SEQUENCE for the Feast of CORPUS CHRISTI
—Lauda Sion Salvatorem—

A LITERAL TRANSLATION by Rev. Joseph Connelly—granted Imprimatur by the Archbishop of Birmingham in 1954—is given in italics. A METRICAL TRANSLATION by St. Robert Southwell is given in bold print. Southwell—a Jesuit priest who secretly ministered to Catholics in England who still clung to their faith—was eventually caught and, having suffered bravely for three years, became a Martyr for Jesus Christ in 1595 AD.

AUDA SI-ON SALVA-TÓREM

Lauda ducem et pastórem, In hymnis et cánti-cis.

1. Sion, praise your Savior. Praise your leader and shepherd in hymns and canticles.

VERSE 2
Quantum potes, tantum aude: Qui-a

major omni laude, Nec laudáre, su-fí-cis.

2. What power affords perform indeed;
His worths all praises far exceed,
No praise can reach His dignity.

VER. 3
Audis thema speci-á- lis, Panis vi-vus

et vi-tá-lis Hódi-e propóni-tur.

3. But today a theme worthy of particular praise is put before us—
the living and life-giving bread.

4. A special theme of praise is read,
A living and life-giving bread,
Is on this day exhibited;

BEGINNING PITCHES = C# E F# E

1. Praise, O Sion! praise thy Savior,
Praise thy captain and thy pastor,
With hymns and solemn harmony.

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Q
Uem in sacrae mensa coenae, Turbae
fratrum du-odënae Datum non ambi-gi-tur.

S
It laus plena, sit so-nóra, Sit jucúnda,
sit decóra Mentis jubí-la-ti-o.

D
I-es e-nim so-lémnis ági-tur, In qua
mensae pri-ma recó-li-tur Hujus insti-tú-ti-o.

I
N hac mensa no-vi Regis, Novum Pascha
novae legis, Phase vetus térmi-nat.

V
Etustá-tem nóvi-tas, Umbram fu-gat

4. ...that, without any doubt, was given to the Twelve at table during the holy supper.

4. Which in the supper of our Lord, To twelve disciples at His board None doubts was delivered.

5. Therefore let our praise be full and resounding and our soul’s rejoicing full of delight and beauty...

5. Let our praise be loud and free, Full of joy and decent glee, With minds’ and voices’ melody;

6. ...for this is the festival day to commemorate the first institution of this table.

6. For now solemnize we that day, Which doth with joy to us display The prince of this mystery.

7. At this table of the new King, the new law’s new pasch puts an end to the old pasch.

7. At this board of our new ruler, Of new law, new paschal order The ancient rite abolisheth;

8. The new displaces the old, reality the shadow and light the darkness.

8. Old decrees be new annulled, Shadows are in truths fulfilled, Day former darkness finisheth.
9. Christ wanted what He did at the supper to be repeated in His memory.

That at supper Christ performèd,
To be done He straitly chargèd
For His eternal memory.

10. And so we, in accordance with His holy directions, consecrate bread and wine to be salvation’s Victim.

Guided by His sacred orders,
Bread and wine upon our altars
To saving host we sanctify.

11. Christ’s followers know by faith that bread is changed into His flesh and wine into His blood.

Christians are by faith assured
That to flesh the bread is changèd,
The wine to blood most precious:

12. Man cannot understand this, cannot perceive it; but a lively faith affirms that the change, which is outside the natural course of things, takes place.

That no wit nor sense conceiveth,
Firm and grounded faith believeth,
In strange effects not curious.

13. Under the different species, which are now signs only and not their own reality, there lie hid wonderful realities.

Under kinds two in appearance,
Two in show but one in substance,
Lie things beyond comparison;
14. His body is our food, His blood our drink. And yet Christ remains entire under each species.

14. Flesh is meat, blood drink most heavenly,
Yet is Christ in each kind wholly,
Most free from all division.

15. The communicant receives the complete Christ—uncut, unbroken and undivided.

15. None that consumeth doth rend Him,
None that takes Him doth divide Him,
Received He whole persevereth.

16. Whether one receive or a thousand, the one receives as much as the thousand. Nor is Christ diminished by being received.

16. Be there one or thousands hosted,
One as much as all received
He by no eating perisheth.

17. The good and the wicked alike receive Him, but with the unlike destiny of life or death.

17. Both the good and bad receive Him,
But effects are diverse in them,
True life or true destruction.

18. To the wicked it is death, but life to the good. See how different is the result, though each receives the same.

18. Life to the good, death to the wicked,
Mark how both alike received
With far unlike conclusion.
19. Last of all, if the sacrament is broken, have no doubt. Remember there is as much in a fragment as in an unbroken host.

19. When the priest the host divideth, 
Know that in each part abideth 
All that the whole host covered.

20. There is no division of the reality, but only a breaking of the sign; nor does the breaking diminish the condition or size of the One hidden under the sign.

20. Form of bread, not Christ is broken, 
Not of Christ, but of His token, 
Is state or stature altered.

21. Behold, the bread of angels is become the pilgrim’s food; truly it is bread for the sons, and is not to be cast to dogs.

21. Angels’ bread made pilgrims’ feeding 
Truly bread for children’s eating, 
To dogs not to be offered.

Catholics who take their Faith seriously should look into “The Saint Jean de Brébeuf Hymnal”:

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22. It was prefigured in type when
Isaac was brought as an offering,
when a lamb was appointed for the
Pasch and when manna was given
to the Jews of old.

22. Signed by Isaac
on the altar, |
By the lamb
and paschal supper, |
And in the manna figured.

23. Jesus, good shepherd and true
bread, have mercy on us; feed us
and guard us. Grant that we find
happiness in the land of the living.

23. Jesu, food
and feeder of us, |
Here with mercy
feed and friend us, |
Then grant in heaven felicity!

24. You know all
things, can do all
things, and feed
us here on earth.
Make us Your
guests in heaven,
co-heirs with You
and companions
of heaven’s
citizens.

24. Lord of all, whom here Thou feedest,  |  Fellows, heirs, guests with Thy dearest,
Make us in heavenly company!  |  Amen. Alleluia.