

HYMNS

TO BE SUNG DURING THE
CORPUS CHRISTI PROCESSION

THIS COLLECTION of simple tunes is based loosely on a special section found in the 1908 LIBER GRADUALIS called: “In Festo Corporis Christi—Ad Processionem.” They were taken (with permission) from a 2018 book called *The Saint Jean de Brébeuf Hymnal*, which contains more Eucharistic hymns than any hymnal published in the last 150 years. The *Brébeuf Hymnal* also contains vernacular versions of rare Roman Catholic hymns (by excellent poets) stretching all the way back to 1599AD. Since the *Brébeuf* contains so many fine hymns, selecting only a handful was challenging. Broadly speaking, priority was given to correspond to melodies familiar to the congregation at Saint Mary’s in Muskegon, Michigan. ✚

Beautiful harmonizations for all these hymns may be obtained from: <https://ccwatershed.org/hymn>

464 Sancti Venite, Christi Corpus Sumite (640AD)

Trns: Fr. Adrian Fortescue (d. 1923)



1. Come all ye ho - ly, take the bod - y of your Lord,
2. Saved by his bod - y, by his sa - cred blood, we raise
3. Christ our sal - va - tion, he who is the Son of God,



Drink of his chal - ice, take the blood for you out - poured.
 Grate - ful our voic - es un - to God in hymns of praise.
 Pur - chased our ran - som by his cross and pre - cious blood.



Ky - rie - léy - son. R. Al - le - lu - ia, al - le -



lu - ia, al - le - lu - ia.

*This melody is
excellent for use
during Eastertide.*

4. Dying for all men, | he the Lord prepared this feast,
Offered as victim, | offering himself as priest. *Ky-rie-léy-son. R.*
5. God to our fathers | ordered sacrifice of old;
So he in symbols | Christ the victim true foretold. *Ky-rie-léy-son. R.*
6. Source of all brightness, | sole Redeemer of our race,
He to his holy | servants gives abundant grace. *Ky-rie-léy-son. R.*
7. Come, who with pure hearts | in the Savior's word believe;
Come, and partaking | saving grace from him receive. *Ky-rie-léy-son. R.*
8. God our defender, | guardian sure in this our strife,
Gives to his faithful | after death eternal life. *Ky-rie-léy-son. R.*
9. Bread come from heaven | gives he to the hungering,
As for the thirsty | opens he the living spring. *Ky-rie-léy-son. R.*
10. Christ, source of all things, | who here feeds us sinful men,
When this great day dawns, | judge of all, will come again. *Ky-rie-léy-son. R.*

T. Source: *Hymnal for the Church of Saint Hugh* (Letchworth: Fr. Adrian Fortescue, 1913) pp. 70-73.

Melody: *Christ ist erstanden*, dating from the 12th century, is the oldest known Easter hymn in the vernacular. The melody is based on the *Victimae Paschali* (an 11th century Sequence) and was often inserted into it, thereby mixing German with Latin. It was set by famous composers throughout history, such as Heinrich Isaac (d. 1517), Orlando de Lassus (d. 1594), and Johann Sebastian Bach (d. 1750). We have paired it with a text which more faithfully matches the original neumes. Cf. *Divini Cultus Studium* (Altötting: Fr. Robert Skeris, 1990) p. 129.

Sancti Venite, Christi Corpus Sumite (640_{AD}) 465

Textus originalis Latinus

1. San - cti ve - ní - te, Chri - sti cor - pus sú - mi - te,
2. Sal - vá - ti Chri - sti cór - po - re et sán - gui - ne,
3. Da - tor sa - lú - tis, Chri - stus Fí - li - us De - i,

- san - ctum bi - bén - tes, quo red - ém - pti sán - gui - nem...
a quo re - fê - cti lau - des di - cá - mus De - o.____
mun - dum sal - vá - vit per cru - cem et sán - gui - nem...

- Ky - rie - léy - son.* R. Al - le - lu - ia, al - le -

- lu - ia, al - le - lu - ia.

*This melody is
excellent for use
during Eastertide.*

4. Pro univérsis | immoláti Dóminus
ipse sacérdos | existit et hóstia. *Ky-rie-léy-son.* R.
5. Lege praecéptum | immolári hóstias,
qua adumbrántur | divína mystéria. *Ky-rie-léy-son.* R.
6. Lucis indúltor | et salvátor ómnium
praecláram sanctis | largítus est grátiam. *Ky-rie-léy-son.* R.
7. Accédant omnes | pura mente créduli,
sumant aetérnam | salútis custódiam. *Ky-rie-léy-son.* R.
8. Sanctórum custos, | rector quoque Dóminus
vitam perénnem | largítur credéntibus. *Ky-rie-léy-son.* R.
9. Caeléstem panem | dat esuriéntibus;
de fonte vivo | praebet sitiéntibus. *Ky-rie-léy-son.* R.
10. Alpha et Ómega | ipse Christus Dóminus
venit ventúrus | iudicáre hómines. *Ky-rie-léy-son.* R.

T. Source: *Hymnal for the Church of Saint Hugh* (Letchworth: Fr. Adrian Fortescue, 1913) pp. 70-73.

M. Source: Great variation exists for this ancient melody as it appears in Catholic hymnals. Frequently the English texts paired to it are unsatisfactory. Cf. *Cantate Omnes: Hymnal of the Catholic Choirmasters' Guild* (1952) #47; *Hosanna Catholic Hymn Book* (St. Louis: Fr. Ludwig Bonvin, 1914) #55; *Summit Choirbook* (Dominican Monastery of Our Lady of the Rosary, 1983) #98; *Pope Pius XII Hymnal* (Ohio: Gregorian Institute of America, 1959) p. 8.

The Same In Spanish

Este es el himno eucarístico latino más antiguo de la iglesia,
proveniente de un manuscrito irlandés del siglo VII.



a. Ve - nid, to - mad el cuer - po del Se - ñor,
a. Draw nigh and take the Bod - y of the Lord



Be - bed la san - gre que *en* la cruz ver - tió:
And drink the ho - ly Blood for you out - pour'd.



Quien se *o* - fre - ció por to - dos en co - mún,
Of - fered was He for great - est and for least:



La víc - ti - ma *es* y *el* sa - cer - do - te *a* - ún.
Him - self the Vic - tim, and Him - self the Priest.



b. El que *a* sus fie - les guar - da y da sos - tén,
b. He that His saints in this world rules and shields



La vi - da *e* - ter - na les da - rá tam - bién.
To all be - liev - ers life e - ter - nal yields.



A los ham - brien - tos pan del cie - lo *es* Él,
He feeds the hun - gry with the Bread of Heav'n,



Y el a - gua vi - va *a* los que tie - nen sed.
And liv - ing streams to those who thirst are giv'n.



c. A - pro - xi - maos con fe y so - li - ci - tud,
c. Ap - proach ye then with faith - ful hearts sin - cere,

The Same In Spanish

The Church's oldest Latin Eucharistic hymn,
from a 7th century Irish manuscript.

Y re - ci - bid los se - llos de sa - lud.
And take the safe - guard of sal - va - tion here.

Se - ñor Je - sús que *al* mun - do juz - ga - rás,
Al - pha and O - me - ga - to whom shall bow

Hoy tu pre - sen - cia nos sus - ten - ta - rá.
All na - tions at the Doo - mis with us now.

English rhyming translation* by Father Herbert Thurston (d. 1939) after Neale.

SANCTI veníte, Christi
corpus súmíte, sanctum
bibéntes, quo redémpiti
sánguinem. (v4) Pro u-
nivérsis immolátus Dñs
ipse sacérdos exístit et hóstia.

GE holy, come, take the body
of Christ, drinking the holy
blood by which you were ran-
somed. (v4) The Lord, offered
in sacrifice for all, himself
became their priest & victim.

8. Sanctórum custos, rector quoque
Dñs vitam perénnem largítur cre-
déntibus. (v9) Caeléstem panem dat
esuriéntibus; de fonte vivo prae-
bet sitiéntibus.

8. The Lord, the guardian and governor
of the holy, lavishes life unending on
those who believe. (v9) Heavenly bread
he gives to the hungry; from a living
spring he provides for the thirsty.

7. Accédant omnes pura mente cré-
dulí, sumant aetérnā salútis custó-
diam. (v10) Alpha et Ómega ipse
Christus Dóminus venit ventúrus
judicáre hómínes.

7. Let all believers whose thought is
clean draw nigh; let them take the ever-
lasting safeguard of salvation. (v10) The
Alpha & Omega, even Christ the Lord,
comes: he who is to come to judge men.

*It will be observed that the Spanish version
does not follow the same ordering of verses.*



Text and music courtesy of the
Saint Jean de Brébeuf Hymnal
(SOPHIA INSTITUTE PRESS, 2018).

* The first line in Thurston's version was "Come saints and take the Body of the Lord," which is more faithful to the Latin original, to which he added: "By the word *saints*, as used in the first line and twice afterwards, the Celtic writer probably meant no more than *faithful Christians*. It is important to remember this in reading early Celtic documents." ENGLISH TRANSLATION: *The early cultus of the Blessed Sacrament in The Month* (1907) v. 109, p. 377; Fr. Thurston acknowledges his version's debt to Dr. Neale's translation in *Mediaeval Hymns and Sequences* (1851) p. 13. Source of Melody: *The Saint Jean de Brébeuf Hymnal* (2013) p. 898.

40 Ad Cenam Agni Providi (4th century)

FIFTH TUNE – Trns: Robert Campbell of Skerrington (d. 1868)



1. At the Lamb's high feast we_ sing Al - le - lu - ia.
2. Praise we him whose love di - vine Al - le - lu - ia.
3. Where the Pas - chal blood is_ poured, Al - le - lu - ia.



- Praise to our vic - to - rious King, Al - le - lu - ia.
 Gives the guests his blood for_ wine, Al - le - lu - ia.
 Death's dark an - gel sheathes his_ sword; Al - le - lu - ia.



- Who hath washed us in_ the_ tide Al - le - lu - ia.
 Gives his bod - y for_ the_ feast, Al - le - lu - ia.
 Is - rael's hosts tri - um - phant go Al - le - lu - ia.



- Flow - ing from his pier - cèd_ side. Al - le - lu - ia.
 Love the Vic - tim, Love the_ Priest. Al - le - lu - ia.
 Through the wave that drowns the_ foe. Al - le - lu - ia.

The word "ALLELUIA" is sung after each line:

4. Christ, the Lamb, whose blood was shed,
 Paschal victim, Paschal bread;
 With sincerity and love
 Eat we manna from above.
5. Mighty Victim from on high,
 Pow'rs of hell beneath thee lie;
 Death is conquered in the fight;
 Thou hast brought us life and light.
6. Now thy banner thou dost wave;
 Vanquished Satan and the grave;
 Angels join his praise to tell,
 See o'erthrown the prince of hell.
7. Paschal triumph, Paschal joy,
 Only sin can this destroy;
 From the death of sin set free,
 Souls re-born, dear Lord, in thee.
8. Hymns of glory, songs of praise,
 Father, unto thee we raise;
 Risen Lord, all praise to thee,
 Ever with the Spirit be.

Aeterna Caeli Gloria (5th century) 835

FOURTH TUNE – Trns: Robert Campbell of Skerrington (d. 1868)



1. Christ, the glo - ry of the sky, Christ, of earth the
2. Help us now Thy praise to sing; Grant our souls to
3. Day that dawns be - fore our eyes But that ver - y



hope se - cure, On - ly Son of God most high,
know thy day: Light and life them let it bring,
Light de - clares Which the mind with strength sup - plies,



Off - spring of a Maid - en pure. Al - le - lu - ia.
Clouds and dark - ness burn a - way. Al - le - lu - ia.
World - ly night to brave pre - pares. Al - le - lu - ia.

4. Purest Light, within us dwell,
Never from our souls depart;
Come, the shades of earth dispel,
Fill and purify the heart.
Alleluia.

5. Faith in Him Whose name we bear
In our heart of hearts abound;
Hope, thy brightest torch prepare;
All with holy love be crowned.
Alleluia.

6. Praise the Father, praise the Son,
Spirit blest, to Thee be praise;
To the Godhead Three in One
Glory be through endless days.
Alleluia.

Melody: From Johann Scheffler's *Heilige Seelenlust* (1657).

M. Source: *Songs of Syon* (Woodward, 1910) p. 428.

T. Source: *American Catholic Hymnal according to the Motu Proprio of His Holiness Pope Pius X* (New York: Kenedy & Sons, 1913) p. 251.

77 77 A

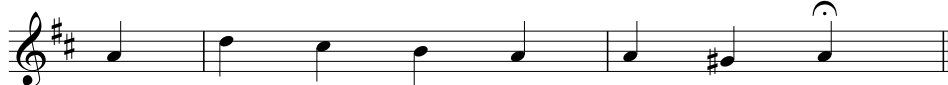
Tune:
KEINE SCHÖNHEIT HAT DIE WELT

78 Auctor Beate Saeculi (18th century)

FIRST TUNE – *Trns: Fr. Dominic Popplewell (b. 1973)*



1. O bless - èd Fram - er of the world,
2. Thy love it was did thee con - strain
3. Thy love it was did earth, and sea,



O Christ, all things who dost re - deem,
on thee to take our mor - tal clay,
and stars with boun - teous craft - ing make,



art ver - y God of ver - y God,
the lat - ter Ad - am, to re - store
took pit - y when our fa - thers strayed,



the gleam - ing of the Fa - ther's gleam:
that which the for - mer took a - way.
and did our own con - fine - ments break.

4. Let not that force of noble love
from out its proper seat depart:
and let the nations draw the grace
of pardon at that spring, thy Heart:
5. The which for this once suffered wounds,
and e'en for this the bitter spear:
ourselves, who were in filthy state,
while water ran with blood, to clear.
6. Let praise the Father, and the Son,
and Holy Ghost this day attend,
as glory, might and rule beseech
the same, nor evermore shall end.

The Earth Itself Declares 817

Saint Philip Howard, Earl of Arundel (d. 1595)



1. The earth it - self de - clares Thine hon - or and thy
 2. The sky, the land, the sea, And all_ on earth be -
 3. The ros - es that ap - pear So fair_ in out - ward



- state; It doth re - veal how thou for us,
 low; The glo - ry_ of thy wor - thy name
 sight, The vi - o - lets which with their scent



- Didst all_ these things cre - ate.
 Do with_ their prais - es show.
 Do yield_ so great de - light.

4. The winter yields thee praise
 And summer doth the same:
 The sun, the moon, the stars, and all
 Do magnify thy name.
6. The pearls, the precious stones,
 The birds thy praise do sing;
 The woods, the wells, and all delights,
 Which from this earth do spring.
5. The thunder shows thy pow'r
 And lightning which we see,
 The snow and rain with wonder tell
 That none is like to thee.
7. Let us therefore with praise
 Thy mighty works express,
 With heart and hand, with mind and all
 Which we from thee possess.

This text is part of a work written in the Tower of London by ST. PHILIP HOWARD (d. 1595), Earl of Arundel, who in the Ordinary Form shares his 19 October Feastday with St. Jean de Brébeuf (d. 1649). St. Philip was a member of one of England's most powerful families. In 1581, he experienced a conversion after observing a "disputation" of St. Edmund Campion, wherein the pitiable Campion—given no time for preparation, no books, and still suffering greatly from the torture he had endured—publicly debated Anglicans at the Tower of London. In 1585, St. Philip was imprisoned at the Tower of London. Although he never met his fellow prisoner, St. Robert Southwell, they encouraged each other to remain faithful to Christ by means of St. Philip's dog, which secretly carried messages back and forth.

St. Philip desperately petitioned the Queen to allow him to see his wife and his son (born after his imprisonment), but she replied: "If he will but once attend the Protestant Service, he shall not only see his wife and children, but be restored to his honors and estates with every mark of my royal favor." St. Philip refused to attend the Anglican services and consequently died without ever seeing his family. Rather than betray Christ, St. Philip gave up everything—and we must follow his example. In 1873 Henry Fitzalan-Howard, a descendant of St. Philip, built the breathtaking Arundel Cathedral and in 1898 edited a very important Catholic hymnal called *Arundel Hymns*.

Melody: William Henry Walter (d. 1893), organist at Trinity Chapel in New York.

66 86 (SM)

Tune:
 FESTAL SONG

870 Solemn Hymn To The Son Of God

THIRD TUNE — *Fr. Dominic Popplewell (b. 1973)*



1. Of the Fa - ther born a - lone, Heir co - re - gent of his
2. Ev - er God, in time a man, Lim - it - ed, whom none may
3. Come for men to me - di - ate, Sov - 'reign Priest and Ad - vo -



throne, Word he speaks e - ter - nal - ly, Mir - ror
span, Know - ing all, whose wis - dom grew, Pas - chal
cate, To your own who pledged to send, For their



of his maj - es - ty: Man to save, who man be - came,
Lamb and Shep - herd true: Who by yield - ing won the strife,
help, an - oth - er Friend: With the Fa - ther in - ter - cede,



Pleased his ser - vile form to claim, As a bless - ed
Who by dy - ing gar - nered life, Who de - part - ed,
Sin - less one, for sin - ners plead, That the way of



Maid - en's child Earth to heav - en rec - on - ciled.
but to bide With the Church, your cho - sen Bride.
life they tread, By your grace to glo - ry led.

4. God almighty, three in one, | Holy Father, holy Son,
With the holy Paraclete, | Let your works your praise repeat:
To your most exalted name | Let unfaltering acclaim
From created things ascend | Now and ever, without end.

[1b] Jn 1.18	[2d] Jn 1.29, 36; 1 Cor 5.7; 1 Pt 1.19; Jn 10.11, 14; 1 Pt 2.25	[3b] Heb 4.14; 1 Jn 2.1; Heb 7.25
[1c] Jn 1.3, Col 1.16		[3d] Jn 14.16, 15.26, 16.7
[1d] Wis 7.26, Col 1.15	[2g] Mt 28.20	[3f] Heb 4.15
[1f] Rom 8.3, Phil 2.6, Heb 2.17	[2h] Eph 5.25-27; Ap 21.2, 9	[3g] Mt 7.14
[2c] Lk 2.52	[3a] 1 Tm 2.5; Heb 8.6, 9.15	

Solemn Hymn To The Son Of God 877

Fr. Dominic Poppfewell (b. 1973)

Can be sung with any 77 77 meter, such as SAVANNAH, UNIVERSITY COLLEGE,
ORIENTIS PARTIBUS, LLANFAIR, CULBACH, MONKLAND, GOTT SEI DANK, etc.

O F the Father born alone,
Heir co-regent of his throne,
Word he speaks eternally,
Mirror of his majesty:

2. Man to save, who man became,
Pleased his servile form to claim,
As a blessed Maiden's child
Earth to heaven reconciled.
3. Ever God, in time a man,
Limited, whom none may span,
Knowing all, whose wisdom grew,
Paschal Lamb and Shepherd true:
4. Who by yielding won the strife,
Who by dying garnered life,
Who departed, but to bide
With the Church, your chosen Bride.
5. Come for men to mediate,
Sovereign Priest and Advocate,
To your own who pledged to send,
For their help, another Friend:
6. With the Father intercede,
Sinless one, for sinners plead,
That the way of life they tread,
By your grace to glory led.
7. God almighty, three in one,
Holy Father, holy Son,
With the holy Paraclete,
Let your works your praise repeat:
8. To your most exalted name
Let unfaltering acclaim
From created things ascend
Now and ever, without end.

371 Pange Lingua (St. Thomas Aquinas)

TWELFTH TUNE – Trns: Robert Campbell of Skerrington (d. 1868)



1. Hail, the bod - y— bright and glo - rious, Mys - ter - y of
2. Born for us and to us giv - en Of a— Vir - gin
3. On the night be - fore His Pas - sion, Seat - ed with His



love di - vine; Hail, the blood that flows vic - to - rious
pure as snow— He, as man, with man con - vers - ing,
cho - sen band, Je - sus, with the Law com - ply - ing,



From the— true, the liv - ing vine; Hail, our ran - som—
Stay'd, the— seeds of truth to sow; Then at length in—
Keeps the— feast its rites de - mand; Then, more pre - cious



mer - i - to - rious, Flow'r and root of Da - vid's line.
won - drous or - der, Closed His so - journ here be - low.
food sup - ply - ing, Gives Him - self with His own hand.

4. Earthly things to things of heaven | Changed by God's incarnate Word,
Flesh and blood in myst'ry given, | We believe with faith assured;
As the Word hath said it, even | Be that word believed, adored.
5. THEN BEFORE HIS ALTAR BOWING, | Let our hearts the Lord revere;
Faith her aid to vision lending, | Tells that He unseen is near;
Ancient types and shadows ending, | Christ our paschal Lamb is here.
6. To the Trinity be glory | Everlasting, as is meet:
Equal to the Father, equal | To the Son and Paraclete:
Blessèd Unity, whose praises | All created things repeat.

Melody: Metrical Cento; cf. "Dum staret Abraham" (*Antiphonaire Monastique*, 13th century).

M. Source: *Paléographie musicale* (Volume XII), folio 81; *Cantus Selecti* (Solesmes, 1957) p. 245.

ENGLISH TRANSLATION: Robert Campbell, a Scottish attorney who published *Hymns and Anthems for Use in the Holy Service of the Church* (1850). He converted to the Catholic Church in 1852, but was never a priest—despite the claim made in the *American Catholic Hymnal according to the Motu Proprio of His Holiness Pope Pius X* (1913) on page 251.

T. Source: Orby Shipley's *Annus Sanctus: Hymns of the Church for the Ecclesiastical Year*; *Translated from the Sacred Offices by various Authors, with Modern, Original, and other Hymns, and an Appendix of Earlier Versions* (1884) p. 185.

JESU NOSTRA REDEMPTIO

When Pope Pius X formed his Pontifical Commission to create the *Editio Vaticana* (which is still the official edition of the Catholic Church) he appointed Abbat Joseph Pothier as its president. When the *Liber Gradualis* was published in 1908, the authentic Gregorian hymns were provided—in their **pristine form**—alongside the “mangled versions” by Pope Urban VIII, which were included as options. As Father Adrian Fortescue put it: “The Vatican Gradual cheered our hearts by restoring the authentic form of the hymns therein.” The *Saint Jean de Brébeuf Hymnal* (Sophia Institute Press, 2018) likewise includes both.

*D-Natural
Starting Pitch*



Esu nostra redempti-o, Amor et de-si-dé-ri-um,

1. O Jesus, our ransoming, | love and longing,



De-us Cre- á-tor ó-mni-um, Homo in fi- ne témporum.

God, the Creator of all things, | man at the end of time.

VERSE 2



Uæ te vi-cit cleménti-a, Ut ferres nostra crímina,

2. What mercy conquered thee, | so as to bear our misdeeds,



Cru-dé-lem mortem pá-ti-ens, Ut nos a mor-te tólleres?

suffering a cruel death, | so as to lift us from death?

VERSE 3



N-fér-ni claustra pénetrans, Tu-os captí-vos rédimens,

3. Piercing the dungeons of hell, | ransoming thy hostages,



Victor tri- úmphi nó-bi-li Ad dextram Pa-tris ré-si-dens.

conqueror in a famous victory, | enthroned at the Father's right.

Additional Hymns in Latin

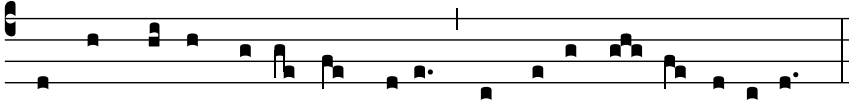
VERSE 4

I



-psa te cogat pí-e-tas Ut ma-la nostra sú-pe-res

4. Let that tenderness impel thee | to overcome our ills



Par-cén-do et vo-ti cómpotes Nos tu-o vul-tu sá-ti-es.

by sparing us, and sate us, | who share the desire, with thy face.

VERSE 5

T



U esto nostrum gáu-di-um, Qui es fu-tú-rus

5. Be our joy, | thou who art to be our reward,



præmi-um: Sit nostra in te gló-ri-a, Per cuncta semper

in thee be our glory | ever through all the ages.



sæ-cu-la. A-men.

For English versions of this hymn, cf. *The Saint Jean de Brébeuf Hymnal* (Sophia Institute Press, 2018) pages 256-263. Also provided there are historic translations stretching back all the way to 1599AD. The Roman Catholic editor, Richard Verstegan (d. 1636), wrote: "Notwithstanding the difficulty, these hymns have been so turned into English meter that they may be sung unto the same tunes in English that they bear in Latin."

LUX ALMA JESU MENTIUM

*A-Natural
Starting Pitch*

L



Ux al-ma, Je-su, mén-ti-um, Dum corda nostra ré-

1. O Jesus, kindly light of souls, when thou renewest our hearts,



cre-as, Culpæ fu-gas ca-lí-ginem, Et nos reple dul-cé-di-ne.

thou dost banish the darkness of sin and fillest us with thy consolation.

Additional Hymns in Latin

VERSE 2



Uam lætus est quem ví-si-tas! Consors pa-térnæ

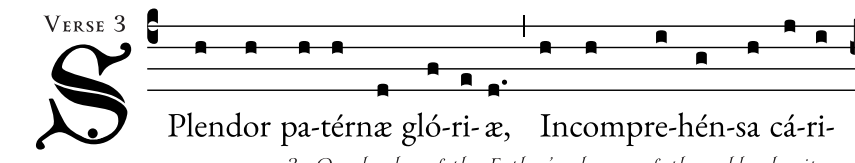
2. Happy is he whom thou visitest; thou who sittest at the right



déxteræ, Tu dulce lumen pá-tri-æ, Carnis negátum sénsibus.


hand of the Father; thou, the light that consoles heaven, who cannot be seen by man on earth.

VERSE 3



Plendor pa-térnæ gló-ri-æ, Incompre-hén-sa cá-ri-

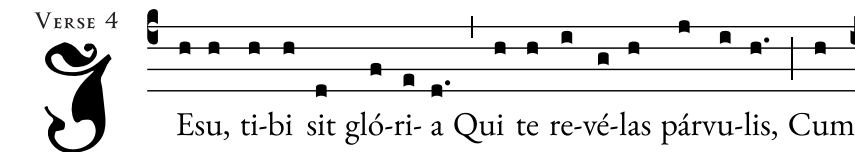
3. O splendor of the Father's glory, unfathomable charity;



tas, No-bis amó-ris có-pi-am Largí-re per præ-sén-ti-am.


bestow on us by thy presence an abundance of love.

VERSE 4



Esu, ti-bi sit gló-ri-a Qui te re-vé-las pá-rvu-lis, Cum

4. O Jesus, who revealest thyself to little ones, glory be to thee,



Patre et al-mo Spí-ri-tu, In sempi-térna sá-cu-la. A-men.

with the Father and the Holy Ghost, forever and ever.

For more information about this hymn, including an English translation by Cardinal Newman, cf. *The Saint Jean de Brébeuf Hymnal* (Sophia Institute Press, 2018) page 746. An organ accompaniment is also provided—search the tune index for “Jesu Dulcis”—as well as a text-only version which gives melodic flexibility. There are many valid ways to translate the beautiful second verse. A Roman Catholic Primer from 1732 translates it as follows:

Coheir of God's Paternal Throne,
Thou sov'reign Bliss to Sense unknown;
Thrice happy they, who fill'd with Thee
Possess the Saints' Felicity.

Father John Fitzpatrick, OMI, translates that verse on page 163 (*Breviary & Missal Hymns*, 1931) as follows:

Happy is he whom, as his guest,
From God's right hand, Thou visitest:
Sweet glory of our Father's home,
Where carnal sense can never come.

VERBUM SUPERNUM

The following hymn by Saint Thomas Aquinas can be sung to many different melodies in the *Brébeuf Hymnal*, including: HILDERSTONE, DUGUET, Breslau, Melcombe, Wareham, Old Hundredth, Mein Seel, Trinity College, Eisenach, Rogers Park, Bressani, La Rochelle, Kempen, Bessemer, Tallis Canon, Winchester New, and so forth.

VERBUM supérnum pródiens,
Nec Patris linquens dēxteram,
Ad opus suum éxiens,
Venit ad vitæ vésperam.

1. The sovereign Word, setting out,
though not leaving the right hand of the Father,
going forth to his work,
came to the evening of his life.

2. In mortem a discipulo
Suis tradendus æmulis,
Prius in vitæ férculo
Se trádedit discipulis.

2. Yet to be delivered to his adversaries
unto death by a disciple,
he delivered himself to the disciples
beforehand in the food of life.

3. Quibus sub bina spécie
Carnem dedit, et sáanguinem,
Ut dúplicitis substántiæ
Totum cibáret hóminem.

3. Under two appearances
he gave them his flesh and blood,
so as to feed the entire man
of twofold substance.

4. Se nascens dedit sócium,
Convéscens in edúlium,
Se móriens in prétium,
Se regnans dat in praémium.

4. Being born, he gave himself as our ally,
sharing food, as our fare,
dying, as our ransom,
reigning, he gives himself as our recompense.

O SALUTÁRIS Hóstia,
Quæ cæli pandis óstium:
Bella premunt hostília,
Da robur, fer auxílium.

O SAVING VICTIM,
who unfoldest the portal of heaven,
the aggressions of the foe beset us:
give us hardiness, bring us aid.

6. Uni trinóque Dómino
Sit sempitérna glória:
Qui vitam sine término
Nobis donet in pátria.

6. To the Lord one and three
be glory everlasting,
and may he grant us life
without limit in the homeland.

Amen.

English translation courtesy of
The Saint Jean de Brébeuf Hymnal.
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