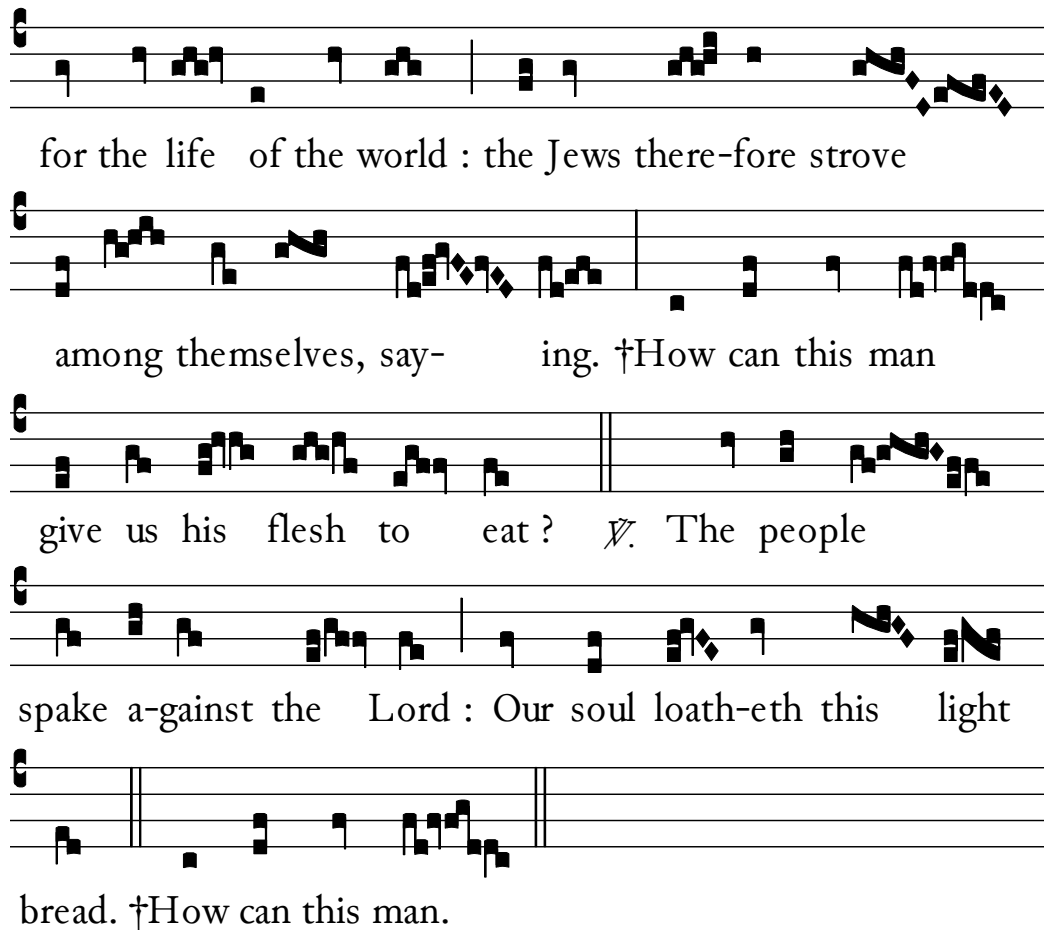
therefore for the devotion of the faithful solemnly to recall the institution of such a salutary and wonderful sacrament : so that we may venerate the ineffable manner of the divine presence in the visible sacrament : and that the power of God may be praised which works so many wonders in the same sacrament : and also give due thanks to God for the institution of such a sweet sacrament. But thou, O Lord, have mercy upon us.

Panis quem ego dabo.

4. Resp.
IV.



HE bread * that I will give is my flesh



for the life of the world : the Jews there-fore strove
among themselves, say- ing. †How can this man
give us his flesh to eat? ✕. The people
spake a-against the Lord : Our soul loath-eth this light
bread. †How can this man.

Lesson v.

AND to be sure if on the day of the supper of the Lord when the aforementioned sacrament is known to have been instituted, within the masses particular mention is made of the ceremonies of its institution : nevertheless all of the remaining service of that same day, relateth to the passion of Christ, about whose veneration the church is occupied at that time. Whence, that by a complete office of celebration the faithful peo-

ple might solemnly recollect the institution of so great a sacrament : the Bishop of Rome, Urban the Fourth, out of devotion to this sacrament, piously decreed the aforesaid memorial of the institution to be celebrated by all the faithful on the Thursday next after the Octave of Pentecost, that we who make use of this sacrament for salvation throughout the whole cycle of the year, may recollect its institution at this par-

ticular time in which the Holy Ghost taught the hearts of the disciples, to understand fully the mysteries of this sacrament. For also at the same time : this sacrament began to be celebrated by the faithful. For it is read in the Acts of the Apostles that they con-

tinued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers immediately after the sending of the Holy Ghost. But thou, O Lord, have mercy upon us.

Cenantibus illis accepit Jesus.

5. Resp.
V.



S they were eating, * Je- sus took bread, and bles-

sed it, and brake it, and gave it to the disci-ples,

and said. †Take, eat, this is

my bo-dy. ⁊. The men of my ta-bernacle said, O

that we had of his flesh ! we cannot be sa- tis-fi- ed. †Take.

Lesson vi.

Moreover that on the aforesaid Thursday and during the following Octave the memorial of this same saving institution might be

more honorably performed and the solemnity of this celebration be kept with honour : in place of the distribution of material goods which are

bestowed in cathedral churches, during established canonical hours both of the night and the day, the aforesaid Roman Pontiff hath granted to those which personally assist in the church at this solemnity at these hours, spiritual stipends through apostolic generosity, so that by this the faithful may assemble more eagerly and in greater numbers for the celebration of so great a feast. Wherefore to all who are truly penitent and have confessed, who assist at the office of Matins of this feast in person in the church where it is celebrated : one hundred days. Who in truth assist at the Mass,

as many. Moreover to those who assist at First Vespers of this feast : likewise one hundred. Who in truth assist at Second Vespers : as many. Likewise to those which attend the offices of Prime, Tercem Sext, None, and Compline : forty for whichever of those hours. However to those which attend in person during the Octave of the same feast at Matins, Vespers, Mass, and the aforesaid hours of the office : he hath mercifully granted, continuing in perpetuity, for each of the days of the Octave, one hundred days indulgence. But thou, O Lord, have mercy upon us.

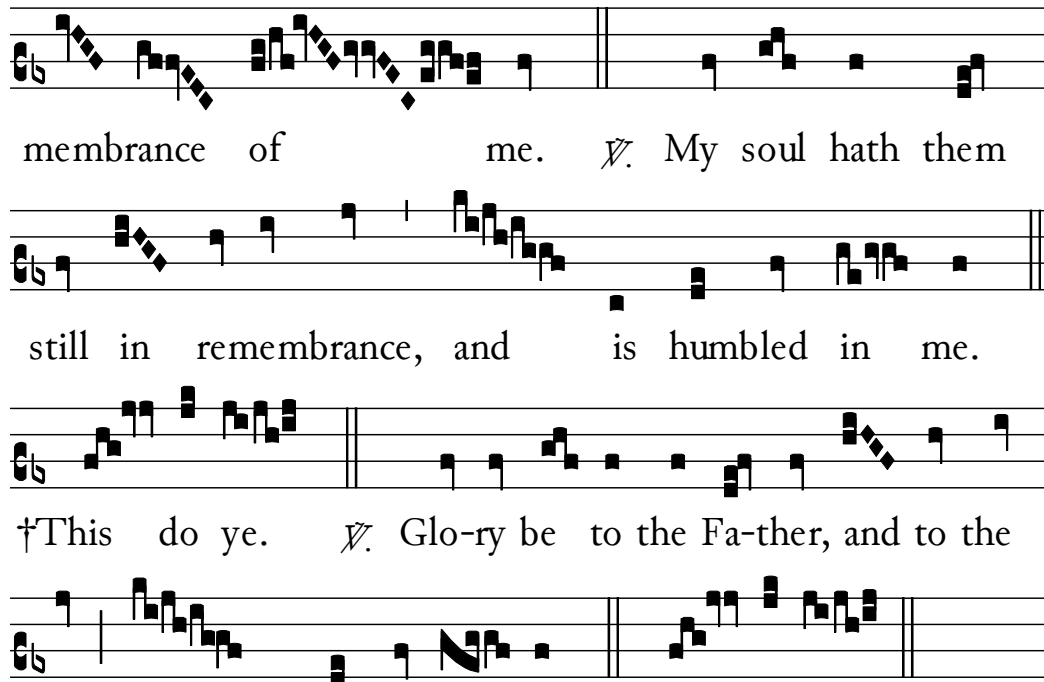
Accepit Jesus calicem.

6. Resp.
VI.



E- sus * took the cup when he had sup-ped,
say-ing, This cup is the new tes- tament
in my blood. † This do ye in re-

On the Feast of Corpus Christi.

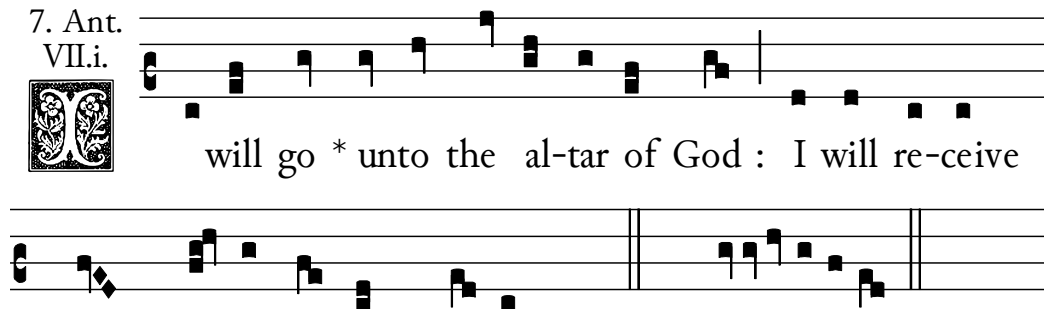


membrance of me. ⁊. My soul hath them
still in remembrance, and is humbled in me.
†This do ye. ⁊. Glo-ry be to the Fa-ther, and to the
Son : and to the Ho-ly Ghost. †This do ye.

¶ *In the iij. Nocturn.*

Introibo ad altare Dei.

7. Ant.
VII.i.



will go * unto the al-tar of God : I will re-ceive
Christ, who re-new-eth my youth. Ps. Give sentence. (43./xlj.)

[266].

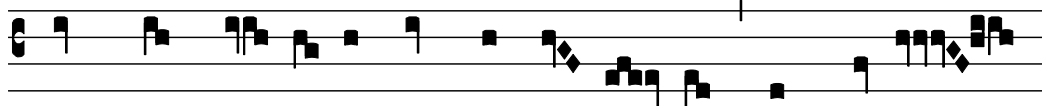
On the Feast of Corpus Christi.

Cibavit nos Dominus.

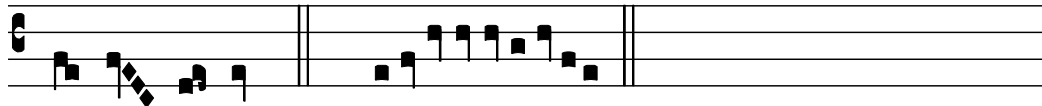
8. Ant.
VIII.i.



HE Lord * hath fed us with the fin-est wheat-flour :



and with hon- ey out of the ston- y rock hath he sa-



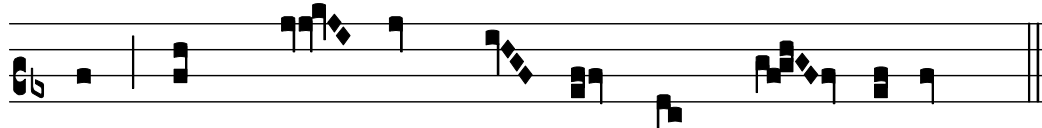
tis-fi- ed us. *Ps.* Sing we merrily. (8I./lxxx.) [324].

Ex altari tuo.

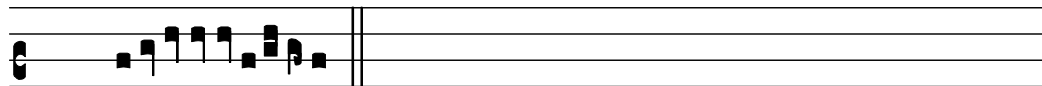
9. Ant.
VI.



Rom thine al-tar, * O Lord, we re- ceive



Christ : in whom our heart and our flesh re-joice.



Ps. O how amiable. (84./lxxxiiij.) [326].

℣. Thou mayest bring food out of the earth.

℟. And wine that maketh glad the heart of man. *Let the response be made privately.*

The Gospel acording to John vj. (56.)

A T that time. Jesus said unto his disciples and the multitude of	the Jews, My flesh is meat indeed, and my blood is drink indeed. And
---	---

that which followeth.

*A Sermon from the Commentary
of Blessed Augustine, Bishop.
(Super Johan. Tract. 26. b.)*

TO be sure when by meat and drink men seek this, that they be neither hungry nor thirsty : this truly is not furnished, unless this meat and drink be taken which doth make them which partake of it immortal and incorruptible, that is

the very fellowship of the saints where will be peace and and unity, full and perfect. Therefore of course even as men of God understood this before us : our Lord Jesus Christ hath commended his body and blood in those things, which from many are rendered one. For out of many grains one bread is made : and out of many grapes floweth wine. But thou, O Lord, have mercy upon us.

Qui manducat meam carnem.

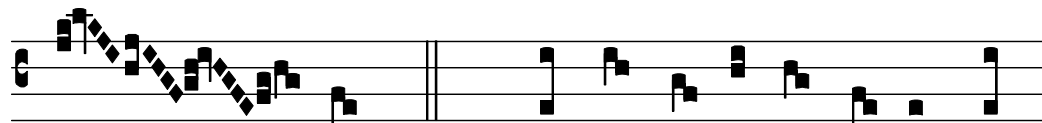
7. Resp.
VII.



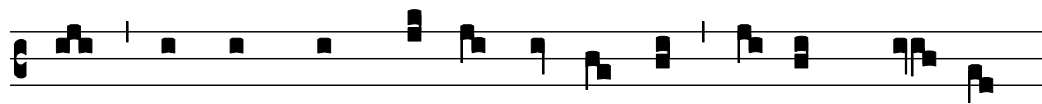
E that eat-eth* my flesh and drink-eth



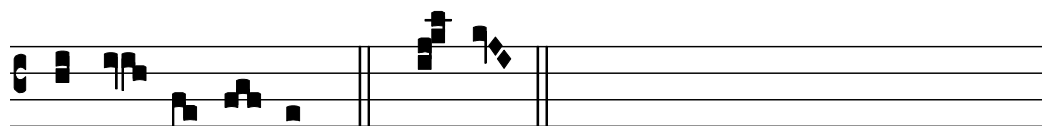
my blood. †Dwel-leth in me and I in



him. ⁊ There is no other na-tion so



great, that hath gods so nigh unto them, as our God is



pre-sent unto us. †Dwel-leth.

Eighth Lesson.

Finally he now explaineth how that of which he speaketh doth happen : and what it is to eat his body and drink his blood : He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This is to eat that meat and to drink that drink : to abide in Christ and to have him abide in oneself. And consequently he that abideth not in Christ and in whom Christ abideth not : doubtless doth not eat his flesh spiritually, granted that he may

carnally and visibly press the sacrament of the body and blood of Christ with the teeth, but rather the sacrament of so great a thing he eateth and drinketh to his own judgement, which presumeth to approach unclean to the sacraments of Christ. Because no others worthily take : unless they be clean. Of such it is said, Blessed are the pure in heart : for they shall see God. But thou, O Lord, have mercy upon us.

Misit me Pater vivens.

8. Resp.
VIII.



HE liv- ing Father * hath sent me, and I

live by the Fa- ther. †So he that eat-eth me,

shall live by me. ⁊ The Lord hath fed them with

the bread of life and un-der-standing. †So he.

Ninth Lesson.

AS the living Father hath sent me
(saith He), and I live by the
Father : so he that eateth me, even he
shall live by me. For the Son who
was born equal is not made better by
participation in the Father : in the
way that we are effectively made
better by participating in the Son
through unity with his body and
blood, which that eating and drinking
signify. Therefore we live by Christ
because we eat him : that is by re-
ceiving him, we receive eternal life
which we do not have from ourselves.
Further He liveth because of the
Father, being sent by him : because

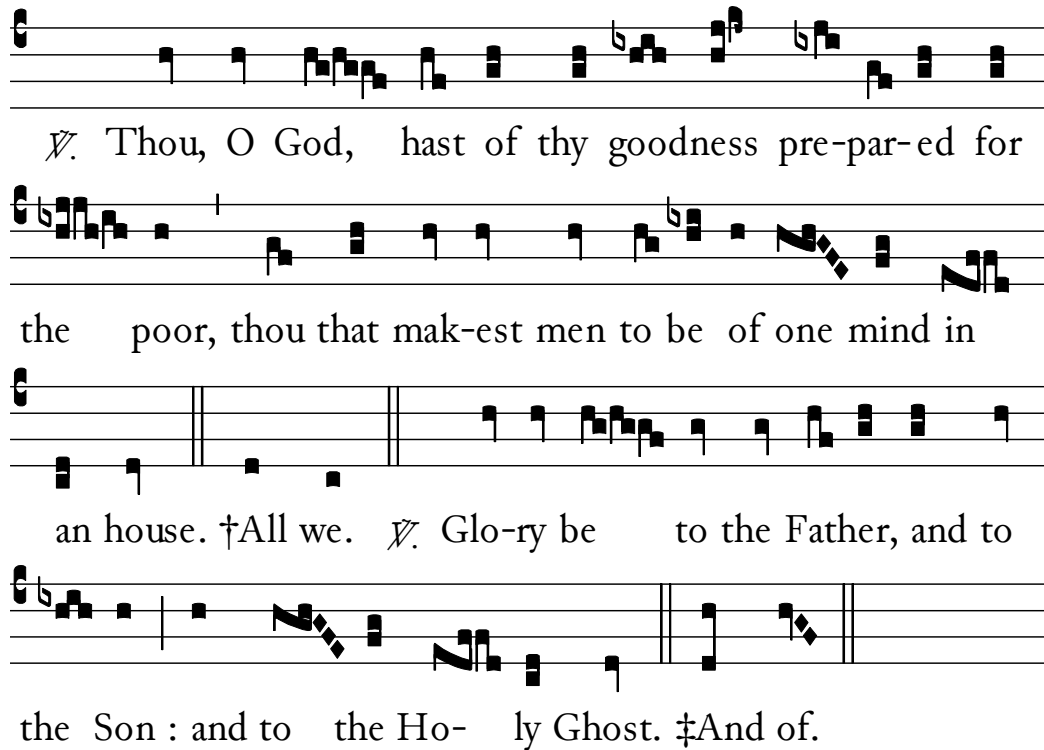
he emptied himself, and became
obedient even unto the death of the
cross. As the living Father hath sent
me, and I live by the Father : so he
that eateth me, even he shall live by
me. As if he were to say, That I
might live because of the Father, that
is that I might refer my life to his as
the greater : thus was made my
outpouring into which he sent me.
Moreover that anyone might live
because of me : is effected by that
participation, in which he eateth me.
But thou, O Lord, have mercy upon
us.

Unus panis et unum corpus.

9. Resp. I.

E be- ing ma- ny * are one bread and
one bo- dy. †All we that of one bread. ‡And of one
cup par- take.

On the Feast of Corpus Christi.



℣. Thou, O God, hast of thy goodness pre-par-ed for
the poor, thou that mak-est men to be of one mind in
an house. †All we. ℣. Glo-ry be to the Father, and to
the Son : and to the Ho- ly Ghost. ‡And of.

Before Lauds.

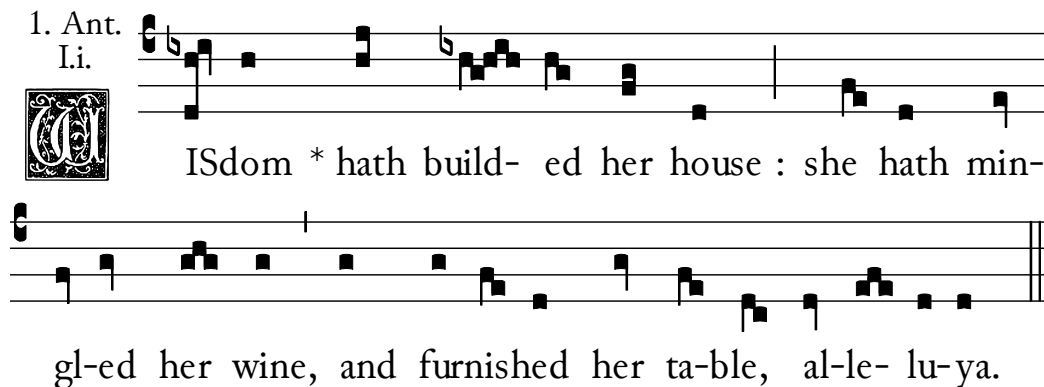
℣. Thou didst send them bread from heaven.

℞. Agreeing to every taste.

¶ *At Lauds.*

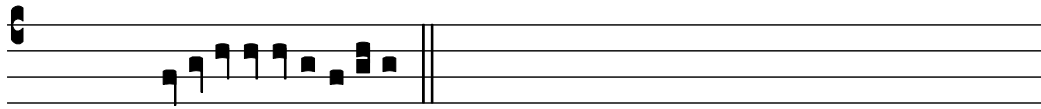
Sapientia edificavit.

1. Ant.
Li.



ISdom * hath build- ed her house : she hath min-
gl-ed her wine, and furnished her ta-ble, al-le- lu-ya.

On the Feast of Corpus Christi.



Ps. The Lord is King. (93./xcij.) [51].

Angelorum esca nutriti.

2. Ant.
II.i.



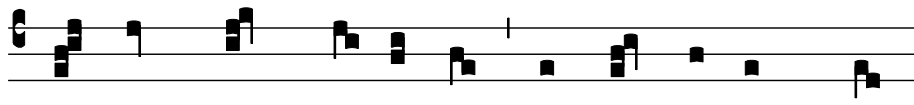
Hou feddest * thine own people with angels' food :



and didst send them bread from hea-ven. *Ps.* O be joyful.
(100./xcix.) [52].

Pinguis est panis Christi.

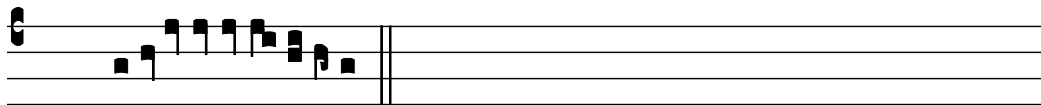
3. Ant.
III.ii.



HE bread * of Christ is fat, and it shall yield roy-



aldainties, al-le-lu-ya, al-le-lu-ya, al-le-lu-ya.



Ps. O God, thou art. (63./lxij.) [53].

Sacerdotes sancti incensum.

4. Ant.
IV.i.



O- ly priests * of-fer offer-ings made by fire

On the Feast of Corpus Christi.

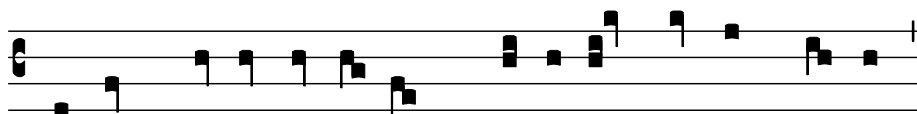


and bread unto God, al- le-lu- ya. *Ps.* O all ye works.
(*Daniel. iij.*) [54].

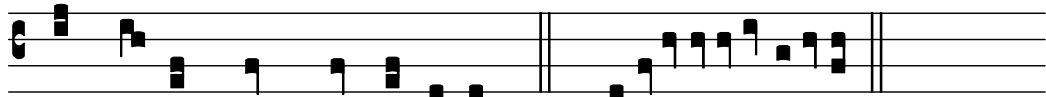
Vincenti dabo manna. 1520:14r; 1531:161v.

5. Ant.

V.ii.



O him that o-vercometh * will I give hidden manna,



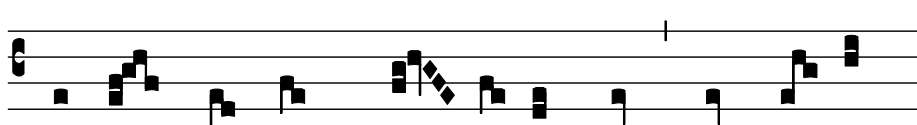
and a new name, al-le-lu-ya. *Ps.* O praise the Lord. (148-150.)
[56].

Chapter. The Lord Jesus the same night. 1643.

Verbum supernum prodiens.

Hymn.

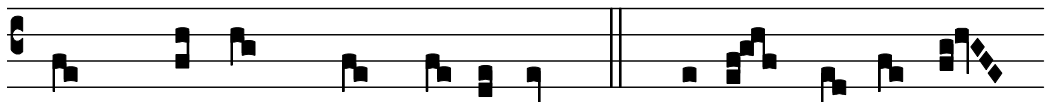
VIII.



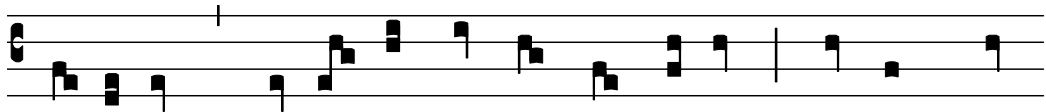
HE heavenly Word, pro- ceeding forth, Yet leav-ing



not his Father's side, And go-ing to his work on earth, Had

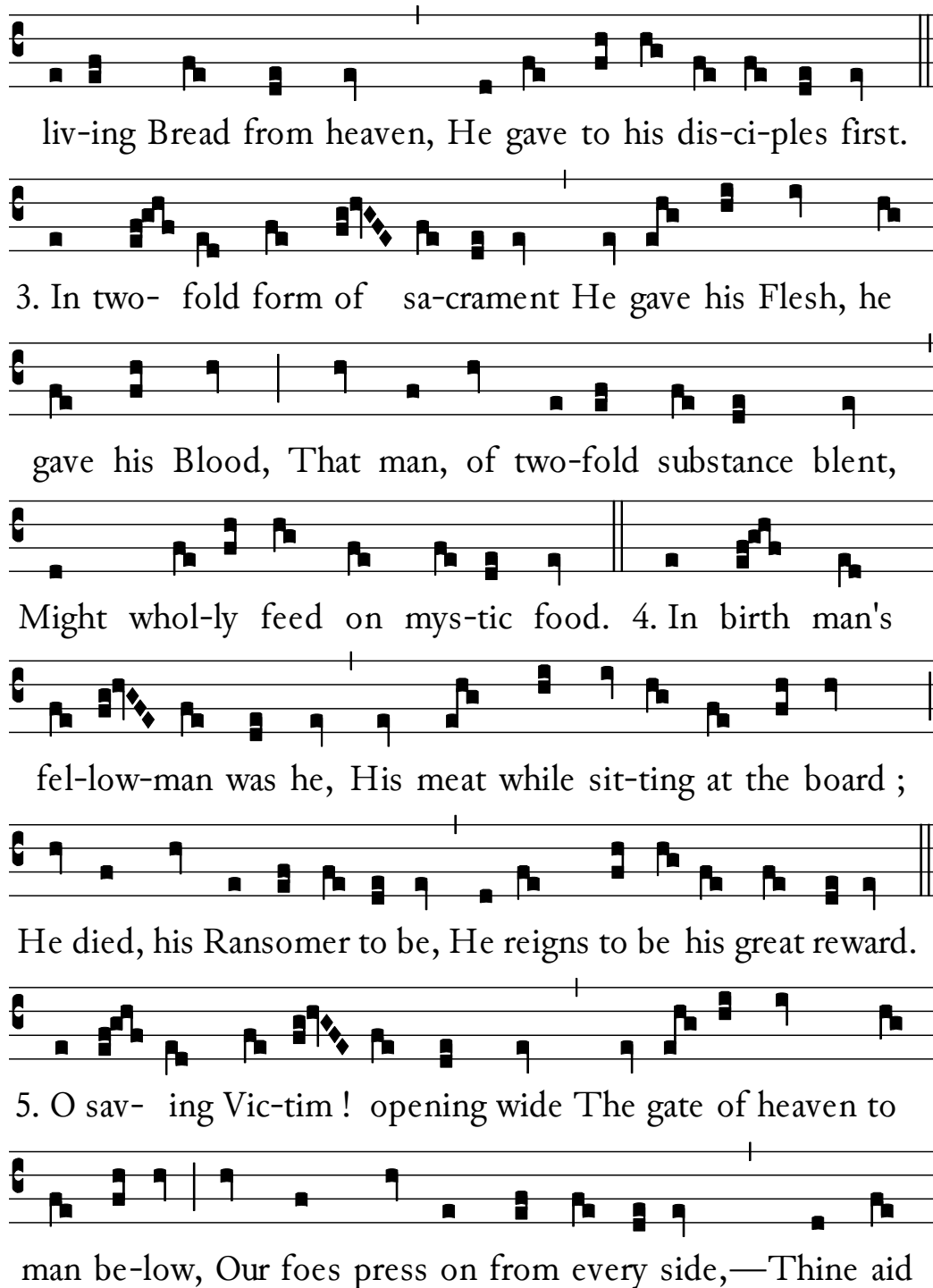


reached at length life's ev-entide ; 2. By false dis-ci-ple



to be given To foemen for his blood athirst, Himself, the

On the Feast of Corpus Christi.

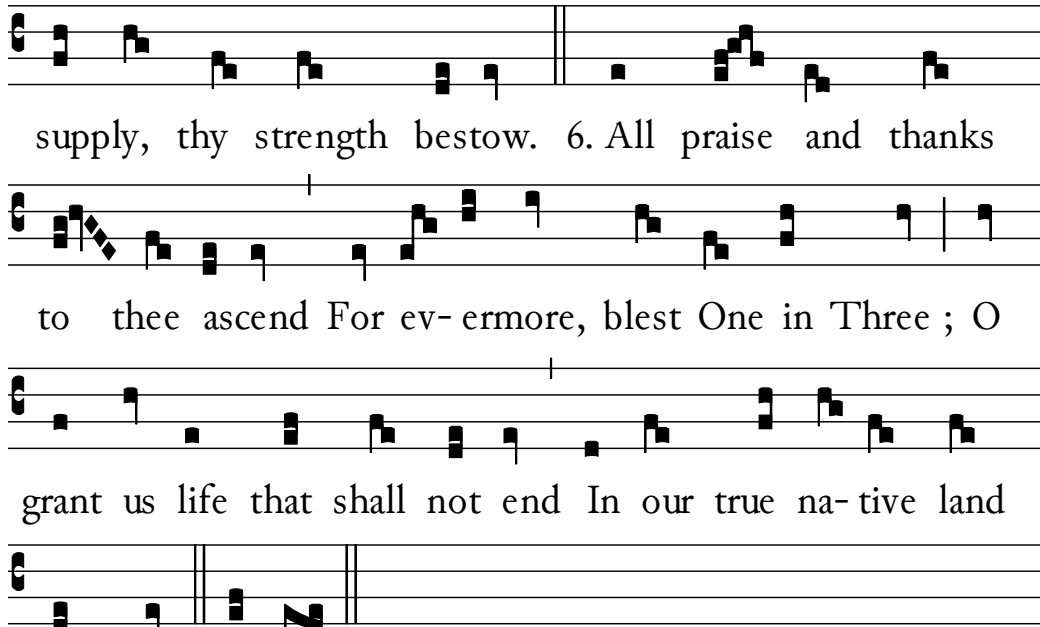


liv-ing Bread from heaven, He gave to his dis-ci-ples first.

3. In two- fold form of sa-cra-ment He gave his Flesh, he
gave his Blood, That man, of two-fold substance blent,
Might whol-ly feed on mys-tic food. 4. In birth man's
fel-low-man was he, His meat while sit-ting at the board ;
He died, his Ransomer to be, He reigns to be his great reward.

5. O sav- ing Vic-tim ! opening wide The gate of heaven to
man be-low, Our foes press on from every side,—Thine aid

On the Feast of Corpus Christi.




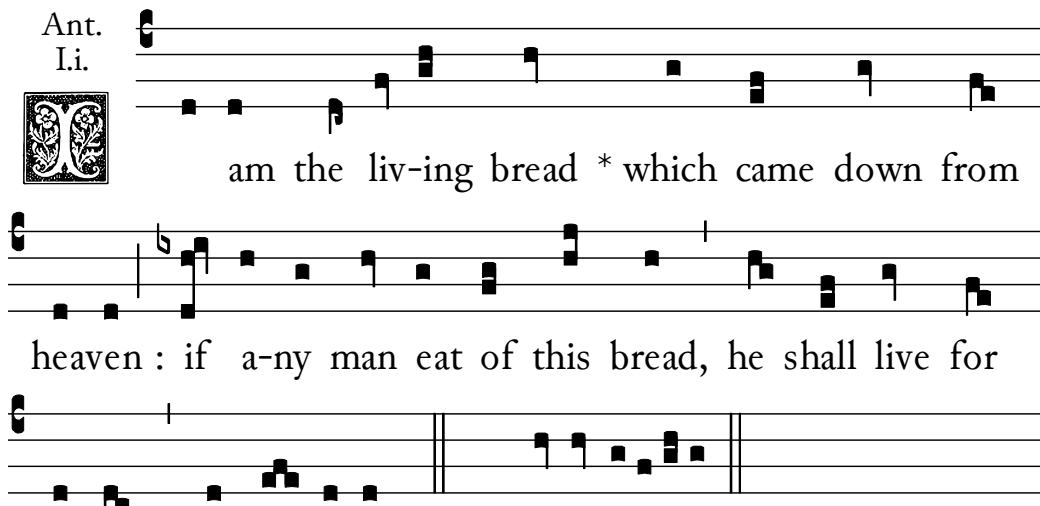
supply, thy strength bestow. 6. All praise and thanks
to thee ascend For ev-ermore, blest One in Three ; O
grant us life that shall not end In our true na-tive land
with thee. Amen.

℣. He maketh peace in thy borders.

℟. And filleth thee with the flour of wheat. *Let the response be made privately.*

Ego sum panis vivus.

Ant.
I.i.

am the liv-ing bread * which came down from
heaven : if a-ny man eat of this bread, he shall live for
ev-er, al-le- lu-ya. Ps. Blessed be the Lord. XX*.

Prayer. God, who in a wonderful sacrament. 1648.

¶ *At j.*

Ant. Wisdom hath builded. *j. of Lauds.* 1667.

Ps. Save me, O God. (54./liij.) [117].

Ant. O holy and blessed. *as above at Lauds in the Feast of the Holy Trinity.* 1627.

Ps. Whosoever will be saved. [123].

R. Jesu Christ. *with Alleluya.* [129].

V. Thou that deignedst. [129].

¶ *At iij.*

Ant. Thou feddest thine own people. *ij. of Lauds.* 1668.

Ps. Teach me, O Lord. (119./cxviij. 33.) [167].

Chapter. The Lord Jesus the same night. 1643.

Panem celi dedit eis.

Resp.
VI.

E gave them food from heaven. †Alle-lu-ya, al-le-lu-ya. V. So man did eat angels' food. †Alle-lu-ya. V. Glo-ry be to the Father, and to the Son : and to the Holy Ghost. He gave them.

V. He fed them with the finest wheat-flour.

R. And satisfied them with honey out of the rock.

Prayer as above. 1648.

¶ *At vj.*

Ant. The bread of Christ is fat. *ijj. of Lauds.* 1668.

Ps. My soul hath longed. (119./cxviii. 81.) [184].

Chapter. 1. *Cor.* xj. 26.

A S often as ye eat this bread, and drink this cup, ye do shew the	Lord's death till he come. <i>R.</i> Thanks be to God.
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Cibavit eos ex adipe frumenti.

Resp.
VI.



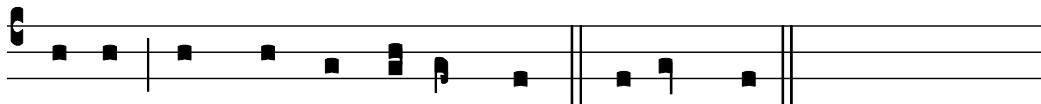
E fed them with the fin-est wheat-flour. †Alle-lu-ya,



al-le-lu-ya. *R.* And sa-tis-fi-ed them with honey out of



fy them. †Alle-lu-ya. *R.* Glo-ry be to the Father, and to



the Son : and to the Ho-ly Ghost. He fed them.

R. Thou mayest bring food out of the earth.

R. And wine that maketh glad the heart of man.

Prayer as above. 1648.

¶ *At ix.*

Ant. To him that overcometh. *v. of Lauds.* 1669.

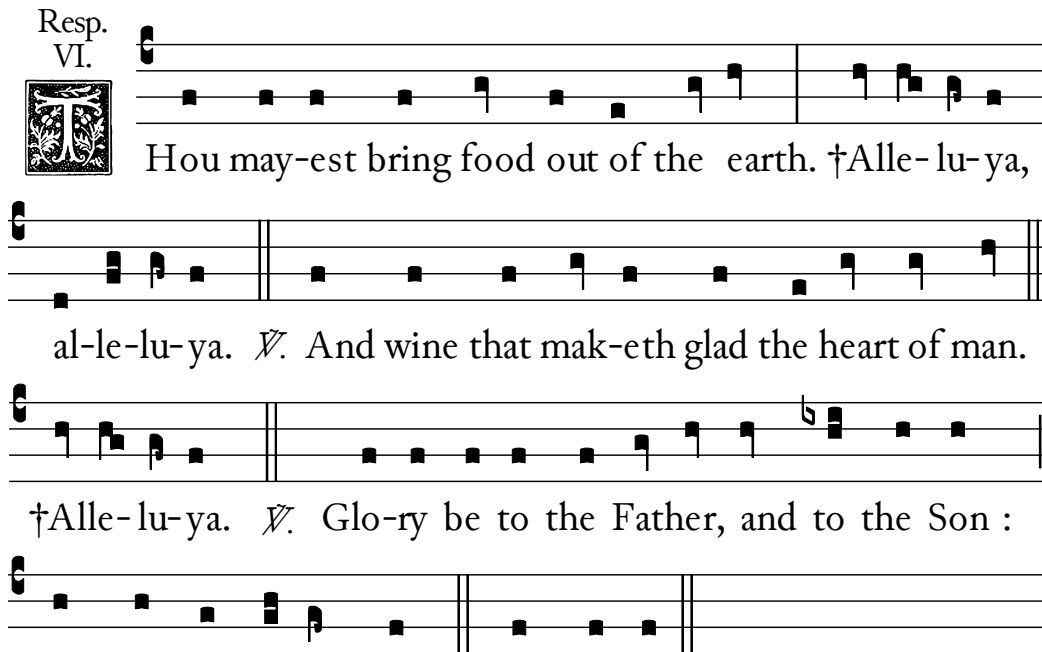
Ps. Thy testimonies. (119./cxviii. 129.) [201].

Chapter. 1. Cor. xj. 27.

W hosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of	the body and blood of the Lord. <i>R.</i> Thanks be to God.
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Educas panem de terra.

Resp.
VI.



Hou may-est bring food out of the earth. †Alle-lu-ya,
al-le-lu-ya. ⁊. And wine that mak-eth glad the heart of man.
†Alle-lu-ya. ⁊. Glo-ry be to the Father, and to the Son :
and to the Ho-ly Ghost. Thou bringest.

⁊. He maketh peace in thy borders.

R. And filleth thee with the flour of wheat.

Prayer as above. 1648.

¶ *At ij. Vespers.*

Ant. Wisdom hath builded. 1667.

Psalms of the feria : except where an Octave is made with Rulers of the Choir : then indeed the Psalms are sung as at First Vespers with the aforesaid Antiphon Wisdom. that stands below : where it will be made with Rulers of the Choir within the Octave.

Chapter. The Lord Jesus the same night. 1643.

R. Elijah looked. 1656.

On the Feast of Corpus Christi.

Hymn. The heavenly Word. 1669.

Where it is made with Rulers of the Choir, Hymn. Let this our solemn feast. 1644.

℟̃. He maketh peace in thy borders.

℞. And filleth thee with the flour of wheat. *Let the response be made privately.*

Where it will is made with Rulers of the Choir,

℟̃. Thou didst send them bread from heaven.

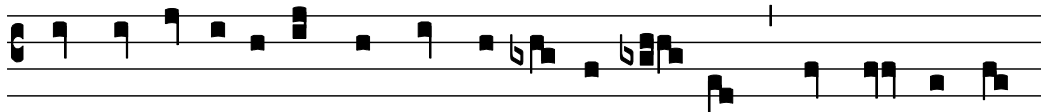
℞. Agreeing to every taste. *Let the response be made privately.*

O sacrum convivium.

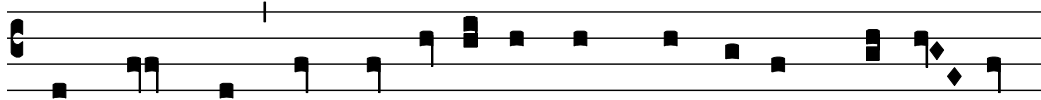
Ant.
V.i.



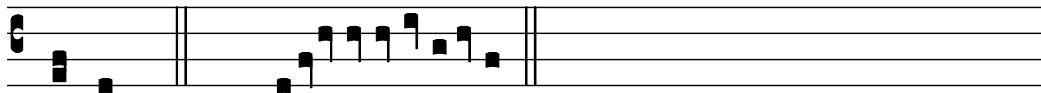
sacred banquet, * wherein Christ is re-ceived :



the memo-ri- al of his passion is re-new- ed, the mind is fil-



led with grace, and unto us a pledge of fu-ture glo-ry is



giv-en. *Ps.* My soul doth magnify. XX*.

Prayer. God, who in a wonderful sacrament. 1648.

If however the Feast of Saint Aldelm should fall on this Feast : let it be deferred until the immediately following Saturday and then a Commemoration of Blessed Mary will be made on the preceding Tuesday.

If however the Feast of Saint Barnabas, Apostle should come about on the Feast of Corpus Christi let it be deferred until the morrow and at ij. Vespers which will be of Corpus Christi : let a Memorial of Saint Barnabas be made silently : and then at Matins of Saint Barnabas : let the three middle Lessons be made of the Martyr with a Memorial of the same Saint.

During the whole Octave let the service be made of Corpus Christi without Rulers of the Choir except on any Feast that should fall in between and except on the Sunday when the History Deus omnium. is begun or the Commemoration of Blessed Mary will be made.

On Saturday let a Full Service be made of Saint Mary unless any Feast of ix. Lessons should impede : of the Feast of Saints John and Paul, and except where the Octave is made with Rulers of the Choir. And if any Feast of Saints should fall between let the same manner be preserved during all this as within the Octave of the Holy Trinity : so that first a Memorial is made of Corpus Christi : then of the Trinity.

Whatever Feast of ix. Lessons should fall on this day : of course on the Feast of Corpus Christ, let it be deferred until the morrow or farther if it should be necessary when of course on the morrow of this day should follow any Feast of ix. Lessons.

If this Feast of Corpus Christi should fall by chance on the Nativity of Saint John the Baptist, let the Feast of Saint John be deferred until the morrow : and at ij. Vespers which will be of Corpus Christi : let a solemn Memorial be made of Saint John. Then let the Procession go to the Altar of Saint John if one should be had : singing the Responsory Inter natos. (XX.) and the rest is completed as on the same Feast, and then at ij. Vespers of Saint John let a Memorial be made of the Feast of the Saints John and Paul, and then let nothing be made of Corpus Christi during the Octave except a Memorial and middle Lessons on Sunday of Corpus Christi until the Octave Day, and then let a full service be made of Corpus Christi : with a Solemn Memorial and middle Lessons of the Octave of Saint John the Baptist with a Mass in Chapter, and at j. Vespers which will be of the Octave of Corpus Christi : let a solemn Memorial be made of the Apostles : evidently on the day of the Commemoration of Saint Paul : with the Antiphon, V̄. and Prayer as at ij. Vespers of the same and afterward let a solemn Memorial be made of the Octave of Saint John the Baptist.

If however the Feast of Saint Alban the Martyr should fall on the Feast of Corpus Christi let the Feast of Saint Alban be deferred until the morrow, and at ij. Vespers which will be of Corpus Christi : let a Memory be made silently of Saint Alban and of Saint Etheldreda, Virgin : and then at Matins of Saint Alban let the middle Lessons be made of Saint Etheldreda, Virgin. To be sure let the Mass of Saint Alban be said after Terce, and the Mass of the Vigil after vj. both at the Principal Altar and then a Memorial of Saint Etheldreda is not said at the Mass of Saint Alban : and then at j. Vespers of Saint John let a solemn Memorial be made of Saint Alban and of Corpus Christi if the Octave is made with Rulers of the Choir : unless the Feast of the Place should be the Feast of

Saint John the Baptist. Nevertheless where no Procession is made of Saint John : then let a Memorial only be made of Saint Alban privately : unless the Octave of Corporis Christi be made with Rulers of the Choir.

If indeed the Vigil of the Nativity of Saint John the Baptist by chance should fall on the aforesaid Feast of Corpus Christi : let the very same be celebrated and then let nothing be made of Saint Etheldreda. To be sure the Mass of Corpus Christi is said after Terce. And after the Mass of the Feast the Mass of the Vigil is said, of course after vj. in Quire at the Principal Altar, with note and with a Memorial of Saint Etheldreda if it should please at the very same Mass. Nevertheless let Vespers be made of Corpus Christi : with a solemn Memorial of Saint John the Baptist, and let a Procession to the Altar of the same be made if it should be had with the R̃. Inter natos. (XX.) and with the Ṽ. Glória et honóre coronásti. and the Prayer Sancti Johánnis baptíste.

If the Feast of Saint John the Baptist should fall on the solemnity of Corpus Christi : let the Feast of Saint John be deferred until the morrow, unless it should be the Feaast of the Place : and then at j. Vespers which will be of Saint John : let a solemn Memorial be made of the Feast of Corpus Christi only. And then on the Octave of Corpus Christi let a solemn Memorial be made of the Octave of Saint John the Baptist at First Vespers, and at Matins, with middle Lessons and with Mass of Saint John the Baptist in Chapter.

¶ *Daily during the Octave when the service is of Corpus Christi.*

At Matins.

The Invitatory, Hymn, Antiphons and Psalms are sung as on the first day : Versicles and Responsories according to the order of the Nocturns with three Lessons and with the Ps. Te Deum. [46].

¶ *Friday.*

First Lesson. De Conse. Dist. 2. Revera.

A figure of this sacrament came before when God rained manna to the fathers in the desert : who daily fed on the food of heaven. Whence it is said, Man did eat angels' food. But yet those which ate that bread : all of them died in the desert. But this food which ye receive, that living bread which cometh down from heaven : provideth the substance of eternal life. And whoever shall eat of this bread shall never die, because it is the body of Christ. Consider now which is greater, the bread of angels or the flesh of Christ : which to be sure is the body of life. That manna is from heaven : this is from above heaven. That is of heaven : this of the Lord of the heavens. That would corrupt if kept for another day : this contrary to all cor-

ruption, insofar as whoever religiously tastes shall not experience corruption. To them water flowed from the rock, to thee blood floweth from Christ. Water satisfied them for a time : blood cleanseth thee for ever. The Jews drank and thirsted : but thou when thou drinkest cannot thirst. And that was in shadow : this is in truth. If that at which thou marvel is a shadow : how much more is that of whose shadow thou admirest ? Hear why this is a shadow : which was in the time of the fathers. For they drank of that spiritual Rock that followed them : and that Rock was Christ. But with many of them God was not well pleased. For they were overthrown in the wilderness. But thou, O Lord, have mercy upon us.

Second Lesson. De Consecratione, as above.

Now this was done as a figure for us. Thou hast known the better things. Light to be sure is better than shadow, truth than a figure : the body of the Author than manna from heaven. Perchance thou sayest, I see something else. How canst thou assert to me that I receive the body of Christ ? And this remaineth to us that we must prove. How many examples, therefore, are we to use to shew that this is not what nature hath formed, but what a blessing hath consecrated ? And that there is greater power in blessing than in nature : because by blessing even nature itself is changed. Hence Moses held a staff, threw it, and it became a serpent. Again he seized the tail of the serpent : and it returned to the nature of a staff.

Thou seest therefore that by prophetic grace its nature was changed twice : that of a serpent and that of a staff. The rivers of Egypt flowed with a pure course of water, suddenly from the springs blood began to issue forth : and there was nothing drinkable in the rivers. Again at the prayers of the prophet, the blood of the rivers ceased : and the nature of the waters returned. The nation of the Hebrewse was surrounded on both sides : here by the the camp of the Egyptians, there by the confines of the sea. Moses lifted the staff, the water parted from itself, and congealed itself in the form of walls : and a foot path appeared between the waves. But thou, O Lord, have mercy upon us.

Third Lesson. The same.

The Jordan was driven back : against nature, it returned into the beginning of its source. Is it not clear that the nature, whether of the waves of the ocean or the course of the river was changed ? The people thirsted for drink : Moses touched the rock and water flowed from the rock. Can it be that grace worked apart from nature : so that a rock

might spew forth water which it had not by nature ? The Marah was a most bitter river so that the people were not able to drink. Moses cast a tree into the water : and the bitterness that nature had put in its waters, was tempered by grace suddenly flowing in. In the time of Elisha the prophet the axe head of one of the sons of the prophets was

thrown off : and it immediately sank. He who had lost the iron blade called out to Elisha. Elisha likewise put a stick into the water : and the iron did swim. To be sure we recognize this also to have happened contrary to nature. For the species of iron is heavier : than the liquid of water. We see therefore grace to be greater than nature : and as yet we admire the grace of the prophetic blessing. But if a human blessing was of such

strength that it might change nature : what say we of that divine consecration : wherein the very words of the Lord and Saviour are at work ? For that sacrament which ye receive : is accomplished by the words of Christ. For if the word of Elijah was of such strength that it might bring down fire from heaven : shall not the word of Christ prevail to change the species of the elements ? But thou, O Lord, have mercy upon us.

Before Lauds, Versicle. Thou didst send them bread from heaven. 1667.

The preceding Versicle is said daily before Lauds during the Octave when the service is of the Octave : whether the Octave is made with Rulers of the Choir or not.

¶ *At Lauds daily during the Octave let this single Antiphon Wisdom. be sung.* 1667.

Ps. Dóminus regnávít. (93./xcij.) [51].

Chapter, Hymn, and Versicle as on the first day. 1669.

On the Psalms Benedictus. and Magnificat. let the Antiphons be sung in their order which were sung at First Vespers on the Psalms with repetitions of the same if it should be necessary.

¶ *When indeed a service is made of any Saint or of Blessed Mary or of the Sunday within the Octave then at the Memorial of Corpus Christi let the Antiphons of the Nocturns be sung in their order : which sung, if it be necessary let the Antiphons of Lauds be sung in their order with this Versicle He maketh peace in thy borders. 1671. whether at Vespers or at Matins.*

Prayer. God, who in a wonderful sacrament. 1648.

At the Hours let all be made as on the day in the manner of a Simple Feast without Rulers of the Choir. In such a way that on ferias within the Octave after Sunday, at Prime on the Psalm Whosoever. let the Antiphon Glory to thee, O Trinity. be sung [122].

¶ *At Vespers Ant. Wisdom.* 1667.

Let the ferial Psalms be sung during the Octave unless the Octave be made with Rulers of the Choir : when the service is of the Octave.

Chapter. The Lord Jesus the same night. 1643.

Hymn. The heavenly Word. 1669.

℟̄. He maketh peace in thy borders. *and the rest as above.* 1675.

Let Compline be said as on the preceding ferias in the Octave of the Holy Trinity. In such a way that at the end of the Hymn To thee. &c. let the ℟̄. All honour, laud, and glory be, O Jesu, Virgin-born, to thee. be sung except where the Octave of Corpus Christi is made with Rulers of the Choir : then indeed Compline is sung as on the day.

¶ *Saturday in the Octave of Corpus Christi.*

Lesson j. De Consecr. continuing from above.

Concerning his works in the whole world, ye have read that he spoke and it was done : he commanded, and it stood fast. Therefore the Word which was able to make from nothing something that was not : was he not able to change what is into something that it was not ? For it is not less to create than to change things into new creations. But what ? If we use his arguments, we should use his examples : likewise let us further add the truth of the mystery of the incarnation. Can it be that he perceived not the natural custom : when the Lord Jesus was to be born of Mary ? If we seek the natural order : a man joined with a woman by intercourse begetteth a

child. It is clear, therefore, that the Virgin begat outside of the order of nature. And this which we confect in the mass is the body that came from the Virgin. Why seekest thou this order of nature in the body of Christ, when the same Lord Jesus was born of the Virgin apart from nature ? To be sure this is the true flesh of Christ which was crucified and buried : truly therefore it is the sacrament of that flesh. Our Lord Jesus himself crieth out, This is my body. Before the heavenly words of benediction it was called another species : after consecrationem it is designated the Body of Christ. He also said it is his blood. Before the consecration it was called one thing, after consecration it is

called the Blood of Christ. Thou sayest, Amen. That is, This is true. What the word soundeth : may the

disposition perceive. But thou, O Lord, have mercy upon us.

Second Lesson. Ambrose. Book. 4. de Sacr. Chap. 4.

Item De Consecr. Dist. 2. Chap. Panis.

ORdinary bread was on the altar before the words of the sacrament : when the consecration draweth nigh : the bread becomes the flesh of Christ. But how could it be that bread was to be the body of Christ ? The consecration, then, is by which words, and by whose pronouncement ? Certainly those of the Lord Jesus. For all that is said during the rest of the mass is praise offered to God, or prayers entreated for the people and for kings and for others. But when the sacrament is confected : no longer doth the priest use his own words, but the words of Christ. Therefore the word of Christ confects this sacrament. What is the word of Christ ? That of course by which

everything was made : heaven, the earth, the seas. Thou seest therefore how efficacious is the word of Christ. If therefore so much power is in the word of our Lord Jesus Christ that something could come into being that was not : how much more efficacious is it that something which existeth, also may be converted into something else ? And thus what was bread before the consecration : is now the Body of Christ after the consecration : because the word of Christ changeth the creature : and thus from bread is made the Body of Christ. And wine mixed with water in the chalice becomes blood : by the consecration of the heavenly Word. But thou, O Lord, have mercy upon us.

Third Lesson.

Ut perchance thou sayest, I see not the appearance of blood : but it hath a likeness. For just as thou accepteth the likeness of death, so too thou drinkest the likeness of Christ's blood, so that there would be no horror at the blood : and yet the

power of redemption worketh.

Thou hast learned that thou receivest the body of Christ : dost thou wish to know by which heavenly words it is consecrated ? Hear what the words be. The priest saith, Make, he saith, this oblation blessed,

*Ambros. as
above, Chap. 5.*

approved, ratified, reasonable, and the rest, that it may become for us. All of these are words of the Evangelist, up to Take, whether the body or the blood : thereafter they are the words of Christ. Take and drink ye all of this : for this is my Blood. Observe the details. Who on the day before he suffered took bread into his holy and venerable hands. Before it is consecrated it is bread : where however the words of Christ draw nigh, it is the Body of Christ. Then hear him saying, Take and eat ye all of this.

For this is my body. And before the words of Christ the chalice is full of wine and water : but when the words of Christ have been employed, thereupon it is become blood which redeemeth the people. See therefore how powerful is the word of Christ, to convert it entirely. Then Jesus himself testifieth that we may receive his body and blood : of whose trustworthiness and testimony we ought not to doubt. But thou, O Lord, have mercy upon us.

¶ *Sunday in the Octave of Corpus Christi.*

Lesson j. De Consecr. Dist. 2. Chap. Christus panis.

Christ is the bread, of which whoever eateth : liveth for ever. Concerning which he himself saith, And the bread that I will give is my flesh, which I will give for the life of the world. He designateth in what way it is bread, not only according to the word by which all things live : but according to the flesh which he assumed for the life of the world. For his human flesh, which was dead to sin, united with the flesh of the world, made one with it : liveth by his spirit, like as the body liveth by its spirit. Who is truly not of the body of Christ : liveth not by the spirit of

Christ.

We call the Body and blood of Christ that which taken from the fruits of the earth and consecrated by mystic prayer we rightly receive for spiritual salvation : in memory of the Lord's passion. Which seeing that it is brought into its visible form by the hand of man, is not sanctified that it should be such a great sacrament, except by the Holy Ghost working invisibly : since God worketh in all these things which are done in that work by bodily movements. But thou, O Lord, have mercy upon us.

*Ibid. Chap.
Corpus.*

Second Lesson. Ibid. Chap. Hoc est.

THis is the sacrament of piety : it is both a sign of unity and a bond of love. Who wisheth to live, let him approach and believe : let him ingest this food and drink, by this indeed understanding the society of the members of the mystical body of the Church, which having been predestined shall be in the end.

*Ibid. Chap.
Hoc est quod.*

This is what we say, what we strive to prove in every way : the sacrifice of the church consisteth in two things. The visible species of the elements : and the invisible flesh and blood of the Lord Jesus Christ : of the sacrament and of the reality of the sacrament, that is the body of Christ. Just as the person of Christ consisteth of and is composed of God and man, seeing that Christ himself is true God and true man : because each thing containeth in itself the nature and truth of those things of which it is composed. Moreover the sacrament of the Church is composed of two things, the sacrament and the reality of the sacrament : that is the body of Christ. There is therefore the sacrament and the reality of the sacrament :

that is the the body of Christ, his flesh which in the hidden form of bread we receive in the sacrament, and his blood which we drink under the appearance and taste of wine. The visible flesh evidently is the sacrament of his flesh : and the blood is the sacrament of his blood. Flesh and blood both, invisible, understandable, spiritual, is signified by the visible body of our Lord Jesus Christ and is palpable, full of the grace of all virtues and of divine majesty. Therefore just as heavenly bread which is truly the flesh of Christ is called in its own way the Body of Christ : when in reality it is the sacrament of the body of Christ, that evidently which was visibly, which was palpably and mortally placed on the cross, and just as it is called the sacrifice of the flesh, which at the hands of the priest is made the passion, death, and crucifixion of Christ, not because of the truth of the thing, by signifying the mystery, thus the sacrament of faith, which is called baptism, is faith. But thou, O Lord, have mercy upon us.

Lesson iij. De Consecr. dis. 2. cap. Iteratur.

THis offering is repeated daily, granted that Christ suffered

only once in the flesh, and through one and the same passion of death

hath saved the world : from which death again rising to life, death hath no more dominion over him. Indeed certainly the wisdom of God the Father : foresaw the necessity for many reasons. Firstly because we sin daily : at least in sins without which mortal infirmity it is not possible to live. Because granted that all sins are absolved in baptism, yet the infirmity of sin still remaineth in the flesh. Hence the Psalmist, Praise the Lord, O my soul : who forgiveth all thy sin : and healeth all thine infirmities. And therefore because daily we slip, daily Christ is sacrificed for us, and the passion of Christ is bequeathed in mystery : that he who by dying once defeated death, might daily release the offenses of sins by this sacrament of the body and blood. Hence we pray, Forgive us our debts. Because if we shall say that we have not sin : we thus delude ourselves and the truth is not in us. This mystery is indeed repeated for the commemoration of

the passion of Christ : as he himself saith, As often as ye do this : this do 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. And so this is not to be taken as, until the death of Christ cometh, because he will now no longer die : but until the Lord himself cometh in judgement. But in the meantime the death of Christ is always to be announced for the life of the world to posterity, that they may learn with what love he loved his own, who deigned to die for them, to whom we ought all to return a repayment of love, because he first loved us when we were the sons of hell, that we now liberated from death might love him.

Because by the death of the Lord we have been freed : we signify the remembrance of this event in eating his flesh and drinking his blood, which were offered up for us. But thou, O Lord, have mercy upon us.

*Ibid, Chap.
Quia morte.*

Lesson iiij. De Consecr. dis. 2. Utrum sub figura.

WHether under a figure or under the truth this mystery of the chalice is made a sacrament, the Truth saith, My flesh is meat indeed, and my blood is drink indeed. Otherwise how shall it be true : The

bread that I will give is my flesh, which I will give for the life of the world, except it be true flesh ? But because it is not right that Christ be devoured with the teeth : he willed this bread and wine to be powerfully

created in the mystery of his true flesh and true blood by the consecration of the Holy Ghost : and daily for the life of the world to be mystically sacrificed : that just as his true flesh was created of the Virgin by the Holy Ghost without intercourse, likewise by the same Holy Ghost the same mystical body of Christ is consecrated from the substance of bread and wine. The body of Christ is both truth and figure. Truth : when the body of Christ and the blood in the power of the Holy Ghost, and by his own power, is made from the substance of bread and wine. To be sure the figure : is that which is perceived externally. Within the catholic church in the mystery of the body of Christ nothing greater is accomplished by a good, nothing lesser by a bad priest : because it is not accomplished in the merit of him consecrating but in the word of the Creator, and in the power of the Holy Ghost. For if it were by the merit of the priest : it would by no means pertain to Christ. But now just as it is He that baptizeth : so it is He that

by the Holy Ghost maketh this his flesh, and changeth the wine into his blood. Whence the priest, Command these to be borne by the hands of thy holy Angel to thine altar on high in the sight of thy divine majesty. Why doth he require them be brought thither, except that it be understood that these things are done through His priesthood ? Therefore this offering is blessed, by which we are blessed : approved, by which men are approved in heaven : ratified, by which we are deemed to be of the flesh of Christ : reasonable, by which we are freed of bestial understanding : acceptable, that we who are displeasing to ourselves : by this may become acceptable to his only Son. Nothing is more reasonable, than that because we already receive the likeness of his death in baptism, we also receive the likeness of his flesh and blood : so that truth may not be wanting in the sacrament and ridicule not be made by pagans, that we drink the blood of a slaughtered man. But thou, O Lord, have mercy upon us.

Lesson v. Ibid.

IT is also to be believed that the sacraments are confected by the words of Christ. For of his power

they are first created, by all means by his word they are produced for the better. All of the rest which the

priest saith or the clergy of the choir sing is nothing other than praises and thanksgivings, or to be sure entreaties and prayers of the faithful.

*Ibid, Chap.
Omnia que.*

Whatesoever the Lord pleased, that he did in heaven and in earth. And becaused he pleased : thus it was done. Thus granted that the figure appeareth to be of bread and wine : after consecration these things must be believed to be nothing other than the flesh of Christ and his blood. Hence the same Truth to the disciples, This (he saith) is my flesh : which I will give for the life of the world. And (that I may speak more marvellously) plainly it is none other than he who was born of the virgin Mary and suffered on the cross and rose again from the grave. This I say : is himself. and therefore the flesh of Christ is that which is offered for the life of the world even to this day : and when it is received worthily, certainly eternal life is restored in us. This bread indeed which we accept in mystery, I certainly understand to be that bread which was formed by the hand of the Holy Ghost in the womb of the Virgin : and was refined by the fire of the passion on the altar of the cross. For the bread of angels : hath been made the food of men. whence he himself saith, I am the living bread,

who descended from heaven. And again, The bread that I will give is my flesh, which I will give for the life of the world.

To receive communion of the eucharist daily, I neither praise nor reproach : still, I encourage communicating on all Sundays. If however the soul is in a condition of sin : it is more burdened, I say, than purified by reception of the eucharist. And therefore although someone be pained by sin : and indeed hath no wish to sin further, and may make amends in communion with tears and prayers, and relying of the mercy of the Lord, let him approach the eucharist untroubled and secure. But I say this of him : whom mortal sins do not burden.

Likewise if someone saith that one should not receive the eucharist every day, another affirmeth that it should be so received, let each one do what he piously believeth according to his faith. Neither indeed did either quarrel with the other : nor did either put himself before the other, Zachæus and that centurion, when the one rejoicing received the Lord into his house : the other said to the Lord, Lord, I am not worthy that thou shouldest come under my roof. Both were honouring the Saviour : al-

*Ibid, Chap.
Quotidie.*

*Augustine, in
the book De
diffinitione
orthodoxe
fidei, Chap.
54.*

*Augustine, Ad
inquisitionem
Januarii
Book. 1.
Chap. 3.*

though not in a single way. Both were miserable with sins : both received mercy. To this it prevaieth :

that manna tastes in the mouth of each according to his own desire. But thou, O Lord, have mercy upon us.

Sixth Lesson. De Consecr. dis. 2. Si quotiens. Ambros. De sacrum, lib. 4. cap. 6.

IF as often as the blood of Christ is poured out it is shed for in the remission of sins : I ought always to receive it, that my sins may be forgiven. Seeing that I always sin : I ought always to have medicine.

*De Consecr.
Dist. 2. Qui
scelerate.*

Those which live wickedly in the church and cease not to communicate, supposing themselves to be cleansed by such a communion : let them learn that they accomplish nothing towards their cleansing, the prophet saying, What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee, when thou dost evil ? And the Apostle, Let a man (he saith) examine himself : : and so let him eat of that bread, and drink of that cup.

*Ambr. Book.
5. de sacr.
Chap, 4. Also
de Consecr.
Dist. 2. Chap.
Non iste
panis.*

This bread is not that which goeth into the body : but the bread of eternal life, which supporteth the substance of our soul. This is daily bread. Receive it daily : that it may benefit daily. Live thus : that thou mayest merit to receive it daily.

*De Consecr.
Dist. 2. Et
sancta.*

Holy things can be harmful to the wicked : they are good for salvation,

bad for judgement. Whence the Apostle, He that eateth and drinketh unworthily, eateth and drinketh damnation to himself. Not insofar as that thing is bad : but because the evil one receiveth evilly that which is good. It was indeed not an evil morsel : which was given to Judas by the Lord. The physician giveth health, but because he who was unworthy received it : he received it to his destruction.

Let not the steward forbid the rich of the land to eat at the table of the Lord : but let him admonish them to fear the exactor. *Ibid, Non prohib.*

Just as Judas to whom Christ handed a morsel : did not receive badly, but received good badly, he allowed a place for the Devil. Thus it doth not benefit someone receiving the body of Christ unworthily, that it is bad because he is bad : or that he receiveth nothing because he receiveth it not for salvation. For the body and blood of the Lord nonetheless was in them : to whom the Apostle said, He that eateth and drinketh unworthily, eateth and

drinketh damnation to himself.

De Consecr. But how should Christ be eaten ?

Dist. 2. Chap. He himself saith how, He that eateth
Quid est. my flesh and drinketh my blood
worthily, dwelleth in me, and I in
him. And he who receiveth the
sacrament unworthily : obtaineth
great torment.

De Consecr. Seeing that the Lord was going to
Dist. 2. Chap. take away his assumed body from our
Quia corpus. eyes and convey it to the stars : it was
necessary that on the day of the
supper he would consecrate the
sacrament of his bread and blood for
us, that what once had been offered
in ransom might be continuously
honoured through mystery : that
because daily and indefatigably re-
demption flowed for the health of
men, it might be a perpetual offering
of oblation, and a continual sacrifice
that might live in memory and always
be present in grace. The true unique
and perfect sacrifice, is valued by faith,
not by species : not by external as-

sessment, but by internal influence.
Whence also rightly heavenly autho-
rity confirmeth, seeing that my flesh
is meat indeed : and my blood is
drink indeed. Therefore let every
ambiguity of infidelity retreat :
because to be sure he who is the
author of the gift is himself also
witness of the truth. For the invisible
priest converteth the visible creatures
into the substance of his body and
blood, by his word and hidden power :
thus saying, Take, eat : this is my
body. And repeating the sanctifi-
cation : Take, drink : this is my
blood. Therefore just as at the due
command of the Lord from nothing
suddenly existed the heights of the
heavens, the depths of the waters, the
vastness of the earth : so with like
power in the spiritual sacraments
where virtue commandeth the per-
formance serveth. But thou, O Lord,
have mercy upon us.

Let the three final Lessons be read from the exposition of the Gospel, as on the first day.

¶ Monday.

First Lesson. Ibid.

¶ Herefore ask thyself how much
and with what celebrated fa-
vours, the power of divine bene-

diction is performed, and how it
ought not be new and impossible to
thee, that earthly and mortal things

are converted into the substance of Christ : thou which wast reborn in Christ. Formerly alienated from life, thou wert exiled, a stranger from mercy, and from the way of salvation, dead inside, thou who wast exiled, suddenly admitted into the laws of Christ, and renewed by healthful mysteries, into the body of the Church, not by seeing, but by believing, thou hastened, and from a son of perdition, thou hast merited by hidden goodness to become an adopted son of God : though remaining in visible measure, thou thyself wast made invisibly greater, without increase of quantity. While thou wert the same and would be the same, thou stoodest forth much different by advances in faith : on the exterior nothing was added, and on the inside all was changed : and thus

man was made the son of Christ, and Christ was formed in the mind of man. Just as therefore without bodily feeling, past worthlessness being laid aside, suddenly thou wast clothed in a new dignity, and just as this, insofar as God healed in thee what was wounded, washed away what was infected, wiped away what was blemished, these things are believed not by thine eyes, but by thy feelings : and thus when thou ascendest with reverence to the altar to be satisfied with spiritual food, gaze with faith upon the holy body and blood of thy Lord : honour, wonder, touch with the mind, receive in the hand of the heart, and especially with all of the mind receive the draught of the interior man. But thou, O Lord, have mercy upon us.

Second Lesson. De Consecr. Dist. 2. In Christo semel.

IN Christ the sacrifice was offered once, powerful for eternal salvation. What therefore say we ? Do we not offer each day ? But that for the recollection of his death : for there is one sacrifice, not many. In what way is it one and not many ? Because Christ was offered once. Indeed this sacrifice is an instance of that : itself and always itself. Ac-

cordingly this same is the one sole sacrifice. Otherwise it may be said that because it is offered in many places : there are many Christs. By no means, but there is one Christ everywhere : both fully existing here, and fully there. Indeed, just as what is offered everywhere is one body, and not many bodies : so also there is one sacrifice. However the priest is the

one that hath offered the sacrifice which cleanseth us. Likewise we offer the same now : which offered then was not to be consumed. What

we do : is in commemoration of that which was done. For, Do this, he saith : in remembrance of me. But thou, O Lord, have mercy upon us.

Third Lesson. De Consecratione. Distinction 2. Chap. j.

AMong the oblations of sacraments which are offered unto the Lord during solemnities of masses : bread alone and wine mixed with water are offered in sacrifice. Indeed there must not be in the chalice of the Lord either wine alone offered, or water alone, but both mixed together : because it is read that both flowed from his side in his passion.

*De Consecr.
Dist. 2. Cum
omnis.*

To be sure, the chalice of the Lord ought to be offered with wine and water mixed together : because we see the people understood in the water, but in the wine is shewn the blood of Christ. Therefore when wine and water are mixed in the chalice, the

people are united with Christ : and the people believing are connected and joined together with him in whom they believe. Which connection and union of water and wine, is so mixed in the chalice of the Lord : that the mixture cannot be separated. For if anyone offereth wine alone : the blood of Christ cometh into being without us. If however it is water only : the people come into being without Christ. Therefore when a cluster of grapes alone is offered, in which the power of wine alone is designated : the sacrament of our health, which is signified by water, is neglected. But thou, O Lord, have mercy upon us.

¶ Tuesday.

First Lesson. Ambrose. lib. 5. de sacramentis, Chap. j.

Melchisedech shewed the rite of this sacrament : when he offered bread and wine to Abraham. But thou sayest unto me, How therefore did Melchisedech offer only wine and bread ? Who therefore wisheth

an admixture of water ? Grasp the reason. The first was a figure : that which preceded before at the time of Moses. Because when the people of the Jews thirsted and murmured that it was not possible to find water : the

Lord commanded Moses that he touch the rock with his rod.

*De Consecr.
Dist. 2. In
calicem.*

He touched the rock with the rod, and a great wave poured forth as, the Apostle saith, For they drank of that spiritual Rock that followed them : and that Rock was Christ. It was not an immobile rock that followed the people. And thee, drink that Christ may follow thee. See the mystery. Moses is the prophet : the rod is the

word of God. The priest toucheth the rock with the word of God and water floweth : and the people of God drink. The priest therefore toucheth the chalice, he poureth water into the chalice and it springeth into eternal life, and the people of God drink : which followed the grace of God. But thou, O Lord, have mercy upon us.

Second Lesson. Ibidem, Ambrose.

THou hast now learned this : understand also something else. At the time of the Lord's passion, when the great Sabbath drew nigh, seeing that our Lord Jesus Christ and the thieves were still alive on the cross : those were sent which were to slay them. Which coming found our Lord Jesus Christ dead. Then one of the soldiers pierced his side with a spear : and from his side flowed water and blood. Water to cleanse : and blood to redeem. Why from the side ? Because whence is guilt, there is grace. Guilt through the woman that was made from the side : grace through our Lord Jesus Christ.

*De Consecr.
Dist. 2. Cum
omnis. Also
Chap. 2.*

Thus to be sure the chalice of the

Lord is not water alone and wine alone, unless both be mingled : just as the body of the Lord cannot be flour alone or water alone : unless both are united and joined, and bread is bound into a single solid thing.

In the sacrament of the body and blood of the Lord nothing more is offered than that the Lord himself handed on, that is bread and wine mixed with water : nor is anything more offered in sacrifices, than of grapes, water, and grain. These three are one in Christ Jesus. This sacrifice is an oblation to God in a sweet savour. But thou, O Lord, have mercy upon us.

*De Consecr.
Dist. 2. In
sacramento.*

Third Lesson. Ibid. In Christo. Hilar. lib. 8. de Trinitate, post principium.

THe Father in Christ and Christ in us : make us to be one with them. If Christ truly assumed the flesh of our body, and that man is truly Christ, we also truly consume the flesh of his body under a mystery, and by this we shall become one : because the Father is in him, and he is in us. For how is the unity of will asserted, when through the sacrament its natural property is a perfect sacrament of unity ? It is not in the human or worldly sense that we are speaking of these things : nor should

a perverse understanding, alien to reason and impious, be extorted from heavenly words by violence and imprudent preaching. Indeed what we say concerning the natural truth or unity of Christ in us, except what we say we have learned from him : we speak foolishly and impiously. For he himself saith, 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. But thou, O Lord, have mercy upon us.

¶ Wednesday.

First Lesson. Ibid.

CConcerning the truth of the flesh and blood, no place has been left for ambiguity. For now both by the Lord's profession, and by our faith, it is true flesh and true blood : and these being eaten and drunk, they make us to be in Christ, and Christ to be in us. Christ therefore is in us through the flesh. That also by the sacrament we are in him through communion in the flesh and blood : he himself hath testified, saying, But ye shall see me, because I live, ye shall live also, because I am in my Father, and ye in me, and I in you. If he had

wanted only the unity of wills to be understood, as heretics assert : why did he set forth this consummate unity in certain steps and order, except that he might be believed to be in the Father by the nature of his divinity, we contrarily to be in him through his bodily birth, and conversely he to be in us through the mystery of the sacraments ? And if this perfect unity teacheth that he is the mediator, since with us dwelling in him he remaineth in the Father, and remaining in the Father he remaineth in us : and thus we pro-

ceed to unity with him, who dwell in him naturally according to divinity, likewise we should dwell in him

naturally, he naturally abiding in us. But thou, O Lord, have mercy upon us.

Second Lesson. Ibid.

THat this unity is naturally in us : He himself hath testified, saying, He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. For he shall not be in Him in whom He himself is not already : to be sure having assumed unto himself the flesh of Him who had partaken of his flesh. As, he saith, the living Father hath sent me, and I live by the Father : so he that shall eat my flesh, even he shall live by me. This therefore is the cause of our life, that we have God abiding in us, through the flesh of Christ : living through

him in the same way that he liveth through the Father. If therefore we live through him naturally according to the flesh, that is having obtained the nature of his flesh : how doth he not have the Father in him naturally according to the Spirit, seeing that he liveth through the Father ?

The body of Christ which is received from the altar is a figure : insofar as bread and wine are seen outwardly, but it is truth when the body of Christ and the blood is in truth believed inwardly. But thou, O Lord, have mercy upon us.

Ibid, Corpus Christi. De Consecratione, Distinctio 2.

Third Lesson. De Consecr. Dist. 2. Quid sit sanguis.

THis saving victim : representeth to us the death of the Only-begotten in a mystery. Who, granted being raised from the dead dieth no more ; death hath no more have dominion over him : nevertheless living immortally and incorruptibly in himself : dying again in this mystery, likewise his body being received everywhere, his flesh suffering for the salvation of the people, now poureth his blood out not into the hand of

the unfaithful, but into the mouths of the faithful. Hence therefore let us ponder what kind of sacrifice this is : which for our absolution always imitateth the passion of the only-begotten Son. For which of the faithful can doubt in that hour of immolation at the voice of the priest the heavens to be opened, and in that mystery of Jesus Christ the choirs of angels to be present, the highest and the lowest to be joined together,

made one out of the visible and the invisible ? At one and the same time, he saith, both the same is carried off into heaven by the ministry of angels

to be joined to the body of Christ : and is seen before the eyes of the priest upon the altar. But thou, O Lord, have mercy upon us.

¶ *On the Octave of Corpus Christi.*

At First Vespers on the Psalms let this single Antiphon Christ the Lord. be sung. 1641. Psalms of the feria.

Chapter and R̃. and the all rest as on the first day at First Vespers. 1643.

Compline as within the Octave as above. 1681.

At Matins let ix. Lessons be made.

Invitatory. Let us worship Christ the King. 1648. And let it be sung by three as is indicated above for the Octave of the Epiphany.

Let all be sung of the History as on the first day : with these Lessons.

Lesson j. Decretum Part iij. De consecratione. Dist. 2. Chap. lxxiij.

SO great is the unity of the church in Christ : that the bread of the body of Christ is one everywhere, and the chalice of his blood is one. For the chalice which the catholic priest sanctifieth, is none other except that which the Lord handed to the apostles, because just as the divinity of the Word of God is one which filleth the whole world, so granted that tht body is consecrated in many places and on innumerable days, yet there are not many bodies of Christ, nor many chalices : but one

body of Christ and one blood with it, which he assumed in the womb of the Virgin, and which he gave to the apostles. For the divinity of the Word filleth that which is everywhere : and joineth it and maketh it one, just as it is one, so in truth his body is one. Whence it is observed that whether larger or whether smaller each one thereupon recieveth : all partake equally and wholly of the body of Christ, both all genenrally and each individually. But thou, O Lord, have mercy upon us.

Second Lesson. Ibid.

THat which thou must believe is called the mystery of faith : in

which consisteth our salvation. For the Lord providing gave us this

sacrament of salvation, that because we sin daily and he can now no more die, by this sacrament we obtain forgiveness. For in truth daily he himself is eaten and drunk : but he remaineth whole and living and immaculate. And thus it is a great and dreadful mystery : because one thing is seen and another understood. But whereas it is a mystery : it is called the true body and blood of Christ. It hath the figure of bread and wine, by the Lord's making : because we have not the custom to eat raw flesh, and to drink blood.

Ibid.
Sicut est
verus.

Just as our Lord Jesus Christ is the

true Son God, not through grace in the way of men, but as the Son from the substance of the Father : so it is the true flesh of Christ, as he himself said, which we receive, and his true blood which we drink. I am, he saith, the living bread which came down from heaven. But <his> flesh did not descend from heaven. How, then, doth living bread come down from heaven ? Because the same Lord Jesus is a sharer in divinity and corporeity : and thou who receivest the flesh of Christ, partaketh in that food of his divine substance. But thou, O Lord, have mercy upon us.

Lesson iij. De consecr. Dist. 2. Quia passus.

BEcause the Lord died for us, he entrusted to us in this sacrament his blood and body, which also made us his. For we have become his body : and by his mercy we are what we receive. Remember that ye did not exist, and that ye were created, and that ye were carried to the Lord's threshing floor : by the labour of oxen, that is having been threshed by those proclaiming the Gospel. When ye were brought as catechumens, ye were kept in the barn : when ye gave your names, ye were ground with fastings and exorcisms. Afterwards ye came to the water, and ye were

sprinkled : and ye became the Lord's bread. Behold what ye have received. Just as therefore ye see one to be what is made : thus also ye shall be one, ye shall be diligent : namely by holding to one faith, one hope : and undivided charity. Heretics, when they receive this sacrament : receive testimony against themselves : because they seek division, while that bread sheweth unity. And thus wine was in many clusters : and now it is one. It is wine in its origin, it is the chalice after being pressed in the wine press. And ye, after those fasts : after labours, after humility and contrition :

now in the name of the Lord ye came in the same way to the chalice of Christ : and there ye are at the table and with us in the chalice. For we

receive this together, together we drink : because together we live. But thou, O Lord, have mercy upon us.

Fourth Lesson. Ibid.

THus our Lord Jesus Christ marked us out, he wanted us to belong to him : he consecrated the mystery of peace and of our unity at the table. He who receiveth the mystery of unity and keepeth not the bond of peace : receiveth not the mystery for himself, but testimony against himself. In no way is it to be doubted that each and any of the faithful is then a partaker in the body and blood of the Lord, when by baptism he is made a member of Christ : nor is he excluded from fellowship in that bread and chalice, even if before he could eat that bread

and drink the chalice he should depart from this world : he hath been established in the unity of the body. To be sure he is not deprived of participation in and the benefit of that sacrament : when that which that sacrament signifieth is found in him.

They who eat and drink Christ : *Ibid. Qui eat and drink life. To eat that is to manducant.* be restored : to drink that is to live. What is received in the visible sacrament : is in truth itself eaten and drunk spiritually. But thou, O Lord, have mercy upon us.

Lesson v.

CHrist is eaten : being eaten, he liveth : because though slain he arose. Nor when we eat : do we make parts of him. And indeed in the sacrament it is thus made. The faithful know how when they eat the flesh of Christ : each receiveth his portion. Whence also that grace is called parts. In the sacrament he is eaten in parts : yet he remaineth

entirely whole in heaven. In the sacrament he is eaten in parts : yet he remaineth entirely whole in thy heart. For he was entirely whole with the Father when he came into the Virgin : he filled her but did not withdraw from him.

He came in flesh that men might eat : and remained integral with the Father that he might feed the angels. *De Consecr. Dist. 2. Veniebat.*

*De Consecr.
Dist. 2.
Invitat
Dominus.*

The Lord inviteth his servants, and prepareth himself for them as food. Who would dare to eat his Lord ? And yet he saith, He that eateth me : shall live by me. When he is eaten, life is eaten : nor yet is he killed that he may be eaten, but he giveth life to the dead. When he is eaten he restoreth : but he doth not decline. Therefore, brethren, let us not fear to eat that bread, lest perchance we should finish it : and

afterwards not find what we might eat.

What is seen to be bread and chalice : is indeed what the eyes report. But what instructed faith demandeth : the bread is the body of Christ and the chalice is the blood. These therefore are called sacraments : because in them one thing is seen and another is understood. What is seen hath a corporeal appearance : what is understood hath spiritual fruit. But thou, O Lord, have mercy upon us.

*De Consecr.
Dist. 2. Quod
videtur.*

Sixth Lesson. De Consecratione. Dist. 2. Nichil.

Nothing in sacrifices can be greater than the body and blood of Christ : nor can any oblation be more powerful than this. But this surpasseth all : which is to be offered to the Lord with a pure conscience : and received with a pure mind, and also is to be venerated by all. And just as it is better than others : thus is should be better honoured and venerated.

*Ibid.
Triforme.*

The body of the Lord is threefold. The part offered in the chalice at mass sheweth the body of Christ which hath risen again : and the part consumed, sheweth him still walking on the earth : the part remaining on the altar until the end of the mass sheweth the body in the tomb : because the bodies of the saints shall

be in tombs until the end of the world.

When the host is broken, when blood is poured from the chalice into the mouths of the faithful : what else is designated than the immolation of the Lord's body on the cross, and the shedding of blood from his side ?

Who shall have eaten of this body : let there be for him a remission of sins. But thou, O Lord, have mercy upon us.

*De Consecr.
Dist. 2. Qui
manducaverit.*

Let the three final Lessons be read from the exposition of the Gospel as on the first day.
1663.

And all the Antiphons are sung at Lauds. 1667.

And if any Feast of iij. Lessons should fall on this day : let the three middle lessons be read from that place if it should have its own : if not then only a Memorial at Vespers and at Matins and at Mass.

¶ *At Prime.*

Ant. Wisdom. 1667.

Ps. Save me, O God. (54./liij.) [117].

Ant. Thee they rightly praise. [122].

Ps. Whosoever will be saved. [123].

At the other Hours let all be made as on the first day. 1672.

¶ *At Second Vespers let all be made as on the day* 1674. : *except for the Responsory which will not be sung.*

And if a Simple Feast of ix. Lessons should fall on this day : let it be deferred until the morrow : and Vespers will be of the Feast : with a solemn Memorial of the Octave except when the Commemoration of Saint Paul should fall on this day : let it be deferred until the morrow : then indeed Second Vespers will be of the Octave and at Matins of the Commemoration of Saint Paul let a solemn Memorial be made of the Octave of Saint John the Baptist, with a Mass in Chapter.

¶ *If however the Feast of Saint Alban should fall on this day : let it be deferred until the morrow and then let the middle Lessons be made of Saint Etheldred at Matins of Saint Alban. To be sure let the Mass of Saint Alban be said after Terce : and the Mass of the Vigil after vj., both at the Principal Altar.*

¶ *If however a Double Feast should fall on this day let it not be deferred : but let all be made of the service of the Feast : and only a solemn Memorial of the Octave at both Vespers, and at Matins and at Mass in that year : unless it be the Feast of the Place : then let the Feast be deferred until the morrow.*

¶ *When however the Octave of Corpus Christi should fall on the Vigil of Saint John the Baptist or on the Vigil of the Apostles Peter and Paul : let all be made of the service of the Octave with a Memorial and middle Lessons of the Saints fall at that very place. To be*

sure let the Mass of the Octave be said after iij. : and the Mass of the Vigil after vj. both at the Principal Altar.

When however the Octave of Corpus Christi should fall on the Feast of the Saints John and Paul, let the Feast be deferred until the morrow : and at that place let be made iij. Lessons only, let all the service be made of the Octave with middle Lessons of Saint John the Baptist, with the V. and Responsories of the j. Nocturn of the same History : in such a way that the third Responsory will be Priusquam te. (XX.) otherwise then a Full Service will be made of Saint Mary on the morrow of Saint John the Baptist.

When however the Feast of Saints John and Paul occurs on the Sunday within the Octave of Corpus Christi : then let the Feast be deferred until the morrow : let the History Deus ómnium. be begun there, and there let a solemn Memorial be made at Vespers and at Matins, with middle Lessons of Corpus Christi : unless a Feast of iij. Lessons should occur : which has proper Lessons or the Feast of Saint John Baptist precedes this Sunday, then let the middle Lessons be made of Saint John the Baptist : as indicated above.

WHere indeed the Octave of Corpus Christi is made with Rulers of the Choir : let the service be made this way. On the first day whether at Vespers or at Matins and at the other Hours let all be made as on the first day. Where the Octave is made without Rulers of the Choir : as is aforesaid, except that at ij. Vespers the Psalms are sung which were sung at First Vespers, 1641. namely, Ps. The Lord said. Ps. I will give thanks. Ps. I believed. Ps. Blessed are all they. Ps. Praise the Lord. Chapter. The Lord Jesus. 1643. Hymn. Let this our solemn feast. 1644. V. Thou didst send them. 1647.

Of the various Feasts that may fall on the same day *let be made similarly* as is indicated at that place above.

During the whole Octave let the service of Corpus Christi be made : likewise on Sunday unless a Feast of ix. Lessons should fall in between, or if the Feast of John and Paul should happen during the Octave.

Daily at Matins. Invitatory, Hymn, Antiphons and Psalms as on the first day, the V. and Responsories are sung according to the order of the Nocturns. Let three Lessons be made with the Psalm Te Deum. and the rest.

Before Lauds Versicle. Thou didst send. 1667.

¶ *At Laud let this single Antiphon Wisdom. be sung. 1667.*

Ps. The Lord is King. (93./xcij.) [51].

Chapter, Hymn and V. as on the first day. 1669.

During the whole octave on the Psalms Benedictus. and Magnificat. except on Sunday an on the Octave Day the Antiphons are sung in their order which were sung on the Psalms at First Vespers : with numerous repetitions : and also at the Memorial of Corpus Christi when the service of any Saint is made during the Octave.

Prayer. God, who in a wonderful sacrament. 1648.

Let no Memorial be made during the Octave when the Choir is Ruled : unless any feast withour Rulers of the Choir should intervene : and excpet on Sunday when Friday on the morrow of the Octave will be vacant : as is indicated below.

¶ *At j. and at the other Hours let all be made as on the first day 1672. : except for the melody on the Hymns at j. iij. vj. and ix.*

¶ *At Vespers Ant. Wisdom. 1667. Ps. The Lord said. (110./cix.) [373]. and the other Psalms that were sung at First Vespers.*

All the rest whether at Vespers or at Compline : as on the first day : except for the Antiphon on the Psalm Magnificat. which will be one of the aforesaid in order.

¶ *On Sunday within the Octave if it be free of a Feast of ix. Lessons at First Vespers let all be made as on the other days of the Octave except the Antiphon on the Psalm Magnificat. which will be O how sweet. 1647. Let no Memorial be made of Sunday nor of the Trinity : but also no Procession will be made before the Cross : unless by chance on the morrow of the Octave the service of Friday will be made, then indeed let a Memorial be made of the Sunday, of the Trinity and a Procession before the Cross, and then let the Mass of the Sunday be said on the aforementioned Friday after the Octave, and then let the Responsory **Deum time.** be entirely omitted in that year.*

¶ *However ar Matins let all be made as on the first day, 1648. except for the six Lessons which will be of the proper Legend during the Octave as recorded in order.*

¶ *At Lauds indeed only one Antiphon is said.*

¶ *At j. and at the other Hours let all be made as on the other days within the Octave except for the Antiphon on the Psalm Whosoever. which will be the Antiphon Thee they*

rightly praise. [122]. *And this Antiphon is said at Whosoever. on the following ferias within the Octave unless a Double Feast should come in between.*

¶ *At ij. Vespers and at Compline let all be made as on the other days within the Octave except for the Antiphon on the Psalm Magnificat. which will be O sacred banquet. 1675.*

If however any Double Feast should fall within the Octave, or on the Octave, let all be made of the service of the Feast : with only a Memorial of the Octave. If however a Feast of ix. Lessons, and even a Minor Double should fall within the Octave, likewise on the Sunday : let all be made of the service of the Feast : and of the Octave only a Memorial with middle Lessons of the Feast.

Concerning moreover Feasts of three Lessons, without Rulers of the Choir that will happen within the Octave : let a Memorial only be made : unless a Feast of ix. Lessons should be conjoined : then indeed let a Memorial and middle Lessons be made of the Feast of ix. Lessons. Nevertheless if the Feast of Saint John and Paul should fall within the Octave : then indeed let the whole service be made of the Feast with ix. Lessons on account of the Octaves which are with Rulers of the Choir just as if it should fall on a Sunday outside of the Octaves, lest the particular services be omitted. Such that the middle Lessons will be of Corpus Christi : with only a Memorial of Saint John the Baptist.

¶ *On the Octave [Days\[?\]](#) let all be made as above, where the Octaves are made with Rulers of the Choir : unless a Simple Feast of ix. Lessons should fall on this day let it be deferred until the morrow, and at Second Vespers of Corpus Christi let a solemn Memorial be made of the Feast : unless by chance it shall be a Feast of ix. Lessons : because it will be unable to have Second Vespers. Let it be made likewise if a Feast of ix. Lessons should fall on the morrow of the Octave. If however a Double Feast should fall on the morrow : let a solemn Memorial be made of the Octave.*

When the Commemoration of Saint Paul shall fall on this day let it be deferred until the morrow : and on the Octave let a Memorial be made of the Apostles at Matins with this Antiphon Petrus apóstolus. XX. at Vespers with this Antiphon O Petre pastor. XX. with middle Lessons of the Octave of the Apostles.

¶ *On the Commemoration of Saint Paul let only a Memorial be made of the Octave of Saint John the Baptist.*

If a Double Feast should fall on the Octave : let all be made of the Feast : with a Memorial of the Octave in that year. If the Feast of Saints John and Paul should fall on the Octave day let the Middle Lessons be made of the Saints : let Lauds of the Saints,

During the Octave of Corpus Christi.

however, whatever proper is had, be this year omitted. On the morrow to be sure of the Octave let then be made a Commemoration of Blessed Mary.

In festo corporis christi.

comedite panem meum et bibite vinum quod miscui vobis. Quia

gloria patri et fili et spiritui in sancto. Quia parata sunt.

Sacris sollemnis iuncta sunt gaudiis et ex cordibus sonet pre-

conia recedant vetera nova sint omnia a corda voces et opera.
 Noctis recolitur cena nouissima: qua christus creditur agnus et azima:
 dedisse fratribus iuxta legitima: prescis indulta patribus. Post agnus
 typicum expletis epulis corpus dominicum datum discipulis: sic totum omnibus
 quod totum singulis eius fatemur manibus. Dedit fragilibus corpo-
 ris ferculum dedit et tristibus sanguinis poculum: dicens accipite quod tra-
 do vasculum omnes ex eo bibite. Sic sacrificium illud instituit: cuius offi-
 cium committi voluit: solis presbyteris quibus sic congruit: ut sumant et
 dent ceteris. Panis angelicus sit panis hominum: dat panis celitus
 figuris terminum: o res mirabilis manducat dominum: pauper seruus et
 humilis. Te trina deitas unaque poscimus: sicut nos visitas sicut te co-
 lumus: per tuas semitas duc nos quo tendimus: ad lucem quam inhabitas.
 Amen. Vñ. Panem de celo prestitisti eis. Vñ. Qui delectamur in se habentem.

Añ.

Quam sua uis est domine spiritalis gustu-

us qui ut dulcedinem tuum in filios demonstra res pa-

ne sua uisimo de celo prestito e surien-

Antiphonale Sarisburiense 1520:9v.