

BASILICA OF THE NATIONAL SHRINE
OF THE IMMACULATE CONCEPTION



SOLEMNITY OF CORPUS CHRISTI

THE MOST HOLY
BODY AND BLOOD OF CHRIST

22 JUNE 2025

SOLEMNITY OF CORPUS CHRISTI

**THE MOST HOLY
BODY AND BLOOD OF CHRIST**

22 JUNE 2025

ORDER OF MASS

His Excellency

MOST REVEREND TIMOTHY P. BROGLIO

Archbishop for the Military Services, USA

Principal Celebrant and Homilist at Noon

PRELUDE

Vigil Le Banquet Céleste

Olivier Messiaen

10:30

(1908–1992)

12:00

4:30

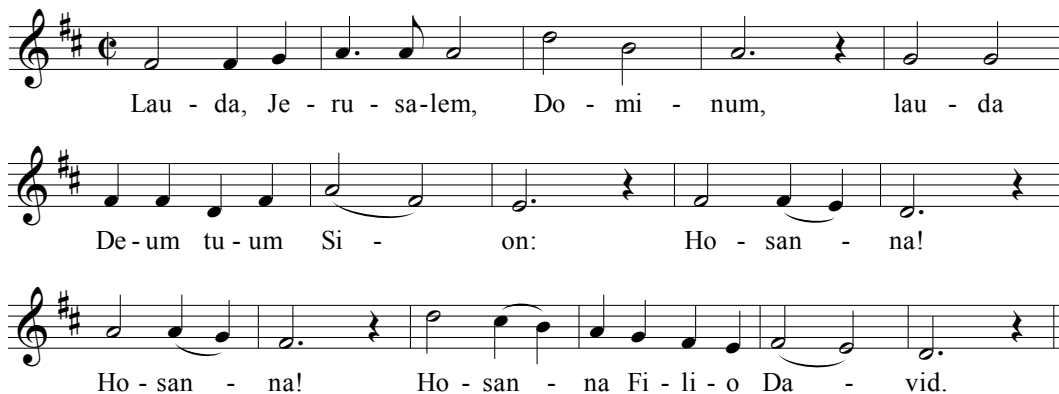
9:00 Versets sur le *Pange Lingua*

Nicholas de Grigny

(1672–1703)

INTRODUCTORY RITES

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 composed of eighth and sixteenth notes, often beamed together, with some measures containing rests. The lyrics are written below the notes, with hyphens indicating syllables that span across measures. The four staves all follow the same pattern: 'Ky-ri - e' followed by a long melisma on 'e' (indicated by a horizontal line), and then 'le - i - son.' with a repeat sign at the end of each line.

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



Glo-ri-a in ex-cel-sis De-o. Et in ter-ra pax ho-mi-ni-bus bo-nae vo-lun - ta - tis.



Lau-da - mus te. Be-ne-di-ci-mus te. A-do-ra - mus te. Glo-ri-fi-ca-mus te.



Gra-ti-as a-gi-mus ti - bi pro-pter ma-gnam glo-ri-am tu-am. Do-mi-ne De-us,



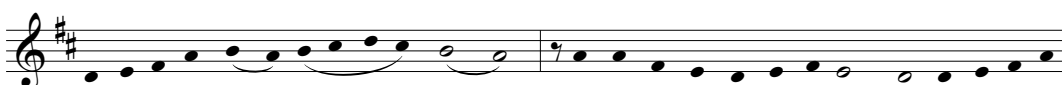
Rex cae - les-tis, De-us Pa-ter om - ni - po - tens. Do-mi-ne Fi-li u-ni-ge-ni-te,



Je - su Chri-ste. Do-mi-ne De-us, Ag-nus De-i, Fi-li-us Pa - tris. Qui tol - lis pec-



ca-ta mun - di, mi-se-re - re no-bis. Qui tol-lis pec-ca-ta mun-di, su-sci-pe de-



pre-ca-ti-o-nem no - stram. Qui se-des ad dex-ter-am Pa - tris, mi-se-re-re



no - bis. Quo-ni-am tu so-lus San - ctus. Tu so-lus Do - mi - nus.



Tu so-lus Al - tis - si-mus, Je - su Chri-ste. Cum San-cto Spi - ri-



tu, in glo-ri-a De-i Pa - tris. A - - - - men.

COLLECT

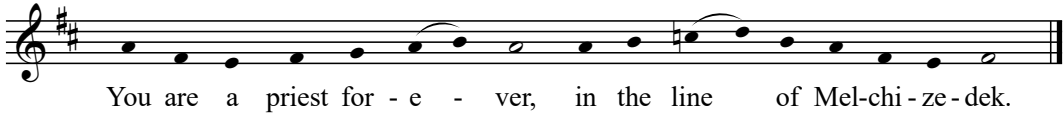
LITURGY OF THE WORD

READING I

Genesis 14:18–20

PSALM RESPONSE

Psalms 110:1, 2, 3, 4



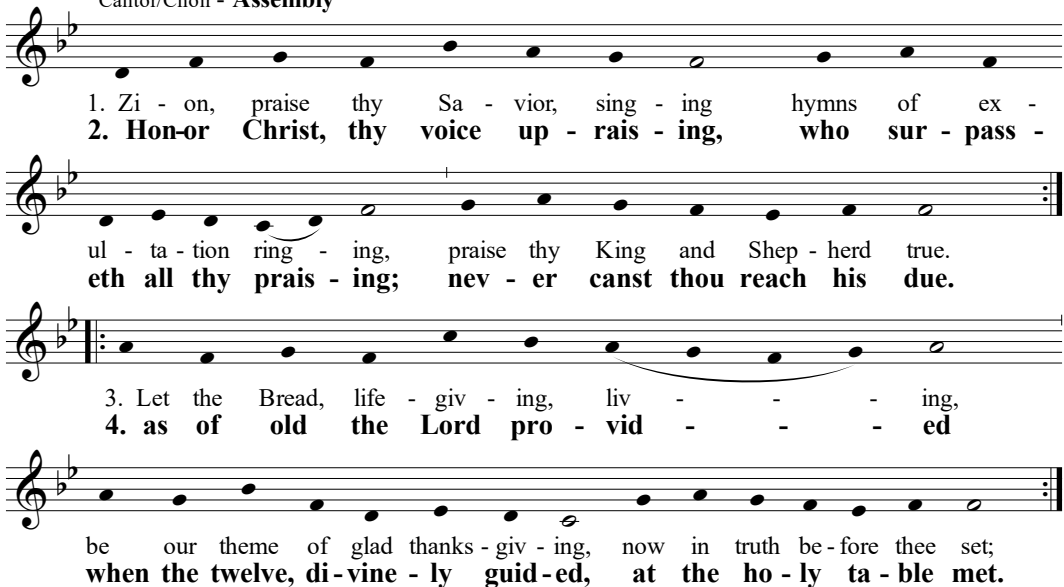
READING II

I Corinthians 11:23–26

All remain seated.

SEQUENCE

Cantor/Choir - **Assembly**





5. What he did, at sup - per seat - ed,
6. Full and clear sing out thy prais - ing,



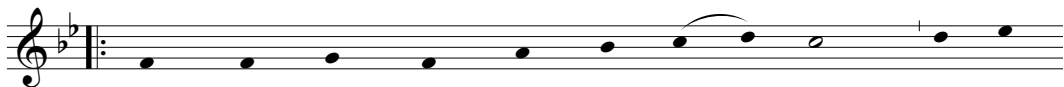
Christ or - dained to be re - peat - ed, his me - mo - rial ne'er to cease;
gra - cious hymns of joy up - rais - ing in thy heart and soul to - day;



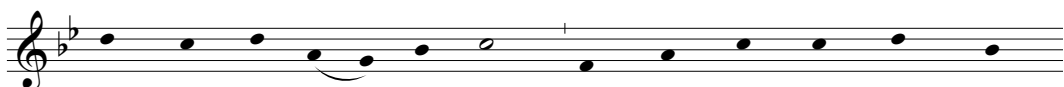
his com - mand for guid - ance tak - ing,
for to - day the new ob - la - tion



bread and wine we hal - low, mak - ing thus our sac - ri - fice of peace.
of the new King's rev - e - la - tion bids us feast in glad ar - ray.



7. Ve - ry Bread, good Shep - herd, tend us, Je - sus,
8. Thou, who all things canst and know - est, who on



of thy love be - friend us, Lord, re - fresh us and de -
earth such food be - stow - est, grant us, with thy saints, though



fend us, thine e - ter - nal good - ness send us
low - est, where the heav'n - ly feast thou show - est,



in the land of life to see:
fel - low heirs and guests to be.

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

Luke 9:11b–17

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.

PRAYER FOR RELIGIOUS LIBERTY

Almighty God,
Father of all nations,
for freedom you have
set us free in Christ Jesus.

We praise and bless you
for the gift of religious liberty,
the foundation of human rights,
justice, and the common good.

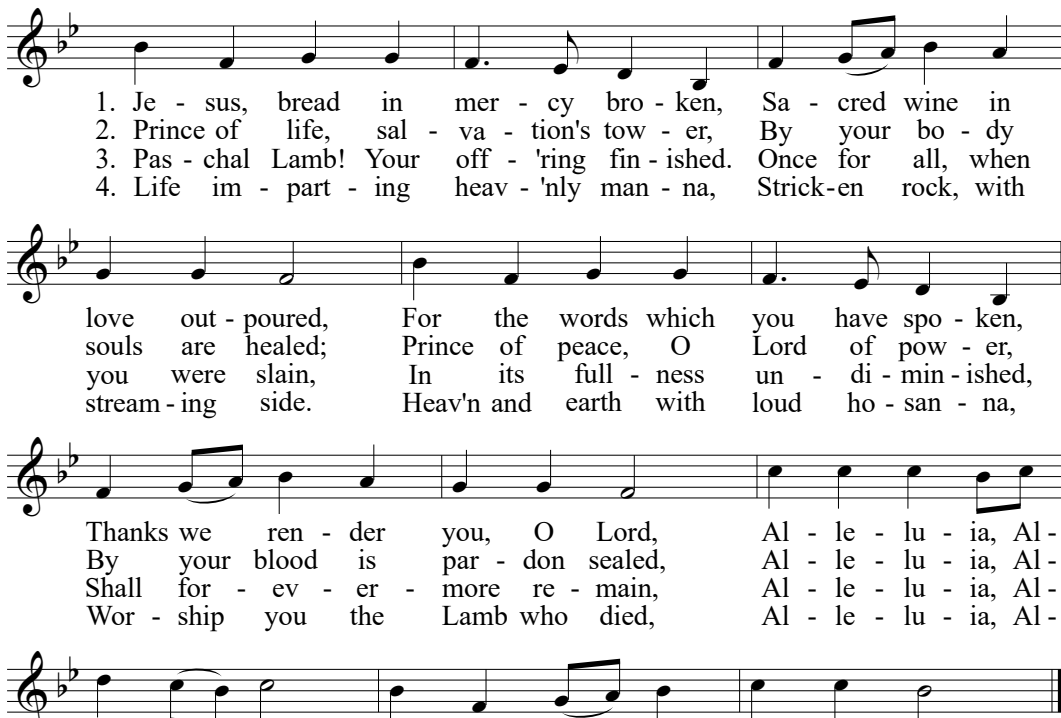
Grant to our leaders the wisdom
to protect and promote our liberties;
By your grace may we have
the courage to defend them,
for ourselves and for all those
who live in this blessed land.

We ask this through the intercession
of Mary Immaculate, our patroness,
and in the name of your Son,
our Lord Jesus Christ,
in the unity of the Holy Spirit,
with whom you live and reign,
God, for ever and ever.

Amen.

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 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

We pro - claim your Death, O Lord, and pro - fess your

Res - ur - rec - tion, un - til you come a - gain.

GREAT AMEN

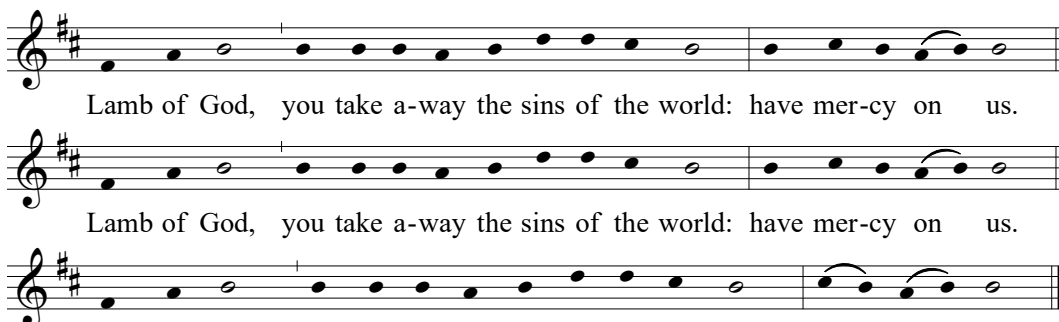
A - men, a - men, a - men.

COMMUNION RITE

LORD'S PRAYER

DOXOLOGY

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.

(Choir) *Communion Service in F Major*
Agnus Dei

Harold Darke
(1888–1976)

COMMUNION ANTIPHON

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

(John 6:57)

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

COMMUNION PROCESSION



Á - ni-ma Chris - ti, sanc - tí - fí-ca-me. Cor - pus Chris-ti, sal - va me.

San-guis Chris-ti, i - né - bri-a me. A-qua lá - te-ris Chris-ti, la - va me.

(Choir) *Ave Verum Corpus*

Colin Mawby
(1936–2019)

*Ave verum corpus
natum de Maria virgine:
vere passum immolatum
in cruce pro homine,
cuius latus perforatum
unda fluxit et sanguine,
esto nobis prægustatum
in mortis examine.
O dulci, O pie,
O Jesu, fili Mariæ.*

Hail, True body
born of the Virgin Mary:
having truly suffered,
sacrificed on the cross for man,
whose pierced side
flowed water and blood,
be for us a foretaste
in the test of death.
O sweet, O loving,
O Jesus, Son of Mary.

(ascr. Innocent VI, 1282–1362)

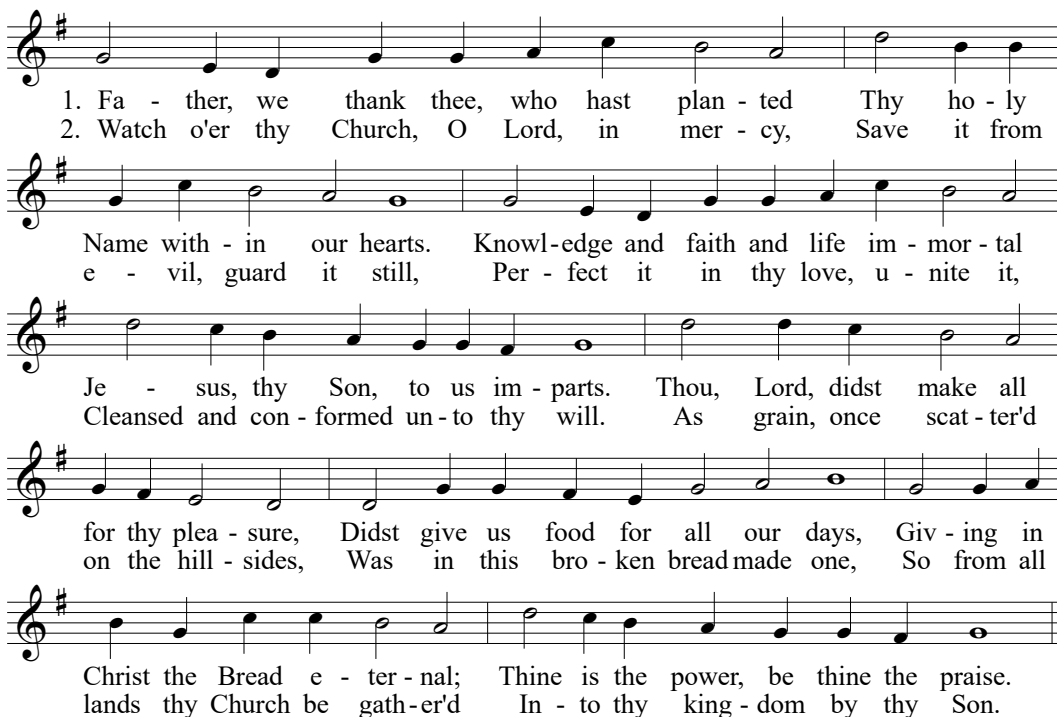
PRAYER AFTER COMMUNION

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

BLESSING AND DISMISSAL

RECESSIONAL HYMN

*We ask you to respect our custom of standing in place
and singing the complete 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 Grand Chœur, Op. 84
10:30
9:00 Caprice sur les grands jeux *from* Suite du Deuxième Ton
4:30

Alexandre Guilmant
(1837–1911)
Louis-Nicolas Clérambault
(1676–1749)

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 Pange Lingua.


*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.

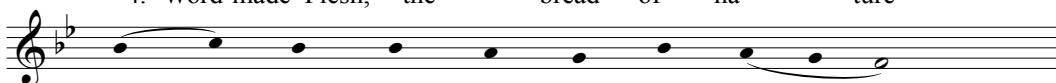
Upon arrival at the Crypt Church, the Sacrament is again incensed. The celebrant and the ministers exit in silence. Musical adoration begins, followed by time for personal adoration. The period of exposition of the Blessed Sacrament continues until Benediction and Reposition of the Blessed Sacrament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



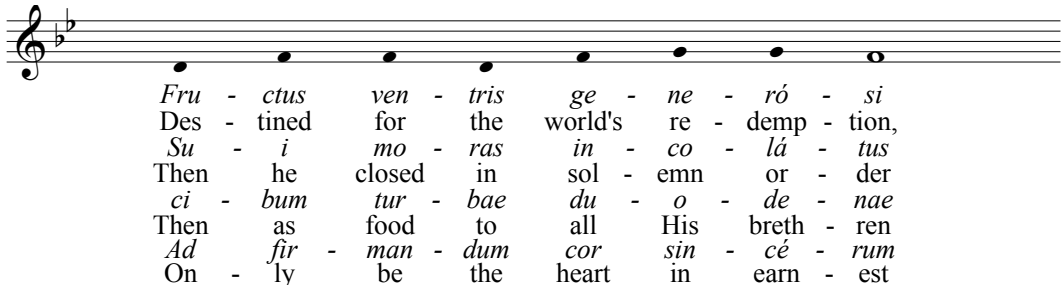
Cór - - - po - ris my - sté - ri - um
 Of his flesh the mys - t'ry sing;
Ex in - tá - cta Vír - gi - ne,
 Born for us on earth be - low,
re - - - cum - bens cum fra - tri - bus,
 Seat - - - ed with his cho - sen band,
Ver - - - bo car - nem éf - fi - cit:
 By his word to Flesh he turns;



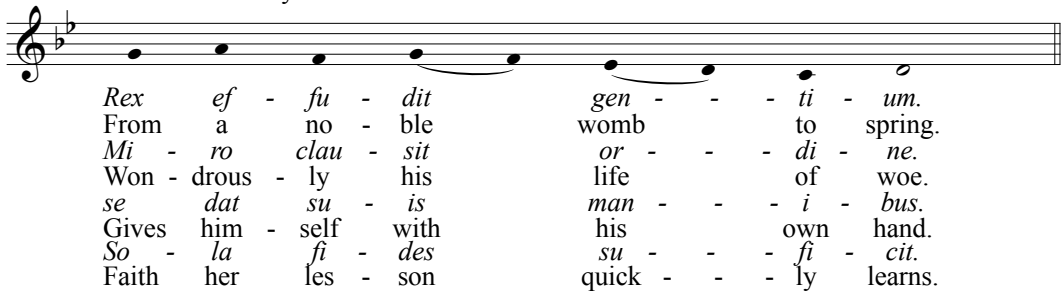
San - gui - nís - que pre - ti - ó - si,
 Of the Blood all price ex - ceed - ing,
Et in mún - do con - ver - sá - tus,
 He, as Man, with man con - vers - ing,
ob - ser - va - ta le - ge ple - ne
 He, the Pas - chal vic - tim eat - ing,
Fit - que san - guis Chri - sti me - rum,
 Wine in - to his Blood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

(Saint Thomas Aquinas, 1225–1274, tr. James Quinn, S.J., 1919–2010)



A - - - men.

Deacon: The Lord be with you.
Assembly: And with your spirit.

Deacon: A reading from the holy Gospel according to John.
Assembly: Glory to you, O Lord.

GOSPEL

John 6:24–35

When the crowd saw that neither Jesus nor his disciples were there,
they themselves got into boats
and came to Capernaum looking for Jesus.
And when they found him across the sea they said to him,
“Rabbi, when did you get here?”

Jesus answered them and said,
“Amen, amen, I say to you,
you are looking for me not because you saw signs
but because you ate the loaves and were filled.

Do not work for food that perishes
but for the food that endures for eternal life,
which the Son of Man will give you.

For on him the Father, God, has set his seal.”

So they said to him,

“What can we do to accomplish the works of God?”

Jesus answered and said to them,

“This is the work of God, that you believe in the one he sent.”

So they said to him,

“What sign can you do, that we may see and believe in you?

What can you do?

Our ancestors ate manna in the desert, as it is written:

He gave them bread from heaven to eat.”

So Jesus said to them,

“Amen, amen, I say to you,
it was not Moses who gave the bread from heaven;
my Father gives you the true bread from heaven.

For the bread of God is that which comes down from heaven
and gives life to the world.”

So they said to him,
 “Sir, give us this bread always.”
Jesus said to them,
 “I am the bread of life;
 whoever comes to me will never hunger,
 and whoever believes in me will never thirst.”

Deacon: The Gospel of the Lord.
Assembly: Praise to you, Lord Jesus Christ.

BENEDICTION

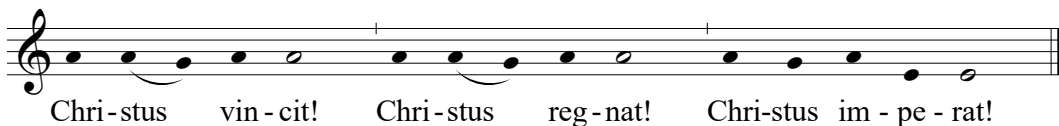
Archbishop: You have given them bread from heaven.
Assembly: Having all sweetness within it.

Archbishop: 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 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.)



(Carillon) *Acclamations on Christus vincit* (1964)

Robert Grogan
(b. 1939)

EXPOSITION HYMN

1. O Sav - ing Vic - tim, o - p'ning wide The gate of
2. To your great name be end - less praise, Im - mor - tal

heav'n to us be - low! Our foes press on from ev - 'ry side:
God - head, One in Three; O grant us end - less length of days

Your aid sup - ply, your strength be - stow.
When our true na - tive land we see. A - men.

The musical notation is on three staves in treble clef, key of B-flat major (two flats), and common time (C). The first staff has two lines of lyrics. The second staff has two lines of lyrics. The third staff has two lines of lyrics. The notes are mostly quarter and eighth notes, with some rests.

The faithful are encouraged to remain and adore Our Lord in the Blessed Sacrament.

MUSIC IN ADORATION OF THE BODY AND BLOOD OF CHRIST

CHOIR OF THE BASILICA

Dr. Peter Latona, Director

Caro mea vere est cibus

Pierre de Manchicourt
(c. 1510–1564)

*Caro mea vere est cibus,
et sanguis meus vere est potus.
Qui manducat meam carnem,
et bibit meum sanguinem,
vivat in æternum.*

My flesh is meat indeed,
and my blood is drink indeed.
He that eateth my flesh,
and drinketh my blood,
shall live for ever.

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

This is that bread,
which came down from heaven.
Not as your fathers did eat
manna in the desert, and are now dead.
He that eateth of this bread
shall live for ever.

(Communion Motet and Responsory,
Feast of Corpus Christi;
John 6:56–57, 59)

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 Saint James)

Pues Dios te da sus despojos

Juan Bautista Comes
(1568–1643)

*Pues Dios te da sus despojos
aquesto sólo has de hacer:
creer y cerrar los ojos,
abrir la boca y comer.
En esto está su sosiego,
si a tanto bien tu alma aspira:
porque ninguno al sol mira,
que no quede en todo ciego.
Come y quita tus antojos,
porque aquí sólo has de hacer:
creer y cerrar los ojos,
abrir la boca y comer.*

May God grant you his morsels.
This is all you need do:
believe and close your eyes,
open your mouth and eat.
In this lies your peace:
if your soul aspires to such good;
for no one looks at the sun
without going wholly blind.
Eat, rid yourself of your notions,
for this is all you need do:
believe and close your eyes,
open your mouth and eat.

(Anonymous, XVII c.)

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.

*(Saint Thomas Aquinas, 1225–1274,
tr. James Quinn, S.J., 1919–2010)*

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Rev. Msgr. Walter R. Rossi, Rector

400 Michigan Avenue, NE • Washington, DC 20017-1566

(202) 526-8300 • www.nationalshrine.org