

BASILICA OF THE NATIONAL SHRINE
OF THE IMMACULATE CONCEPTION



SOLEMNITY OF CORPUS CHRISTI

THE MOST HOLY
BODY AND BLOOD OF CHRIST

11 JUNE 2023

SOLEMNITY OF CORPUS CHRISTI

His Excellency

MOST REVEREND TIMOTHY P. BROGLIO

Archbishop for the Military Services, U.S.A.

Celebrant and Homilist at Noon

PRELUDE

Vigil Le Banquet Céleste

10:30

12:00

9:00 Versets sur le *Pange Lingua*

4:30 Andante Tranquilo *from* Sonata in F minor

Olivier Messiaen

(1908-1992)

Nicholas de Grigny

(1672-1703)

Felix Mendelssohn

(1809-1847)

ORDER OF MASS

PROCESSIONAL HYMN

Lau - da, Je - ru - sa-lem, Do - mi - num, lau - da

De - um tu - um Si - on: Ho - san - na!

Ho - san - na! Ho - san - na Fi - li - o Da - vid.

*Praise the Lord, Jerusalem, Praise your God, Zion:
Hosanna! Hosanna! Hosanna to the Son of David.*

GREETING

Celebrant: The Lord be with you.

Assembly: And with your spirit.

PENITENTIAL ACT

Assembly: I confess to almighty God,
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault, through my fault, through my most grievous fault;
therefore I ask blessed Mary, ever-virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Celebrant: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

Assembly: Amen.

The image displays four staves of musical notation for the Kyrie eleison chant. Each staff begins with a treble clef and a key signature of two sharps (F# and C#). The melody is written in a simple, rhythmic style using eighth and quarter notes, with some measures containing rests. The lyrics are written below the notes, with hyphens indicating syllables that span across measures. The four staves all contain the same text: "Ky-ri - e" followed by a measure with a rest, then "e -" followed by another measure with a rest, and finally "le - i - son." The notation is consistent across all staves, suggesting a unison or homophonic setting.

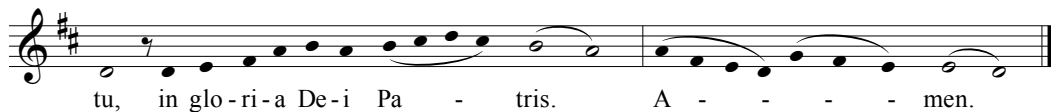
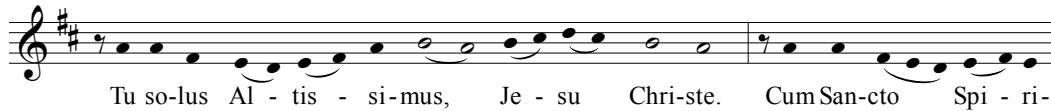
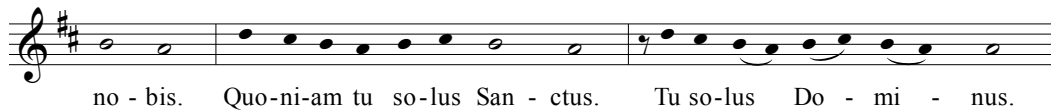
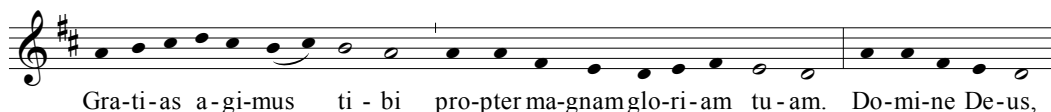
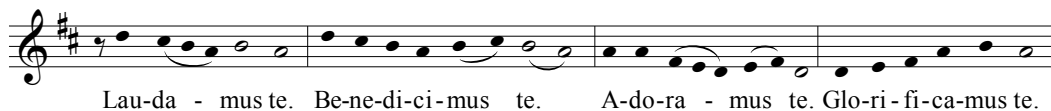
Ky-ri - e e - le - i - son.

Chri-ste e - le - i - son.

Ky-ri - e e - le - i - son.

Ky-ri - e e - le - i - son.

GLORIA



COLLECT

LITURGY OF THE WORD

READING I

Deuteronomy 8:2-3, 14b-16a

PSALM RESPONSE

Psalm 147:12-13, 14-15, 19-20



READING II

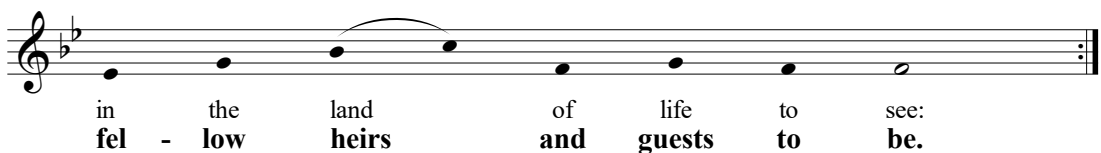
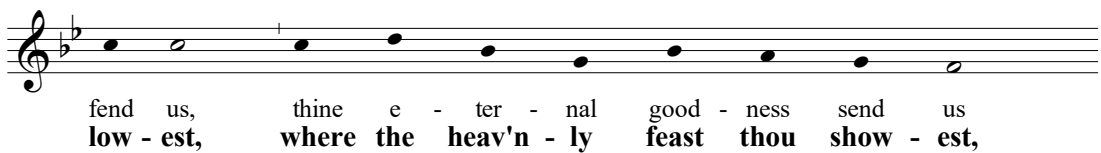
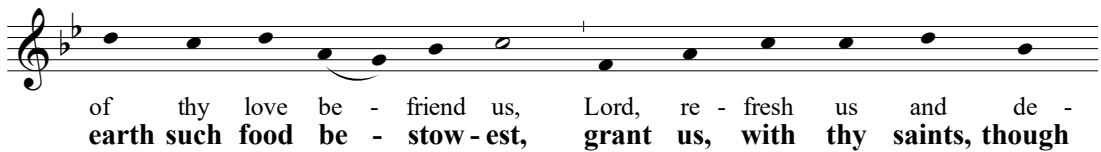
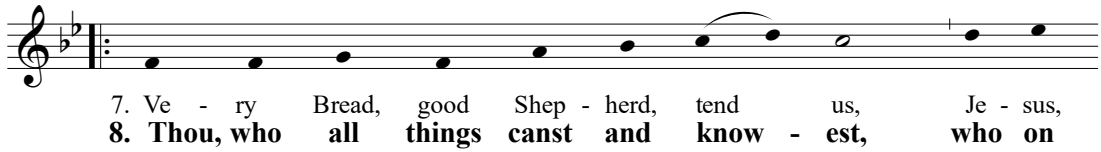
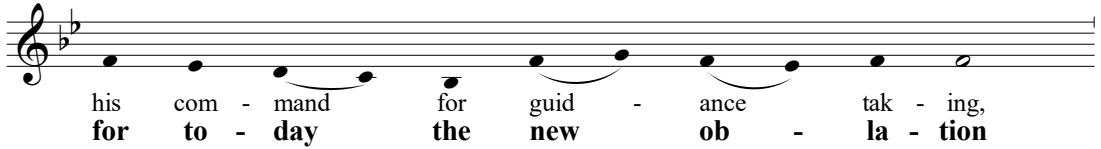
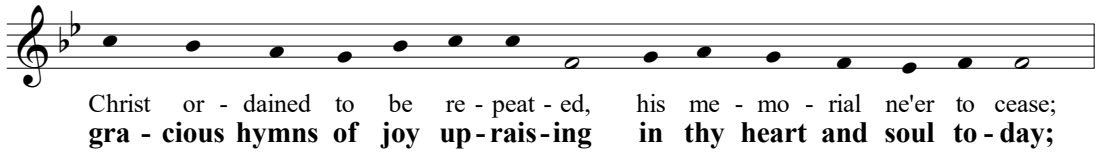
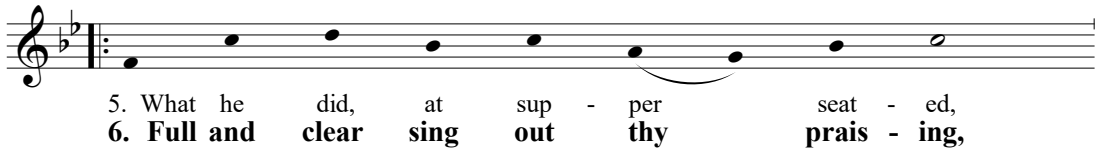
I Corinthians 10:16-17

All remain seated.

SEQUENCE

Cantor/Choir - Assembly

1. Zi - on, praise thy Sa - vior, sing - ing hymns of ex -
2. Hon - or Christ, thy voice up - rais - ing, who sur - pass -
ul - ta - tion ring - ing, praise thy King and Shep - herd true.
eth all thy prais - ing; nev - er canst thou reach his due.
3. Let the Bread, life - giv - ing, liv - ing,
4. as of old the Lord pro - vid - ed
be our theme of glad thanks - giv - ing, now in truth be - fore thee set;
when the twelve, di - vine - ly guid - ed, at the ho - ly ta - ble met.



All stand.

GOSPEL ACCLAMATION

John 6:51



I am the living bread that came down from heaven, says the Lord;
whoever eats this bread will live forever.

GOSPEL

John 6:51-58

HOMILY

PROFESSION OF FAITH

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,

(All bow during these two lines.)

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.

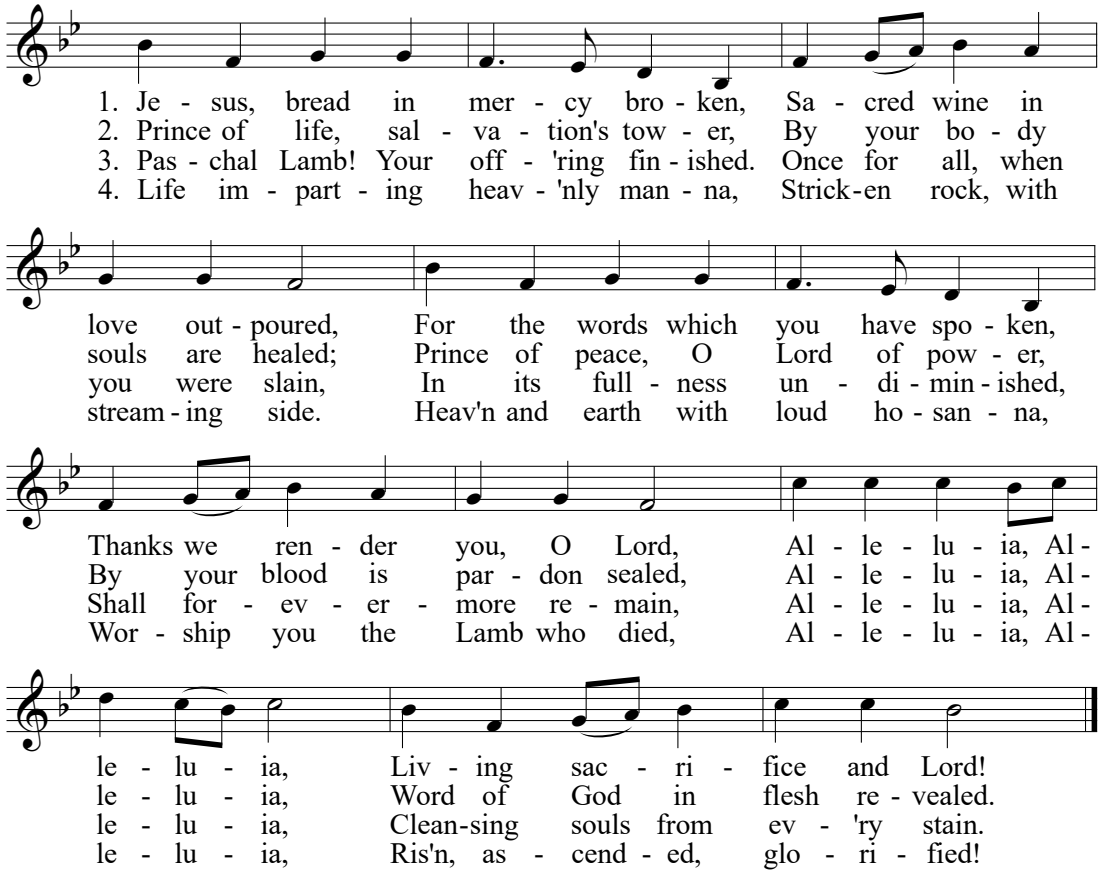
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

GENERAL INTERCESSIONS

Response: Lord, hear our prayer.

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS



1. Je - sus, bread in mer - cy bro - ken, Sa - cred wine in
2. Prince of life, sal - va - tion's tow - er, By your bo - dy
3. Pas - chal Lamb! Your off - 'ring fin - ished. Once for all, when
4. Life im - part - ing heav - 'nly man - na, Strick-en rock, with

love out - poured, For the words which you have spo - ken,
souls are healed; Prince of peace, O Lord of pow - er,
you were slain, In its full - ness un - di - min - ished,
stream - ing side. Heav'n and earth with loud ho - san - na,

Thanks we ren - der you, O Lord, Al - le - lu - ia, Al -
By your blood is par - don sealed, Al - le - lu - ia, Al -
Shall for - ev - er - more re - main, Al - le - lu - ia, Al -
Wor - ship you the Lamb who died, Al - le - lu - ia, Al -

le - lu - ia, Liv - ing sac - ri - fice and Lord!
le - lu - ia, Word of God in flesh re - vealed.
le - lu - ia, Clean-sing souls from ev - 'ry stain.
le - lu - ia, Ris'n, as - cend - ed, glo - ri - fied!

(Choir) *Lauda Sion*

Felix Mendelssohn
(1809-1847)

*Lauda Sion salvatorem,
Lauda ducem et pastorem,
In hymnis et canticis.*

Praise, O Zion, your Savior,
Praise your Prince and your Shepherd,
Praise him with hymns and canticles.

*Quantum potes, tantum aude:
Quia maior omni laude,
Nec laudare suffices.*

Make bold to praise him with all thy strength
for he surpasses all praise;
Never can you reach his due.

(Attr. Thomas Aquinas, 1225-1274)

PREFACE

PREFACE DIALOGUE

PREFACE ACCLAMATION

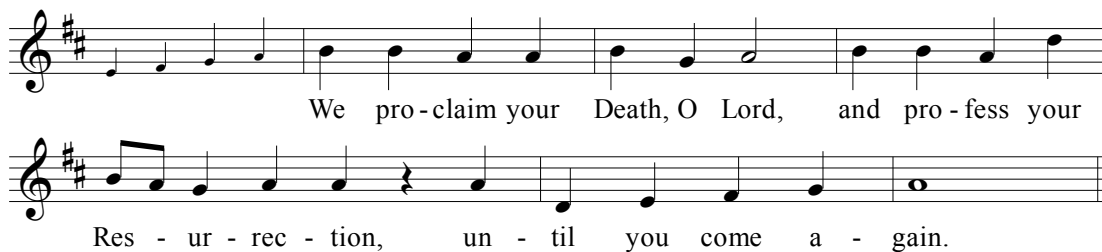
Ho - ly, Ho - ly, Ho - ly Lord God of hosts.

Heav'n and earth are full of your glo-ry. Ho-san-na in the high-est.

Bless'd is he who comes in the name of the Lord. Ho -

san - na in the high-est. Ho - san - na in the high - est.

MEMORIAL ACCLAMATION



GREAT AMEN



COMMUNION RITE

LORD'S PRAYER

DOXOLOGY

SIGN OF PEACE

Celebrant: The peace of the Lord be with you always.

Assembly: And with your spirit.

GUIDELINES FOR THE RECEPTION OF COMMUNION

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For Our Fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For Non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

For Those Not Receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

United States Conference of Catholic Bishops, 1996

LITANY AT THE BREAKING OF BREAD



Lamb of God, you take a-way the sins of the world: have mer-cy on us.



Lamb of God, you take a-way the sins of the world: have mer-cy on us.



Lamb of God, you take a-way the sins of the world: grant us peace.

COMMUNION ANTIPHON

Whoever eats my flesh and drinks my blood
remains in me and I in him, says the Lord.

(John 6:57)

COMMUNION PROCESSION



Eat this bread and drink this cup, and I will



raise you up on the last day, says the Lord.

(Choir) *In Mystery Veiled*

Jackson Hill
(b. 1941)

In myst'ry, veiled from world-bound eyes,
Concealed in shadow, glorious form adored:
The presence causes love, love in faith to sing –
Entranced, beclouded, unseen truth enshrined.

Frail senses cannot pierce beyond the veil,
Nor touch nor sight exists, nor sound can tell
The mystery of truth foretold by truth,
The truth forever once bespoke.

Here, breath of God in truth enshrined
Breathes memory of our Lord's fell-death.
Grant life and spirit e'er to live the love
That here proclaims the sacrifice divine.

(translated from words ascribed to St. Thomas Aquinas)

PRAYER AFTER COMMUNION

*A procession will follow the conclusion of the Mass at Noon.
Please see the following pages for more information.*

BLESSING AND DISMISSAL

Celebrant: The Lord be with you.

Assembly: And with your spirit.

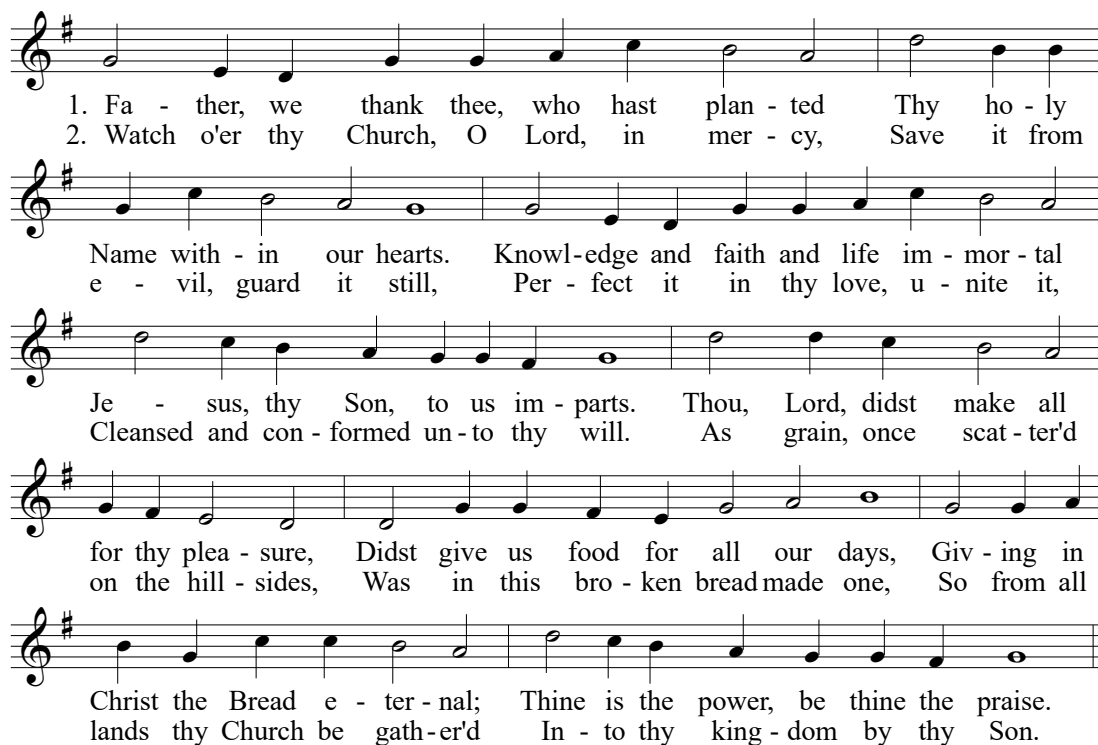
Celebrant: May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

Assembly: Amen.

Deacon: Go forth, the Mass is ended.

Assembly: Thanks be to God.

RECESSIONAL HYMN



1. Fa - ther, we thank thee, who hast plan - ted Thy ho - ly
2. Watch o'er thy Church, O Lord, in mer - cy, Save it from

Name with - in our hearts. Knowl - edge and faith and life im - mor - tal
e - vil, guard it still, Per - fect it in thy love, u - nite it,

Je - sus, thy Son, to us im - parts. Thou, Lord, didst make all
Cleansed and con - formed un - to thy will. As grain, once scat - ter'd

for thy plea - sure, Didst give us food for all our days, Giv - ing in
on the hill - sides, Was in this bro - ken bread made one, So from all

Christ the Bread e - ter - nal; Thine is the power, be thine the praise.
lands thy Church be gath - er'd In - to thy king - dom by thy Son.

POSTLUDE

Vigil Fugue sur le thème du Carillon des Heures
10:30 de la Cathédrale de Soissons
9:00 Improvisation on *Rendez a Dieu*
4:30 Con moto maestoso *from* Sonata in F minor

Maurice Duruflé
(1902-1986)
Peter Latona
(b. 1968)
Felix Mendelssohn
(1809-1847)

SOLEMN PROCESSION WITH THE BLESSED SACRAMENT AT NOON

The Church points to the annual procession on the feast of Corpus Christi as being of special importance and meaning for the pastoral life of a city. It is therefore appropriate to continue this practice of a Eucharistic procession to express our common faith and adoration.

The Blessed Sacrament is placed in the monstrance, the concluding prayer is spoken, and the Sacrament is incensed. The assembly joins the ministers of the altar in the singing of the recessional hymn.

*The faithful follow the ministers in procession through the East Door and proceed to the plaza before the main doors of the Basilica, where an altar has been erected. The Sacrament is again incensed, and a reading follows. After the prayer and blessing with the Sacrament, the choir begins the Corpus Christi acclamation: **Christus vincit, Christus regnat, Christus imperat!** The assembly joins with full voice.*

The procession continues around the porch to the West (Mercy) Door, entering there and moving to the Crypt Church.

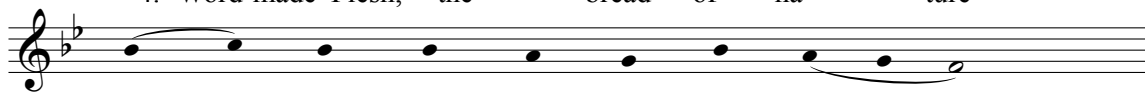
Upon arrival at the Crypt Church, the Sacrament is again incensed. The celebrant and the ministers exit in silence. Musical adoration begins, followed by time for personal adoration. The period of exposition of the Blessed Sacrament continues until Benediction and Reposition of the Blessed Sacrament at 4:00 P.M.

PROCESSIONAL HYMN

(Verses 1-4 are repeated until the Blessed Sacrament is placed on the altar.
Then the final verses are sung in Latin.)



1. Pan - ge	lin - gua	glo - ri -	ó -	si,
1. Sing my tongue, the		Sav - ior's glo -	ry,	
2. No - bis	da - tus,	no - bis na -	tus	
2. Of a pure and		spot - less Vir -	gin	
3. In su - pre - mae		noc - te ce -	nae	
3. On the night of		that last sup -	per	
4. Ver - bum	ca - ro,	pa - nem ve -	rum	
4. Word made Flesh, the		bread of na -	ture	



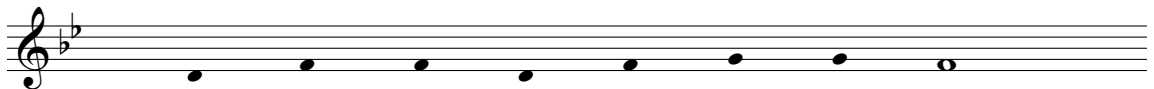
Cór -	-	-	po -	ris	my -	sté -	ri -	um
Of			his	flesh	the	mys -	t'ry	sing;
Ex			in -	tá -	cta	Vír -	gi -	ne,
Born			for	us	on	earth	be -	low,
re -	-	-	cum -	bens	cum	fra -	tri -	bus,
Seat -	-	-	ed	with	his	cho -	sen	band,
Ver -	-	-	bo	car -	nem	éf -	fi -	cit:
By			his	word	to	Flesh	he	turns;




San -	gui -	nís -	que	pre -	ti -	ó -	si,
Of	the	Blood	all	price	ex -	ceed -	ing,
Et	in	mún -	do	con -	ver -	sá -	tus,
He,	as	Man,	with	man	con -	vers -	ing,
ob -	ser -	va -	ta	le -	ge	ple -	ne
He,	the	Pas -	chal	vic -	tim	eat -	ing,
Fit -	que	san -	guis	Chri -	sti	me -	rum,
Wine	in -	to	his	Blood	he	chan -	ges,



Quem	in	mún -	di	pré -	ti -	um
Shed	by	our	im -	mor -	tal	King,
Spar -	so	vér -	bi	sé -	mi -	ne,
Stayed,	the	seeds	of	truth	to	sow;
ci -	bis	in	le -	ga -	li -	bus,
First	ful -	fills	the	Law's	com -	mand;
Et	si	sen -	sus	dé -	fi -	cit,
What	though	sense	no	change	dis -	cerns?



Fru - ctus ven - tris ge - ne - ró - si
 Des - tined for the world's re - demp - tion,
Su - i mo - ras in - co - lá - tus
 Then he closed in sol - emn or - der
ci - bum tur - bae du - o - de - nae
 Then as food to all His breth - ren
Ad - fir - man - dum cor sin - cé - rum
 On - ly be the heart in earn - est




Rex ef - fu - dit gen - - - ti - um.
 From a no - ble womb to spring.
Mi - ro clau - sit or - - - di - ne.
 Won - drous - ly his life of woe.
se dat su - is man - - - i - bus.
 Gives him - self with his own hand.
So - la fi - des su - - - fi - cit.
 Faith her les - son quick - - - ly learns.

5. *Tantum ergo Sacraméntum*
Venerémur cernui:
Et antiquum documéntum
Novo cedat ritui:
Praestet fides suppléméntum
Sénsuum deféctui.
6. *Genitóri, Genitóque*
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedénti ab utróque
Compar sit laudátio. Amen.

Come, adore this wondrous presence;
 Bow to Christ, the source of grace!
 Here is kept the ancient promise
 Of God's earthly dwelling place!
 Sight is blind before God's glory,
 Faith alone may see his face.

Glory be to God the Father,
 Praise to his coequal Son,
 Adoration to the Spirit,
 Bond of love, in Godhead one!
 Blest be God by all creation
 Joyously while ages run! Amen.

(Thomas Aquinas; translation, Rev. James Quinn, S.J.)



A - - - men.

READING

John 6:24-35

BENEDICTION

Celebrant: You have given them bread from heaven.

Assembly: Having all sweetness within it.

Celebrant: Let us pray.

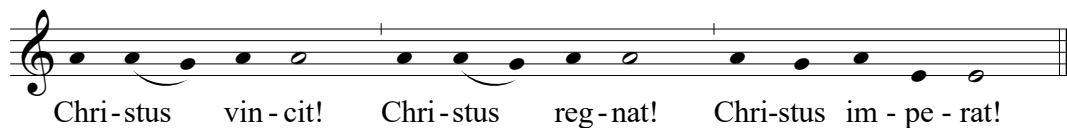
O God, who in this wonderful Sacrament
have left us a memorial of your Passion,
grant us, we pray,
so to revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves
the fruits of your redemption.

Who live and reign with God the Father in the unity of the Holy Spirit,
God, for ever and ever.

Assembly: Amen.

CORPUS CHRISTI ACCLAMATION

*(This ancient acclamation, naming Christ as Victor, Ruler and Conqueror
is begun by the choir and repeated three times by the assembly.)*



MUSIC IN ADORATION OF THE BODY AND BLOOD OF CHRIST

CHOIR OF THE BASILICA
Dr. Peter Latona, Director

Let All Mortal Flesh Keep Silence

Edward C. Bairstow
(1874-1946)

Let all mortal flesh keep silence,
and stand with fear and trembling,
and lift itself above all earthly thought.

For the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation,
and to be given for Food to the faithful.

Before Him come the choirs of angels
with every principality and power;
the Cherubim with many eyes, and winged Seraphim,
who veil their faces as they shout exultingly the hymn:
Alleluia!

(Liturgy of St. James)

The Eyes of All Wait upon Thee, O Lord

Jean Berger
(1909-2002)

The eyes of all wait upon Thee;
and thou givest them their meat in due season.
Thou openest thy hand:
and satisfieth the desire of every living thing.
The eyes of all wait upon Thee;
and thou givest them their meat in due season.

(Psalm 145:15-16)

Caro mea

Pierre de Manchicourt
(1510-1564)

*Caro mea vere est cibus
et sanguis meus vere est potus:
qui manducat meam carnem
et bibit meum sanguinem
vivat in aeternum.*

*Hic est panis
qui de caelo descendit.
Non sicut manducaverunt patres vestri
manna in deserto et mortui sunt:
Qui manducat hunc panem
vivat in aeternum.*

My flesh is meat indeed,
and my blood is drink indeed:
Whoever eats my flesh
and drinks my blood
will live forever.
This is the bread
that came down from heaven.
Not as your fathers did eat
manna in the desert and are dead.
He that eateth this bread
shall live for ever.

(John 6:56-57)

Tantum ergo

Maurice Duruflé
(1902-1986)

*Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.*

*Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.*

Come, adore this wondrous presence;
Bow to Christ, the source of grace!
Here is kept the ancient promise
Of God's earthly dwelling place!
Sight is blind before God's glory,
Faith alone may see his face.

Glory be to God the Father,
Praise to his coequal Son,
Adoration to the Spirit,
Bond of love, in Godhead one!
Blest be God by all creation
Joyously while ages run! Amen.

(St. Thomas Aquinas, 1225-1274; translation, Rev. James Quinn, SJ)

SUMMER ORGAN RECITAL SERIES

Sundays
6:00 PM, Great Upper Church

Free and open to the public

July 2	Andrew Vu – Washington, DC
July 9	Stefan Donner – Vienna, Austria
July 16	Peter Latona – Washington, DC
July 23	Alexander Straus-Fausto – Ontario, Canada
July 30	Todd Fickley – Washington, DC
August 6	Nathan Ringkamp – Washington, DC
August 13	Benjamin LaPrairie – Washington, DC
August 20	Adam Chlebek – Chicago, Illinois
August 27	Randall Sheets – Washington, DC

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