

THE SARUM RITE  
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Scholarly Edition.

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On the Feast of Corpus Christi.

Edited by William Renwick.

HAMILTON ONTARIO.  
THE GREGORIAN INSTITUTE OF CANADA.  
MMXXI.

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¶ *On the Feast of Corpus Christi.*<sup>1</sup>

*Major Double Feast.*

*At First Vespers.*

[*On the Psalms.*]<sup>2</sup>

*Sacerdos in eternum.* 1520:8v; 1531:159v.<sup>3</sup>

1. Ant.  
I.ii.

204335.

**C**hrist the Lord, \* a priest for ev-er accord- ing

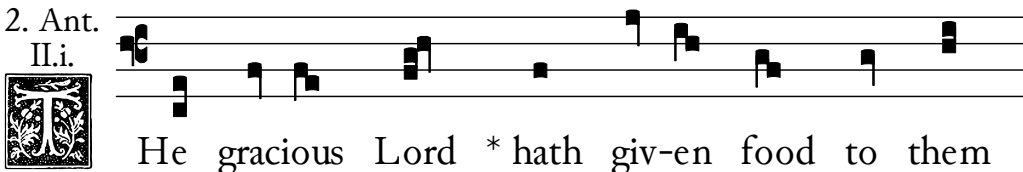
to the order of Melchi-se-dech, offer-ed bread and wine.

*Ps.* The Lord said. (*cix.*) [363].

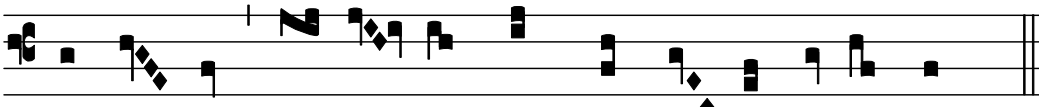
On the Feast of Corpus Christi.

*Miserator Dominus.* 1520:8v; 1531:159v.

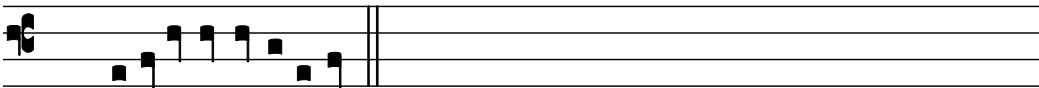
203126. 2. Ant. II.i.



He gracious Lord \* hath giv-en food to them




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



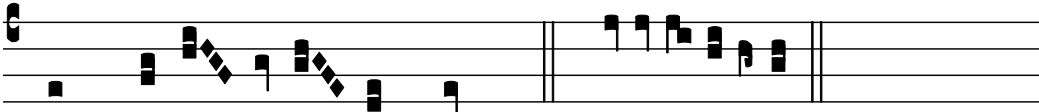
*Ps.* I will praise thee. *ij.* (*cx.*) [364].

*Calicem salutaris.* 1520:9r; 1531:159v.

200722. 3. Ant. III.i.



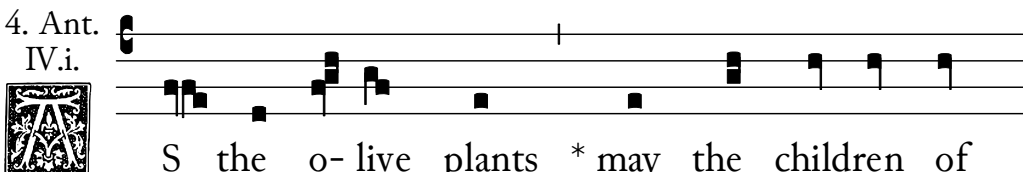
will take \* the cha-lice of sal-va-tion, and sacri-



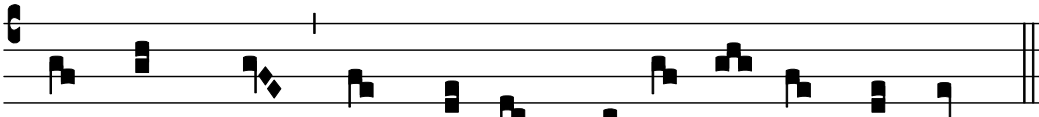
fice the sa-cri-fice of praise. *Ps.* I have believed. (*cxv.*) [373].

*Sicut novelle olivarum.* 1520:9r; 1531:159v.

204661. 4. Ant. IV.i.

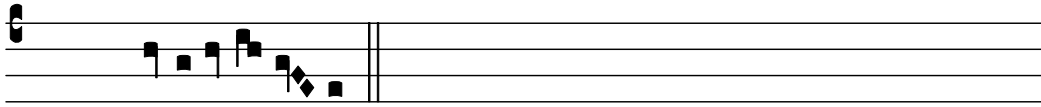


S the o-live plants \* may the children of



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

On the Feast of Corpus Christi.



*Ps.* Blessed are all they. (*cx xvij.*) [387].

*Qui pacem ponit.* 1520:9r; 1531:159v.

5. Ant.  
V.i.

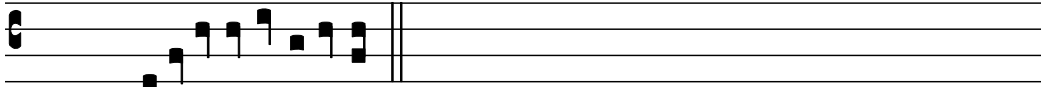


204127.

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



that fil-eth us with the fat of corn, is the Lord.



*Ps.* Praise the Lord. (*cxlvij.*) [414].

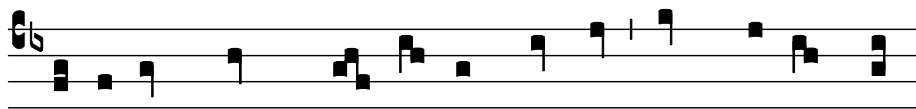
*Chapter.* 1. *Cor.* xj. (23.)

**T**He Lord Jesus, the same night  
in which he was betrayed, took  
bread. And giving thanks, broke, and

said : Take ye, eat : this is my body,  
which shall be delivered for you.

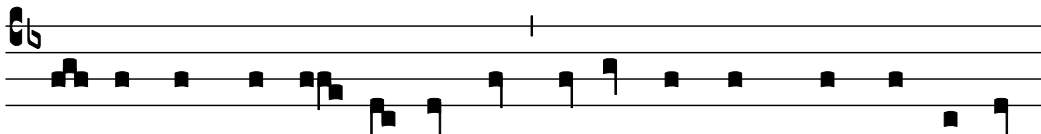
*Homo quidam fecit cenam.* 1520:9r; 1531:159v.

Resp.  
V.



601068.

certain man \* made a great supper, and he sent his



ser-vant at the hour of supper to say to them that were invit-

On the Feast of Corpus Christi.

601068a.

ed that they should come. †For all things are  
rea-dy. ✂. Come, eat my bread : and drink 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.* HS:62r; 1520:9v; 1531:159v.

830301.

Hymn.  
VII.

T this our so-lemn feast \* Let ho-ly joys a-bound,  
And from the inmost breast Let songs of praise re-sound :  
Let ancient rites de-part, And all be new a-round, In every  
act and voice and heart. 2. Remember we that eve, When,

On the Feast of Corpus Christi.

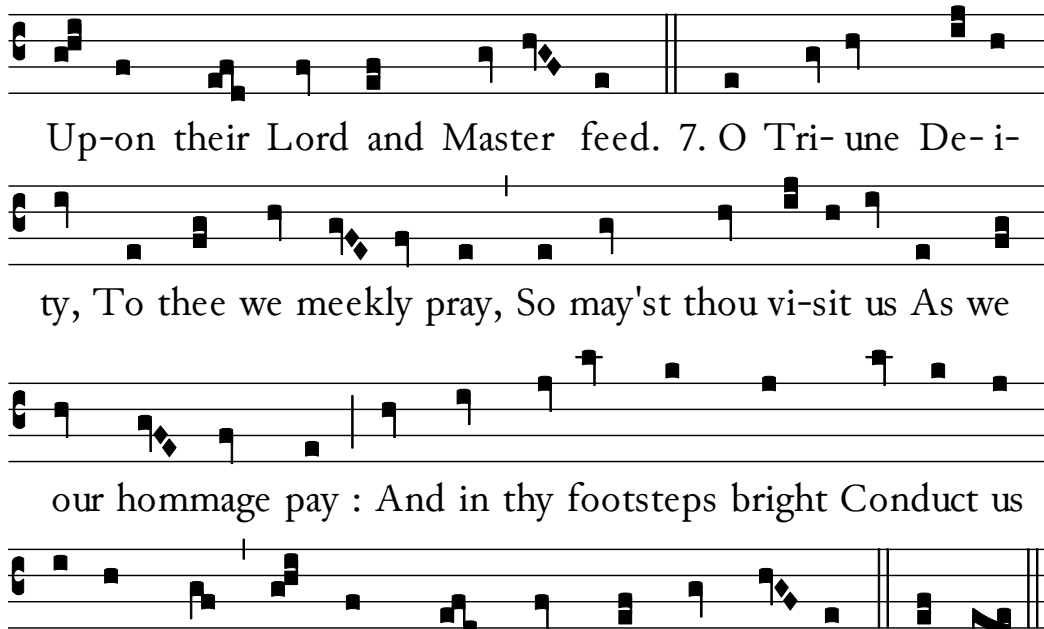
the Last Sup- per spread, Christ, as we all be- lieve, The Lamb  
with leav' nless bread Amongst his brethren shared, And thus  
the Law obeyed, Of old un- to their sires de- clared. 3. The typ-  
ick Lamb consumed, The le- gal Feast complete, The  
Lord unto the Twelve His Body gave to eat ; The whole  
to all, no less The whole to each, did mete With his own  
hands, as we con- fess. 4. He gave them, weak and frail, His  
Flesh, their food to be ; On them, downcast and sad, His

On the Feast of Corpus Christi.

Blood bestow-ed he : And thus to them he spake, 'Re-ceive  
this Cup from me, And all of you of this par-take.' 5. So  
he this sacri-fice To insti-tute did will, And charged his  
Priests a-lone That office to ful-fil, In them he did con-  
fide ; To whom pertaineth still To take, and to the rest  
di- vide. 6. Thus Angels' Bread is made The Bread of man  
to-day : The Liv-ing Bread from heav'n With fi-gures doth  
away : O wondrous gift indeed ! The poor and lowly, may



On the Feast of Corpus Christi.



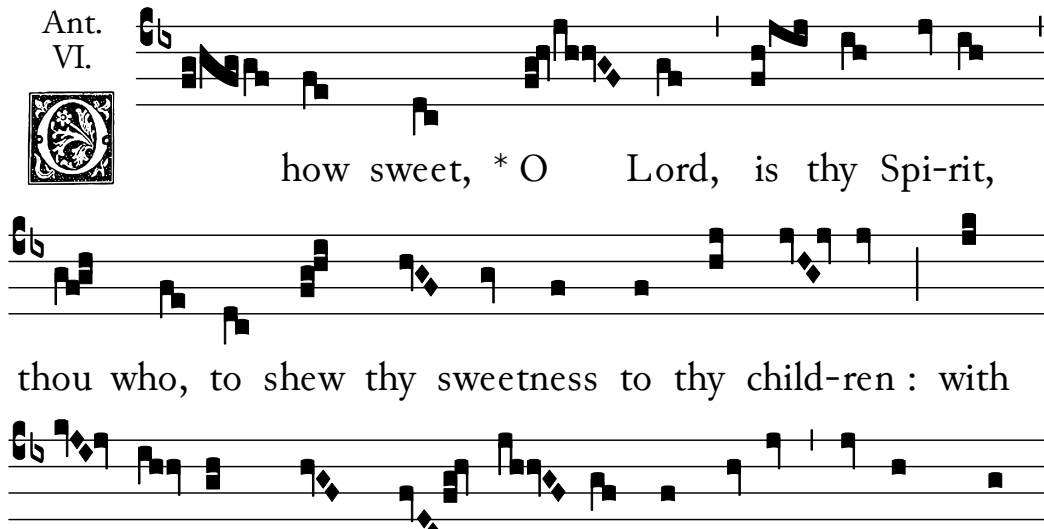
Up-on their Lord and Master feed. 7. O Tri-une De-i-  
ty, To thee we meekly pray, So may'st thou vi-sit us As we  
our hommage pay : And in thy footsteps bright Conduct us  
on our way To where thou dwell'st in cloudless light. Amen.

℣. Thou gavest them bread from heaven.

℟. Having in it all that is delicious.

*O quam suavis.* 1520:9v; 1531:159v.

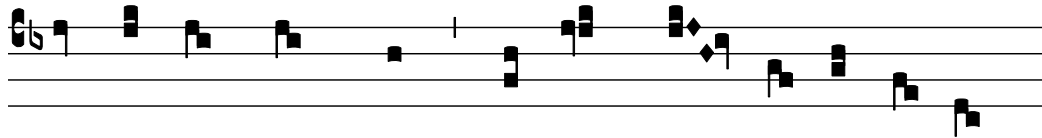
Ant.  
VI.



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

203554.

On the Feast of Corpus Christi.




hungry with good things, sending the dis-dainful rich





empty a- way. *Ps.* My soul doth magnify. 67\*.

*Prayer.*

[160r.]  God, who under a wonderful sacrament hast left us a memorial of thy passion : grant, we beseech thee, so to venerate the

sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption. *and the rest.*

 *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, 1712. 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. 1520:9v; 1531:160r.*

100077.  
Invit.  
IV.v.



Et us a- dore \* Christ the King, rul-ing the

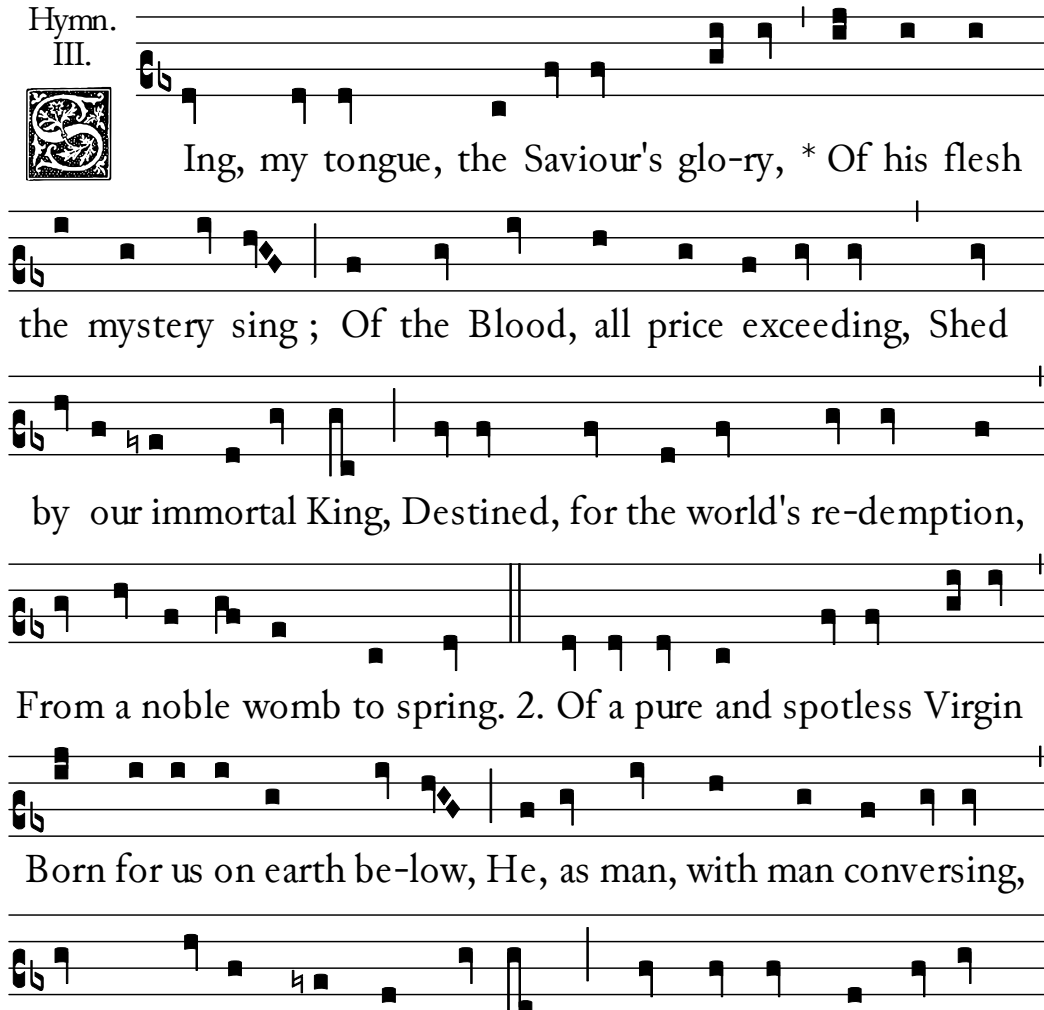
On the Feast of Corpus Christi.



nations. †Who giv-eth fatness of spi- rit to those  
eat- ing of him. *Ps.* Come let us praise. 25\*.

*Pange lingua gloriosi.* HS:63v; 1520:10r; 1531:160r.<sup>4</sup>

Hymn.  
III.



Ing, my tongue, the Saviour's glo-ry, \* Of his flesh  
the mystery sing ; Of the Blood, all price exceeding, Shed  
by our immortal King, Destined, for the world's re-demption,  
From a noble womb to spring. 2. Of a pure and spotless Virgin  
Born for us on earth be-low, He, as man, with man conversing,  
Stayed, the seeds of truth to sow ; Then he closed in so-lemn

008367.

On the Feast of Corpus Christi.

order Wondrously his life of woe. 3. On the night of  
that last supper, Seated with his chos-en band, He, the  
Paschal vic-tim eating, First ful-fils the law's command : Then  
as food to all his brethren Gives himself with his own hand.  
4. Word made flesh, the bread of na-ture By his word to  
flesh he turns ; Wine into his blood he changes : What though  
sense no change discerns ? Only be the heart in earnest,  
Faith her lesson quickly learns. 5. Down in a-do-ration

The image shows a musical score for a hymn. It consists of ten staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are printed below the notes. The music is written in a simple, square-note style. There are several bar lines and repeat signs throughout the score. The lyrics are: "order Wondrously his life of woe. 3. On the night of that last supper, Seated with his chos-en band, He, the Paschal vic-tim eating, First ful-fils the law's command : Then as food to all his brethren Gives himself with his own hand. 4. Word made flesh, the bread of na-ture By his word to flesh he turns ; Wine into his blood he changes : What though sense no change discerns ? Only be the heart in earnest, Faith her lesson quickly learns. 5. Down in a-do-ration".

On the Feast of Corpus Christi.

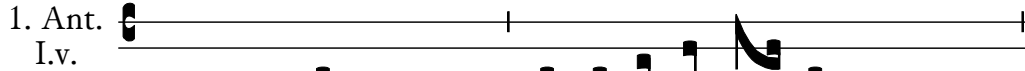
The musical score is written on ten staves. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are represented by square symbols. Vertical bar lines are placed above the staves to indicate the end of measures. The lyrics are printed below the staves, with some words hyphenated across lines. The piece concludes with a double bar line on the final staff.

fal-ling, Lo, the sacred Host we hail ; Lo, o'er ancient forms  
de-part-ing, Newer rites of grace pre-vail ; Faith for all  
de-fects supply-ing, Where the feeble senses fail. 6. To the  
ev-erlasting Father, And the Son who reigns on high,  
With the Ho-ly Ghost pro-ceeding Forth from each e-ternal-  
ly, Be salvation, honour, blessing, Might, and endless  
ma-jesty. Amen.

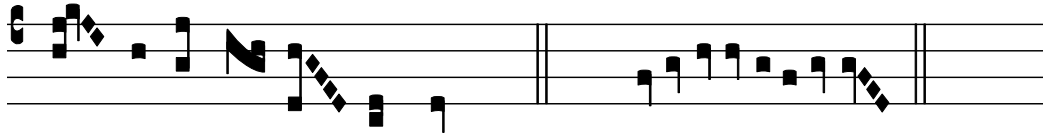
¶ *In the First Nocturn.*

*Fructum salutiferum.* 1520:10v; 1531:160r.

201878.



He Lord gave fruit \* to be eaten un-to sal-vation



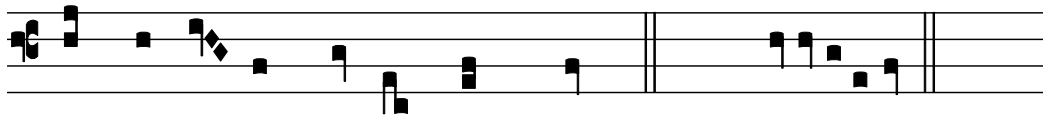
in the season of his death. *Ps.* Blessed is the man. (*j.*) [17].

*A fructu frumenti.* 1520:10v; 1531:160r.<sup>5</sup>

200020.



Ncreas-ed \* by the fruit of corn and wine, the



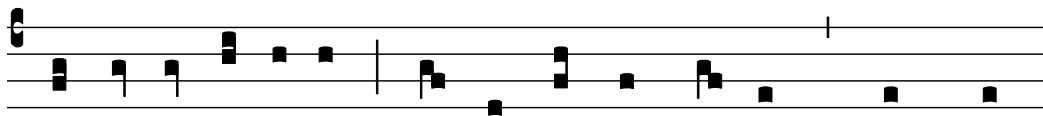
faithful rest in the peace of Christ. *Ps.* When I called. (*iiij.*) [18].

*Communion calicis.* 1520:10v; 1531:160r.

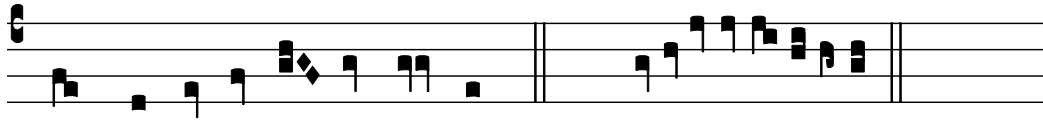
200833.



Y the communion \* of the cha-lice in which God



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



Lord gather-ed us to-geth-er. *Ps.* Preserve me, O Lord. (*xv.*)  
[31].

*V.* He gave them the bread from heaven.

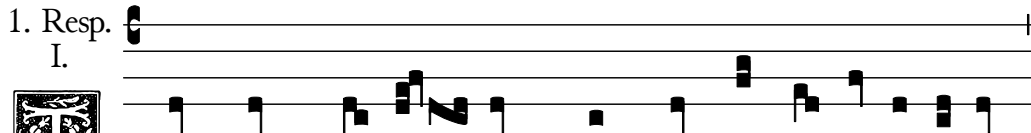
*R.* Man ate the bread of angels.

*Lesson j.*

**T**He 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 would have 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 salvation. 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.

*Immolabit hedum.* 1520:10v; 1531:160r.<sup>6</sup>



**T**He whole mul-ti- tude \* of the children of Isra-el

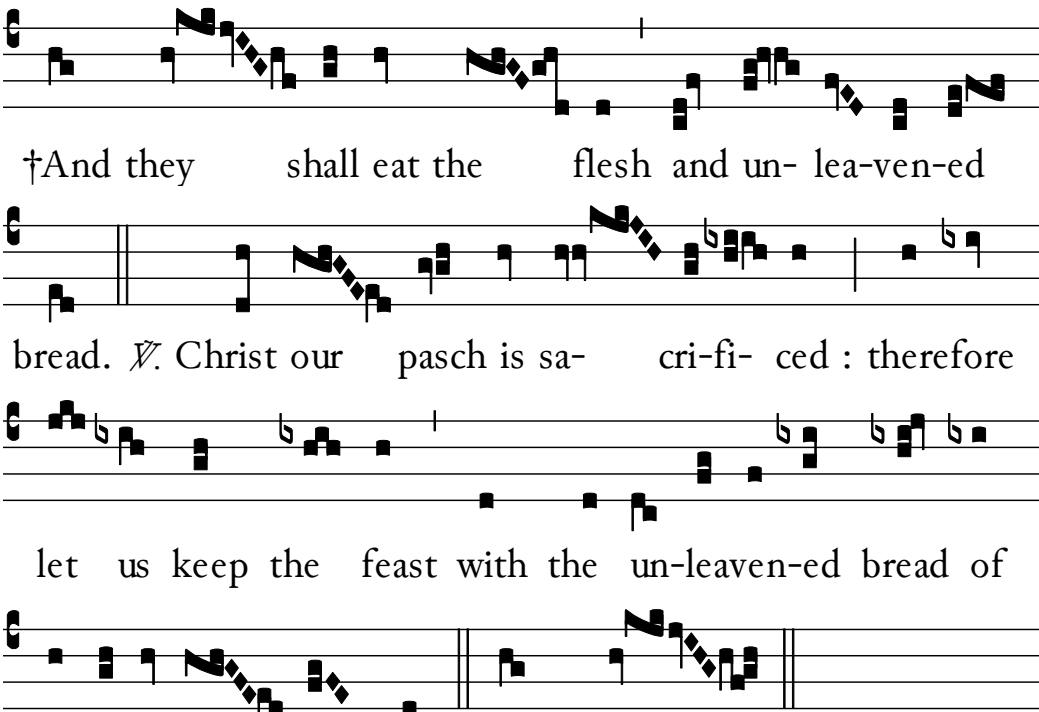


shall sac- ri-fice the kid on the eve of the pasch.

601107.


On the Feast of Corpus Christi.

601107a.



†And they shall eat the flesh and un-leaven-ed  
bread. ∇. Christ our pasch 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].<sup>7</sup>



On the Feast of Corpus Christi.

*Comeditis carnes.* 1520:11r; 1531:160r.

2. Resp.  
II.



600384.

Ou shall \* eat flesh, and

have your fill of bread. †This is the bread, [160v.]

which the Lord hath giv-en you to

600384a.

eat. ✎. Mo- ses gave you not bread from

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

hea- ven. †This is the bread.

*Lesson iij.*

**F**Or 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.


On the Feast of Corpus Christi.

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.

*Respexit Helyas.* 1520:11r; 1531:160v.

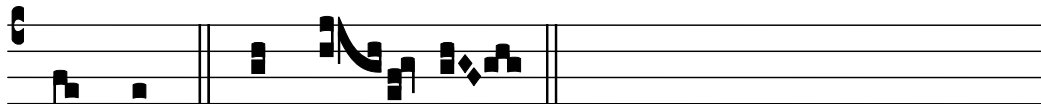
601997. 3. Resp. III.



- li- as \*look- ed and there was at his head  
a hearth cake : who a- ris- ing ate and drank. †And  
he walk- ed in the strength of that meat ev-

601997a.  
en. ‡To the mount of God. ⁊. If  
a-ny man eat of this bread, he shall live for ev-  
er. †And he walk- ed. ⁊. Glo-  
ry be to the Father, and to the Son : and to the Ho-

On the Feast of Corpus Christi.



ly Ghost. ‡To the mount.

**C** *In the ij. Nocturn.*

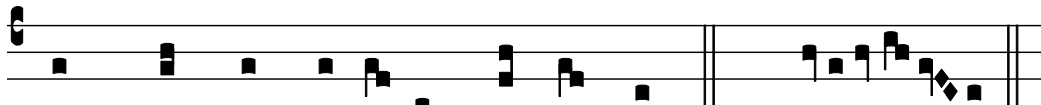
*Memor sit Dominus.* 1520:11v; 1531:160v.

4. Ant.  
IV.i.



Ay the Lord \* be mindful of our sacri-fice : and may

203078.



our whole burnt offer- ing be made fat. *Ps.* May the Lord.  
(*xix.*) [43].

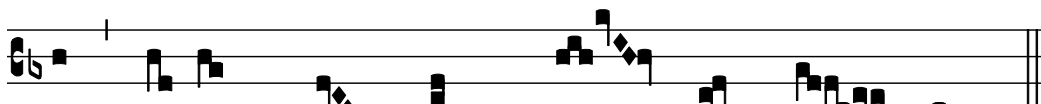
*Paratur nobis mensa Domini.* 1520:11v; 1531:160v.

5. Ant.  
V.i.

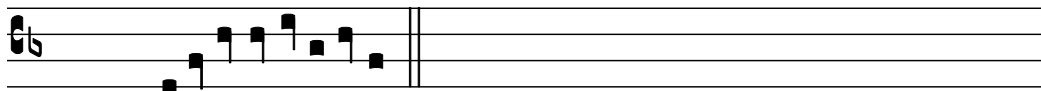


Re- par- ed \* for us is the table of the

203765.



Lord a- gainst all them that af- flict us.




*Ps.* The Lord ruleth me. (*xxij.*) [III].

On the Feast of Corpus Christi.

*In voce exultationis.* 1520:11v; 1531:160v.

205203. 6. Ant. VI.



Ith the voice \* of joy let them re-sound that feast

at the ta-ble of the Lord. *Ps.* As the hart panteth. (*xlj.*)  
[246].

℣. He fed them with the fat of wheat.

℟. And filled them with honey out of the rock.

*Fourth Lesson.*

**W**Hence, 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.

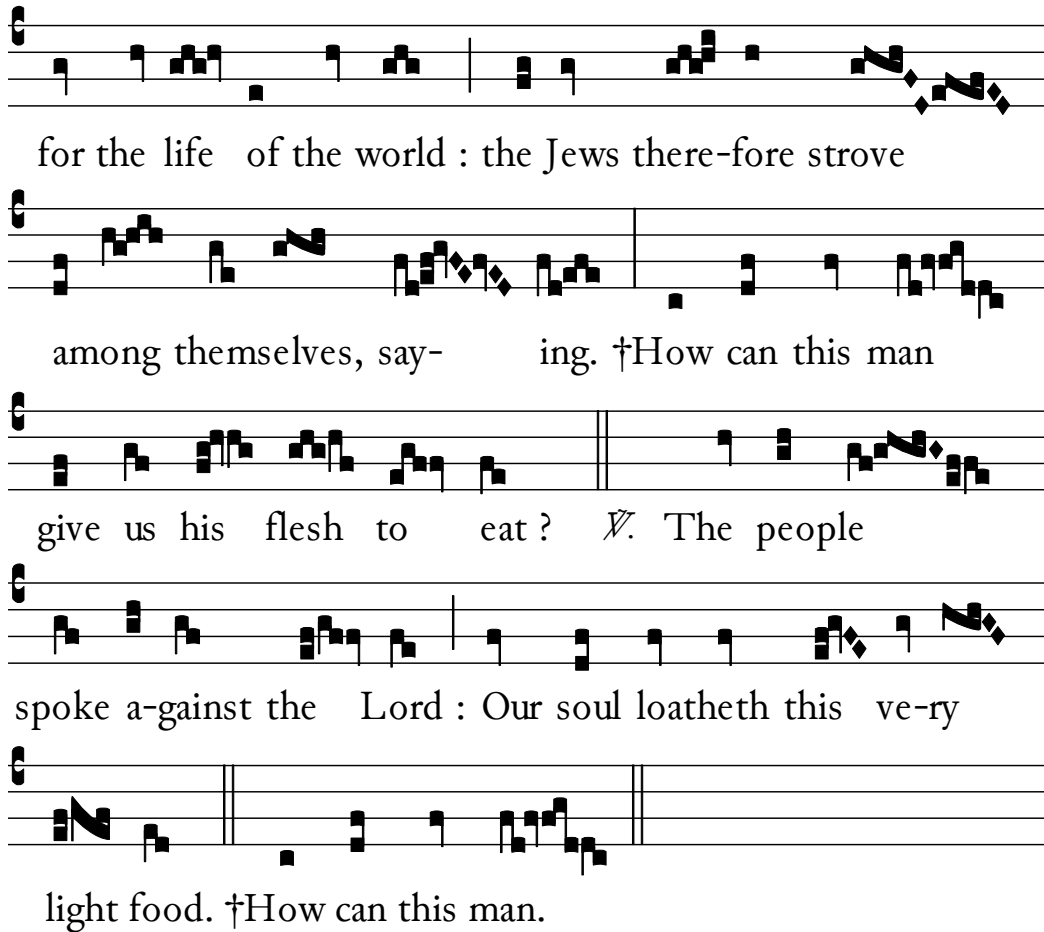
*Panis quem ego dabo.* 1520:12r; 1531:160v.

601738. 4. Resp. IV.



He bread \* that I will give, is my flesh

On the Feast of Corpus Christi.



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  
spoke a-against the Lord : Our soul loatheth this ve-ry  
light food. †How can this man.

601738a.

*Lesson v.*

**A**Nd, 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 people 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

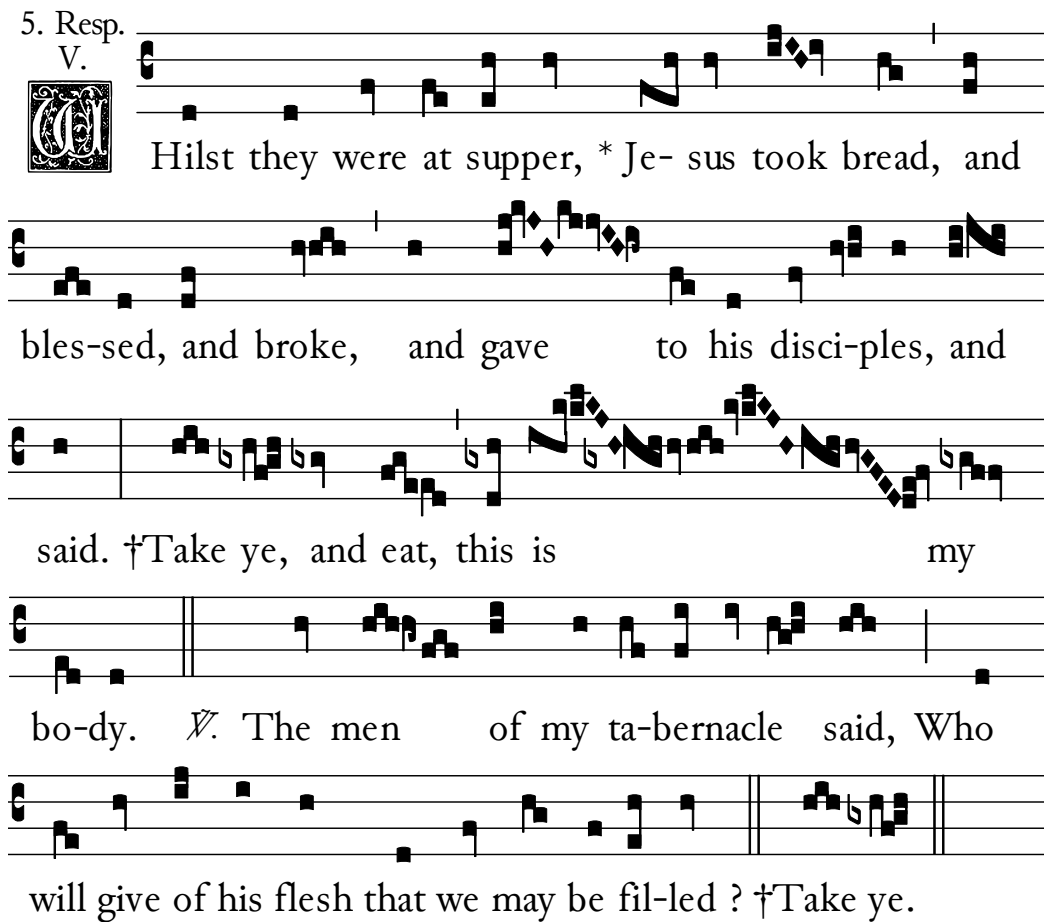
On the Feast of Corpus Christi.

particular 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 were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. immediately after the sending of the Holy Ghost. But.

*Cenantibus illis accepit Jesus. 1520:12r; 1531:160v.*

600338. 5. Resp. V.



**A** Hilst they were at supper, \* Je- sus took bread, and  
 bles-sed, and broke, and gave to his disci-ples, and  
 said. †Take ye, and eat, this is my  
 bo-dy. ⁊. The men of my ta-bernacle said, Who  
 will give of his flesh that we may be fil-led ? †Take ye.

600338a.

*Lesson vj.*

**M**oreover, 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

[161r.] with honour : in place of the distribution of material goods which are bestowed in cathedral churches, during the 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, Terce, 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.

*Accipit Jesus calicem.* 1520:12v; 1531:161r.

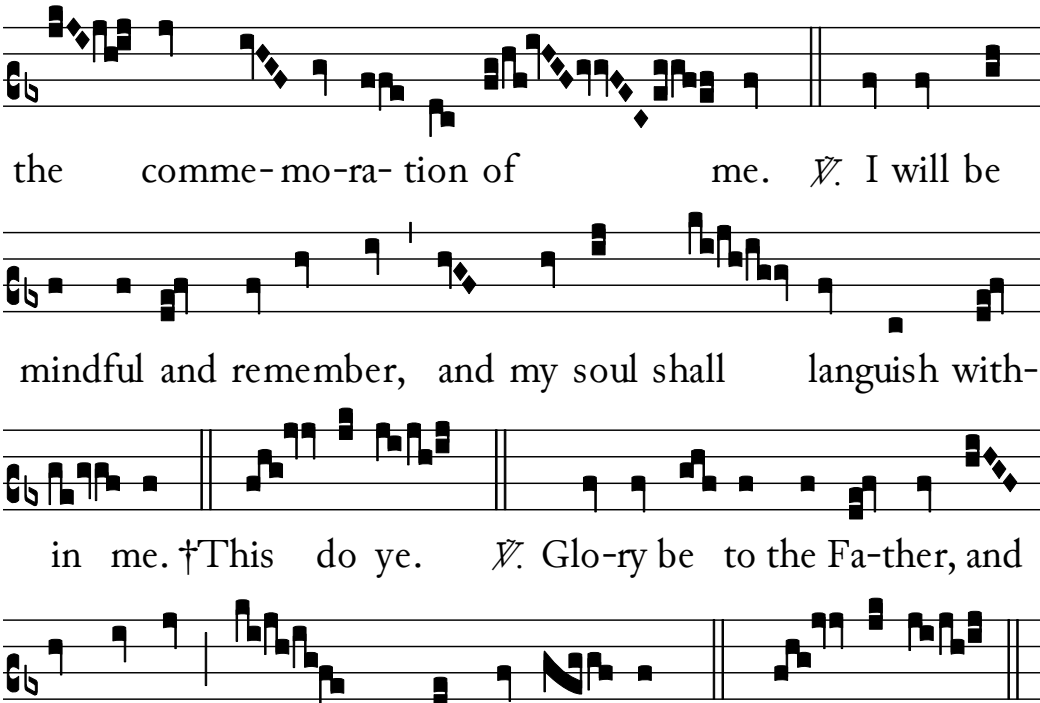
6. Resp.  
VI.

E- sus \* took the cha- lice, after he had sup-  
ped, say- ing, This cha- lice is the new tes- ta-  
ment in my blood. † This do ye for

600019.

On the Feast of Corpus Christi.

600019a.

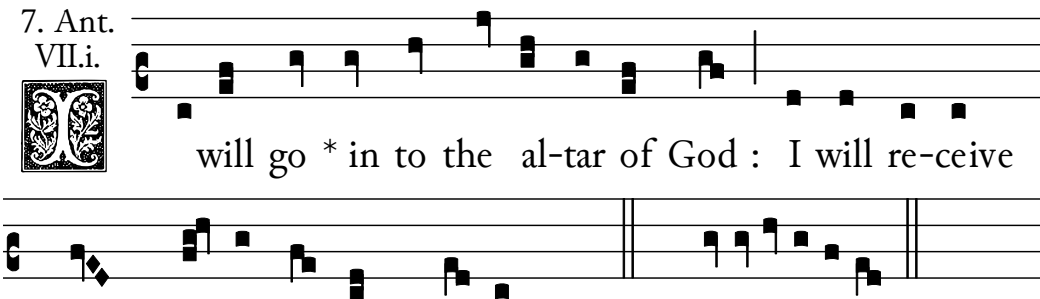


the com-me-mo-ra-tion of me. ⁊. I will be  
mindful and remember, and my soul shall languish with-  
in me. †This do ye. ⁊. Glo-ry be to the Fa-ther, and  
to the Son : and to the Ho-ly Ghost. †This do ye.

¶ *In the iij. Nocturn.*

*Introibo ad altare Dei. 1520:12v; 1531:161r.*

202264. 7. Ant. VII.i.



**Q** will go \* in to the al-tar of God : I will re-ceive  
Christ, who re-new-eth my youth. *Ps. Judge me, O God.*  
(*xlij.*) [237].



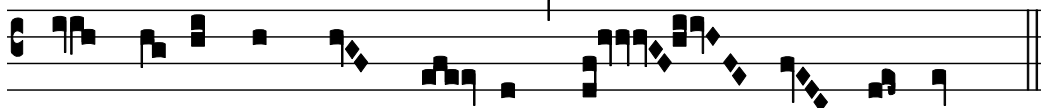
On the Feast of Corpus Christi.

*Cibavit nos Dominus.* 1520:12v; 1531:161r.

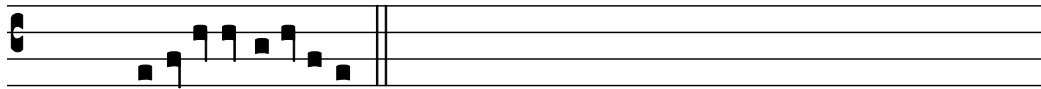
8. Ant.  
VIII.i



He Lord \* hath fed us with the fat of wheat :



and fil-led us with hon- ey out of the rock.



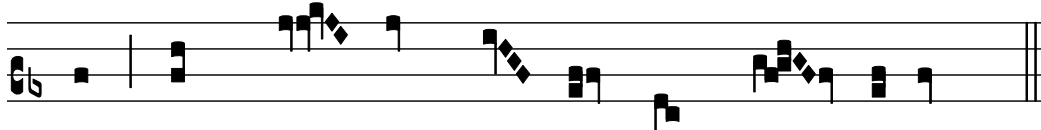
*Ps.* Rejoice to God. (*lxxx.*) [314].

*Ex altari tuo.* 1520:13r; 1531:161r.<sup>8</sup>

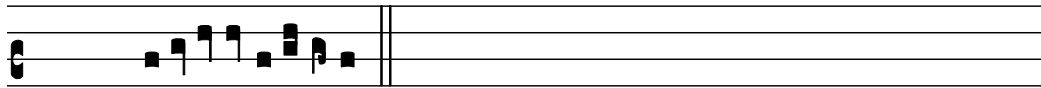
9. Ant.  
VI.



Rom thy al-tar, \* O Lord, we re- ceive



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



*Ps.* How lovely. (*lxxxiiij.*) [316].

℣. Thou mayst bring bread out of the earth.

℟. And wine that may cheer the heart of man.

*The Gospel according to John. vj. (56.)*

**A**T that time, Jesus said to 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*

On the Feast of Corpus Christi.


of Blessed Augustine, Bishop.  
(On John. Tract 26. b.)<sup>9</sup>

**T**O be sure, when by meat<sup>10</sup> 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<sup>11</sup> 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.

*Qui manducat meam carnem.* 1520:13r; 1531:161r.

601948. 7. Resp. VII.




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




my blood. †Abid-eth in me and I in

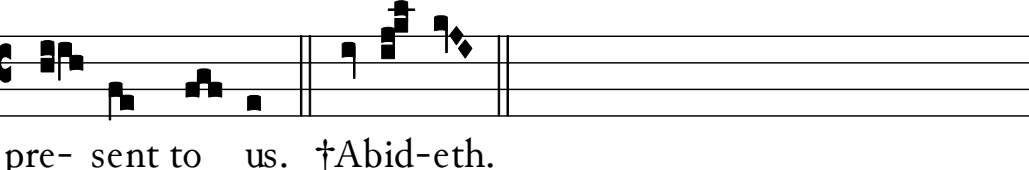
601948a.



him. ⁊. There is no other na-tion so



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



pre- sent to us. †Abid-eth.

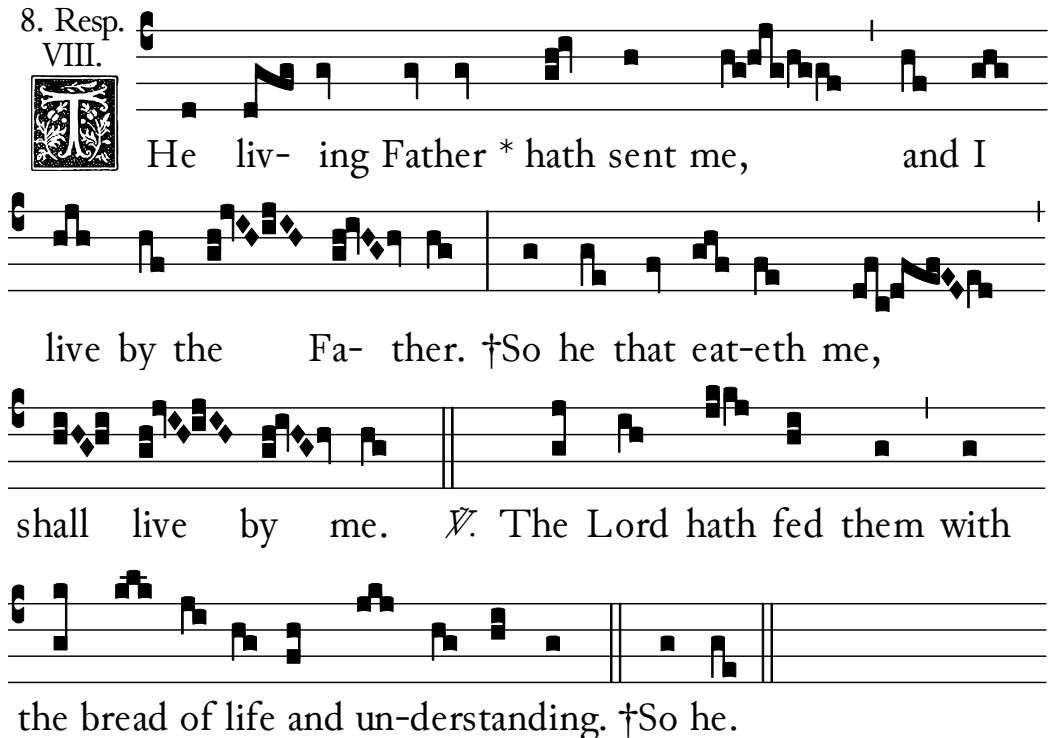
*Eighth Lesson.*

**F**Inally, 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, abideth 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, who 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 clean of heart : for they shall see God.

*Misit me Pater vivens. 1520:13r; 1531:161r.*

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-derstanding. †So he.

601442.  
601442a.

*Ninth Lesson.*

**A**S he living Father hath sent me, (saith he,) and I live by the Father : so he that eateth me, the same also 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 receiving 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, becoming 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, the same also 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<sup>12</sup> he eateth me. But thou.

*Unus panis et unum corpus.* 1520:13v; 1531:161v.<sup>13</sup>

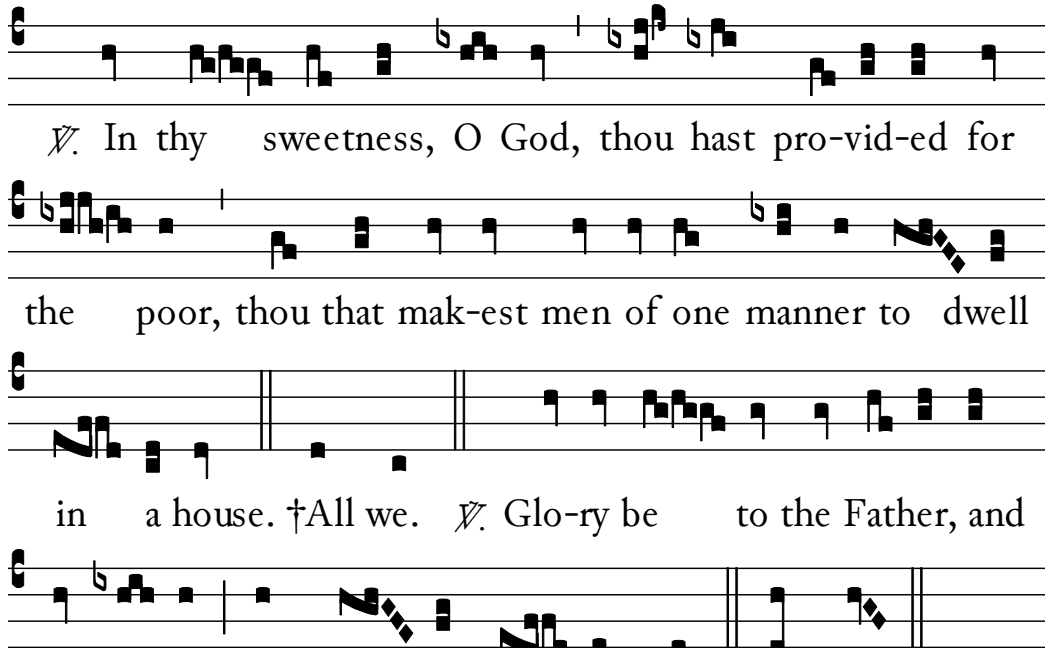
602384.  
9. Resp.  
I.



[161v.]

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.



602384a.

∅. In thy sweetness, O God, thou hast pro-vid-ed for  
the poor, thou that mak-est men of one manner to dwell  
in a house. †All we. ∅. Glo-ry be to the Father, and  
to the Son : and to the Ho- ly Ghost. ‡And of.

*Before Lauds.*

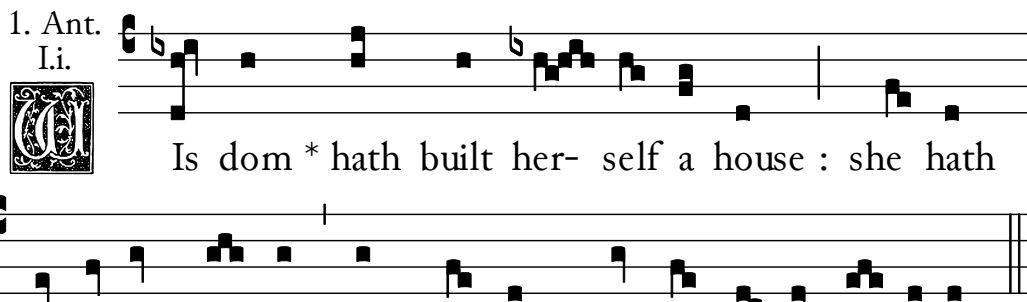
∅. Thou gavest them bread from heaven.

∅. Having in it all that is delicious.

☩ *At Lauds.*

*Sapientia edificavit.* 1520:13v; 1531:161v.

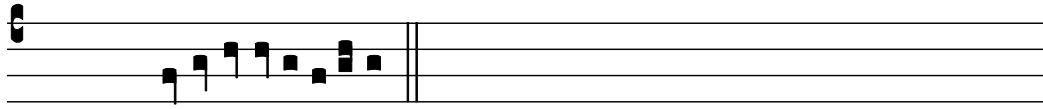
1. Ant.  
I.i.



204549.


Is dom \* hath built her- self a house : she hath  
min-gl-ed her wine, and set forth her ta-ble, al-le- lu-ya.

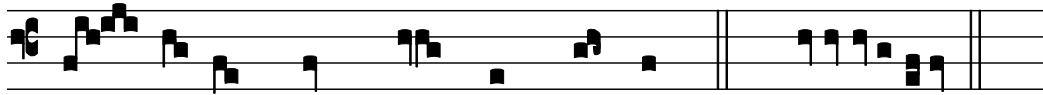
On the Feast of Corpus Christi.



*Ps.* The Lord hath reigned. (*xcij.*) [52].


*Angelorum esca nutritivisti.* 1520:14r; 1531:161v.

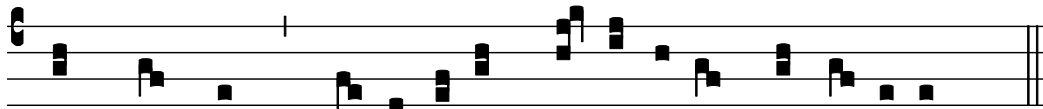
200280. 2. Ant. II.i.  Hou didst feed \* thy people with the food of angels :



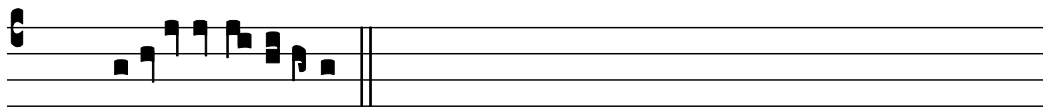
and gav-est them bread from hea-ven. *Ps.* Sing joyfully. (*xcix.*) [53].

*Pinguis est panis Christi.* 1520:14r; 1531:161v.

203845. 3. Ant. III.ii.  He bread \* of Christ is fat, and it shall yield dain-




ties to kings, al-le-lu-ya, al-le-lu-ya, al-le-lu-ya.

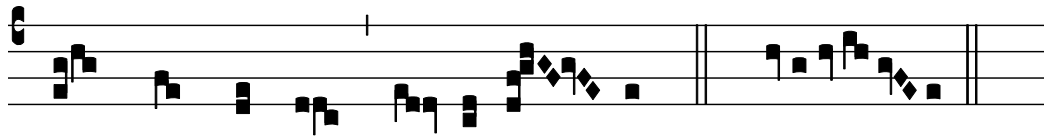


*Ps.* O God, my God. (*lxiij.*) [54].

*Sacerdotes sancti incensum.* 1520:14r; 1531:161v.

204341. 4. Ant. IV.i.  O- ly priests \* of-fer the burnt ing of-fer- ing

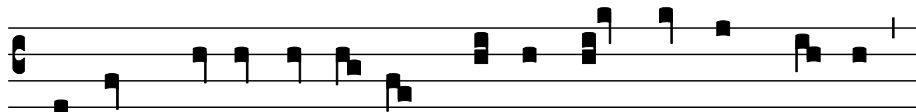
On the Feast of Corpus Christi.



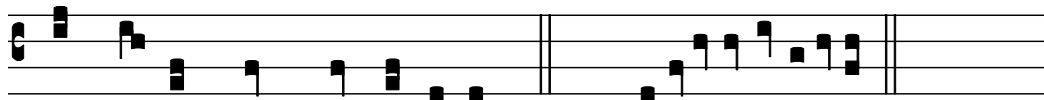
and bread to God, al- le-lu- ya. *Ps.* O all ye works.  
(*Daniel. iij.*) [55].

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

5. Ant.  
V.ii.



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

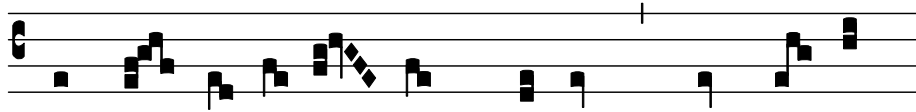


and a new name, al-le-lu-ya. *Ps.* Praise ye the Lord. (*cxlviij-cl.*) [56].

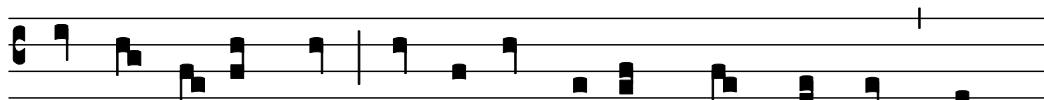
*Chapter.* The Lord Jesus, the same night. 1753.

*Verbum supernum prodiens.* HS:65r; 1520:14r; 1531:161v.

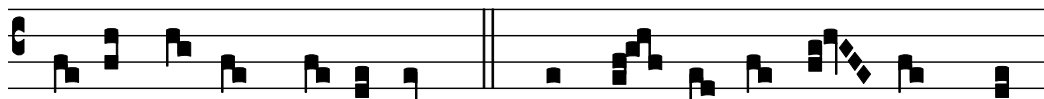
Hymn.  
VIII.



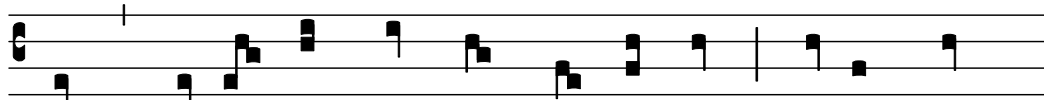
He Word su-pernal forth pro-ceeds, \* Yet leav-eth



not his Father's side, Unto his glorious work he speeds And



cometh in life's ev-entide. 2. By that dis-ci-ple false be-

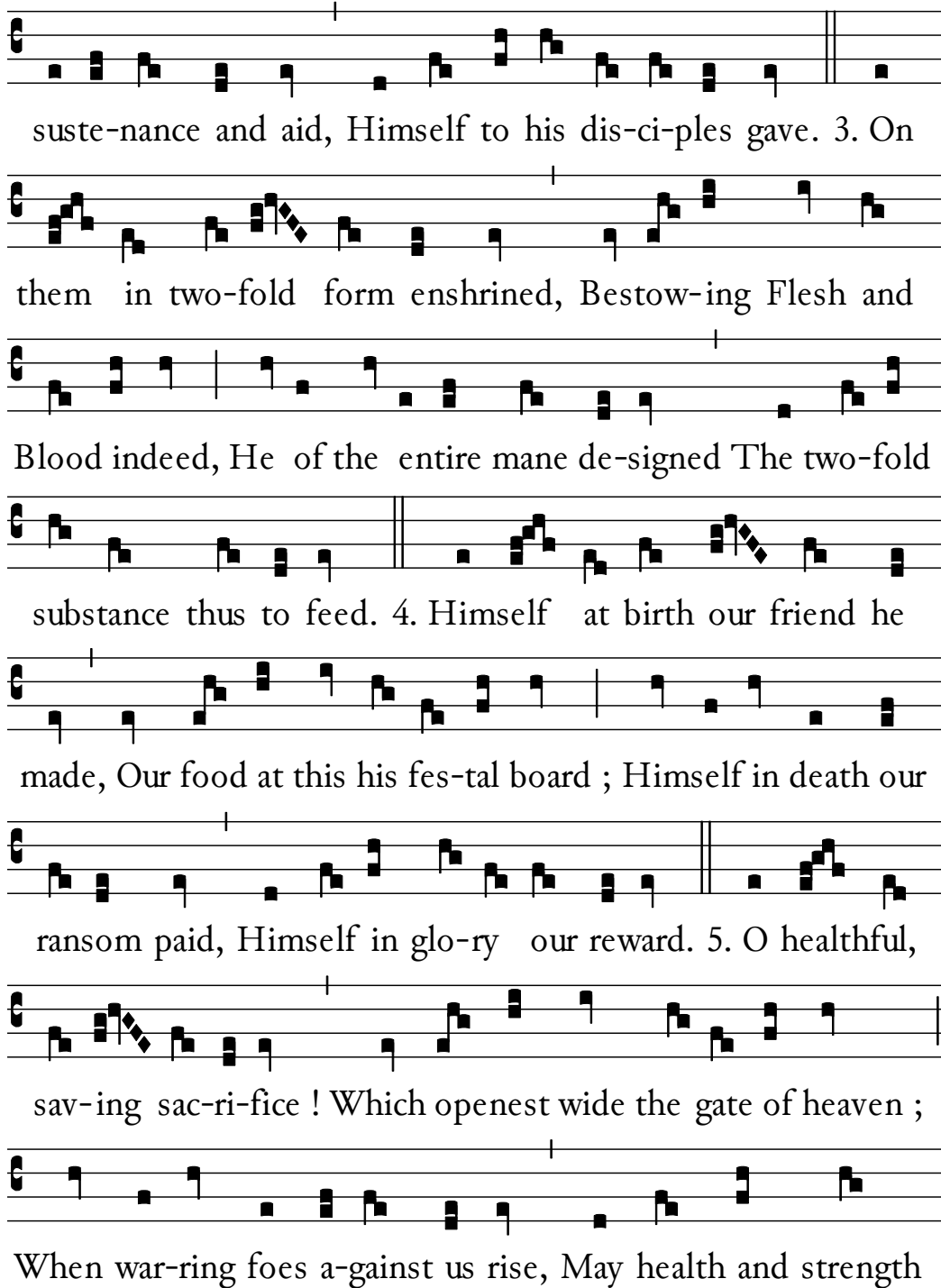


trayed To impious foes, and to the grave, He first, life's

205202.

8409.

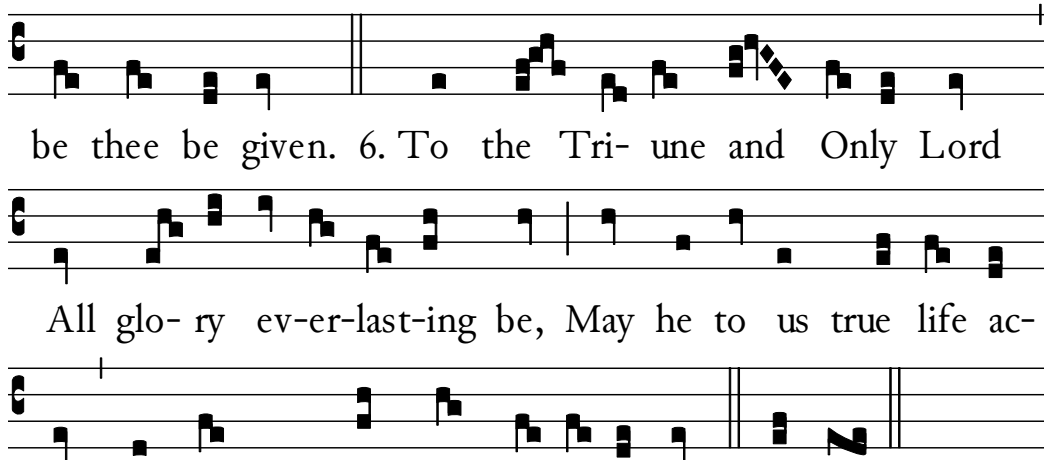
On the Feast of Corpus Christi.



suste-nance and aid, Himself to his dis-ci-ples gave. 3. On  
them in two-fold form enshrined, Bestow-ing Flesh and  
Blood indeed, He of the entire mane de-signed The two-fold  
substance thus to feed. 4. Himself at birth our friend he  
made, Our food at this his fes-tal board ; Himself in death our  
ransom paid, Himself in glo-ry our reward. 5. O healthful,  
sav-ing sac-ri-fice ! Which openest wide the gate of heaven ;  
When war-ring foes a-against us rise, May health and strength



On the Feast of Corpus Christi.



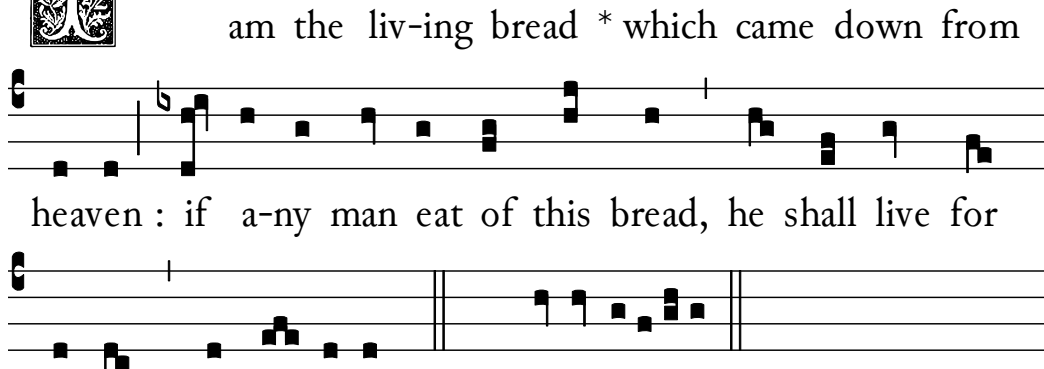
be thee be given. 6. To the Tri-une and Only Lord  
All glo-ry ev-er-last-ing be, May he to us true life ac-  
cord In heaven's blest home e-ternal-ly. Amen.

℣. He hath placed peace in thy borders.

℟. And filleth thee with the fat of corn.

*Ego sum panis vivus.* 1520:14v; 1531:161v.

Ant.  
Ii.



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. 54\*.

2594.

*Prayer.* O God, who under a wonderful sacrament. 1758.

¶ *At j.*

*Ant.* Wisdom. *j.* of *Lauds.* 1777.

*Ps.* Save me, O God. (*liij.*) [114].

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

1735.

*Ps.* Whosoever. [119].

*R̄.* Jesu Christ. *with Alleluya.* [125].

*℣.* Thou that deignedst. [126].

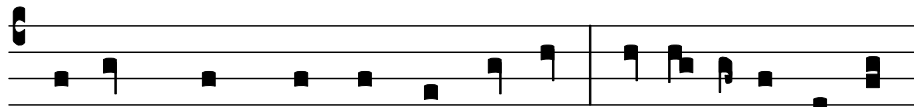
¶ *At iij.*


*Ant.* Thou didst feed thy people. *ij.* of *Lauds.* 1778.

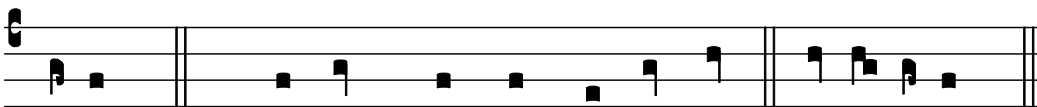
*Ps.* Set before me. (*cxvij.* 33.) [158].

*Chapter.* The Lord Jesus, the same night. 1753.


*Panem celi dedit eis.* 1520:14v; 1531:161v.

601732. Resp. VI. 

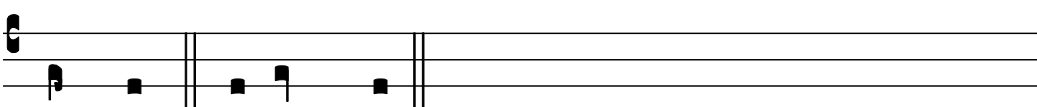
 E gave them the bread of heaven. †Alle-lu-ya, al-le-

601732a. 

lu-ya. ℣. Man ate the bread of Angels. †Alle-lu-ya.



℣. Glo-ry be to the Father, and to the Son : and to the Ho-



ly Ghost. He gave them.

℣. He fed them with the fat of wheat.

[*R̄.* And filled them with honey out of the rock.]<sup>14</sup>

On the Feast of Corpus Christi.

Prayer as above. 1758.

¶ *At vj.*

*Ant.* The bread of Christ. *ijj. of Lauds.* 1778.


*Ps.* My soul hath fainted. (*cxviiij. 81.*) [175].

*Chapter.* 1. *Cor. xj.* (26.)


**A**S often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

*Cibavit eos ex adipe frumenti.* 1520:14v; 1531:161v.

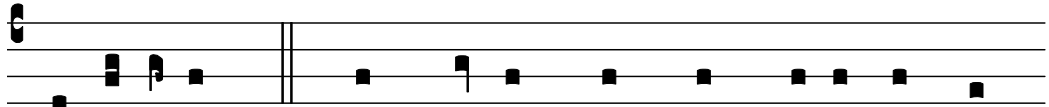
Resp.  
VI.



600358.




E fed them with the fat of wheat. †Alle-lu-ya,

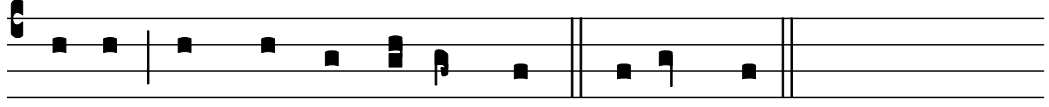


600358a.

al-le-lu-ya. ⁊. And fil-led them with honey out of



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



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

⁊. Thou mayst bring bread out of the earth.

⁊. And wine. 1773.

¶ *At ix.*

*Ant.* To him that overcometh. *v. of Lauds.* 1779.

*Ps.* Thy testimonies. (*cxviiij. 129.*) [191].

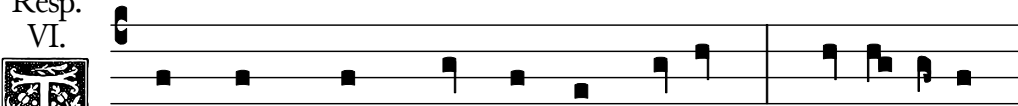
On the Feast of Corpus Christi.

Chapter. I. Cor. xj. (27.)

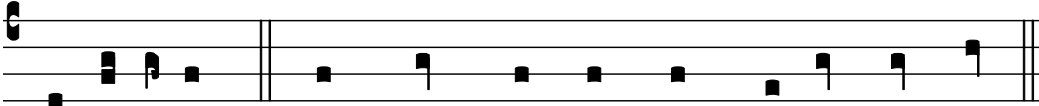
**W**hosoever shall eat this bread, | the body and of the blood of the  
or<sup>15</sup> drink the chalice of the | Lord.  
Lord unworthily, shall be guilty of

*Educas panem de terra.* 1520:14v; 1531:161v.

600729. Resp. VI.

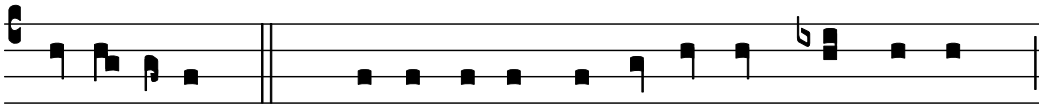


**T**Hou mayst bring bread out of the earth. †Alle-lu-ya,

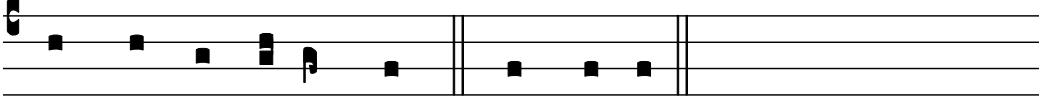


al-le-lu-ya. ⁊. And wine that may cheer the heart of man.

600729a.



†Alle-lu-ya. ⁊. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. Thou bringest.

⁊. He hath placed peace in thy borders.

⁊. And filleth thee with the fat of corn.

*Prayer as above.* 1758.

¶ *At ij. Vespers.*

*Ant.* Wisdom. 1777.

*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. where it is clear below : where it will be made with Rulers of the Choir within the Octave.*

*Chapter.* The Lord Jesus, the same night. 1753.

⁊. Elias looked. 1766.

On the Feast of Corpus Christi.

*Hymn.* The Word supernal.<sup>16</sup> 1779.

*Where it is made with Rulers of the Choir, Hymn.* At this our solemn Feast. 1754.

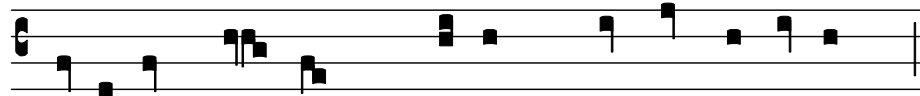
*℟.* He hath placed peace. 1781.

*Where it will is made with Rulers of the Choir, ℟.* Thou gavest them bread. 1757.

*O sacrum convivium.* 1520:15r; 1531:161v.<sup>17</sup>

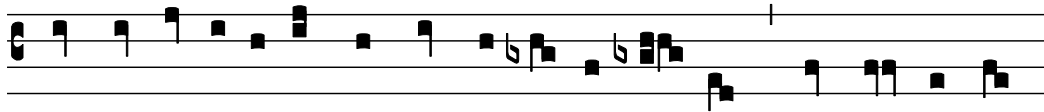
Ant.

V.i.

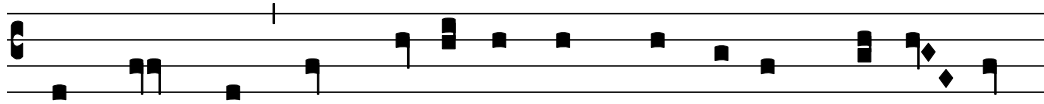


203576.

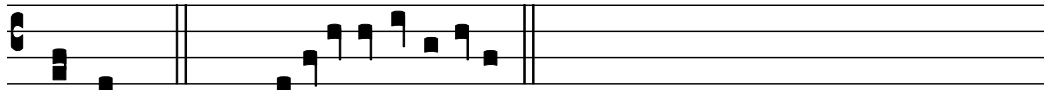
sacred banquet, \* wherein Christ is re-ceived :



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



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



giv-en. *Ps.* My soul doth magnify. 65\*.

*Prayer.* O God, who under a wonderful sacrament. 1758.

*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 without Rulers of the Choir let the service be made of Corpus Christi 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]<sup>18</sup> should fall between let the same manner be preserved<sup>19</sup> 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.*

[162r.] *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 Among them that are born. {618}. 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<sup>20</sup> 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]<sup>21</sup> 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, *℟.* 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 Corpus Christi*

## On the Feast of Corpus Christi.

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*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 Authentic 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 R̄. Among them that are born. {618}. and with the X̄. Thou hast crowned him. [775]. and the Prayer May the venerable festival. {598}.*

*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].<sup>22</sup> [47].*

¶ *Friday.*

*First Lesson. Of Conse. Dist. 2. True thing.<sup>23</sup>*

**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 ate the bread of angels. But yet those which ate that bread : all <of them> died in the desert. But this food which you receive, that living bread which cometh down from heaven : provideth the substance of eternal life. And whoever shall eat this bread shall not die for ever, 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 is

contrary to all corruption, insofar as whoever religiously tasteth 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. And they drank, he said, from the spiritual rock that followed them. And the rock was Christ. But with most of them God was not well pleased. For they were overthrown in the desert. But thou. [162v.]



*Second Lesson. Of Consecration, as above.*

**N**ow 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 Hebrews was surrounded on both sides : here by 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 footpath appeared between the waves. But thou.

*Third Lesson. The same.*

**T**he Jordan was turned 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 Mara 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 Eliseus the prophet the head of the axe 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 Eliseus. Eliseus likewise put a piece of wood into the water : and the iron swam. 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 you receive : is accomplished by the words of Christ. For if the word of Elias 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 gavest them bread from heaven. 1777.

*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 be sung this single Antiphon* Wisdom. 1777.

*Ps.* The Lord hath reigned. (xcij.) [52].

*Chapter, Hymn, and Versicle as on the first day.* 1779.

*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]<sup>24</sup> 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 hath placed peace. 1781. whether at Vespers or at Matins.*

*Prayer.* O God, who under a wonderful sacrament. 1758.

*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 Quicunque. let the Antiphon Glory to thee, O Trinity. be sung [119].*

¶ *At Vespers Ant.* Wisdom. 1777.

*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.* [163r.]

*Chapter.* The Lord Jesus, the same [night in] which he was betrayed. 1753.

*Hymn.* The Word supernal. 1779.

*℟.* He hath placed peace in thy borders. *and the rest as above.* 1781.

*Let Compline be said as on the preceding ferias in the Octave of the Holy Trinity.* [436]. *In such a way that at the end of the Hymn To thee, before the close. &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. Of Consec. continuing from above.*

Concerning his works in the whole world, ye have read that he spoke and they were made : he commanded and they were created. 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 ? It is not less to produce<sup>25</sup> 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.

*Second Lesson. Ambrose. Book. 4. On the Sacr. Chap. 4.*

*Also, Of Consec. Dist. 2. Chap. Ordinary bread.<sup>26</sup>*

**O**rdinary bread was on the altar before the words of the sacrament : when the consecration draweth nigh : the bread becometh 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 becometh blood : by the consecration of the heavenly Word.

*Third Lesson.*

**U**t perchance thou sayest, I see not the appearance of blood : but it hath a likeness. For just as thou acceptest 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 what 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. Of Consec. Dist. 2. Chap. Christ is the bread.*<sup>27</sup>

[163v.]

¶ 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, for the life of the world. He designateth in what way<sup>28</sup> 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.

<sup>29</sup>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.

*Ibid. Chap.  
We call the  
Body.*

*Second Lesson. Ibid. Chap. This is.*<sup>30</sup>

**T**his 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.  
This is what.*

<sup>31</sup>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]<sup>32</sup> flesh evidently is [the sacrament]<sup>33</sup> of his flesh : and the blood is the sacrament of his blood. Flesh and blood both, [in]visible,<sup>34</sup> [and understandable],<sup>35</sup> spiritual, is signified by the visibile 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.

*Lesson iij. Of Consec. Dist. 2. Chap. This offering.*<sup>36</sup>

**T**his offering is repeated daily, granted that Christ suffered<sup>37</sup>

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 shall no more have dominion over him. Indeed,<sup>38</sup> 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, Bless the Lord, O my soul : who forgiveth all thy iniquities : who healeth all thy diseases. 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 you shall do this : do this for a commemoration of me. For as often as you shall eat this bread : and drink this chalice : you shall shew the death of the Lord, until 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.

<sup>39</sup>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.

*Ibid, Chap.  
Because by the  
death.*

*Lesson iiij. Of Consec. Dist. 2. Whether under a figure.*<sup>40</sup>

**W**Hether 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, 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 thy 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.

*Lesson v. Ibid.*

**I**T 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.  
Whatsoever.*

<sup>41</sup> Whatesoever the Lord hath pleased he hath done, 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 : 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

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

<sup>42</sup> 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.

*Ibid, Chap.  
To receive.*

*Augustine, in  
the book Of  
the Definition  
of the  
Orthodox  
Faith, Chap.*

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.

54.

Likewise if someone saith that one should not receive the eucharist every day, <and> 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, Zacheus 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 shouldst enter under my roof. Both were honouring the Saviour : although not in a single way. Both

*Augustine, Of  
replies to  
questions of  
Januarius,  
Book. 1.  
Chap. 3.*

were miserable with sins : both received mercy. To this it prevaieth :

that manna tasteth in the mouth of each according to his own desire.

*Sixth Lesson. Of Consec. Dist. 2. If as often.*<sup>43</sup>

*Ambrose, On the Sacraments, Book 4. Chap. 6.*

**I**F as often as the blood of Christ is poured out it is shed for 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 Consec.  
Dist. 2. Thoe  
who live  
wickedly.*

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 is the meaning that my beloved hath wrought much wickedness in my hours ? shall the holy flesh take away from thee thy crimes ? And the Apostle, Let a man (he saith) prove himself : : and so let him eat of that bread, and drink of the chalice.

*Ambrose,  
Book. 5. Of  
sacr. Chap, 4.  
Also, Of  
Consec. Dist.  
2. Chap. This  
bread is not.*

<sup>44</sup> 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.

*Of Consec.  
Dist. 2. Holy  
things.*

<sup>45</sup> 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 judgment 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.

<sup>46</sup> 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. Let not the steward.*

<sup>47</sup> Just as Judas, to whom Christ handed a morsel, did not receive the bad, but received the 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 judgment to himself.

*Of Consec.* <sup>48</sup>But how should Christ be eaten ?  
*Dist. 2. Chap.* He himself saith how : He that eateth  
*But how* my flesh, and drinketh my blood  
*should Christ.* worthily, <sup>49</sup> abideth in me, and I in  
him. And he who receiveth the  
sacrament unworthily : obtaineth  
great torment.

*Of Consec.* <sup>50</sup>Seeing that the Lord was going to  
*Dist. 2. Chap.* take away <his> assumed body from  
*Seeing that the* our eyes and convey it to the stars : it  
*Lord.* was necessary that on the day of the  
supper he would consecrate the  
sacrament of <his> <sup>51</sup>bread and blood  
for us, that what once had been  
offered in ransom might be con-  
tinuously honoured through mystery :  
that because daily and indefatigably  
redemption 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

assessment, 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 ye, and eat : this is  
my body. And repeating the sanc-  
tification : Take ye, and 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 performance serveth. But thou,  
O Lord, have mercy.

*Let the three final Lessons be read from the Exposition of the Gospel, as on the first day.* [165r.]  
1773.

## ¶ *Monday.*

*First Lesson. Ibid.*

**T**herefore ask thyself how much  
and with what celebrated fa-

vours the power of divine benediction  
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<sup>52</sup> 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<sup>53</sup> 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.

*Second Lesson. Of Consecr. Dist. 2. In Christ the sacrifice.*<sup>54</sup>

**I**N Christ the sacrifice was offered once, powerful for eternal salvation. What therefore <say> we ? Do we not offer each day ? But <we do so> 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. Accordingly, 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 : for a commemoration of me.

*Third Lesson. Of Consecratione. Distinction 2. Chap. j.<sup>55</sup>*

**A**Mong 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.

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.

*Of Consec.  
Dist. 2. To be  
sure, the  
chalice.*

<sup>56</sup>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

## ¶ Tuesday.

*First Lesson. Ambrose. Book 5. Of the Sacrament, Chap. j.*

**M**elchisedech shewed the rite of this sacrament : when he offered bread and wine to Abraham. But thou sayest unto me,<sup>57</sup> How therefore did Melchisedech offer only wine and bread ? Who therefore

wiseth 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.

*Of Consec.  
Dist. 2. In the  
chalice.*

<sup>58</sup>He touched the rock with the rod, and a great wave poured forth as, the Apostle saith, And they drank of the spiritual rock that followed them, and the rock was Christ.

<sup>59</sup>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 have followed the grace of God. But thou.

*Second Lesson. Ibid., Ambrose.*

**T**Hou 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.

<sup>60</sup>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]<sup>61</sup> : unless both are united and joined, and bread is bound into a single solid thing.

*Of Consec.  
Dist. 2. Thus,  
to be sure.  
Also Chap. 2.*

<sup>62</sup>In the sacrament of the body and blood of the Lord nothing more is offered than that which the Lord himself handed on, that is, bread and wine mixed with water : nor is anything more offered in sacrifices than of grapes, water,<sup>63</sup> and grain. These three are one in Christ Jesus. This sacrifice is an oblation to God in a sweet savour.

*Of Consec.  
Dist. 2. In  
the sacrament.*

*Third Lesson. Ibid. The Father in Christ.*<sup>64</sup>

*Hilary, Book 8. Of the Trinity, after the beginning.*

**T**He Father in Christ and Christ in us : make us to be one with them. If Christ truly assumed the flesh of our <sup>65</sup>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 the natural property through the sacrament 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, abideth in me, and I in him. But thou, O Lord, hve mercy.

## ¶ *Wednesday.*

*First Lesson. Ibid.*

**C**oncerning the truth of the flesh and blood, no place hath 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 you <shall> see me, because I live, and you shall live, <because> I am in my

Father, and you 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 proceed to unity with him, who dwell in him naturally according to divinity,

likewise we should dwell in him naturally, with him naturally abiding in us.

*Second Lesson. Ibid.*

**T**Hat this unity is naturally in us : He himself hath testified, saying, He that eateth my flesh, and drinketh my blood, abideth 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, the same also 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

[166r.]

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 ?

<sup>66</sup> The body of Christ which is received from the altar is a figure : insofar as bread and wine are seen outwardly, but <it is> the truth when the body of Christ and the blood is in truth believed inwardly.

*Ibid., The body of Christ. Of Consecration, Distinctio 2.*

*Third Lesson. Of Consec. Dist. 2. What is blood.<sup>67</sup>*

**T**His saving victim : representeth to us the death of the Only-begotten in a mystery. Who, granted having risen again from the dead, dieth now no more, death shall no more have dominion over him : nevertheless living immortally and incorruptibly <sup>68</sup> 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 on 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. 1751.*

*Psalms of the feria.*

*Chapter [and]<sup>69</sup> R̄. and the all rest as on the first day at First Vespers. 1753.*

*Compline as within the Octave as above. 1791.*

*At Matins let ix. Lessons be made.*

*[Triple]<sup>70</sup> Invitatory. Let us adore Christ the King. 1758. And let it be sung by two 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.<sup>71</sup>*

*Lesson j. Decretum Part iij. Of Consecration. Distinctio 2. Chap. lxxiiij.*

**S**O 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.

*Second Lesson. Ibid.*

**T**Hat 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.

<sup>72</sup>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.

*Ibid. Just as our Lord Jesus Christ.*

*Lesson iij. Of Consec. Dist. 2. Because the Lord died.<sup>73</sup>*

[166v.]

**B**ecause 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 you did not exist, and that you were created, and that you were carried to the Lord's threshing floor : by the labour of oxen, that is having been threshed by those proclaiming the Gospel. When you were brought as cathecumens, you were kept in the

barn : when you gave your names, you were ground with fastings and exorcisms. Afterwards you came to the water, and you were sprinkled : and you became the Lord's bread. Behold what you have received. Just as therefore you see one to be what is made : thus also you shall be one, you 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 you, after those fasts : after labours, after humility and

*Fourth Lesson. Ibid.*

**T**Hus 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,

contrition : now in the name of the Lord you came in the same way to the chalice of Christ : and there you are at the table and with us in the chalice. For we receive this together, together we drink : because together we live.

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.

<sup>74</sup>They who eat and drink Christ : eat and drink life. To eat that is to be restored : to drink that is to live. What is received in the visible sacrament : is in truth itself eaten and drunk spiritually.

*Ibid. They who eat.*

*Lesson v.*

**C**Hrist 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 done. 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.

<sup>75</sup>He came in flesh that men might

*Of Consec. Dist. 2. He came.*

eat : and remained integral with the Father that he might feed the angels.

*Of Consec.  
Dist. 2. The  
Lord  
inviteth.*

<sup>76</sup>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

*Of Consec.  
Dist. 2.  
Who eateth.*

perchance we should finish<sup>77</sup> it : and afterwards not find what we might eat.

<sup>78</sup>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.

*Of Consec.  
Dist. 2. What  
is seen.*

*Sixth Lesson. Of Consecration. Dist. 2. Nothing.*<sup>79</sup>

**N**othing 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 is to be received with a pure mind, and also is to be venerated by all. And just as it is better than others : thus it should be better honoured and venerated.

*Ibid., The  
body of the  
Lord.*

<sup>80</sup>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.

[167r.]

<sup>81</sup>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 ?

*Ibid., When  
the host is  
broken.*

<sup>82</sup>Who shall have eaten of this body : let there be for him a remission of sins. But thou.

*Of Consec.  
Dist. 2. Who  
shall have eaten.*

*Let the three final Lessons be read from the Exposition of the Gospel as on the first day.*<sup>83</sup> 1773.

*And all the Antiphons are sung at Lauds.* 1777.

*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. 1777.*

*Ps. Save me, O God. (liij.) [114].*

*Ant. Thee they justly praise. [118].*

*Ps. Whosoever. [119].*

*At the other Hours let all be made as on the first day. 1782.*

¶ *At Second Vespers let all be made as on the day 1784. : 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.<sup>84</sup>*

¶ *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].<sup>85</sup>*

¶ *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.<sup>86</sup>*

*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 *℟*. and Responsories of the j. Nocturn of the same History : in such a way that the third Responsory will be Before I formed thee. {627}. 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 omnium*. 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.

**W**Here [indeed]<sup>87</sup> 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, 1751. namely, Ps. The Lord said. (cix,) [363]. Ps. I will praise thee. (cx.) [364]. Ps. I have believed. (cxv.) [373]. Ps. Blessed are all they. (cxxvij.) [387]. Ps. Praise the Lord. (cxlviij.) [414]. Chapter. The Lord Jesus. 1753. Hymn. At this our solemn feast. 1754. *℟*. Thou gavest them bread. 1757.

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 *℟*. 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 gavest them. 1777.

**¶** At Laude let this single Antiphon *Wisdom*. be sung. 1777.

Ps. *Dominus regnavit*. (xcij.) [52].

Chapter, Hymn and *℟*. as on the first day. 1779.

[167v.] *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. O God, who under a wonderful sacrament. 1758.*

*Let no Memorial be made during the Octave when the Choir is Ruled : unless any feast without Rulers of the Choir should intervene : and except 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 1781. : except for the melody on the Hymns at j.<sup>88</sup> iij. vj. and ix.*

¶ *At Vespers Ant. Wisdom. 1777. Ps. The Lord said. (cix.) [363]. 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. 1757. 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 Fear God. be entirely omitted in that year.*

¶ *However at Matins let all be made as on the first day, 1750. 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 Quicumque. which will be the Antiphon Thee they justly praise. [118]. And this Antiphon is said at Quicumque vult. 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. 1777.*

*If [however]<sup>89</sup> 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].<sup>90</sup>*

*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]<sup>91</sup> 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 the Feast of ix. Lessons will be this way : because it will be unable to have Second Vesper. 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 Peter the apostle. {659}. at Vespers with this Antiphon O Peter, chiefest shepherd. {712}. 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, 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.*



## Notes, pages 1751-1812.

<sup>1</sup> A portion of the Office of Corpus Christi appears in the Penpont Antiphonale (GB-AB 20541 E):131r-133v. Here the rubric appears as 'Officium nove solennitatem de institutione corpus christi celebrandum singulis annis v. feria post oct. pent.' There are numerous and marked divergences in the chants throughout the office as compared to 1520. The office breaks off after the ninth antiphon of matins, and the manuscript continues on 134r. with the first responsory 'Deus omnium' of the first Sunday after Trinity. The edition follows 1520; the Penpont versions of the chants will appear in the appendix. This office and its octave also appears in Arsenal:292-300v. This too will appear in the appendix.

<sup>2</sup> 1520:8v.

<sup>3</sup> 'Antipho. Sacerdotes' Chevallon. [SB:mlxi.]

<sup>4</sup> 1520:10r. has no B̄.

<sup>5</sup> No flat appears in 1520:10v.

<sup>6</sup> 'Immolábat', 1520:10v.

<sup>7</sup> SB:mlxvi.

<sup>8</sup> The liquescent in 1520:13r. in the middle of the neume at 'Christum' is an anomaly here. It may in fact reflect a tradition in which the second syllable of 'Christum' appears three notes earlier, as appears in several continental sources in CANTUS, such as A-KN 1015:184r, A-KN 589:44v, D-Mbs Clm 4306:112v, and F-Prim lat. 15182:187r.

<sup>9</sup> *Augustini* In Joan. Evangel. Tract, xxvi., *Opera* III. 1986. [SB:mlxx.]

<sup>10</sup> 'Cum enim cibo', 1520:13r.

<sup>11</sup> *Legendum forsan cum Portiforiis* 'socios eorum.' [SB:mlxx.]

<sup>12</sup> 'qua' *conjecit vir reverendus E. Atkinson, S.T.P.* [SB:mlxxi.]

<sup>13</sup> 1520:13v. has flats only at 'cálice' and the final B of 'participámus'.

<sup>14</sup> 1520:14v.

<sup>15</sup> 'vel', 1520:14v.

<sup>16</sup> 1520:15r. indicates only 'Hymnus. Sacris solénniis.  $\mathcal{V}$ . Posuit fines.' *Defensorium directorii.* would support the hymn *Verbum supernum.* here.

<sup>17</sup> 1531:161v. concludes with 'allelúya' but no 'allelúya' appears here in 1520:15r. If 'datur allelúya' were performed it would be set F.FG A.G.F.F.

<sup>18</sup> 1520:15r.

<sup>19</sup> 'observetur', 1520:15r.

<sup>20</sup> 'medie' Chevallon. [Sbmlxxvi.]

<sup>21</sup> 1520:15r.

<sup>22</sup> 1520:15v.

<sup>23</sup> Decreti pars iii. *De Consecratione.* Distinctio 2. cap. lxxix. [SB:mlxxviii.]

<sup>24</sup> 1520:15v.

<sup>25</sup> SB:mlxxx. has 'Non est [enim] minus créare' with the note "Non est minus dare" Chevallon.'

<sup>26</sup> Decreti pars iii. *De Consecratione.* Distinctio 2. cap. lv. [SB:mlxxxii.]

- 27 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lvii. [SB:Sbmlxxxiv.]
- 28 'quómo' *Legenda* 1518; 'quo modo', *Brev.* 1531..
- 29 *ibid.* cap. lx. [SB:mlxxxiv.]
- 30 *ibid.* cap. lxiii. [SB:mlxxxiv.]
- 31 *ibid.* cap. xlvi. [SB:mlxxxiv.]
- 32 *Legendum cum Portiforiis* 'Caro visibilis videlicet est sacramentum carnis.' [SB:mlxxxv.]
- 33 *Ibid.*
- 34 *Breviarium estivalis* (Sarum), no date, 13r.
- 35 *Ibid.*
- 36 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lxxi. [SB:mlxxxv.]
- 37 SB:mlxxxv. omits 'sit' and adds the footnote: 'passus sit' *Chevallon*.
- 38 'Qui profecto' *Chevallon*. [SB:mlxxxv.]
- 39 *ibid.* cap. l. [SB:mlxxxvi.]
- 40 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lxxii. [SB:mlxxxvii.]
- 41 *ibid.* cap. lxxiv. [SB:mlxxxviii.]
- 42 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. xiii. [SB:mlxxxix.]
- 43 *ibid.* cap. xiv. [SB:mlxxxix.]
- 44 *ibid.* cap. lvi. [SB:mxci.]
- 45 *ibid.* cap. lxvi. [SB:mxci.]
- 46 *ibid.* cap. lxvii. *mox* 'Non quod prohibeat' *ed.* 1510, *Legenda* 1518. [SB:mxci.]
- 47 *ibid.* cap. lxviii. [SB:mxci.]
- 48 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. xlvi. [SB:mxci.]
- 49 'digne' does not appear in the *Vulgate*.
- 50 *ibid.* cap. xxxv. [SB:mxci.]
- 51 'nobis corporis et sanguinis conse-' *Legenda* 1518. [SB:mxci.]
- 52 'si' *Legenda*. [SB:mxci.]
- 53 'ad altare' *ed.* 1516. *Leg.* 1518. [SB:mxci.]
- 54 Decreti pars iii. *De Consecratione*. Distinctio 2. Cap. liii. 'ī. 10. *semel.*' *Chevallon*. [SB:mxci.]
- 55 *ibid.* cap. i. [SB:mxci.]
- 56 *ibid.* cap. vii. [SB:mxci.]
- 57 'mihi' in hoc loco *Chevallonius* cum editione A.D. 1516, 'michi' *Legenda*. [SB:mxci.]
- 58 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lxxxiii. [SB:mxci.]
- 59 'Non mobilis' *Leg.* 1518. [SB:mxci.]
- 60 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. vii. [SB:mxci.]
- 61 'aut aqua sola' *non habet* *Chevallon* : 1531 ; *nec ed.* 1516. *neque Leg.* 1518. [SB:mxci.]
- 62 Decreti pars iii. *De Consecratione*. Distinctio 2. cap. v. [SB:mxci.]
- 63 'aqua' *non habent ed.* 1516. *Leg.* 1518. [SB:mxci.]
- 64 *ibid.* cap. iv. 'In 10.' *Chevallon*. *ibid.* cap. lxxxiii. [SB:mxci.]
- 65 'corporis Christi Christus' *ed.* 1516. *Legenda* 1518. [SB:mxci.]

- <sup>66</sup> '*Corpus* 10.' Chevallon. Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lxxix. [SB:mxcvii.]
- <sup>67</sup> *ibid.* cap. lxxiii. [SB:mxcvii.]
- <sup>68</sup> 'se ipso' *ed.* 1516. *Leg.* 1518. [SB:mxcviii.]
- <sup>69</sup> SB:mxcviii.
- <sup>70</sup> 1520:15v.
- <sup>71</sup> 1520:15v. gives the incipit for Lectio j. as 'Quotidie eukaristie.' (see p. 1651.)
- <sup>72</sup> Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lxxxiv. [SB:mc.]
- <sup>73</sup> *ibid.* cap. xxxvi. [SB:mc.]
- <sup>74</sup> Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lviii. [SB:mci.]
- <sup>75</sup> *ibid.* cap. lxxv. [SB:mcii.]
- <sup>76</sup> *ibid.* cap. lxx. [SB:mcii.]
- <sup>77</sup> 'sumamus' *ed.* 1510. *Leg.* 1518. [SB:mcii.]
- <sup>78</sup> Decreti pars iii. *De Consecratione*. Distinctio 2. cap. lviii. [SB:mcii.]
- <sup>79</sup> *ibid.* cap. viii. '*Nihil*' Chevallonius, sed mox '*Nichil.*' [SB:mcii.]
- <sup>80</sup> Decreti pars iii. *De Consecratione*. Distinctio 2. cap. xxii. [SB:mcciii.]
- <sup>81</sup> *ibid.*, cap. xxxvii. [SB:mcciii.]
- <sup>82</sup> *ibid.* cap. xl. [SB:mcciii.]
- <sup>83</sup> At this point *Legenda*-1518:152v-153v. adds an extensive reading attributed to Augustine. See the Appendix.
- <sup>84</sup> '*Et tunc non dicitur memoria de S. Etheldreda ad missam de Vigilia, sed ad magnam missam de S. Albano tantum.*' Brev. 1516. [SB:mciv.]
- <sup>85</sup> 1520:15v. (This is difficult to read.)
- <sup>86</sup> '*Et tunc ad j. vespas et ad matutinas de S. Johanne Baptista, fiat solennis memoria de Oct. Corporis Christi. Similiter fiat in festo Apostolorum Petri et Pauli.*' Brev. 1516. [SB:mciv.]
- <sup>87</sup> 1520:16r.
- <sup>88</sup> 1520:16r. omits 'j.'
- <sup>89</sup> 1520:16v.
- <sup>90</sup> 1520:16v.
- <sup>91</sup> 1520:16v. '*festum duplex*' Brev. 1516. [SB:mcviii.]