

# The Feast of the Most Holy Body of Our Lord

3 JUNE 2021  
6:30 PM HOLY COMMUNION & BENEDICTION

## SUNG MASS

¶ Please stand as the bells are rung. Hymns will be found later in this booklet.

Processional Hymn

*Jesus, my Lord, my God, my all*

¶ Please kneel during the Introit.

Introit

Collect for Purity

Summary of the Law

Kyrie eleison

Collect(s) of the Day

BCP 67  
BCP 69  
Hymnal #710  
Missal

¶ Please be seated.

The Epistle

Missal

¶ Please stand for the Gradual, Alleluia, and Sequence Hymn.

Gradual & Alleluia

Sequence Hymn

The Gospel

Nicene Creed

*Sion, praise thy Saviour singing*  
Missal  
BCP 71

¶ The Creed will be monotoned together.

¶ Please be seated.

Sermon

¶ Please stand for the Offertory Sentence. Please stand when the Thurifer approaches the rail to cense the congregation.

Offertory Sentence

Orate Fratres

℟. Pray, brethren, that this my sacrifice and yours may be acceptable to God, the Father almighty.

℟. <i>May the Lord receive the sacrifice at thy hands for the praise and glory of his name, both to our benefit, and that of all his holy Church.</i>	
📖 <b>Please kneel.</b>	
Prayer for the Whole State of Christ’s Church	BCP 74
General Confession & Comfortable Words	BCP 75
Sursum Corda and Preface	Hymnal #734
Sanctus et Benedictus	Hymnal #796
The Canon of the Mass	BCP 80
The Lord’s Prayer	Hymnal #722
📖 <b>The Priest alone intones the words “Our Father,” and we join at “who art in heaven”.</b>	
The Pax Domini	
Prayer of Humble Access	BCP 82
Agnus Dei	Hymnal #712
Ecce Agnus Dei	
℣. Behold the Lamb of God. Behold Him that taketh away the sins of the world.	
℟. <i>Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my soul shall be healed. (Said thrice)</i>	
The Holy Communion	
📖 <b>Any baptized Christian who is a regular communicant in the Anglican, Orthodox, or Roman Catholic traditions is invited to receive the Blessed Sacrament. If you are unable or do not wish to receive the Holy Communion, you may approach with your arms crossed over your chest, and the priest will extend you a blessing. Whilst in your pew, please remain in quiet prayer.</b>	
Communion Sentence	
📖 <b>Please kneel for the hymn.</b>	
Communion Hymn	<i>Sweet Sacrament divine</i>
Communion Thanksgiving	BCP 83
📖 <b>Please stand.</b>	
<i>Gloria in excelsis</i>	Hymnal #713
Post-Communion Collect	
📖 <b>Please kneel.</b>	
Dismissal and Blessing	BCP 84
📖 <b>Please KNEEL during the Hymn and Eucharistic procession.</b>	
Hymn at the Procession	<i>Now, my tongue, the mystery telling</i>
Benediction of the Blessed Sacrament	<i>The Daily Office</i> Noted pg. 41

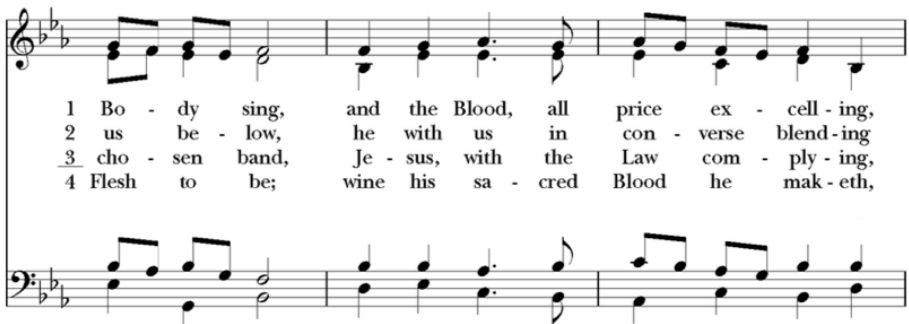
<h1>A NOTE ON CORPUS CHRISTI</h1>	
As on Maundy Thursday, we celebrate the Body of Christ -- but this time without the sense of impending doom of knowing what would come on Good Friday.	
The Feast of Corpus Christi -- which is always on the Thursday following Trinity Sunday -- has an interesting history. Its inspiration is due to two things: the first is the Miracle of Bolsena, which happened in A.D. 1263. Peter of Prague, a German priest, during a pilgrimage to Rome, stopped at the Church of St. Christina there to offer Mass. While he was a holy and devout man, he harbored doubts about the Real Presence -- doubts which were completely resolved when the Host he consecrated during that Mass began to bleed. He rushed to meet Pope Urban IV in Orvieto, bringing the Host with him. The miracle was declared, and the Host is still on display at the Cathedral of Orvieto today.	
The second source of inspiration was an Augustinian nun, a Belgian named St. Juliana of Mont Cornillon (A.D. 1193-1258). She had a vision of the Moon that was full and beautiful, but marked by a black spot that signified that there was no joyous celebration of the Eucharist in the entire Church calendar.	
In response to both of the above, Pope Urban IV eventually published a Bull, <i>Transiturus</i> , in A.D. 1264, which made this Feast a part of the kalendar.	
Eucharistic processions are held today, and in still relatively Catholic countries, those who live along the procession route decorate their homes with greenery, floral wreaths, and banners, and put candles in the windows. Rose petals are strewn in the path of the Sacrament.	
“The Lord Jesus Himself proclaims: "This is My Body." Before the blessing of the heavenly words another nature is spoken of, after the consecration the Body is signified. He Himself speaks of His Blood. Before the consecration it has another name, after it is called Blood. And you say, Amen, that is, It is true. Let the heart within confess what the mouth utters, let the soul feel what the voice speaks. Wherefore, too, the Church, beholding so great grace, exhorts her sons and her friends to come together to the sacraments, saying: "Eat, my friends, and drink and be inebriated, my brother." What we eat and what we drink the Holy Spirit has elsewhere made plain by the prophet, saying, "Taste and see that the Lord is good, blessed is the man that hopeth in Him." In that sacrament is Christ, because it is the Body of Christ, it is therefore not bodily food but spiritual. Whence the Apostle says of its type: "Our fathers ate spiritual food and drank spiritual drink," for the Body of God is a spiritual body; the Body of Christ is the Body of the Divine Spirit, for the Spirit is Christ, as we read: "The Spirit before our face is Christ the Lord." And in the Epistle of Peter we read: "Christ died for us." Lastly, that food strengthens our heart, and that drink "maketh glad the heart of man," as the prophet has recorded.	
So, then, having obtained everything, let us know that we are born again, but let us not say, How are we born again? Have we entered a second time into our mother's womb and been born again? I do not recognize here the course of nature. But here there is no order of nature, where is the excellence of grace. And again, it is not always the course of nature which brings about conception, for we confess that Christ the Lord was conceived of a Virgin, and reject the order of nature. For Mary conceived not of man, but was with child of the Holy Spirit, as Matthew says: "She was found with child of the Holy Spirit." If, then, the Holy Spirit coming down upon the Virgin wrought the conception, and effected the work of generation, surely we must not doubt but that, coming down upon the Font, or upon those who receive Baptism, He effects the reality of the new birth.” -St. Ambrose, AD 240-397	
“Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth: the Blessed Sacrament. There you will find romance, glory, honour, fidelity, and the true way of all your loves upon earth.” – JRR Tolkien	



## Now, my tongue, the mystery telling



1 Now, my tongue, the mys - tery tell - ing of the glo - rious  
 2 Given for us, and con - de - scend - ing to be born for  
 3 That last night at sup - per ly - ing mid the twelve, his  
 4 Word made flesh, the bread he tak - eth, by his word his



1 Bo - dy sing, and the Blood, all price ex - cell - ing,  
 2 us be - low, he with us in con - verse blend - ing  
 3 cho - sen band, Je - sus, with the Law com - ply - ing,  
 4 Flesh to be; wine his sa - cred Blood he mak - eth,



1 which the Gen - tles' Lord and King, once on earth a -  
 2 dwelt, the seed of truth to sow, till he closed with  
 3 keeps the feast its rites de - mand; then, more pre - cious  
 4 though the sens - es fail to see; faith a - lone the



1 mong us dwell - ing, shed for this world's ran - som - ing.  
 2 won - drous end - ing his most pa - tient life of woe.  
 3 food sup - ply - ing, gives him - self with his own hand.  
 4 true heart wak - eth to be - hold the mys - ter - y.

5. Therefore we before  
 him bending,  
 This great Sacrament  
 revere;

Types and shadows have  
 their ending,  
 For the newer rite is  
 here;

Faith our outward sense  
 befriending,  
 Makes our inward vision  
 clear.

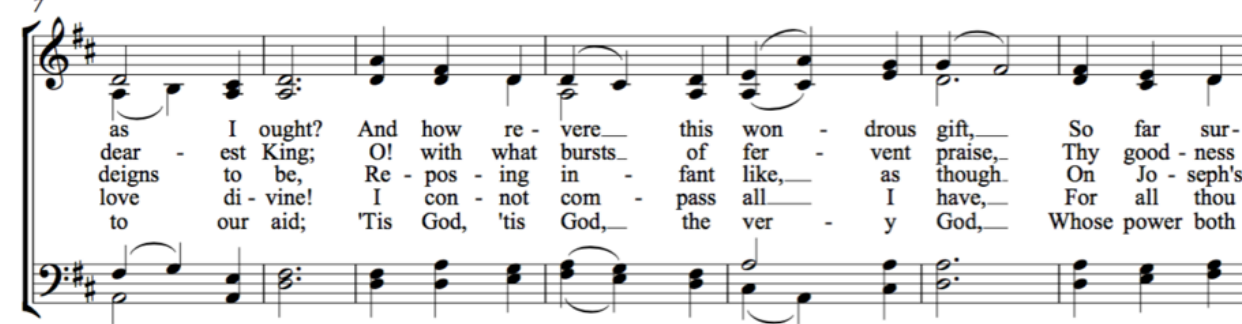
6. Glory let us give, and  
 blessing  
 To the Father and the  
 Son;

Honour, thanks, and  
 praise addressing  
 While eternal ages run;  
 Ever, too, his love  
 confessing  
 Who, from both with  
 both is One.  
 Amen.

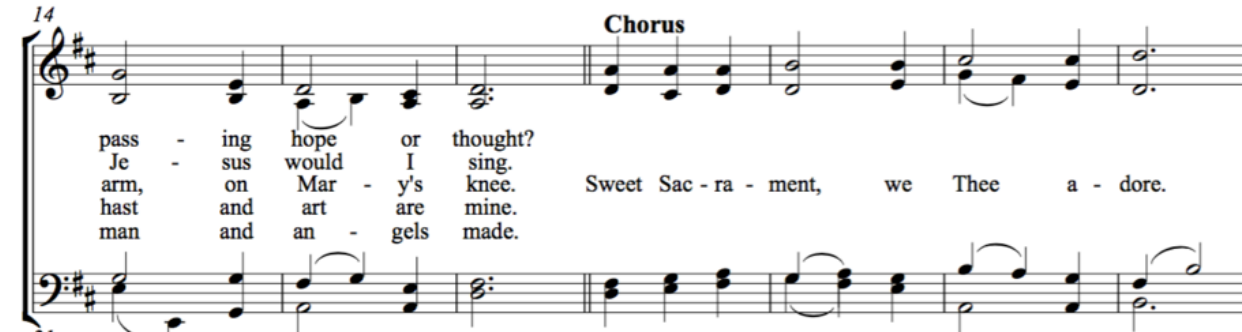
## Jesus, my Lord, my God, my All



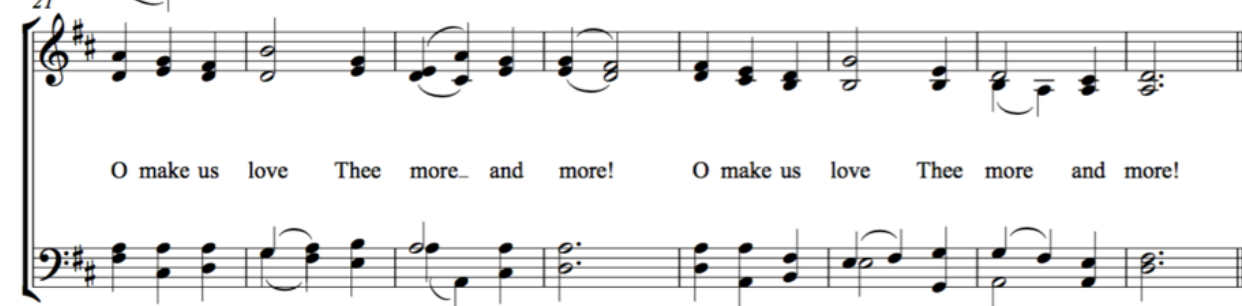
1. Je - sus, my Lord, my God, my all, How can I love thee  
 2. Had I but Mar - y's sin - less heart, To love Thee with, my  
 3. O, see, with - in a crea - ture's hand, The vast cre - a - tor  
 4. Thy bod - y, soul, and God - head, all O mys - ter - y of  
 5. Sound, sound His prais - es high - er still, And come ye An - gels



as I ought? And how re - vere this won - drous gift, So far sur -  
 dear - est King; O! with what bursts of fer - vent praise, Thy good - ness  
 deigns to be, Re - pos - ing in - fant like, as though On Jo - seph's  
 love to our aid; 'Tis God, 'tis God, the ver - y God, For all thou  
 Whose power both

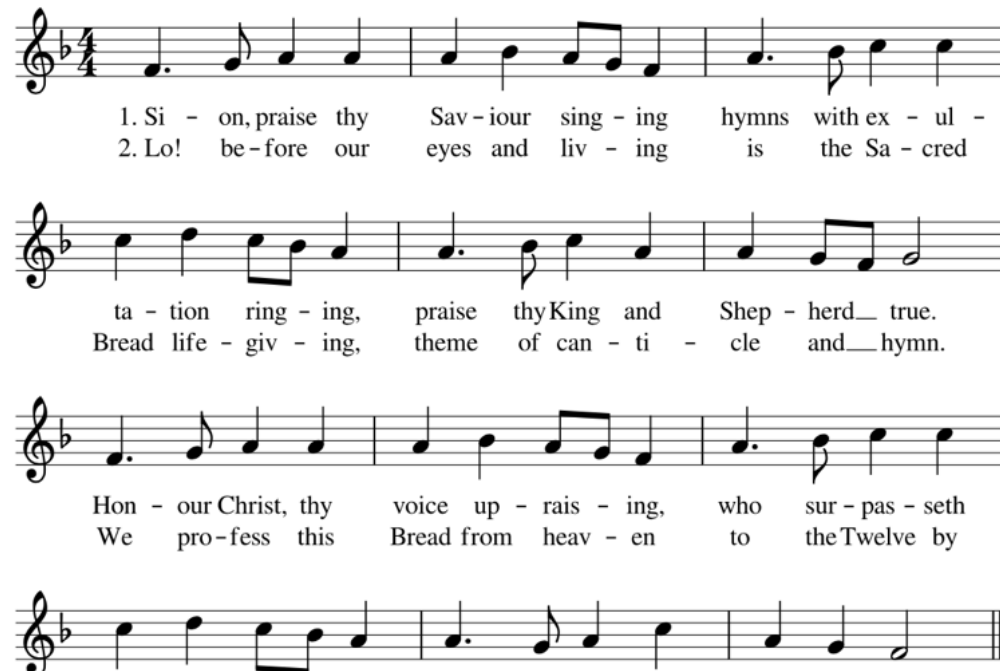


14 Chorus  
 pass - ing hope or thought?  
 Je - sus would I sing.  
 arm, on Mar - y's knee. Sweet Sac - ra - ment, we Thee a - dore.  
 hast and art are mine.  
 man and an - gels made.



21  
 O make us love Thee more... and more! O make us love Thee more and more!

## Sion, praise thy Saviour singing



1. Si - on, praise thy Sav - iour sing - ing hymns with ex - ul -  
 2. Lo! be - fore our eyes and liv - ing is the Sa - cred

ta - tion ring - ing, praise thy King and Shep - herd true.  
 Bread life - giv - ing, theme of can - ti - cle and hymn.

Hon - our Christ, thy voice up - rais - ing, who sur - pas - seth  
 We pro - fess this Bread from heav - en to the Twelve by

all thy prais - ing; ne - ver canst thou reach his due.  
 Christ was giv - en, cer - tain is our faith in him.

3. What at Supper Christ completed  
 He ordained to be repeated,  
 in His memory Divine.  
 Wherefore now, with adoration,  
 we, the Host of our salvation,  
 consecrate from Bread and Wine.
4. Yea, beneath these signs are hidden  
 glorious things to sight forbidden:  
 look not on the outward sign.  
 Wine is poured and Bread is broken,  
 but in either sacred token  
 Christ is here by pow'r divine.

5. Full and clear ring out thy chanting,  
 joy nor sweetest grace be wanting  
 to thy heart and soul today;  
 for today the new oblation  
 of the new King's revelation  
 bids us feast in glad array.
6. O Good Shepherd, Bread life-giving,  
 Us, Thy grace and life receiving,  
 Feed and shelter evermore;  
 Thou on earth our weakness guiding,  
 We in heav'n with Thee abiding  
 With all saints will Thee adore.

## Sweet Sacrament divine



1. *p* Sweet Sa - cra - ment di - vine! Hid in Thine earth - ly home,  
 2. *mf* Sweet Sa - cra - ment of peace! Dear home of ev - ery heart  
 3. *p* Sweet Sa - cra - ment of rest! Ark from the o - cean's roar,

Lo! round Thy low - ly shrine, With sup - pliant hearts we come;  
 Where rest - less yearnings cease, And sor - rows all de - part;  
 With - in Thy shel - ter blest, Soon may we reach the shore.

Je - sus, to Thee our voice we raise, In songs of love and  
 There in Thine ear, all trust - ful - ly, We tell our tale of  
 Save us, for still the tem - pest raves, Save, lest we sink be -

heart - felt praise, Sweet Sa - cra - ment di - vine! Sweet Sacrament di - vine!  
 mis - er - y, Sweet Sa - cra - ment of peace! Sweet Sacrament of peace!  
 neath the waves, Sweet Sa - cra - ment of rest! Sweet Sacrament of rest!

4. Sweet Sacrament divine!  
 Earth's light and jubilee,  
 In Thy far depths doth shine  
 Thy Godhead's Majesty:  
 Sweet Light, so shine on us, we pray,  
 That earthly joys may fade away,  
 Sweet Sacrament divine,  
 Sweet Sacrament divine!