

The Most Holy Body and Blood of Christ (Corpus Christi)

June 6 & 7, 2026



Father Patrick Kizza
Administrator

Entrance *Glory and Praise to Our God*

Dan Schutte

Refrain



Glo - ry and praise to our God, who a - lone gives light to our days.



Man - y are the bless - ings he bears to those who trust in his

Verses 1-3



ways.

1. We, the daugh - ters and sons of him who
2. In his wis - dom he strength - ens us, like
3. Ev - 'ry mo - ment of ev - 'ry day our



1. built the val - leys and plains, praise the won - ders our
2. gold that's test - ed in fire. Though the pow - er of
3. God is wait - ing to save, al - ways read - y to



1. God has done in ev - 'ry heart that sings.
2. sin pre - vails, our God is there to save.
3. seek the lost, to an - swer those who pray.

Text: Based on Psalms 65, 66. Text and music © 1976, OCP. All rights reserved.

Penitential Rite

(Invocation) KÝ - ri - e, e - lé - i - son.

Priest, deacon, or cantor, then all:

(Invocation) Chri - ste, e - lé - i - son.

Priest, deacon, or cantor, then all:

(Invocation) KÝ - ri - e, e - lé - i - son.

Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, 2010, GIA Publications, Inc.

Gloria

Glo - ry to God in the high-est, and on earth

peace to peo - ple of good will.

Verses

1. We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the
Father,
have mercy on us.
2. Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the
Father,
you take away the sins of the world,
have mercy on us;
3. For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Text: ICEL, © 2010
Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, 2010, GIA Publications, Inc.

THE LITURGY OF THE WORD

Reading I *Deuteronomy 8:2-3, 14b-16a*

Moses said to the people:

"Remember how for forty years now the LORD, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the LORD. "Do not forget the LORD, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers."

The Word of the Lord. All: Thanks be to God.

Responsorial Psalm 147



R. Praise the Lord, Je - ru - sa - lem. [Al - le - lu - ia!]

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Glorify the LORD, O Jerusalem; praise your God, O Zion.
For he has strengthened the bars of your gates;
he has blessed your children within you. **R.**

He has granted peace in your borders; with the best of wheat he fills you.
He sends forth his command to the earth; swiftly runs his word! **R.**

He has proclaimed his word to Jacob, his statutes and his ordinances to Israel.
He has not done thus for any other nation;
his ordinances he has not made known to them. Alleluia. **R.**

Reading II *1 Corinthians 10:16-17*

Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.
The Word of the Lord. All: Thanks be to God

Corpus Christi Sequence & Gospel Acclamation

Verses 1, 2



1. Lo! the an - gel's food is giv - en To the pil - grim
2. See the chil - dren's bread from heav - en, which on dogs may

Verses 3, 4



1. who has striv - en; 3. Truth the an - cient types ful - fil - ling,
2. not be spent. 4. Pas - chal lamb, its life - blood spill - ing,

Verses 5, 6



3. I - saac bound, a vic - tim will - ing, 5. Ver - y bread, good shep - herd,
4. man - na to the fa - thers sent. 6. You re - fresh us, you de -



5. tend us, Je - su, of your love be - friend us,
6. fend us, Your e - ter - nal good - ness send us

Verses 7, 8



7. In the land of life to see. You who all things
8. Who on earth such food be - stow, Grant us with your

Verse 9



7. can and know, 9. Where the heav'n - ly feast you
8. saints, though low - est,



9. show, Fel - low heirs and guests to be.



9. A - men. Al - le - lu - ia.

(Please stand)

Gospel Acclamation



Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia.

Gospel Verse

I am the living bread that came down from heaven, says the Lord;
whoever eats this bread will live forever. **(to Gospel Acclamation)**

Text: Poetic Sequence for Corpus Christi, *Lauda Sion Salvatorem*, 13th cent.; tr. *The Roman Missal*
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Gospel Reading *John 6:51-58*

Jesus said to the Jewish crowds:

"I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give

is my flesh for the life of the world." The Jews quarreled among themselves, saying, "How can this man give us his flesh to eat?"

Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.

For my flesh is true food, and my blood is true drink.

Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.

This is the bread that came down from heaven.

Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

The Gospel of the Lord. **All: Praise to you Lord, Jesus Christ.**

Homily

Profession of Faith – THE NICENE CREED

(Stand/Bow)

I believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

Prayer of The Faithful

Our response: *“Lord, hear our prayer.”*

THE LITURGY OF THE EUCHARIST

Offertory *Bread of Life*

Rory Cooney

Refrain

I my-self am the bread of life. You and I

are the bread of life, tak-en and blessed, bro-ken and

shared by Christ that the world might live. live.

That the world might live. That the world might live.

Verses

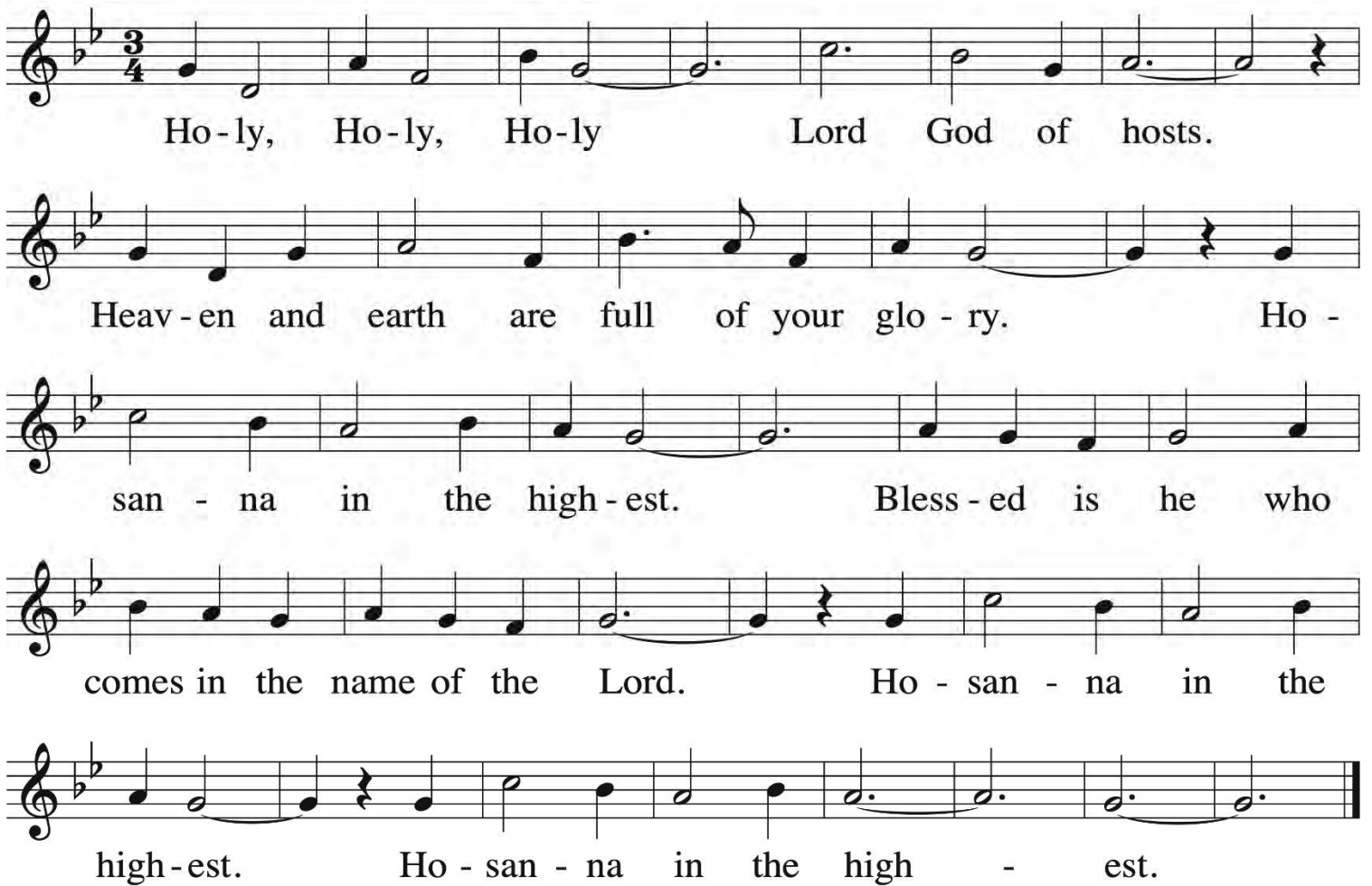
1. This bread is spir - it, gift of the Mak - er's
 2. Here is God's king - dom giv - en to us as
 3. Lives bro - ken o - pen, sto - ries — shared a -

1. love, and we who share it _____ know that we can be
 2. food. This is our bod - y, _____ this _____ is our
 3. loud, be-come a ban-quet, a shel - ter ___ for the

to Refrain

1. one:
 2. blood: } a liv-ing sign of God in Christ.
 3. world: }


Sanctus



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav - en and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the
high - est. Ho - san - na in the high - est.

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Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, 2010, GIA Publications, Inc.

Memorial Acclamation



When we eat this Bread and drink this Cup, we pro -
claim your Death, O Lord, un - til you come a - gain.

Text: ICEL, © 2010
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Great Amen

A - men, a - men, a - men!

The musical notation for 'Great Amen' is written on a single staff in 4/4 time with a key signature of one flat (Bb). It consists of four measures. The first measure contains a half note G4, a quarter note A4, and a quarter note Bb4. The second measure contains a half note C5, a quarter note Bb4, and a quarter note A4. The third measure contains a half note G4, a quarter note F4, and a quarter note E4. The fourth measure contains a whole note D4. A repeat sign is at the end of the staff.

Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, 2010, GIA Publications, Inc.

Lamb of God

Lamb of God, you take a-way the sins of the

The musical notation for 'Lamb of God' is written on a single staff in 3/4 time with a key signature of one flat (Bb). It is divided into two parts: 'Cantor:' and 'Assembly:'. The 'Cantor' part consists of four measures: a half note G4, a quarter note A4, a quarter note Bb4, and a half note C5. The 'Assembly' part consists of four measures: a quarter note D5, a quarter note C5, a quarter note Bb4, and a half note A4. The time signature changes to 2/4 for the second measure of the assembly part and back to 4/4 for the final two measures. A repeat sign is at the end of the staff.

To repeat

world, have mer - cy on us.

The musical notation for the 'To repeat' part is written on a single staff in 4/4 time with a key signature of one flat (Bb). It consists of four measures: a half note G4, a quarter note A4, a quarter note Bb4, and a half note C5. The time signature changes to 3/4 for the second measure. A repeat sign is at the end of the staff.

Last time

world, grant us peace.

The musical notation for the 'Last time' part is written on a single staff in 4/4 time with a key signature of one flat (Bb). It consists of four measures: a half note G4, a quarter note A4, a quarter note Bb4, and a half note C5. The time signature changes to 3/4 for the second measure and back to 4/4 for the final two measures. A repeat sign is at the end of the staff.

Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, 2010, GIA Publications, Inc.

Communion Hymn *Bread of Angels*

Curtis Stephan



1. Bread of an - gels, we re - ceive you; with us
2. Cup of Mer - cy o - ver - flow - ing, fill us
3. Word in - car - nate, dwell with - in us; pierce our
4. Though un - wor - thy, we re - ceive you, sac - ra -



1. now a - bide. Pre - cious Je - sus, man - na of
2. with your grace; wine of pas - sion, O Son be -
3. hard - ened hearts. Ten - der Je - sus, Love so
4. ment di - vine. Bread of an - gels, ac - cept our



1. a - ges, with us now re - side.
2. got - ten, we flee to your em - brace.
3. gen - tle, nev - er let us part.
4. prais - es, let your glo - ry shine!



1. *Pa - nis an - gé - li - cus fit pa - nis hó - mi - num,*
2. *O res mi - rá - bi - lis man - dú - cat Dó - mi - num,*
3. *Te, tri - na Dé - i - tas ú - na - que, pó - sci - mus,*
4. *Per tu - as sé - mi - tas duc nos quo tén - di - mus,*

1, 3



1. *Dat pa - nis cáe - li - cus fi - gú - ris tér - mi - num.*
3. *Sic nos tu ví - si - ta, si - cut te có - li - mus.*

2, Final



2. *Pau - per, Pau - per, ser - vus, et hú - mi - lis.*
4. *lu - cem, Ad lu - cem quam in - há - bi - tas.*

THE CONCLUDING RITE

Recessional *Alleluia! Sing to Jesus*

HYFRYDOL



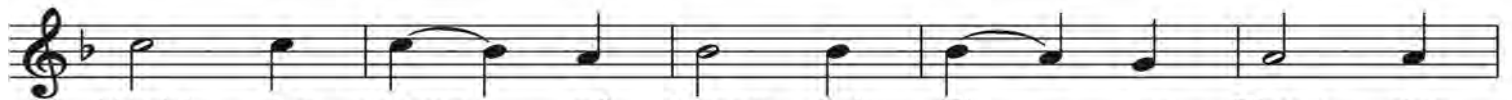
1. Al - le - lu - ia! sing to Je - sus! His the
 2. Al - le - lu - ia! not as or - phans Are we
 3. Al - le - lu - ia! Bread of An - gels, Here on
 4. Al - le - lu - ia! King e - ter - nal, You the
 5. Al - le - lu - ia! Al - le - lu - ia! Glo - ry



1. scep - ter, his the throne; Al - le - lu - ia!
 2. left in sor - row now; Al - le - lu - ia!
 3. earth our food, our stay! Al - le - lu - ia!
 4. Lord of lords we own; Al - le - lu - ia!
 5. be to God on high; Al - le - lu - ia



1. his the tri - umph, His the vic - to - ry a - lone;
 2. he is near us, Faith be - lieves, nor ques - tions how:
 3. here the sin - ful Flee to you from day to day:
 4. born of Ma - ry, Earth your foot - stool, heav'n your throne:
 5. to the Sav - ior Who has won the vic - to - ry;



1. Hark! the songs of peace - ful Zi - on Thun - der
 2. Though the cloud from sight re - ceived him, When the
 3. In - ter - ces - sor, friend of sin - ners, Earth's re -
 4. You with - in the veil have en - tered, Robed in
 5. Al - le - lu - ia to the Spir - it, Font of



1. like a might - y flood; Je - sus out of ev - 'ry
 2. for - ty days were o'er, Shall our hearts for - get his
 3. deem - er, plead for me, Where the songs of all the
 4. flesh, our great high priest; Here on earth both priest and
 5. love and sanc - ti - ty; Al - le - lu - ia! Al - le -



1. na - tion Has re - deemed us by his blood.
 2. prom - ise? "I am with you ev - er - more!"
 3. sin - less Sweep a - cross the crys - tal sea.
 4. vic - tim In the Eu - cha - ris - tic feast.
 5. lu - ia! To the tri - une maj - es - ty.

Text: 87 87 D; based on Revelation 5:9-14; William C. Dix, 1837-1898, and Compilers.
 Music: Rowland H. Prichard, 1811-1887.

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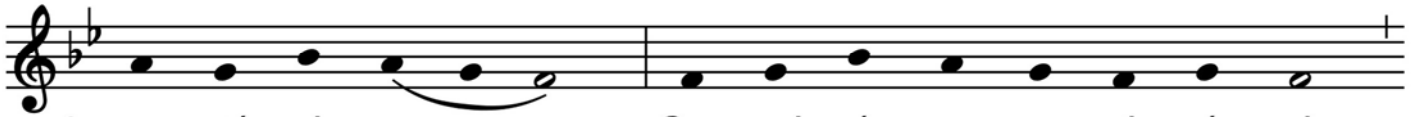
Following the 11:45 AM Mass, this hymn will be sung during the Eucharistic Procession.

PANGE, LINGUA, GLORIOSI/TANTUM ERGO

PANGE LINGUA GLORIOSI



| | | |
|-------------------------|----------------------|----------------|
| 1. Pan - ge, lin - gua, | glo - ri - ó - si | Cór - po - ris |
| * 2. No - bis da - tus, | no - bis na - tus | Ex in - tá - |
| 3. In su - pré-mae | no - cte coe - nae, | Ré - cum-bens |
| 4. Ver - bum ca - ro, | pa - nem ve - rum | Ver - bo car - |
| ** 5. Tan - tum er - go | Sa - cra - mén - tum | Ve - ne - ré - |
| 6. Ge - ni - tó - ri, | Ge - ni - tó - que | Laus et ju - |



| | |
|-------------------------|---|
| 1. my - sté - ri - um | San - gui - nís - que pre - ti - ó - si, |
| 2. cta Vír - gi - ne, | Et in mún - do con - ver - sá - tus, |
| 3. cum frá - tri - bus, | Ob - ser - vá - ta le - ge ple - ne |
| 4. nem éf - fi - cit: | Fit - que san - guis Chri - sti me - rum, |
| 5. mur cér - nu - i: | Et an - tí - quum do - cu - mén - tum |
| 6. bi - lá - ti - o, | Sa - lus, ho - nor, vir - tus quo - que |



| | |
|-------------------------------------|--|
| 1. Quem in mún - di pré - ti - um | Fru - ctus ven - tris ge - ne - ró - si |
| 2. Spar - so ver - bi sé - mi - ne, | Su - i mo - ras in - co - lá - tus |
| 3. Ci - bis in le - gá - li - bus, | Ci - bum tur - bae du - o - dé - nae |
| 4. Et si sen - sus dé - fi - cit, | Ad fir - mán - dum cor sin - cé - rum |
| 5. No - vo ce - dat rí - tu - i: | Prae - stet fi - des sup - ple - mén - tum |
| 6. Sit et be - ne - dí - cti - o: | Pro - ce - dén - ti ab u - tró - que |



| | | |
|-------------------------------------|-----------------|--|
| 1. Rex ef - fú - dit | gén - ti - um. | |
| 2. Mi - ro clau - sit | ór - di - ne. | |
| 3. Se dat su - is | má - ni - bus. | |
| 4. So - la fi - des | súf - fi - cit. | |
| 5. Sén - su - um de | - fé - ctu - i. | |
| 6. Com - par sit lau - dá - ti - o. | A - men. | |

Text: 87 87 87; *Pange lingua gloriosi* and *Tantum ergo*; St. Thomas Aquinas, 1227–1274; *Liber Hymnarius*, 1983.
 Music: Chant, Mode III; *Liber Hymnarius*, 1983.

LET ALL MORTAL FLESH KEEP SILENCE

PICARDY



1. Let all mor - tal flesh keep si - lence, And with fear and
2. King of kings, yet born of Ma - ry, As of old on
3. Rank on rank the host of heav - en Spreads its van-guard
4. At his feet the six-winged ser - aph; Cher - u - bim with



1. trem - bling stand; Pon - der noth - ing earth - ly - mind - ed,
2. earth he stood, Lord of lords in hu - man ves - ture;
3. on the way, As the Light of Light de - scend - eth
4. sleep - less eye, Veil their fac - es to the Pres - ence,

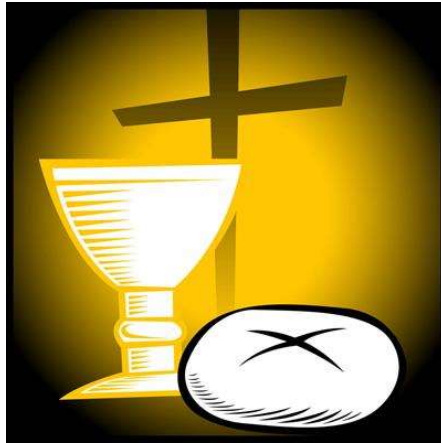


1. For with bless - ing in his hand Christ our God to earth de -
2. In the Bod - y and the Blood He will give to all the
3. From the realms of end - less day, That the pow'rs of hell may
4. As with cease-less voice they cry, "Al - le - lu - ia, al - le -



1. scend - eth, Our full hom-age to de - mand.
2. faith - ful His own self for heav'n - ly food.
3. van - ish As the dark-ness clears a - way.
4. lu - ia! Al - le - lu - ia, Lord Most High!"

Text: 87 87 87; *Liturgy of St. James*, 4th cent.; para. by Gerard Moultrie, 1829–1885. Music: French, 17th cent.



Reflections by Dianne Bergant CSA

This feast harkens back to the celebration of Holy Thursday.

By way of the metaphors of food and drink, its readings provide us with a look at the mystery of divine presence. They first provide a picture of a God who feeds us. In the past God set a table in freedom and then provided food that enabled our ancestors to survive. God fed those who were needy, not those who were worthy. Jesus offered sustenance to the crowds that gathered around him. It was not manna from heaven that he offered but his own flesh and blood as food and drink.

This food and drink are the pledge of eternal life.

Those who eat this bread and drink this cup are caught up in a profound unity with God, a unity not envisioned in the wilderness experience. There is a new overlay of significance. Jesus' claim to give his flesh and blood was a bold one, Paul's seems even bolder. He states that partaking of the bread and the cup not only joins us with Christ, but actually makes us participants in the body and blood of Christ. Humanity and divinity are joined as one. The Eucharist is a sign of unity in another way. Joined to the body and blood of Christ, we are joined to each other. We are one body and that body is Christ.

The Eucharist is truly a celebration of Thanksgiving: Thanksgiving for our transformation and Thanksgiving for our unity.