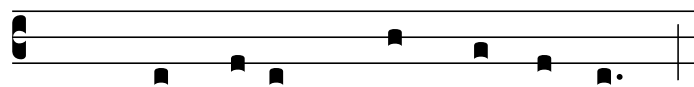


SEQUENCE for the Feast of CORPUS CHRISTI

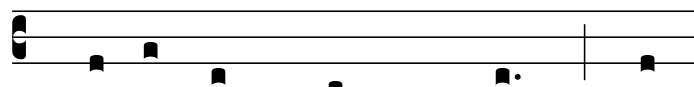
—*Lauda Sion Salvatorem*—

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.

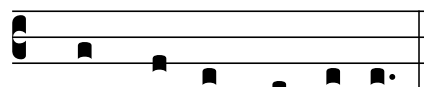
L



AUDA 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

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

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.

VER. 5

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

sit decóra Mentis jubi-lá-ti-o.

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;

VERSE 6

DI-es e-nim so-lémnis ági-tur, In qua

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

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.

V. 7

IN hac mensa no-vi Regis, Novum Pascha

novae legis, Phase vetus térmi-nat.

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;

VERSE 8

Vetustá-tem nóvi-tas, Umbram fu-gat

vé-ri-tas, Noctem lux e-lí-mi-nat.

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

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

VERSE 9

Quod in coena Christus gessit, Faci-én-
 dum hoc expéssit 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

Docti 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

Dogma datur christi-ánis, Quod in car-
 nem transit panis, Et vi-num in sángu-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

Quod 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

Sub 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-



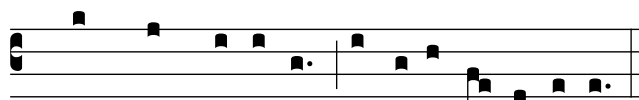
men Christus totus Sub utrâque spéci-e.

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 suménte non concí-sus, Non confrá-



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

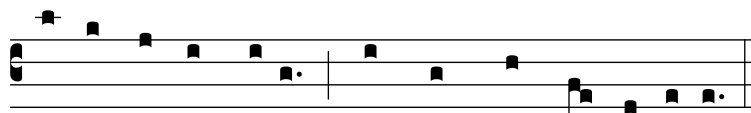
15. *The communicant receives the
complete Christ—uncut, unbroken
and undivided.*

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-



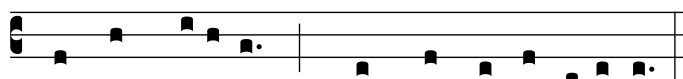
men inaequá-li, Vi-tae vel inté-ri-tus.

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

CCWATERSHED.ORG/HYMN • "Hands down, the best Catholic hymnal ever printed"

—The New Liturgical Movement Blog (6/10/2019)

V. 22

IN fi-gúris praesi-gnátur, Cum I-sa-ac
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 figured.

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.