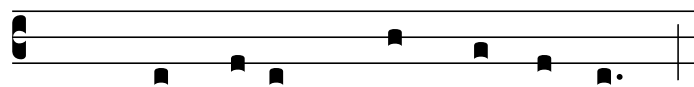


SEQUENCE for the Feast of CORPUS CHRISTI

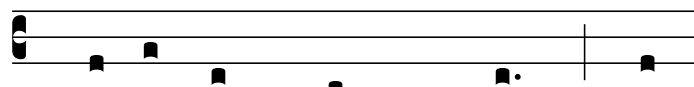
—*Lauda Sion Salvatorem*—

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.

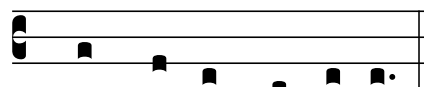
L



LAUDA SI-ON SALVA-TÓREM



Lauda ducem et pastórem, In



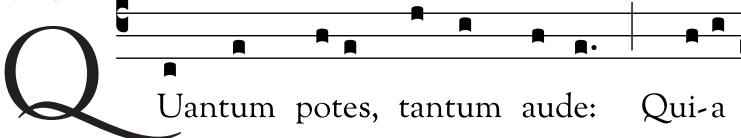
hymnis et cánti-cis.

Beginning pitches = C# E F# E

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

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

VERSE 2



Q uantum potes, tantum aude: Qui-a

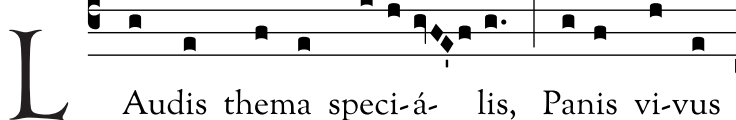


ma-jor omni laude, Nec laudáre, súffi-cis.

2. Praise Him as much as you can,
for He is beyond all praising and
you will never be able to praise
Him as He merits.

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

VER. 3



L Audis thema speci-á- lis, Panis vi-vus

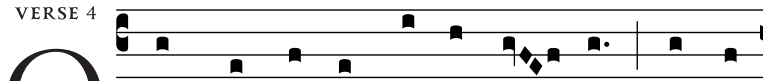


et vi-tá-lis Hódi-e propóni-tur.

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

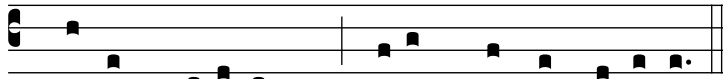
3. A special theme of praise is read,
A living and life-giving bread,
Is on this day exhibited;

VERSE 4



Quem in sacrae mensa coe- nae, Turbae

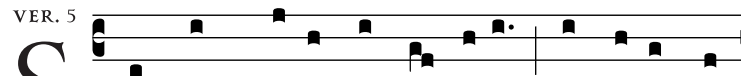
4. ...that, without any doubt,
was given to the Twelve at table
during the holy supper.



fratrum du-odénae Datum non ambí-gi-tur.

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

VER. 5



Sit laus plena, sit so-nóra, Sit jucúnda,


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



sit decóra Mentis jubi-lá-ti-o.


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

VERSE 6



Dies e-nim so-lémnis ági-tur, In qua

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



mensae pri-ma recó-li-tur Hujus insti-tú-ti-o.

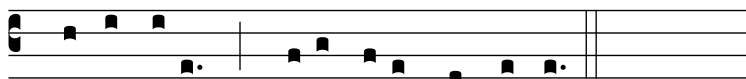
6. For now solemnize we that day,
Which doth with joy to us display
The prince of this mystery.

v. 7



In hac mensa no-vi Regis, Novum Pascha

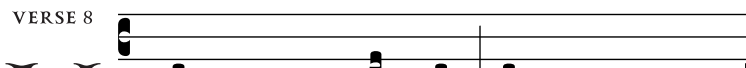
7. At this table of the new
King, the new law's new pasch
puts an end to the old pasch.



novae legis, Phase vetus térmi-nat.

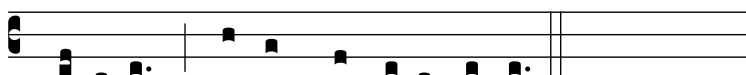
7. At this board of our new ruler,
Of new law, new paschal order
The ancient rite abolisheth;

VERSE 8



Vetustá-tem nóvi-tas, Umbram fu-gat

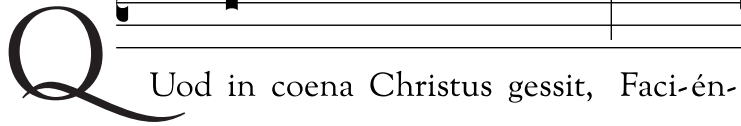
8. The new displaces the
old, reality the shadow
and light the darkness.



vé-ri-tas, Noctem lux e-lí-mi-nat.

8. Old decrees be new annullèd,
Shadows are in truths fulfilled,
Day former darkness finisheth.

VERSE 9



Uod in coena Christus gessit, Faci-én-

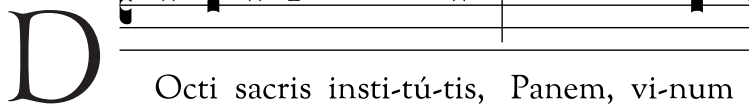


dum hoc expréssit In su-i memó-ri-am.

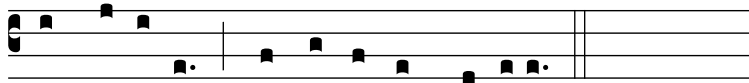
9. *Christ wanted what He did at the supper to be repeated in His memory.*

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

VERSE 10



Octi sacris insti-tú-tis, Panem, vi-num

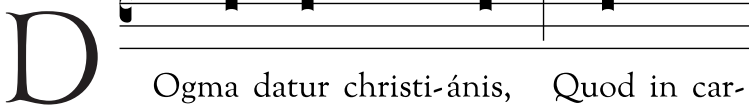


in sa-lú-tis Consecrámus hósti-am.

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

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

VERSE 11



Ogma datur christi-ánis, Quod in car-

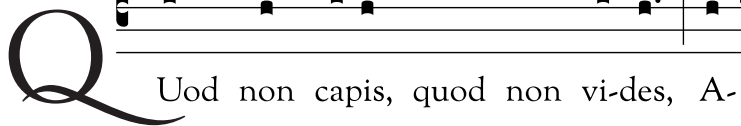


nem transit panis, Et vi-num in sángui-nem.

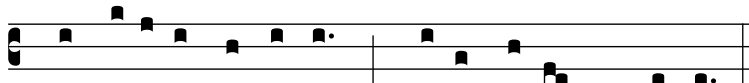
11. *Christ's followers know by faith that bread is changed into His flesh and wine into His blood.*

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

VERSE 12



Uod non capis, quod non vi-des, A-

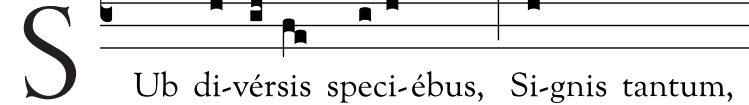


ni-mósa firmat fi-des, Praeter re-rum ór-di-nem.

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.*

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

VER. 13



Ub di-vérsis speci-ébus, Si-gnis tantum,



et non rebus, Latent res ex-í-mi-ae.

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

13. Under kinds two in appearance,
Two in show but one in substance,
Lie things beyond comparison;

VERSE 14

C Aro ci-bus, sanguis potus: Manet ta-



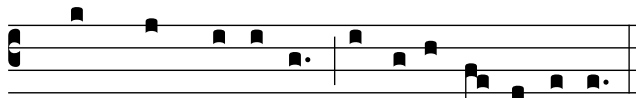
men Christus totus Sub utrâque spéci-e.

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.

VERSE 15

A sumente non concí-sus, Non confrá-



ctus, non di-ví-sus: Integer accí-pi-tur.

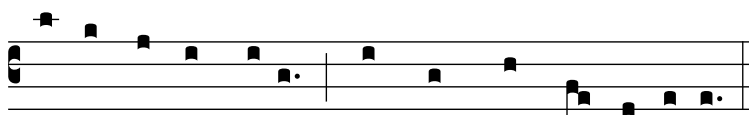
15. The communicant receives the complete Christ—uncut, unbroken and undivided.

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

* The first line of Vs. 15 is slightly altered.

VER. 16

S Umit unus, sumunt mille: Quantum



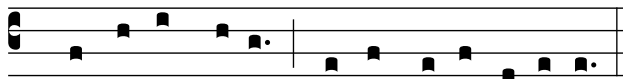
i-sti, tantum ille: Nec sumptus consúmi-tur.

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.

VER. 17

S Umunt boni, sumunt ma- li: Sorte ta-



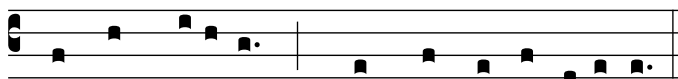
men inaequá-li, Vi-tae vel inté-ri-tus.

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.

VERSE 18

M Ors est ma-lis, vi-ta bo- nis: Vi-de pa-



ris sumpti-ónis Quam sit dispar éxi-tus.

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.

VER. 19

F RACTO demum sacraménto, Ne vací-
 les, sed meménto Tantum esse sub fragmén-
 to, Quantum to-to tégi-tur.

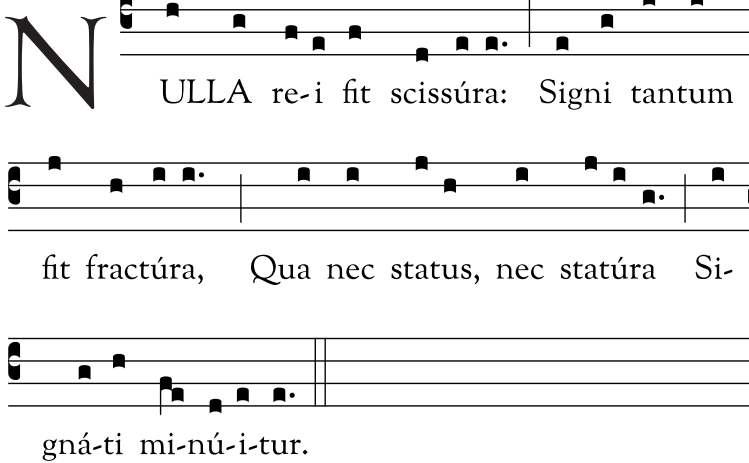


19. Last of all, if the sacrament is broken, have no doubt. Remember there is as much in a fragment as in an unbroken host.

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

VER. 20

N ULLA re-i fit scissúra: Signi tantum
 fit fractúra, Qua nec status, nec statúra Si-
 gná-ti mi-nú-i-tur.

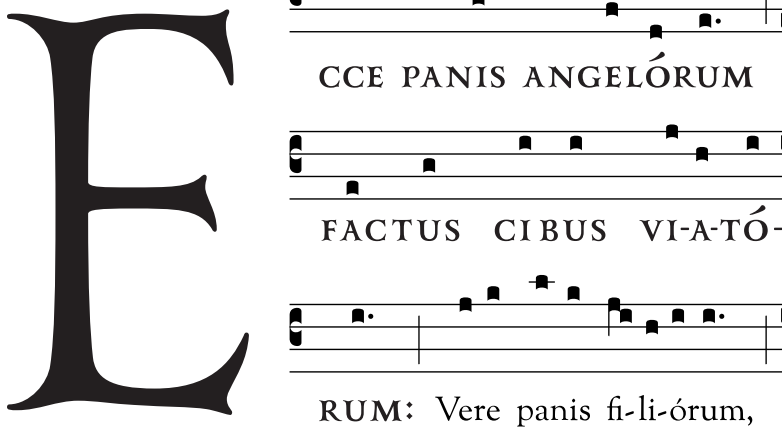


20. There is no division of the reality, but only a breaking of the sign; nor does the breaking diminish the condition or size of the One hidden under the sign.

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


VERSE 21

E CCE PANIS ANGELÓRUM
 FACTUS CIBUS VI-A-TÓ-
 RUM: Vere panis fi-li-órum,



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 offerèd.


 Non mitténdus cáni-bus.


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

CCWATERSHED.ORG/HYMN

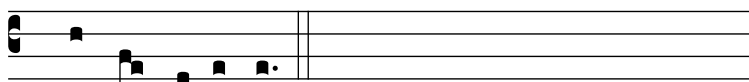
v. 22



IN fi-gúris praesi-gnátur, Cum I-saac



immo-látur, Agnus Paschae de-putátur, Datur



manna pátri-bus.

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 figurèd.

VERSE 23



BONE pastor, panis vere, Jesu, nostri mi-



se-rére: Tu nos pasce, nos tu-ére, Tu nos bo-



na fac vi-dére In terra vi-vénti-um.

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!

VER. 24



TU qui cuncta scis et va-les, Qui nos pascis



hic mortá-les: Tu-os i-bi commensá-les, Coherédes et



sodá-les Fac sanctórum cí-vi-um. A-men. Allelú-ia.

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.