



## ASSUMPTION CHURCH

350 Huron Church Road  
Windsor, Ontario N9C 2J9  
(519) 734-1335 / (248) 250-2740  
[www.windsorlatinmass.org](http://www.windsorlatinmass.org)

June 6, 2010

2:00 P.M.

### EXTERNAL SOLEMNITY OF CORPUS CHRISTI

\* \* \*

OPENING HYMN JESUS, MY LORD, MY GOD, MY ALL

Handout

ASPERGES ME

Blue Hymnal, page 2 or Red Missal, page 8

*The Congregation is encouraged to join in the singing of the Ordinary parts of the Mass.*

INTROIT *Psalm 80. 17*

Cibávit eos ex ádipe fruménti, allelúja: et de petra,  
melle saturávit eos, allelúja, allelúja, allelúja. Ps. 80. 2  
Exsultáte Deo adjutóri nostro: jubilate Deo Jacob. *V.*  
Gloria Patri. Cibávit eos.

*He fed them with the fat of wheat, alleluia; and filled them  
with honey out of the rock, alleluia, alleluia, alleluia. Ps.  
80. 2 Rejoice in God our helper; sing aloud to the God of  
Jacob. V. Glory be to the Father. He fed them.*

KYRIE ELEISON *Missa Octávi Toni "Venatórum"*

Orlando di Lassus

GLORIA IN EXCELSIS DEO *Missa Octávi Toni "Venatórum"*

Orlando di Lassus

COLLECT

Deus, qui nobis sub Sacraménto mirábili passiónis  
tuæ memóriam reliquisti: tribue, quæsumus, ita nos  
Córporis et Sánguini tui sacra mystéria venerári: ut  
redemptiónis tuæ fructum in nobis júgiter sentiámus.  
Qui vivis.

*O God, who in a wonderful sacrament hast left unto us the  
memorial of Thy Passion; grant, we beseech Thee, that we  
may so venerate the sacred mysteries of Thy Body and Blood  
as to experience continually within ourselves the fruit of Thy  
Redemption. Who livest.*

EPISTLE *1 Corinthians 11. 23-29*

Fratres: Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Simíliter et cálicem, postquam coenávit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácite, quotiescúmque bibétis, in meam commemoratióem. Quotiescúmque enim manducábitis panem hunc et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Ítaque quicúmque manducáverit panem hunc, vel biberit cálicem Dómini indigne, reus erit Córporis et Ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indigne, júdicium sibi mandúcat et bibit: non dijúdicans Corpus Dómini.

GRADUAL *Psalm 144. 15, 16*

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *℟.* Aperis tu manum tuam: et imples omne animal benedictióe.

ALLELUIA

Allelúja, allelúja. *℟.* *John 6. 56, 57* Caro mea vere est cibus, et Sanguis meus vere est potus: qui mandúcat meam Carnem et bibit meum Ságuinem, in me manet, et ego in eo.

SEQUENCE

Lauda, Sion Salvatórem,  
Lauda ducem et pastórem  
In hymnis et cánticis.

Quantum potes, tantum aude:  
Quia major omni laude,  
Nec laudáre súfficis.

Laudus thema speciális,  
Panis vivus et vitális  
Hódie propónitur.

Quem in sacræ mensa coenæ,  
Turbæ fratrum duodénæ  
Datum non ambígitur.

Sit laus plena, sit sonóra,  
Sit jucúnda, sit decóra  
Mentis jubilátio.

*Brethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat, this is My Body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the Body and the Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.*

*The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. *℟.* Thou openest Thy hand, and fillest every living creature with Thy blessing.*

*Alleluia, alleluia. *℟.* John 6. 56, 57 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.*

*Sion, lift thy voice and sing:  
Praise thy Savior and thy King,  
Praise with hymns thy Shepherd true.*

*All thou canst, do thou endeavor,  
Yet thy praise can equal never  
Such as merits thy great King.*

*See today before us laid  
The living and life-giving Bread!  
Theme for praise and joy profound!*

*The same which at the sacred board  
Was, by our incarnate Lord,  
Giv'n to His apostles round.*

*Let the praise be loud and high:  
Sweet and tranquil be the joy  
Felt today in every breast,*

Dies enim solémnis ágitur,  
In qua mensæ prima recólitur  
Hujus institútio.

In hac mensa novi Regis,  
Novum Pascha novæ legis  
Phase vetus términat.

Vetustátem nóvitas,  
Umbram fugat véritas,  
Noctem lux elíminat.

Quod in cœna Christus gessit,  
Faciéndum hoc expréssit  
In sui memóriam.

Docti sacris institútis,  
Panem, vinum in salútis  
Consecrámus hóstiam.

Dogma datur Christiánis:  
Quod in Carnem transit panis,  
Et vinum in Ságuinem.

Quod non capis, quod non vides,  
Animósa firmat fides,  
Præter rerum órđinem.

Sub diversis speciébus,  
Signis tantum, et non rebus,  
Latent res exímia.

Caro cibus, Sanguis potus:  
Manet tamen Christus totus,  
Sub utrâque specie.

A suménte non concísus,  
Non confráctus, non divisus:  
Integer accípitur.

Sumit unus, sumunt mille:  
Quantum isti, tantum ille:  
Nec sumptus consúmitur.

Sumunt boni, sumunt mali:  
Sorte tamen inæquáli,  
Vitæ, vel intéritus.

Mors est malis, vita bonis:  
Vide paris sumptiúnis  
Quam sit dispar éxitus.

*On this festival divine  
Which records the origin  
Of the glorious Eucharist.*

*On this table of the King,  
Our new Paschal offering  
Brings to end the olden rite.*

*Here, for empty shadows fled,  
Is reality instead;  
Here, instead of darkness, light.*

*His own act, at supper seated,  
Christ ordain'd to be repeated,  
In His memory divine;*

*Wherefore now, with adoration,  
We, the Host of our salvation,  
Consecrate from bread and wine,*

*Hear what holy Church maintaineth,  
That the bread its substance changeth  
Into Flesh, the wine to Blood.*

*Doth it pass thy comprehending?  
Faith, the law of sight transcending  
Leaps to things not understood,*

*Here beneath these signs are hidden  
Priceless things, to sense forbidden:  
Signs, not things, are all we see.*

*Flesh from bread, and Blood from wine,  
Yet is Christ in either sign,  
All entire, confessed to be.*

*They, who of Him here partake,  
Sever not, nor rend, nor break:  
But, entire, their Lord receive.*

*Whether one or thousands eat,  
All receive the selfsame meat,  
Nor the less for others leave.*

*Both the wicked and the good  
Eat of this celestial Food;  
But with ends how opposite!*

*Here 'tis life: and there 'tis death:  
The same, yet issuing to each  
In a difference infinite.*

PROCESSIONAL HYMNS	PANGE LÍNGUA, <i>verses 1-4</i> ADÓRO TE DEVÓTE	Handout Handout
BENEDICTION HYMN	TANTUM ERGO, <i>from Pange Lingua, verses 5-6</i>	Handout
BENEDICTION PRAYERS		Red Missal, page 52
CLOSING HYMN	CHRISTUS VINCIT	Handout

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*The offering today will be for the benefit of the Windsor Tridentine Mass Association.*

CELEBRANT: The Reverend Peter Hrytsyk

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✠ *WELCOME* to Historic Our Lady of the Assumption Church for the celebration of the Holy Sacrifice of the Mass according to the Traditional Latin “Extraordinary” Form. Join us as we render glory to God according to Holy Mother Church’s historic liturgy, employing her rich treasury of sacred music. The Tridentine Mass is celebrated here at Assumption every Sunday at 2:00 PM.

✠ *TODAY’S MASS INTENTION:* For the intentions of Deacon Gerard Charette, requested by Ted & Teresa Jankowski

✠ *RUBRIC NOTES:* In 1885, the Holy See permitted moving the celebration of the Feast of Corpus Christi from its traditional Thursday to the subsequent Sunday, so that more of the faithful could participate in the processions that are often held on this feast. Rome realized that many nations did not observe that Thursday as a secular holiday. Also, in 1962, the Holy See changed the rubrics to use the Preface of the Holy Trinity in place of the Preface of Christmas [sic], when Corpus Christi is transferred to Sunday. Older hand missals do not reflect this change.

✠ *THIS TUESDAY, JUNE 8:* Assumption Church will commence a weekly Tuesday 7:00 PM Low Mass in the Extraordinary Form. On certain First and Second Class Feasts, the Mass will be a High Mass, as was done at St. Theresa Church. Mass will be held in the main church, so that we may make use of the organ. We are most grateful to Fr. Paul Walsh for granting us permission for this Mass, a most fitting addition to our growing Latin Mass Community. We hope you can join us this Tuesday and often in the future.

✠ *LATIN LITURGY ASSOCIATION CONVENTION REGISTRATION MATERIALS:* LLA Convention Brochures and Registration Forms are available at the back of the church after Mass. Help us to make appropriate plans by turning in your registration as soon as possible. The conference will be held Friday-Sunday, July 16-18. Assumption Church will host Friday afternoon Vespers according to the Extraordinary Form on July 16. Our sister Tridentine Mass churches in Detroit will host talks and liturgies on Saturday and Sunday, including a rarely-seen Pontifical Solemn Mass to be celebrated by Chicago Auxiliary Bishop Joseph Perry on Sunday at 9:30 AM at St. Josaphat Church. We hope you can join us for this important event that our region was given the privilege of hosting.

✠ *NEXT SUNDAY, JUNE 13 AT NOON:* Detroit’s St. Albertus Church will be holding its next quarterly Tridentine Mass. The celebrant will be Fr. Lee Acervo. The Mass will be the External Solemnity of the Sacred Heart of Jesus. St. Albertus is Detroit’s first Polish church and is one of the most ornate in our region. St. Albertus is located one half-mile east of St. Josaphat on Canfield Ave., just over the railroad tracks.

Dies enim solémnis ágitur,  
In qua mensæ prima recólitur  
Hujus institútio.

In hac mensa novi Regis,  
Novum Pascha novæ legis  
Phase vetus términat.

Vetustátem nóvitas,  
Umbram fugat véritas,  
Noctem lux elíminat.

Quod in cœna Christus gessit,  
Faciéndum hoc expréssit  
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Signis tantum, et non rebus,  
Latent res exímia.

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Manet tamen Christus totus,  
Sub utrâque specie.

A suménte non concísus,  
Non confráctus, non divisus:  
Integer accípitur.

Sumit unus, sumunt mille:  
Quantum isti, tantum ille:  
Nec sumptus consúmitur.

Sumunt boni, sumunt mali:  
Sorte tamen inæquáli,  
Vitæ, vel intéritus.

Mors est malis, vita bonis:  
Vide paris sumptiónis  
Quam sit dispar éxitus.

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Which records the origin  
Of the glorious Eucharist.*

*On this table of the King,  
Our new Paschal offering  
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*Here, for empty shadows fled,  
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Sever not, nor rend, nor break:  
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All receive the self-same meat,  
Nor the less for others leave.*

*Both the wicked and the good  
Eat of this celestial Food;  
But with ends how opposite!*

*Here 'tis life: and there 'tis death:  
The same, yet issuing to each  
In a difference infinite.*

Fracto demum Sacraménto,  
Ne vacilles, sed meménto,  
Tantum esse sub fragménto,  
Quantum toto tégitur.

Nulla rei fit scissúra:  
Signi tantum fit fractúra:  
Qua nec status, nec statúra  
Signáti minúitur.

Ecce panis Angelórum,  
Factus cibus viatórum:  
Vere panis filiórum,  
Non mitténdus cánibus.

In figúris præsignátur,  
Cum Isaac immolátur:  
Agnus Paschæ deputátur:  
Datur manna pátribus.

Bone pastor, panis vere,  
Jesu, nostri miserére:  
Tu nos pasce, nos tuére:  
Tu nos bona fac vidére  
In terra vivéntium.

Tu, qui cuncta scis et vales:  
Qui nos pascis hic mortáles:  
Tuos ibi commensáles,  
Coherédes et sodáles  
Fac sanctorum civium.

Amen. Allelúja.

GOSPEL *St. John 6. 56-59*

In illo témpore: Dixit Jesus turbis Judæórum: Caro mea vere est cibus, et Sanguis meus vere est potus. Qui mandúcat meam Carnem, et bibit meum Sanguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui mandúcat me, et ipse vivet propter me. Hic est panis, qui de cælo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc Panem, vivet in ætérnum.

HOMILY

CREDO III

OFFERTORY *Leviticus 21. 6*

Sacerdótes Dómini incénsum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non pólluent

Nor a single doubt retain,  
When they break the Host in twain,  
But that in each part remains  
What was in the whole before;

Since the simple sign alone  
Suffers change in state or form,  
The signified remaining one  
And the same for evermore.

Lo! upon the altar lies,  
Hidden deep from human eyes,  
Bread of Angels from the skies,  
Made the food of mortal man;

Children's meat to dogs denied,  
In old types presignified:  
In the manna heaven-supplied  
In Isaac, and the Paschal lamb.

Jesu! Shepherd of the sheep!  
Thou Thy flock in safety keep,  
Living Bread! Thy life supply:  
Strengthen us, or else we die:  
Fill us with celestial grace!

Thou, who feedest us below!  
Source of all we have or know!  
Grant that with Thy Saints above,  
Sitting at the feast of love,  
We may see Thee face to face.

Amen. Alleluia.

At that time Jesus said to the multitudes of the Jews: 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. 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. This is the bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eateth this Bread shall live for ever.

Fr. Hrytsyk

Blue Hymnal, page 34 or Red Missal, page 56

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile

nomen ejus, allelúja.

OFFERTORY MOTET *Ave Verum Corpus*

SECRET

Ecclésiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mýstice designántur. Per Dóminum.

PREFACE OF THE MOST HOLY TRINITY

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:

SANCTUS *Missæ Octávi Toni "Venatórum"*

CANON MISSAE

PATER NOSTER *Congregation sings only the concluding "Sed libera nos a malo."*

AGNUS DEI *Missæ Octávi Toni "Venatórum"*

*Please kneel at the Communion Rail to receive Holy Communion.*

*Holy Communion in the Extraordinary Form is received on the tongue, and is not usually distributed in the hand.*

*If you cannot come to the rail, please inform one of the ushers, and Communion will be brought to you.*

COMMUNION MOTET *O Sacrum Convívium*

COMMUNION ANTIPHON *1 Corinthians 11. 26, 27*

Quotiescúmque manducábitis Panem hunc et Cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicúmque manducáverit Panem vel biberit Cálicem Dómimi indigne, reus erit Córporis et Sanguinis Dómini, allelúja.

POSTCOMMUNION COLLECT

Fac nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretiósí Córporis et Sanguinis tui temporális percéptio præfigúrat: Qui vivis.

*There is no Blessing or Last Gospel at the end of Mass today.*

His name. Alleluia.

Gregorian

Graciously bestow on Thy Church, we beseech Thee, O Lord, the gifts of unity and peace, which are mystically shown forth in the gifts now offered. Through our Lord.

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who, together with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one Substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the angels and archangels, the cherubim also and seraphim do praise: who cease not daily to cry out, with one voice saying:

Orlando di Lassus

Orlando di Lassus

Luca Marenzio

As often as you shall eat this Bread and drink the Chalice, you shall show the death of the Lord, until He come: therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. Alleluia.

Make us, we beseech Thee, O Lord, to be filled with the eternal enjoyment of Thy Divinity, which is prefigured by the reception in this life of Thy precious Body and Blood. Who livest.