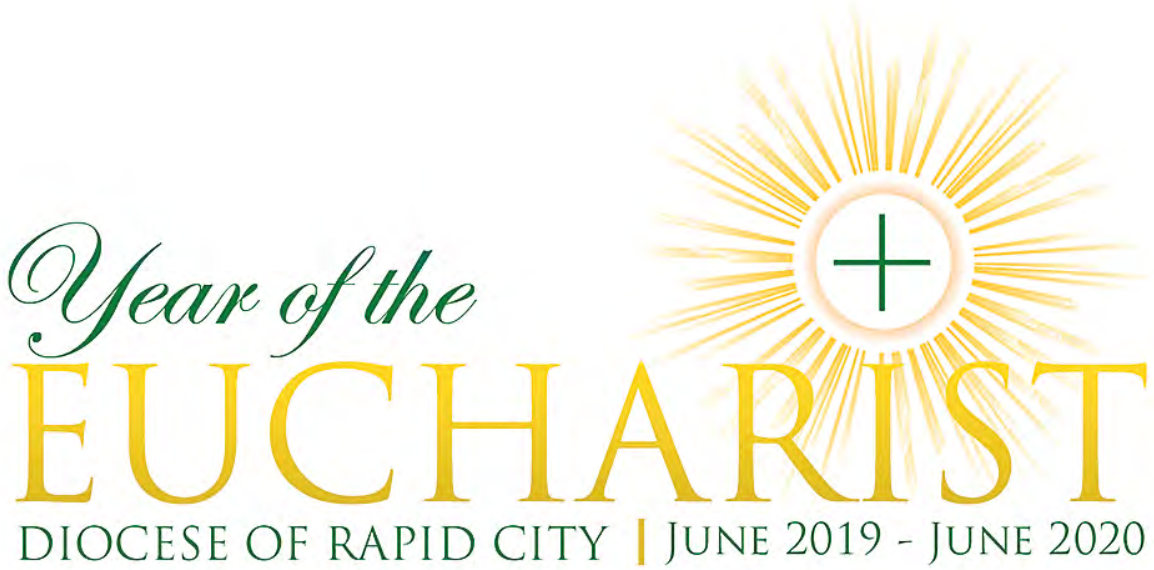

SUGGESTED EUCHARISTIC HYMNS FOR LESSONS

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Year of the Eucharist Hymns

GOAL: To bring people to an encounter with Jesus in the Eucharist through:

- Formation experience
- The Celebration of the Mass
- The Real Presence of Jesus in the Sacred Species

PATRONESS: The Virgin Mary of the Annunciation is our model for the Year of the Eucharist.

- Mary encountered Jesus within herself through the power of the Holy Spirit.
- Mary questioned how this was possible and received understanding.
- Mary opened herself to the real presence of the Lord and encountered Jesus.
- May we all encounter the Lord through our participation in Mass, including our singing of the hymns.

EUCHARISTIC HYMNS

- Teach hymns with solid eucharistic texts as part of formation activities.
- Encourage parish liturgists and musicians to include songs with solid eucharistic texts in the celebration of the Mass.
- Introduce with proper catechesis the best Latin hymns from the Catholic tradition with instruction on how and why to pray the Latin texts.

SELECTING THE HYMNS FOR YOUR PARISH LESSONS

- A particular Eucharistic hymn is suggested for each month, September 2019 through May 2020.
- There are six additional hymn lessons included in this resource.
- Parishes may use the suggested hymn for the month or another hymn from the additional list.
- Make sure that the catechists and musicians know which hymn your parish will study each month.

REFLECTION ON SCRIPTURALLY-BASED HYMNS:

It's a double reinforcement: singing the song helps implant the scriptural text in our hearts and minds and bodies in a way that reading or hearing can't. At the same time, reading or hearing the text calls up the song in our minds again and again.

Composer M. D. Ridge, Musical Musings, St. Louis University Sunday Web Site
October 29, 2016

General Hymn Lesson Format, Confirmed Youth and Adults

EVENT:	Teaching of a Eucharist Hymn
AGE:	Post Confirmation to Adult
GOAL:	The hymn becomes a prayer in which all truly encounter Christ in the Mass.
REVIEW:	• Previous learned songs • Year of Eucharist teachings • How participants are encountering the Lord through song
PREPARATION:	• Know the hymn • Have the materials and resources at hand • Invite parish musicians or other confident singers to assist
VOCABULARY:	Provided in each lesson

MATERIALS/ RESOURCES:	• Lesson Plan
	• Means of Playing Hymn
	  o piano, guitar
	  o computer/screen/TV/internet access
	• Hymnal
	• Musicians & Singers

APPLICATION:	Sing the hymn at liturgy during the month of the teaching. Work with parish musicians to include this hymn in their planning.
LESSON FORMAT:	• Opening Prayer • Review hymn from prior month • Introduce hymn for current month (background, themes, scripture) • Sing hymn together • Reflection questions • Optional small group discussion • Sing hymn together as closing prayer

Note about hymn tunes:
Many hymns are composed to fit a well-known melody according to a metrical pattern. Hymn tunes are classified by the number of syllables in each line, or **meter**. Generally, any set of lyrics may be sung to any hymn tune with the same number of syllables per line. They are identified by those numbers. For example, the hymn tune *Hyferdol* (87 87 Double) is used for many songs, such as *Alleluia! Sing to Jesus* and *Love Divine, All Loves Excelling*. However, since the hymn tune *Beach Spring* has the same meter, the lyrics for songs with that tune (*Healing River of the Spirit, Lord Whose Love in Humble Service*) may also be sung to *Hyferdol*, and vice versa. Many hymnals have a **metrical index** that tells which tunes are found on which page. So if you don't know the tune of a song, count the syllables and look up a hymn tune that you know in the index – switch to that tune and you're all set!

General Hymn Lesson Format, Age of Reason, Pre-Confirmation

EVENT:	Teaching of a Eucharist Hymn
AGE:	Age of Reason, post-First Communion, pre-Confirmation (Elementary grades 2-5)
GOAL:	Fuller participation in the celebration of the Eucharist through hymns.
REVIEW:	• Previous learned songs, words, meanings, pronunciations from prior class
PREPARATION:	• Know the hymn • Have the materials and resources at hand • Invite parish musicians or other confident singers to assist
VOCABULARY:	Provided in each lesson, where appropriate

MATERIALS/ RESOURCES:	• Lesson Plan
	• Means of Playing Hymn
	  o piano, guitar
	  o computer/screen/TV/internet access
	• Hymnal
	• Musician, singer

APPLICATION:	
LESSON FORMAT:	• Opening Prayer • Review hymn from prior month • Listen to the hymn for this month • Discuss through questions and responses what the hymn is about and why we would sing it at Mass • Tell the Bible stories referred to in the hymn • If the hymn is new, teach the refrain first, then the verses. • Sing hymn together • Have an activity that relates to the hymn – a page to color, drawing time, a moment of adoration, just a quiet moment in the chapel, a procession with an image of Christ that relates to the Eucharist • Optional snack time • Sing hymn together as closing prayer

Sample Lesson for First Communion to Pre-Confirmation

As We Gather at Your Table

BACKGROUND INFORMATION
"As We Gather at Your Table" was written by Carl P. Daw, an Episcopal priest in 1989 for a church celebration.

PRIMARY THEME
The song tells us to bring everyone you meet to God. God loves everyone. Receiving the Eucharist strengthens us to teach other people about God.

SECONDARY THEME
We should forgive others as God forgives us.

SING THE HYMN TOGETHER OR PLAY A RECORDING

DISCUSSION QUESTIONS
Verse 1: Read "The Parable of the Banquet" Luke 14:1-24 or tell it in your own words.

- How does this parable tell us that God wants everyone to feel welcome in His Church?
- In the first verse, what parts of the Mass are referenced?
- How does this verse make you think about Holy Communion?

Verse 2: Pray the "Our Father" together.

- What words in the song refer to this prayer?
- How are we being asked to forgive other people?

Verse 3:

- What are we asking of the Holy Spirit in verse three?
- What do you think the words "envy" and "pride" mean in the song?
- What does it mean to invite everyone to the feast?
- How in your life can you "...repeat the sounding joy"?

ACTIVITY
Invite the students to draw a picture of "The Parable of the Banquet," of ways to make people feel welcome at Church, or of someone showing forgiveness. Share a snack making a point of welcoming everyone to the table and sharing out the snack.

SING THE SONG TOGETHER OR PLAY A RECORDING AS A CLOSING PRAYER

Lesson Notes: This is a very large age group. Adapt the questions and activities to your group. Some of the discussion questions are not appropriate for young elementary students. Younger students might benefit more from hearing simplified version of "The Parable of the Banquet" and talking about forgiveness based on the words of the "Our Father." Or, instead of discussion questions, have students draw a picture about the parable and share with the class about what they drew. In a class with younger students, you may only want to talk about the 1st verse.

General Hymn Lesson Formation, Pre-Age of Reason

EVENT	Teaching of a Eucharist Hymn
AGE	Three through Pre-First Communion
GOAL	To be able to participate in Mass by singing the hymn and understanding more about the Eucharist
REVIEW	• Something specific about Mass that they've learned in previous classes • Previous learned songs • How God is present • Why we sing hymns
PREPARATION	• Know the hymn • Prepare dialogue • Have the materials and resources at hand • Invite parish musicians or other confident singers to assist • (Suggested) Plan an activity to engage them more fully – draw pictures, act out Bible stories, play a game that lets them move and make noise, practice silence/reverence, make hand movements that show our feelings about the song as we listen to a recording, sway or march in time while singing the song, … • (Optional) Arrange for a snack
VOCABULARY	Provided in each lesson, where appropriate

MATERIALS/ RESOURCES	• Lesson Plan
	• Means of Playing Hymn
	  o piano, guitar
	  o computer/screen/TV/internet access
	• Musicians & Singers
	• Chalk board or white board (optional)
	• Art supplies (optional)
	• Snacks (optional)

APPLICATION	
LESSON FORMAT	• Opening Prayer • Review • Talk about the new hymn • Listen to the hymn

	• Dialogue about what it means, how it helps us know Jesus better, put the theme in words they can understand • Tell Bible stories referred to in the hymn • Teach the hymn, refrain first, one lines at a time. It may be too much for them to learn all of the hymn at this age. Pay attention to their attention span and limit the lesson to match. • If the rhythms are tricky, clap them, one phrase at a time • Optional activity • Sing hymn together as closing prayer • Optional snack time

Sample Lesson for Pre-Age of Reason

As We Gather at Your Table

Today we are going to learn a song that tells us how much God wants to be with all of us and that he loves us very much. Listen while I sing of the song or listen to the recording.

This song can be sung in English or Spanish. Use the primary language of the children. Depending on the children, you may only choose to only sing and discuss the 1st verse.

1st Verse

The song talks about gathering at God's table and listening to the stories He tells us.

Did you know that the table at Mass is the altar? When you eat at home or at school you probably have a table. God wants there to be a place for everyone at His table. Do you always sit at the same place at your families table when you eat dinner? (Let students respond.) If you have company for dinner does your Mom or Dad figure out a way to make room for everyone at the table? (Let the students respond.)

The food we eat at the dinner table at home helps feed our bodies. God feeds us too. He feed us with the Eucharist. Sometimes people say Holy Communion instead of the Eucharist. The sacred stories we hear at Mass feed our hearts and minds. The stories we hear from our families also help us learn.

The song calls Mass a "holy banquet." What is a banquet? (Allow students to respond. Accept their answers and work to adjust them.)

Depending on the age and interest of the students, you may only discuss the first verse before moving on to the art activity and snack.

2nd Verse

Did you know that God will always forgive any mistakes you make if you are really sorry and tell him you are sorry? Isn't that kind and loving of Him? He also wants us to forgive other people when they are mean to us.

Did you know that God's son, Jesus died for us? God loves us that much. (Listen to what the students have to say about forgiveness and Jesus dying for us.)

3rd Verse

God wants everyone to feel welcome at Church. How can we make people feel welcome when they come to Church? (Listen to their ideas. If necessary add some of your own tips on Church Hospitality.) How can we tell people that don't know about God that He loves them? Who can we invite to come to Church? (Listen to their ideas.)

ACTIVITIES:

Have the children draw a picture of the altar, their family around the dinner table, or some part of the song that especially interests them. Or, have the students color a coloring page you feel is appropriate.

Have a snack around a table and make a point of welcoming everyone to the table and sharing the food.

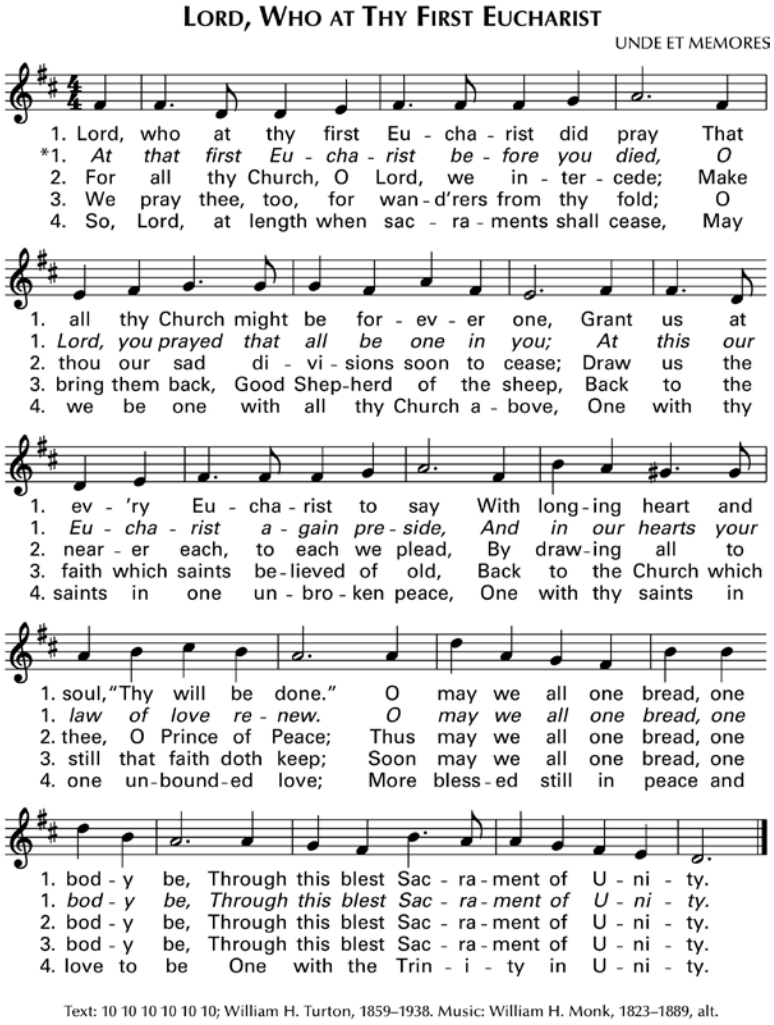
Sing “As We Gather at Your Table” or play a recording of the song.

NOTES AND REFLECTIONS

Suggested Hymn for September 2019: *Lord, Who at Thy First Eucharist*

* Additional lesson planning material can be found at Appendix A

BACKGROUND

Written in 1881 by author William H. Turton for an anniversary service held at London's St. Mary Magdalene's Anglican Church. Set to the tune "Unde Et Memores" by organist and composer William H. Monk, written in 1875. In the Liturgy of the Hours, it is an option for the Hymn of Morning Prayer of the Most Holy Body and Blood of Christ (*Corpus Christi*).

Text: 10 10 10 10 10 10; William H. Turton, 1859–1938. Music: William H. Monk, 1823–1889, alt.

PRIMARY THEME

A disciple's response to the "high priestly prayer" of Jesus for ***unity*** within the Body of Christ by the eucharistic celebration of the Sacrament of His Body (i.e., the three-fold refrain of "through this blest sacrament of unity").

SCRIPTURAL REFERENCES

- John 17; see especially verses 11, 21, 22, 23
- Alpha and Omega (Rev; see verses 1:8; 1:17; 2:8; 21:6; 22:13; Is 41:4; 44:6);
- Prince of Peace (Is 9:5); Good Shepherd (John 10:1-18, esp. verses 11 and 14);
- Fruits of the Holy Spirit (Gal 5:22);
- Theological virtues of Faith, Hope, Love (1 Cor 13:13)

OTHER THEME(S)

- Themes also include a book-ended reference to the first and the last (the beginning and the end) instances of the eucharistic celebration;
- the image of the Lord as Prince of Peace and the Good Shepherd;
- the gifts of peace and love ultimately producing the fruit of unity;
- ***the work of Christ and the Holy Spirit***;
- expressive of hope, with references to faith and love.
- Ultimately, the last verse gives good context for the greatest hope: unity with the Trinity. This unity is ultimately the work of God in the Church: Christ and the Holy Spirit, who bring us into union with the Father.

LITURGICAL NOTES

Two solemn liturgical celebrations within the life of the Church point to these realities: the solemnities of the Most Holy Trinity (first Sunday after Pentecost) and the Most Holy Body and Blood of Christ (second Sunday after Pentecost), both of which are celebrated on consecutive Sundays.

REFLECTION

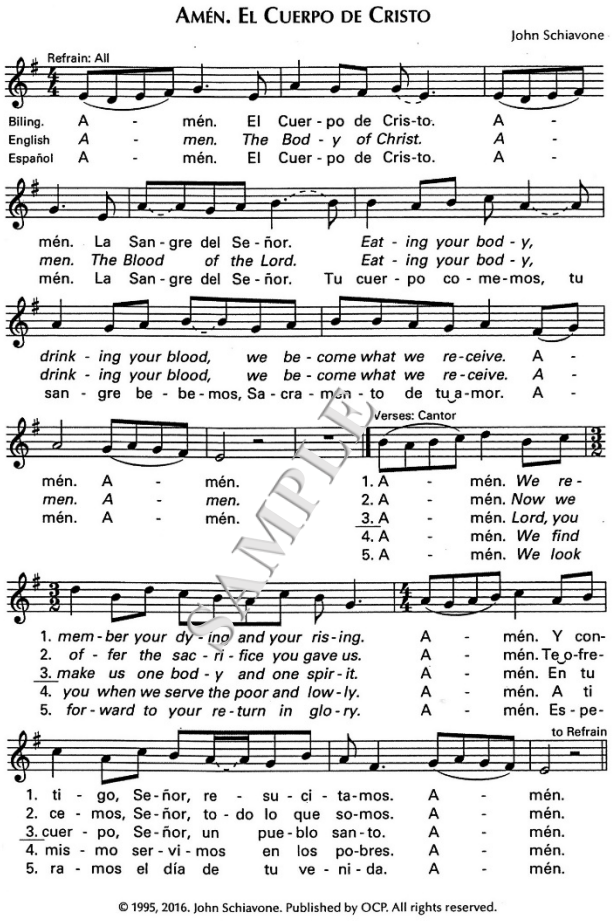
- How does Christ's prayer for unity affect my celebration of the Eucharist?
- Do I pray for unity in the Church?
- How can I help to heal division in the Church? In my family? In my community? In the world?
- Who do I know who has "wandered from the fold?" How can I help Jesus in leading them back?
- During the Mass, when are we specifically praying for other people? Do I fully participate in those prayers through my attentive silence and my response (as appropriate)?

VOCABULARY

- Theological Virtues (Faith, Hope, Love)
- Fruits of the Holy Spirit (charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity)

NOTES AND REFLECTIONS

Suggested Hymn for October 2019: *Amen, El Cuerpo de Christo*

AMÉN, EL CUERPO DE CRISTO

SAMPLE

BACKGROUND TO HYMN

Composed by Fr. John Schiavon, a priest for the Archdiocese of Los Angeles. His bilingual English-Spanish pieces are often used at diocesan celebrations across the country, especially this one, which was used in the Mass celebrated by Pope Benedict XVI at Yankee Stadium in 2008. It's frequently used on Corpus Christi Sunday.

PRIMARY THEME

This song celebrates the Body of Christ (Cuerpo de Christo), meditating on the real presence of the Body and Blood of Jesus Christ, the Son of God, in the elements of the Holy Eucharist.

SECONDARY THEOLOGICAL POINTS

- We become what we receive. We are transformed into Jesus Christ – one with him and with all who are one in his body, the Church.
- In the sacrifice of the Mass, we remember and participate in Christ's eternal sacrifice.
- We are one in Christ.
- We recognize our call to serve others.
- We eagerly await Christ's return in glory.

SCRIPTURE REFERENCES

- 1 Corinthians 12:27: "Now you are Christ's body, and individually parts of it."
- 1 Corinthians 10:17: "Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf."
- Proverbs 22:9: "The generous will be blessed, for they share their food with the poor."
- Mark 13:26: "They will see 'the Son of Man coming in the clouds' with great power and glory."

QUESTIONS FOR REFLECTION

1. What phrases in the text stand out for me?
2. What does that phrase mean to me in my celebration of the Eucharist?
3. How can the text of this song help me to encounter Christ?
4. How does this hymn inspire me to pray?
5. Do I listen to the words when I sing this hymn?

Suggested Hymn for November 2019: *I Am the Bread of Life*

BACKGROUND

Sister Suzanne Toolan, RSM, creator of the communion song, "I Am the Bread of Life," is an internationally known composer of liturgical music. She wrote "I Am the Bread of Life" for a music educators' conference in 1966. She is a prominent American spokeswoman for the music and prayer of the Taizé ecumenical community from France and leads many Taizé-style retreats.

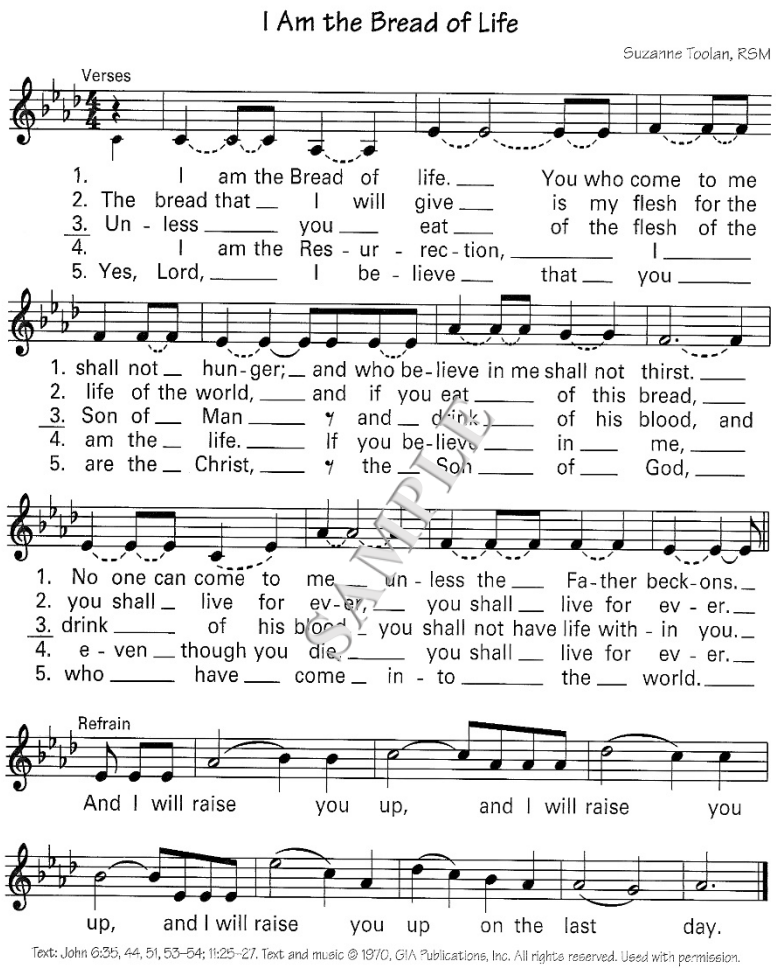
Published by GIA Music.

PRIMARY THEME

Paschal Mystery: Jesus is the Bread of Life, come down from heaven. His sacrifice on the cross gives us life. He desires that we receive life in the Eucharist – His Body sacrificed and His Blood poured out for us.

SECONDARY THEOLOGICAL POINTS

Eternal life, Faith, Resurrection



SCRIPTURE REFERENCES

John 6:35, 44, 41, 53-54 Bread of Life

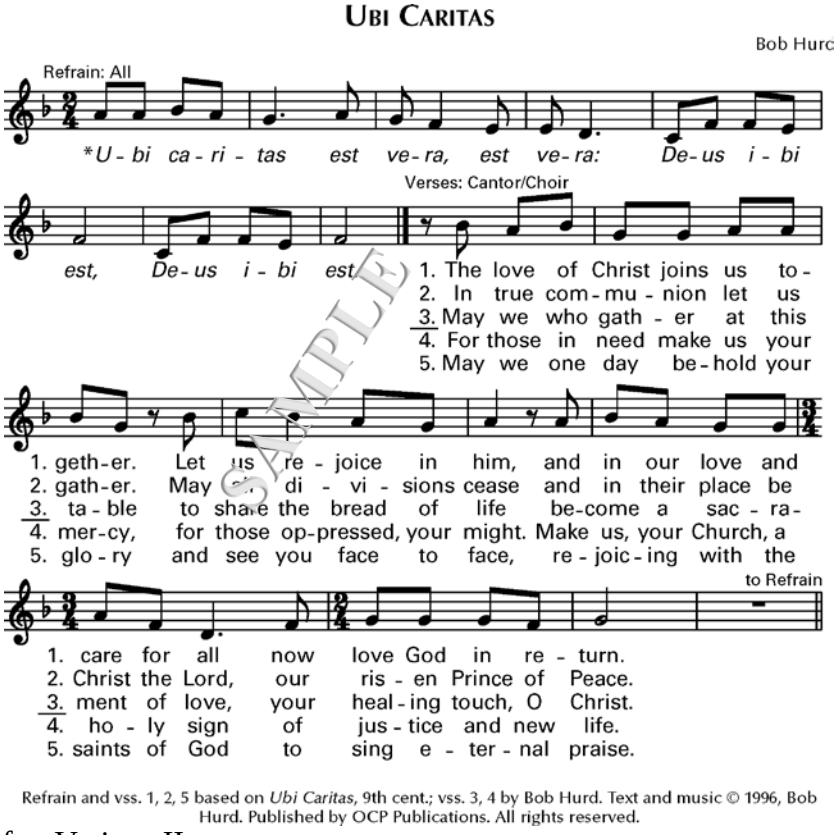
John 11:25-27 Samaritan woman at the well

QUESTIONS FOR REFLECTION

- What does it mean to me when Jesus tells us that he is the Bread of Life?
- Do I come to Jesus to fill the hunger in my life?
- How does believing in Jesus satisfy my spiritual thirst?
- How do I hear and acknowledge the Father beckoning me to come to Him?
- Do I believe that Jesus in the Eucharist is the Christ, the Son of God, who has come to us?
- Do I believe that the Eucharist is truly the Risen Lord? How does that affect the way I approach and receive the Body and Blood of Christ?

Suggested Hymn for December 2019: *Ubi Caritas* (Hurd)

BACKGROUND

Ubi Caritas is taken from the antiphon sung during the ceremony of the washing of the feet at the Mass of the Last Supper on Holy Thursday. As is the entire Mass of the Last Supper, this hymn is intimately connected to and with the Eucharist and is thus often used during the Exposition of the Blessed Sacrament. Recent tradition has the first line as "*Ubi Caritas et amor*" (where charity and love are), but certain very early manuscripts show "*Ubi caritas est vera*" (where charity is true). The current missal favors this later version while the 1962 Roman missal and classical music favors the former.

Refrain and vss. 1, 2, 5 based on *Ubi Caritas*, 9th cent.; vss. 3, 4 by Bob Hurd. Text and music © 1996, Bob Hurd. Published by OCP Publications. All rights reserved.

Composer Bob Hurd has been using his knowledge about music and liturgy for 45 years. Starting shortly after Vatican II, when the need arose for new music that the whole assembly could sing, Bob has composed many well-loved hymns. He is known for being an early pioneer of bilingual and multilingual music. His arrangement of *Ubi Caritas* was written in 1996 with Spanish text by Pedro Rubalcava.

Refrain and vss 1,2,5 based on Ubi Caritas, 9th cent; verses 3,4 text by Bob Hurd. Refrain in English "Where there is true charity, God is present." Refrain in Spanish "*Donde hay caridad verdadera, alli esta Dios"*.

TRANSLATIONS:

Ubi caritas est vera	Where love is true
Deus ibi est	God is there

PRIMARY THEME: In loving God we love others. Trly loving others leads us to a deeper love of God.

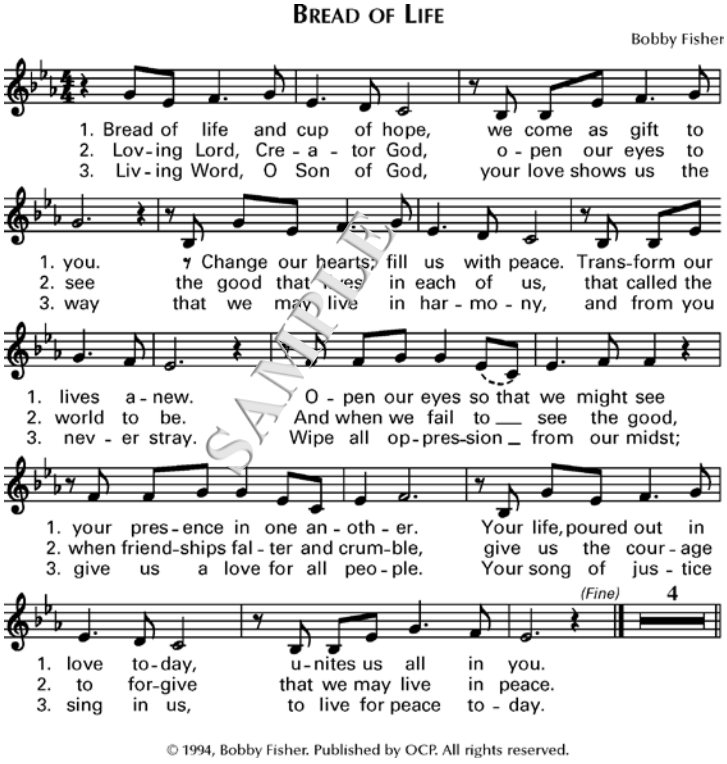
SECONDARY THEME: Unity, Christian Living

SCRIPTURE REFERENCES: I John 4:8

QUESTIONS FOR REFLECTION

- What phrases in the text stand out for me?
- What verses stand out for me?
- Do I feel joined together with all gathered at table?
- Do the words tell of the joy I feel in the presence of the Lord?
- Do I rejoice when I consider the phrase, "to see you face-to-face"?

Suggested Hymn for January 2020: *Bread of Life* (Fisher)

BACKGROUND
Bread of Life was written by Bobby Fisher in 1994.

Bobby is a renowned guitar virtuoso, composer, author and clinician. He has toured the world as a workshop clinician, worship leader and performer. He studied classical guitar and music theory at the Conservatory of Music of the University of Cincinnati. Since 1988, Bobby has served as program director for the National Association of Pastoral Musicians guitar schools. He has been a major presence at conferences, including L.A. Congress, National Catholic Youth Ministry conference and Music Ministry Alive. He is currently director of music ministries at St. Agnes Catholic Church in Fort Wright, Kentucky. He makes an urgent call to evangelization with his music, encouraging all to "sing from your heart, sing to all of creation." He is committed to using his music for peace, unity, understanding, equality and economic justice for all people.

PRIMARY THEME
Receiving Jesus in his Body and Blood (Bread of Life) transforms us.
The power of the Eucharistic miracle of Transubstantiation in a personal way.
Christ is a gift to us, and we are gift to him in our love for one another; in a profound exchange.

SECONDARY THEOLOGICAL POINTS
The lyrics in the first verse of the hymn refer to the parallel between his body(bread) and his blood (the cup) and the pouring out to all of us in a transforming way in our personal lives. Continuing on with the hymn, we see that by this outpouring, we are transformed, our hearts are changed, our lives are new, our eyes are opened. By this, we are united as one in him. This is a unity that cannot be experienced in any other way. It inspires us and gives us the strength of his spirit to live in harmony, fostering our friendships, forgiving one another's faults, and giving us courage for our personal journey with one another. It is thinking each and every time we receive him, we are being transformed by him into the people he calls us to be. We may fail, but we stand confident in his strength being filled with him.

SCRIPTURAL REFERENCES
- John 6 The Bread of Life Discourse
- Ephesians 4 Unity in the Body
- Romans 12:3 Many Parts in One Body
- 1 Corinthians 13 The Way of Love

QUESTIONS FOR REFLECTION

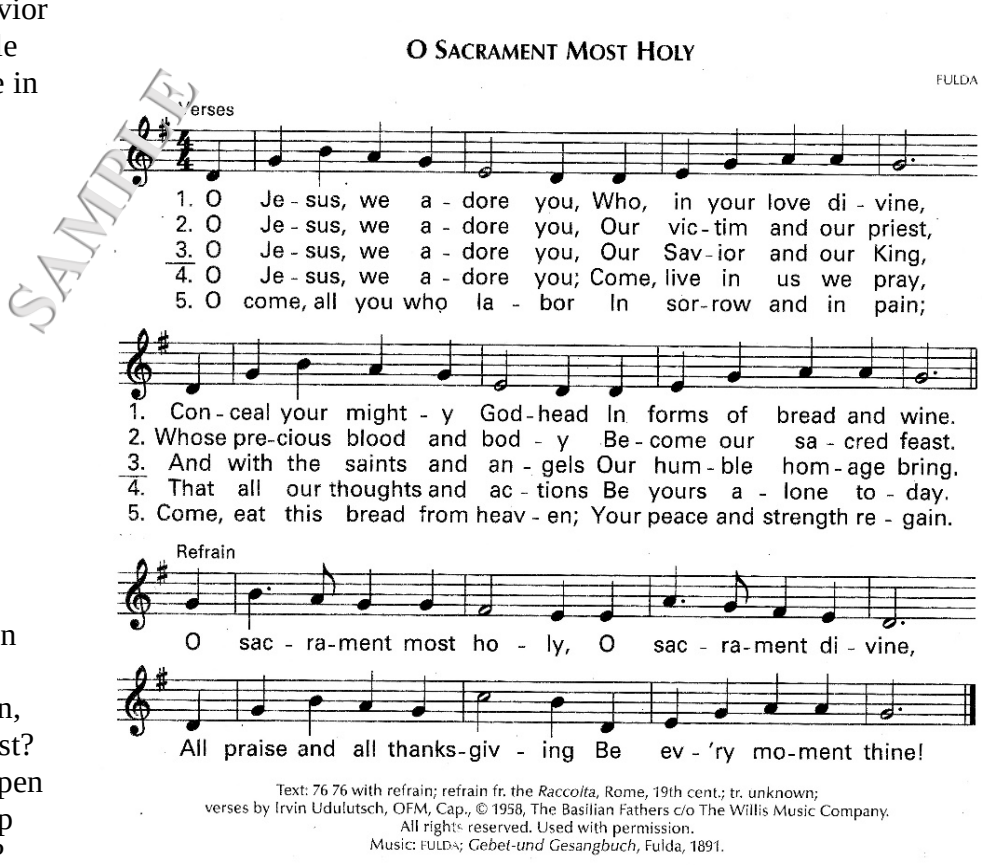
1. What lines in the hymn stand out for me in my state of life?
2. What is the call that I experience in praying the words of this hymn?
3. When I read the lyrics, how does this hymn help me to encounter Christ in my everyday life?
4. How do these lyrics transform my heart in my relationships?
5. How does praying this hymn help me to be gift to Christ? To others?

NOTES AND REFLECTIONS

Suggested Hymn for February 2020: *O Sacrament Most Holy*

BACKGROUND TO HYMN
O Sacrament Most Holy was a Eucharistic hymn of the 15th Century. This piece is attributed to a couple of authors, John Maubern, writing in 1494, and Irvin Udulutsch, 1958. Although the common hymn tune is Fulda, it has been seen in various hymnals with other tunes. The most common tune in our diocese is the Fulda tune.

PRIMARY THEME
Adoration of Jesus in the Blessed Sacrament.

SECONDARY THEOLOGICAL POINTS
There are 5 verses to the hymn with the refrain sung after each verse. The first 2 verses are referring to our Eucharistic King whereas the last 2 verses are petitions to the Lord with supplications such as Savior and our King, our humble homage bring; come live in us we pray… our thoughts and actions be yours alone today. The last verse is a calling to each other to come and eat this bread from heaven for peace and strength.

SAMPLE

QUESTIONS FOR REFLECTION

1. What lines in the hymn stand out to me?
2. When I pray this hymn, how do I encounter Christ?
3. How do these lyrics open my heart to a relationship with Jesus? With others?
4. How does praying this hymn help me to be conscious of the gift of the Eucharist?

VOCABULARY
Godhead - The divinity or substance of God.
Sacrament - A sensible sign, instituted by Jesus Christ, by which invisible grace and inward sanctification are communicated to the soul.
Homage – great respect and honor

Suggested Hymn for March 2020: *Tantum Ergo*

BACKGROUND TO HYMN

The famous eucharistic hymn, *Tantum Ergo*, is really only the last two verses of a larger eucharistic hymn titled, *Pange Lingua*, by the famous medieval theologian St. Thomas Aquinas. In 1264 Pope Urban IV was inspired by the Holy Spirit to establish the Feast of Corpus Christi (The Most Holy Body and Blood of Jesus Christ) in the universal Church. To prepare for this promulgation, he asked St. Thomas Aquinas to write a hymn in honor of the great Mystery of the Eucharist. Hence the first lines of the hymn begin the Ode to the Eucharist in perfect form: *Pange, lingua, gloriosi / corporis mysterium / sanguinisque pretiosi.*… (Sing, tongue, the mystery of the glorious body, and of the precious blood…).

After several stanzas recalling the mystery of the Holy Eucharist and its institution, the second-to-last verse begins as a sort of *finale* conclusion: ***Tantum ergo sacramentum / veneremur cernui*** (Therefore, so great a sacrament / let us venerate with bowed heads). The final verse is a doxology of praise to the Most Holy Trinity.

TRANSLATION

The *Tantum Ergo* is found in translation in almost any Catholic hymn book, especially wherever they have the prayers for eucharistic adoration and solemn benediction. Usually it is titled in English: *Down in Adoration Falling*.
The following is a very literal translation of the Latin into English:

Tantum ergo sacramentum Veneremure cernui Et antiquum documentum Novo cedat ritui Praestet fides supplementum Sensuum defectui.	Therefore so great a Sacrament Let us venerate with heads bowed. And the ancient instruction Let give way to the new rite. Let faith stand forth as supplement For the defect of the senses
Genitori Genitoque Laus et jubilatio Salus honor virtus quoque Sit et benedictio Procedenti ab Utroque Compar sit laudatio.	To the Begetter and Begotten Praise and jubilation Salutation, honor, power also, And let there be blessing too; And to the One Proceeding from them both, Let there be a burst of equal praise.

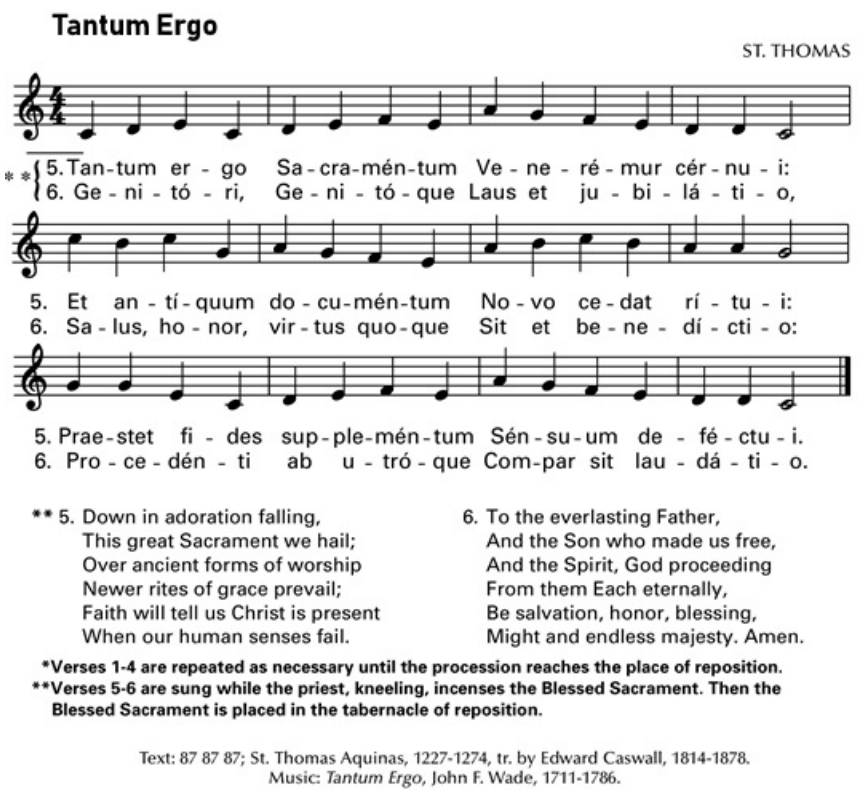
PRIMARY THEME

The primary theme of the whole *Pange Lingua* hymn is the mystery of Transubstantiation – the changing of the bread and wine into the Body and Blood of Christ – at the Last Supper, the culminating act of his Saving Life: *Cibum turbae duodenae / Se dat suis manibus* (As food to the crowd of Twelve, He gives Himself with his own hands).

Perhaps the most awesomely worded and profoundly succinct verses says it best: *Verbum caro, panem verum / verbo carnem, efficit.*… (The Word made flesh makes true bread flesh by a word…). It is the marvel of this mystery that leads into the famous last two verses: ***Tantum ergo…*** "***Therefore, so great a sacrament, let us venerate with heads bowed low***" (some translate "let us venerate, prostrate…"). It is, therefore, pious tradition to bow profoundly at the words "*veneremur cernui*".

SECONDARY THEOLOGICAL POINTS

The theme of Jesus fulfilling the Old Law and ushering in the New Covenant is prominent in the first stanza of the *Tantum Ergo*. Hence it says: "**Let the ancient instruction give way to the new rite.**" Earlier in a verse in the *Pange Lingua* it was wonderfully put: *Observata lege plene / Cibus in legalibus / Cibum turbae duodenae / Se dat suis 19inibus.* With the Law [of Passover] having been fully observed / by foods prescribed in the laws [unleavened bread, etc.] / As food to the crowd of Twelve / He gives Himself with his own hands.



This great hymn is fittingly sung on Holy Thursday and, of course, on the Feast of Corpus Christi. In fact, a plenary indulgence is attached to the reverent public recitation (singing) of the last two verses (***Tantum Ergo***) of this hymn at the Mass of the Lord's Supper on Holy Thursday and at the Feast of Corpus Christi (granted the other conditions are fulfilled).

SCRIPTURE REFERENCES

- Exodus 12 — Passover prescriptions of the Old Law
- Matthew 26, Mark 14, Luke 22, and 1 Corinthians 11 — Accounts of the Last Supper

QUESTIONS FOR REFLECTION

- What phrases in the text stand out for me?
- How does bodily posture affect my mindset in prayer?
- Do I pray bodily? Have I ever prostrated myself in prayer to God?
- St. Thomas emphasized faith as the only access point to the mystery of the Holy Eucharist – would I behave toward the Eucharist differently if I could see the Lord Jesus Christ himself?
- How can the text of this song help me to encounter Christ?
- How is this prayer-hymn different from a petition prayer asking God for something? Do I ever pray for other motives than petition?

VOCABULARY

Venerate - to pay honor

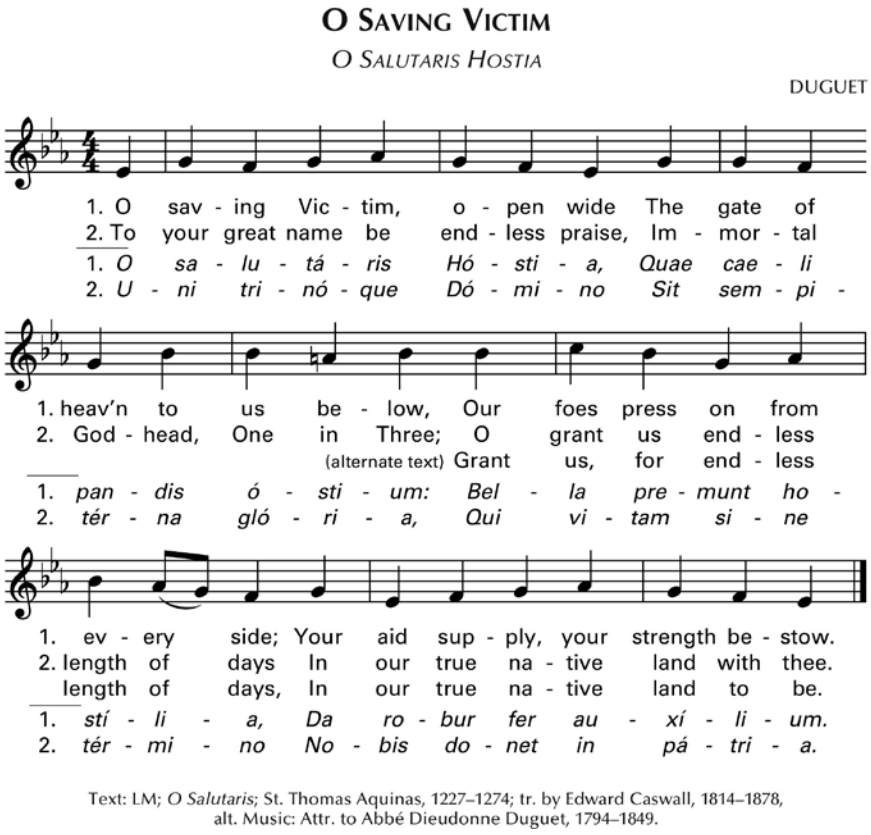
Supplement - something that completes or enhances something else when added to it
Defect of the senses - the limits of our ability to see, hear, smell, taste and feel
Begetter and begotten – the one who brings into existence and the one who has been brought
Salutation - an act of honor or courteous recognition

NOTES AND REFLECTIONS

Suggested Hymn for March 2020: *O Saving Victim*

BACKGROUND TO HYMN
As *Tantum Ergo* is to the *Pange Lingua*, so *O Salutaris Hostia* is to *Verbum Supernum Prodiens*, i.e., the last two verses of a larger hymn dedicated to the Most Holy Eucharist, and also written by the famous medieval theologian, St. Thomas Aquinas, at the request of Pope Urban IV for the Feast of Corpus Christi, being newly instituted on the universal Roman calendar. It was also composed, therefore, in the year 1263.

TRANSLATION
The common English translation of *O Salutaris Hostia* is the well-known *O Saving Victim Open Wide*, which is almost always listed in Catholic hymn and prayer books as part of the prayers for
Eucharistic adoration.



Text: LM; *O Salutaris;* St. Thomas Aquinas, 1227–1274; tr. by Edward Caswall, 1814–1878, alt. Music: Attr. to Abbé Dieudonne Duguet, 1794–1849.

O salutaris hostia Quae caeli pandis ostium: Bella premunt hostilia, Da robur, fer auxilium	O saving sacrificial victim Who opens the entrance of heaven: Warlike enemies menace us Give strength, bring aid.
Uni trinoque Domino Sit sempiterna gloria, Qui vitam sine termino Nobis donet in patria. Amen.	To the One Lord and to the Three Be eternal glory Who bestows life without end To us in a fatherland. Amen.

PRIMARY THEME
The whole hymn, *Verbum Supernum Prodiens*, is about the Eucharist and its institution at the Last Supper; but unlike the first four verses – which are a deep theological exposition of the significance of Christ's actions at the Last Supper – the final two verses are an address of prayer to the Lord Christ, hidden as Paschal Victim in the Holy Eucharist. The last two verses have been singled out because they are a powerful and prayerful response-conclusion to a meditation on the awesome mystery of the Holy Eucharist. Hence the verse begins: *O Salutaris Hostia…* (O Saving Sacrifice…).

SECONDARY THEOLOGICAL POINTS

It is quite certainly a reference to the Lamb from the Book of Revelation that is alone worthy to "***take the scroll and break open its seals***" (Revelation 5.9).

- And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals; [2] and I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" [3] And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, [4] and I wept much that no one was found worthy to open the scroll or to look into it. [5] Then one of the elders said to me, "Weep not; lo, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."
- And between the throne and the four living creatures and among the elders, I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth; [7] and he went and took the scroll from the right hand of him who was seated on the throne. [8] And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; [9] and they sang a new song, saying,
    - "Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth" (Revelation 5.1-10).

SCRIPTURE REFERENCES

- Revelation 5 The Slain Lamb

HYMN RESOURCES

This hymn is set to Long Meter, so a great variety of melodies can be used; however, there are two popular melodies that are paired with it: composed by Werner and Duguet. These can both be found in *Breaking Bread,* 2019, as #691 and 692.

QUESTIONS FOR REFLECTION

- What phrases in the text stand out for me?
- After having received Holy Communion is an extraordinary period of grace for us, do I offer prayers of petition during that time?
- Do I have spiritual battles going on in your life? Do I call upon the greatest source of power to aid me in those battles?
- How has the Lord's sacrificed life changed mine? How can I repay the Lord for sacrificing his life for mine?
- We notice the Trinitarian theme of the last verse: do I have a relationship with each person of the Most Holy Trinity?

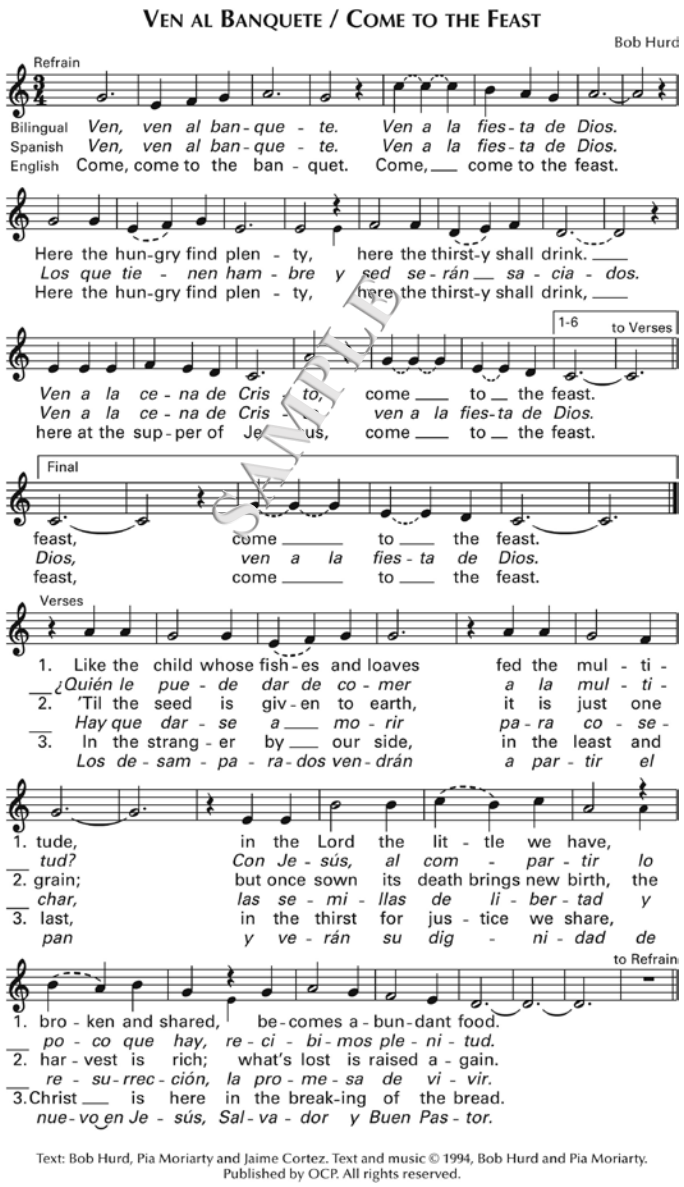
Suggested Hymn for April 2020: *Ven al Banquete/Come to the Feast*

BACKGROUND:

This bi-lingual Eucharist song was written by American Roman Catholic liturgical musician Bob Hurd, Salvadorian Spanish-speaking liturgical musician Jamie Cortez, and Pia Moriarty. It is dedicated to St Teresa's Parish in San Francisco. It was first published by OCP Publications, in 1994.

There are separate Spanish and English language versions of the lyrics. But these are often arranged in bi-lingual versions, taking part of the chorus from each language and alternating the language on the verses.

Some years ago, the local Rapid City chapter of the National Association of Pastoral Musicians selected *Ven al Banquete* as one of the hymns they would recommend for diocesan liturgies. It has been used as the entrance hymn for the Chrism Mass at the Cathedral.

Style: Vals Ranchero – (Ranch Waltz), the tone is joyful, celebratory, jubilant.

Text: Bob Hurd, Pia Moriarty and Jaime Cortez. Text and music © 1994, Bob Hurd and Pia Moriarty. Published by OCP. All rights reserved.

TRANSLATIONS/LANGUAGES

There are separate Spanish and English language versions of the lyrics. But these are often arranged in bi-lingual versions, taking part of each verse / chorus from each language. There are slight differences in the literal meaning of the Spanish text. It is normal for hymns to have slightly different meanings in different languages. The number of syllables has to fit the music, and euphemisms, or culture-specific references, need to be translated carefully. The lyricist doing the translation may also introduce new material.

Literal Translation of the Spanish Refrain

Come, come to the banquet. Come to the feast of God.
Those who are hungry and thirsty will be sated.
Come to the dinner of Christ, Come to the feast of God.

Verse 1: Who can feed the crowd? with Jesus, by sharing what little there is, we receive fullness.
Verse 2: You have to die to harvest, the seeds of freedom and resurrection, the promise of living.
Verse 3: The homeless will come to break the bread and will see their dignity again in Jesus, Savior and Good Shepherd.

PRIMARY THEME:

We are all invited to the Feast of God, the wedding feast of the Son, the where everyone will be fed by the Lord. The feast can be an image of the Eucharist, but also of Heaven.

SECONDARY THEOLOGICAL POINTS

- We bring what we have to the celebration, and Jesus makes it enough to feed everyone.
- Sacrifice – the seed must die to yield a harvest, but in Christ, that sacrifice brings new life.
- We encounter Christ in the stranger, in those most vulnerable, in the struggle for justice, as we encounter him in the breaking of the bread.

SCRIPTURE REFERENCES

- Isaiah 25:6 On this mountain the LORD will provide a feast
- Matthew 18:20 Where two or three are gathered…
- Luke 24:30-31 The breaking of the bread
- John 6:1-13 Multiplication of the Loaves
- John 12:24 Unless a grain of wheat falls to the ground and dies

QUESTIONS FOR REFLECTION:

Refrain:

- Do I come to Mass with a joyful heart, prepared for a celebration?
- How does our celebration of the Eucharist feed my hunger, quench my thirst?
- Do I invite others to come with the excitement this song expresses?
- Do I come to Mass prepared to help others find spiritual food?
- How does the image of the rich feast relate to my beliefs about heaven?

Verse 1:

- What is it that I can bring to Jesus to help feed the crowd?
- Am I willing to bring it?
- For what is the crowd hungry or thirsty?
- Do I rely on Jesus to take my gifts and make them plenty?

Verse 2:

- What seeds are planted in me by the Eucharist?
- How can Jesus' sacrifice yield a rich harvest in my life?
- What part of my self or my life must die before I can have new life in Christ?

Verse 3:

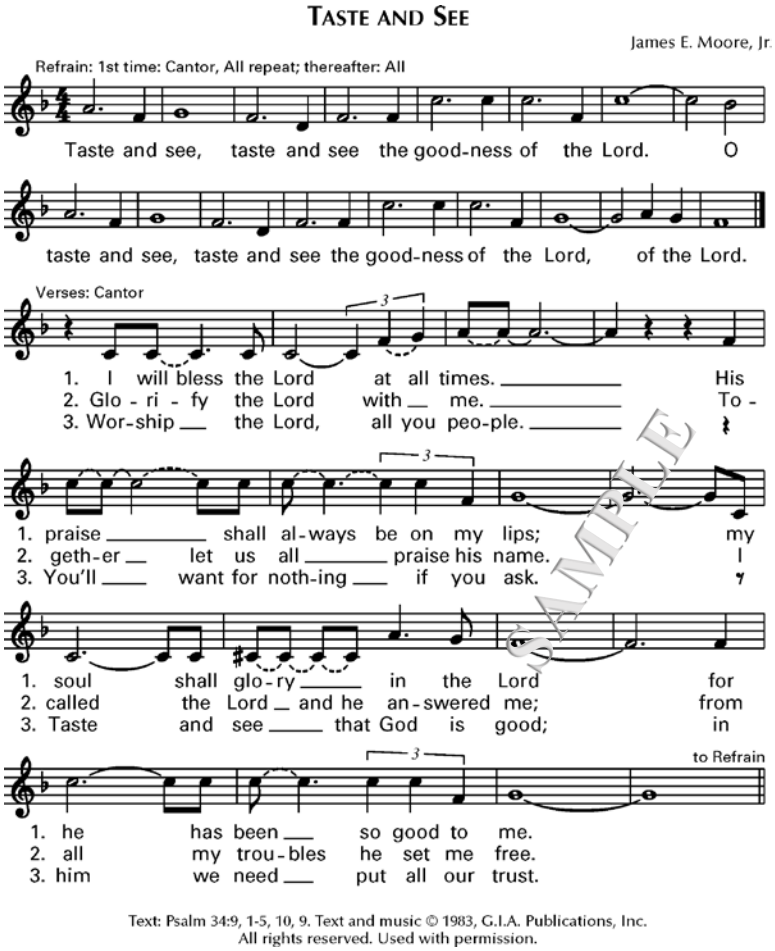
- How do I see Christ in others?
- How do I respond to those in need?
- Where do I see injustice?
- Do I truly believe that Christ is here in the breaking of the bread?

VOCABULARY – pronunciation of Spanish phrases in the bilingual chorus

Ven al Banquete (vehn, ahl bahn-KET-tay) – come to the banquet
a la Fiesta (ah lah fee-ESS-tah) – to the feast
de Dios (deh DEE-Ohss) – of God
la Cena (la SEH-nah) – the supper/dinner
de Cristo (deh CREE-stoh) – of Christ

NOTES AND REFLECTIONS

Suggested Hymn for May 2020: *Taste and See* (Moore)

BACKGROUND TO HYMN
Taste and See was composed by James E. Moore Jr. (b. 1951), who wrote hymns to bring the beauty of African American gospel tradition to the Mass. The words of the song are taken from Psalm 34. Written to be sung in procession, "Taste and See" allows us to symbolically join the procession of the saints, "the faithful of every time and place."

SAMPLE

PRIMARY THEME
The words "Taste and see" describe the actions of two of our God-given senses. We taste His goodness in Sacred Scripture and in the Sacraments, particularly in the Sacrament of the Eucharist.

When our sight is clear, we will "taste" fully of the goodness of God and we will fully know Him. Tasting produces seeing. In seeking knowledge of God comes wisdom and revelation. That "tasting" produces knowledge of Jesus that gives us sight.

SECONDARY THEOLOGICAL POINTS
Communion is a celebration of our local body of Christ, with the faithful around the world, and with the saints, a cosmic moment in the Christian experience.

SCRIPTURE REFERENCES

- Psalm 34 Taste and see
- Ephesians 1:17-19 Knowing God
- 1 Peter 2:3: …for you have tasted that the Lord is good.
- Psalm 119:103: How sweet to my tongue is your promise

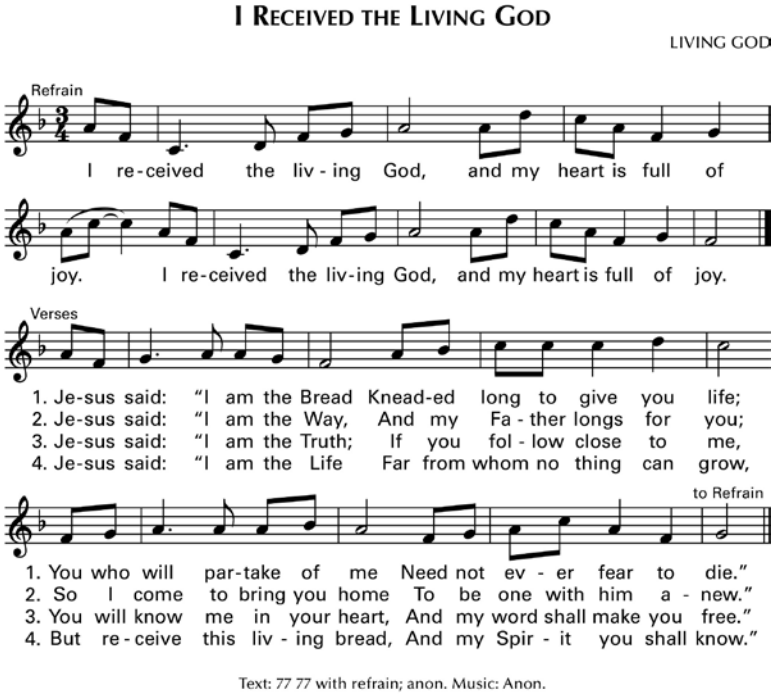
QUESTIONS FOR REFLECTION

- How do I encounter the goodness of the Lord?
- How can I bless the Lord at all times?
- How do I invite others to glorify God with me?
- Do I trust God to provide what I really need?
- How could my life by transformed by this prayer?

Optional Eucharistic Hymn: *I Received the Living God*

BACKGROUND

The hymn is about the Eucharist and is based on John 14/15. The text was written/translated by various people, based on a French language hymn, J'ai Recu le Dieu Vivant, by Bernard Geoffray (b1946) (ref.). The tune has a meter 7.7.7.7. with refrain, and is sometimes called Living God. It was written for the French text by French composer, organist and Benedictine monk, Dom Clement (Maxime) Jacob (1906-1977).



PRIMARY THEME

This song expresses our belief in the real presence of Jesus in communion and it also expresses our belief in the Trinity that Jesus is God.

SECONDARY THEOLOGICAL POINTS

The song expresses the fruits of receiving Communion which are: that we will receive joy, the Father longs for us, we need not ever fear to die, He will come to bring us home, to be one with Him anew, we will know Him in our hearts, His word shall make us free, and His Spirit we shall know.

SCRIPTURE RFERENCES

John 6, 8:32,14:1-6, 15:1-5

QUESTIONS FOR REFLECTION

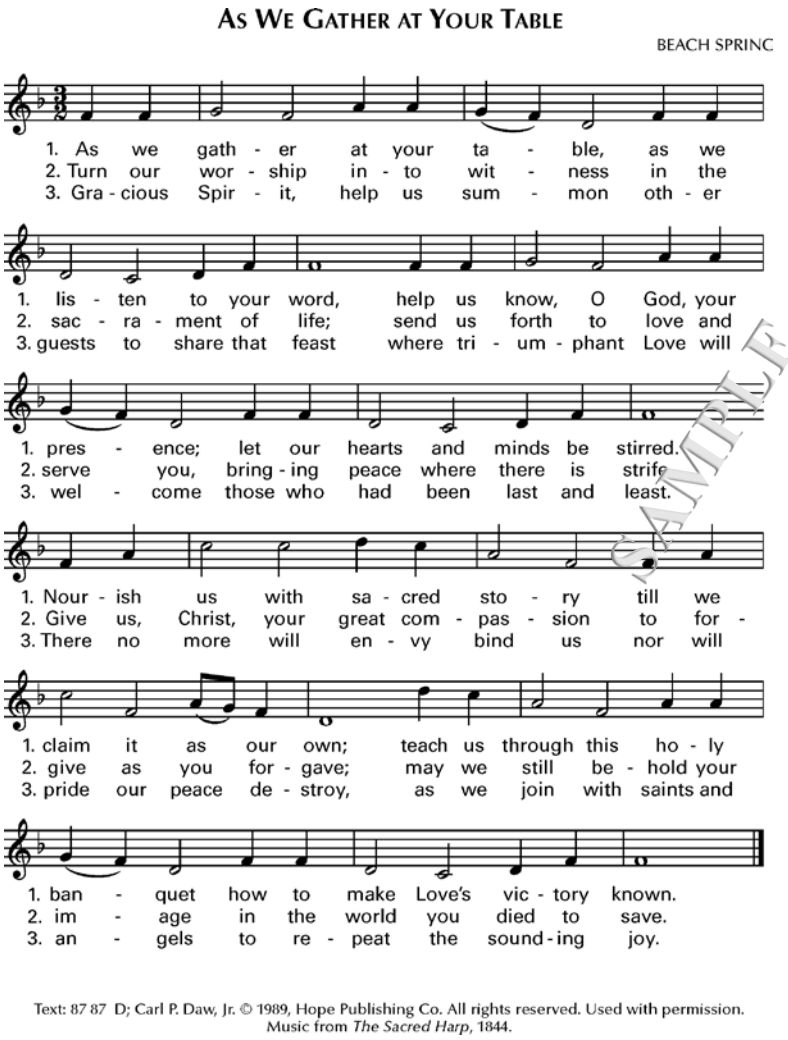
- What phrases in the text stand out to me?
- What does that phrases mean to me in my celebration of the Eucharist?
- How can the text of this song help me encounter Christ?
- What does the phrase "I received the living God and my heart is filled with joy" mean to me?
- How does this hymn inspire me to pray?
- How can the Eucharist "change our hearts"?
- Do I "come to the feast" with joy in my heart?

Optional Eucharistic Hymn: *As We Gather at Your Table*

BACKGROUND INFORMATION
"As We Gather at Your Table" was written by Carl P. Daw, an Episcopal priest in 1989. Daw was commissioned to write the hymn for a tricentennial celebration of an Episcopal Church in Virginia. He was asked to use the motto for that celebration in the hymn. Daw concludes the hymn with the words of the motto "Repeat the Sounding Joy." No specific tune was written for this hymn. *Beach Spring* and *Raquel* are used most often.

Beach Spring may have been composed by Benjamin F. White in the 1840s. It is named for Beach Spring Baptist Church in Harris County, Georgia.

Raquel was written by Skinner Chavez-Melo in 1983. It is named for the hymnologist Raquel Gutierrez-Achon. Raquel is typically used for the hymn in Spanish translations.



Text: 87 87 D; Carl P. Daw, Jr. © 1989, Hope Publishing Co. All rights reserved. Used with permission.
Music from *The Sacred Harp*, 1844.

PRIMARY THEME
During Mass we encounter Christ in the Word and in his Body and Blood. This encounter leads us to service.

SECONDARY THEOLOGICAL POINTS
We take Jesus into ourselves through the proclamation of the scriptures.
A true encounter with Christ in Mass leads us to peace and compassion for others.
We encounter Christ in the lives of others.
We are to bring others to the encounter we have experienced.
The celebration of the Mass joins us to angels and saints.

SCRIPTURE REFERENCES
Luke 14:21-23 The Parable of the Banquet
Matthew 22:1-10 The Parable of the Wedding Feast
Matthew 20:16, Luke 13:30 The first will be last
Ephesians 2:14-17 Christ as our peace
Matthew 6:12, Luke 11:4 Lord's Prayer and forgiveness
Ephesians 4:32, Colossians 2:13 Forgiveness

DISCUSSION QUESTIONS

Verse 1

- In the first verse, what parts of the Mass are referenced?
- How does this verse call you to the celebration of the Eucharist?
- What are we called to do by the words, “how to make Love's victory known”?

Verse 2

- In this second verse, how are we asking to be transformed in our everyday life?
- How is the prayer “Our Father” referenced in the second verse?
- How are we being asked to view our fellow man?

Verse 3

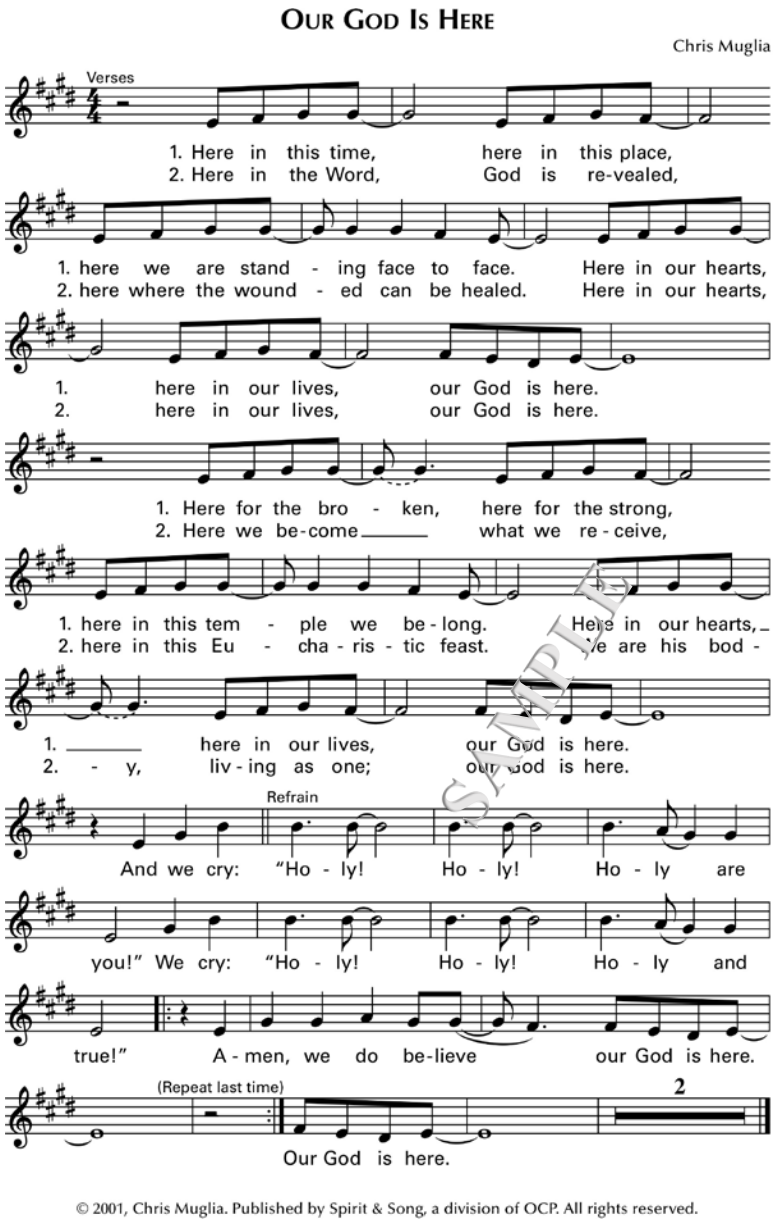
- What are we asking of the Holy Spirit in verse three?
- Does this verse inspire you to be more inclusive and welcoming to everyone, not just the people in the pews around you?
- What do you think the references to envy and pride mean?
- Do you really feel that the banquet can include everyone?
- What does it mean to invite everyone to the feast?
- How in your life do you “...repeat the sounding joy”?

NOTES AND REFLECTIONS

Optional Eucharistic Hymn: *Our God Is Here*

BACKGROUND
Chris Muglia wrote the hymn in 2001 after talking to a parish priest who was concerned about people leaving Mass right after Communion.

The composer is a speaker/musician/producer who has songs published worldwide in multiple languages. His music and witness are right on target with the issues that challenge people today.

This hymn has some syncopation in the melody. Once the people hear it a couple of times, they can pick it up quite well. The keyboard accompaniment is quick and requires a trained musician. It can be done with an easy guitar strum accompaniment in a more meditative beat. The hymn speaks well of why we are in church and why we stay in church.

© 2001, Chris Muglia. Published by Spirit & Song, a division of OCP. All rights reserved.
SAMPLE

PRIMARY THEME
We truly encounter God in the celebration of the Mass.

SECONDARY THEOLOGICAL POINTS
The refrain the theme praises God in response to this encounter.
Uniting the people of God as they gather around the table of the Lord.
We are called to believe that God is revealed to us through the Mass, that we can be healed, that we can be transformed by receiving the Eucharist.

REFERENCES
This hymn is not directly based on any particular scriptures. There are many indirect references to the Catechism of the Catholic Church. [1074, 1348, 1349, 1373, 1374, 1378, 2691]

- Matthew 18:20 Where two or three are gathered…

QUESTIONS FOR REFLECTION

In the verses, what words speak to me?
How does God make himself really present in this time and place for this celebration?
In what ways am I wounded? Do I want to be healed?
How can I become what I receive?
What does it mean to be his body, living as one?
In the refrain, am I encountering the Holy Lord?

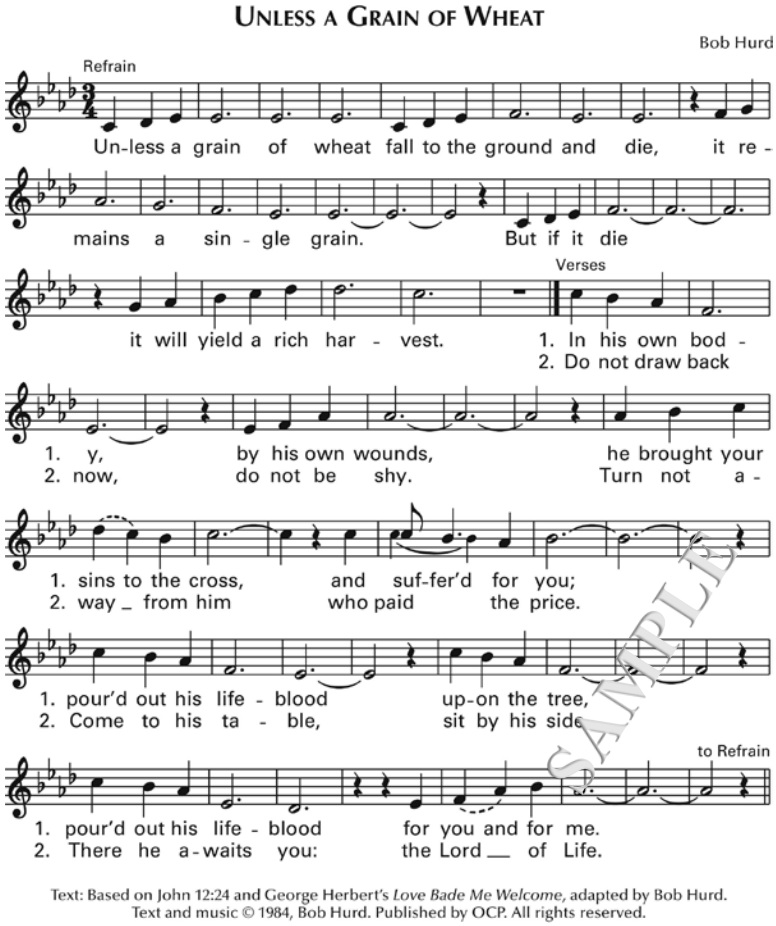
NOTES AND REFLECTIONS

Optional Eucharistic Hymn: *Unless a Grain of Wheat* (Hurd)

BACKGROUND
From Bob Hurd CD: *A Lenten Journey*

Text: Based on John 12:24 and (v2) George Herbert's *Love Bade Me Welcome*; adapt. by Bob Hurd, b. 1950. © 1984, Bob Hurd. Published by OCP Music.

PRIMARY THEME
Paschal Mystery: The sacrifice of Jesus on the cross gives us life. He welcomes us to receive life in the Eucharist – his body sacrificed and his blood poured out for us.

SECONDARY THEOLOGICAL POINTS
We are invited to follow Christ in his self-sacrifice.
We are invited to receive Christ, who waits for us in the Mass.

SAMPLE

SCRIPTURE REFERENCE:

- John 12:20-33 The Coming of Jesus' Hour

QUESTIONS FOR REFLECTION:

Refrain:

- Reflection on my experience of planting seeds and experiencing the growth and harvest of the plants.
- How can that be related to Jesus' death and resurrection?
- How am I called to die to myself and to rise to new life in Christ?
- What are the fruits of Jesus' sacrifice in my own life?

Verse 1:

- What does it mean to me that Jesus brought my sins to the cross?
- How has Jesus poured out his blood for me?
- How do I respond to that sacrifice by the way I live my life?

Verse 2:

- Do I shy away from the reality of Jesus' death on the cross?
- How does it feel to know that, without my having done anything which could possibly earn the price that Jesus paid for my salvation, he offers that grace to me?
- How will I respond when I hear Jesus' invitation to be part of God's Communion of Love – to be seated at his table?

APPENDIX A ADDITIONAL LESSON PLANNING MATERIAL FOR *LORD, WHO AT THY FIRST EUCHARIST*

Lessons plans in accordance with a disciple's life of grace within the Church: Baptism through age of reason through Confirmation through adulthood, with or without families (i.e., living their Vocation or not yet).

Life of Grace	Baptism through age of reason [B-AoR]
Goal	To familiarize the disciple with the hymn
Review	The Last Supper, when the Lord instituted the Eucharist – the Mass – with his disciples
Preparation	Prayer, as *listening* to Jesus speak
Proclamation	*Listen* to the Lord pray the prayer given in John 17
Explanation	The Lord's desire *for unity* of his disciples, all those who have received the grace of discipleship by virtue of Baptism (not only Catholics, but all baptized Christians), who are the Church, the Body of Christ
Application	Are all baptized Christians united? Especially in the celebration of the Eucharist?
Celebration	Go through the hymn, line-by-line; eventually sing the hymn, line-by-line, to familiarize them with it
Vocabulary	Eucharist, Church, Prince of Peace, Shepherd, Unity
Resources	Bible; the hymn; Internet access to YouTube for audio/visual aid; baptismal visual aids (baptismal font, paschal candle) connected to celebrating the Eucharist

Baptism: Theological Virtues (Faith, Hope, Love)

Life of Grace	age of reason through Confirmation [AoR-C]
Goal	To assist the disciple to know and understand their baptismal spirituality of the hymn's hope and to exercise that virtue *with* Jesus, especially during Mass
Review	*as above* [B-AoR]; these disciples are still called by the Lord to celebrate the Eucharist *with* Him
Preparation	*as above* [B-AoR]; Prayer, as praying *with* Jesus
Proclamation	*as above* [B-AoR]; *With* the Lord, pray the prayer given in John 17
Explanation	*as above* [B-AoR]; The Lord's desire, *with* faith, hope, and love, for unity
Application	*as above* [B-AoR]; When we celebrate the Eucharist, when do we pray hopefully for the unity of Christians?
Celebration	*as above* [B-AoR]; Focus on the theological virtues of Christ at work *with*in the disciple's response
Vocabulary	*as above* [B-AoR]; Theological Virtues (Faith, Hope, Love)
Resources	*as above* [B-AoR]; baptismal visual aids (sacred chrism, white garment, un/lighted candle) connected to celebrating the Eucharist

Confirmation: Baptism *strengthened* by Gift(s) of Holy Spirit

Life of Grace	Confirmation through adults without families [C+]
Goal	To assist the disciple to Know and Understand their confirmational spirituality of the hymn's inspiration and to exercise that gift *with* Jesus *in* the Holy Spirit, especially during Mass

Review	*as above* [AoR-C]; these disciples are still called by the Lord to celebrate the Eucharist *with* Him *in* the Holy Spirit
Preparation	*as above* [AoR-C]; Prayer, as praying *with* Jesus *in* the Spirit
Proclamation	*as above* [AoR-C]; *With* the Lord, *in* the Spirit, pray the prayer given in John 17
Explanation	*as above* [AoR-C]; The Spirit's *in*spiration, *with* Christ's peace and love, for unity
Application	*as above* [AoR-C]; When we celebrate the Eucharist, when do we pray peacefully and lovingly for the unity of Christians?
Celebration	*as above* [AoR-C]; Focus on the fruits of the Holy Spirit at work *within* the disciple's response
Vocabulary	*as above* [AoR-C]; fruits of the Holy Spirit (esp. *Christian* peace and love)
Resources	*as above* [AoR-C]; confirmational visual aids (laying on of hands, sacred chrism) connected to celebrating the Eucharist

Eucharist: *living* Christian spirituality (work through, with, in Christ and the Holy Spirit)

Life of Grace	Adults with families [C+V]
Goal	To assist the disciple to continue to mature in Wisdom their eucharistic spirituality of the hymn's desire for unity, not only for Christians, the universal Church, but also for their domestic church
Review	*as above* [C+]; these disciples are still called by the Lord to celebrate the Eucharist, as the source and summit of their discipleship
Preparation	*as above* [C+]; Prayer, as praying *eucharistically* (i.e., the Eucharistic Prayer [EP], which concludes "*through*…, *with*…, and *in*…)
Proclamation	*as above* [C+]; The prayer of John 17 as found in the Eucharistic Prayer (any of the four, I-IV)
Explanation	*as above* [C+]; The eucharistic nature of John 17, especially during the intercessions ("by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ", *The General Instruction of the Romal Missal* [*GIRM*] 79g)
Application	*as above* [C+]; When we celebrate the Eucharist, when do we pray specifically for the unity of Christians? (the "intercessions", *GIRM* 79g; EP I: *The Order of Mass* [*OM*] 84-85, 95; EP II: *OM* 105.2ff; EP III: *OM* 113.4ff; EP IV: *OM* 122.3ff)
Celebration	*as above* [C+]; Focus on the eucharistic characteristics of the disciple's response
Vocabulary	*as above* [C+]; Alpha and Omega (first and last, e.g., source and summit)
Resources	*as above* [C+]; eucharistic visual aids (paten/chalice, bread/wine, altar, Roman Missal [for the *GIRM* and the Eucharistic Prayers]) connected to celebrating the Eucharist

To end the event, gather all the disciples together and pray a decade of the Rosary, meditating on the Luminous Mystery of the Institution of the Eucharist; as best as possible, sing the Hymn to conclude the event.

NOTES AND REFLECTIONS

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