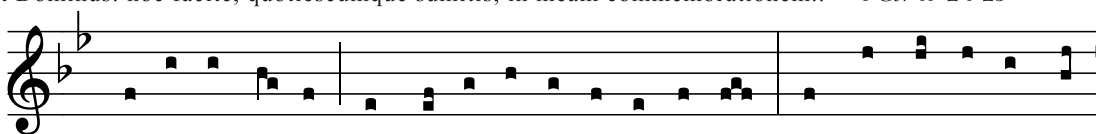
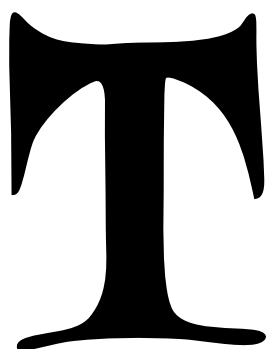
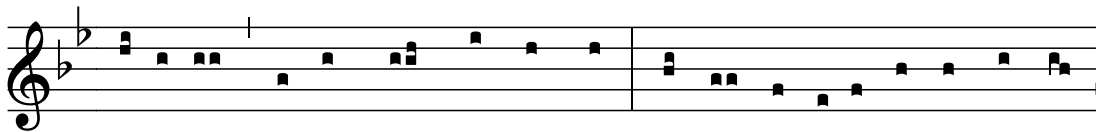


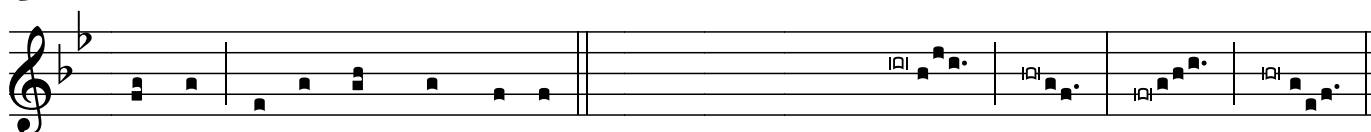
Communion • Holy Thursday (Years ABC) • Hoc corpus, quod pro vobis tradétur; hic calix novi testaménti est in meo ságuine, dicit Dóminus: hoc fácite, quotiescumque súmitis, in meam commemoratiónem.. — *1 Cor 11: 24-25*



His is the bod-y which is to be giv-en up for you: This the cup of the new



cov-e-nant, in my blood, says the Lord: Do this, as often as you par-take



there-of, in re-membrance of me.

Chabanel tone in honor of William Couture.

- | | |
|---|--|
| a. In hac mensa novi Regis, novum pascha
novæ legis, phase vetus términat.
Vetustátem nóvitas, umbram fugat
véritas, noctem lux elíminat. | a. At this table of <i>the</i> new King,
the new law puts an end to <i>the</i> old.
Reality takes the <i>place</i> of shadow,
and light banish- <i>es</i> the darkness. |
| b. In cruce latébat sola Déitas,
At hic latet simul et humánitas:
Ambo tamen credens atque cónfitens,
Peto quod petívit latro páenitens. | b. Upon the cross the Dei- <i>ty</i> lay hidden,
but here your human nature lies <i>con</i> -cealed,
yet believing and acknowl- <i>edg</i> -ing both,
I seek that which the repent- <i>ant</i> thief sought. |
| c. Quæ te vicit cleméntia,
Ut ferres nostra crímina,
Crudélem mortem pátiens,
Ut nos a morte tólleres? | c. What feeling of pit- <i>y</i> compelled you,
to shoulder the burden of <i>our</i> sins?
Though sinless, you suffered a <i>cru</i> -el death,
so as to lift <i>us</i> from death. |
| d. Visus, tactus, gustus in te fállitur,
Sed audítu solo tuto créditur:
Credo quidquid dixit Dei Fílius:
Nil hoc verbo Veritátis vérius. | d. In you are sight and touch and <i>taste</i> deceived,
but by hearing alone does faith have <i>as</i> -surance:
I believe whatever the Son of <i>God</i> has said:
there is nothing truer than this <i>word</i> of Truth. |
| e. Plagas, sicut Thomas, non intúeor
Deum tamen meum te confíteor:
Fac me tibi semper magis crédere,
In te spem habére, te dilígere. | e. I do not observe your <i>wounds</i> , as Thomas did,
yet I acknowledge you are <i>my</i> God:
cause me ever more <i>to</i> believe in you;
to hope in you— <i>and</i> to love you. |
| f. Dogma datur christiánis, quod in carnem
transit panis, et vinum in ságuinem.
Quod non capis, quod non vides, animósa
firmat fides, præter rerum órduem. | f. We know that bread is changed in- <i>to</i> his flesh
and wine into <i>his</i> blood.
Man can neither understand <i>nor</i> perceive this;
but a lively faith af- <i>firms</i> the change. |
| g. Quam lætus est quem vísitas!
Consors patrénæ délixteræ,
Tu dulce lumen pátriæ,
Carnis negátum sénsibus. | g. Happy is he, <i>whom</i> you visit,
you, who sit at the Father's <i>right</i> hand.
The light that consoles heav- <i>en</i> are you,
but who cannot be seen by <i>man</i> on earth. |

ITS EDITORS LEFT NO STONE unturned in their quest for the best versions of these ancient Catholic hymns, combing through centuries of English translations from the sixteenth century to the present day. In the process, they have revealed much little-known material, and some that is published in a hymnal for the first time. [They] navigate this difficult terrain with assurance; indeed, the editors' explanation of the Urbanite reform and its impact on English translators is a model of clarity, and contains information this reviewer has not encountered elsewhere.

—Dr. Aaron James: 2019 review of the *Brébeuf Catholic Hymnal* in the *Journal of the Society for Catholic Liturgy* • <https://ocwatershed.org/hymn/>