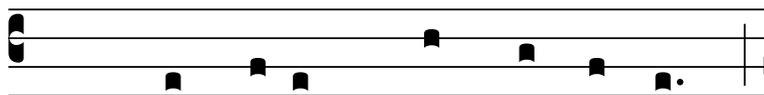


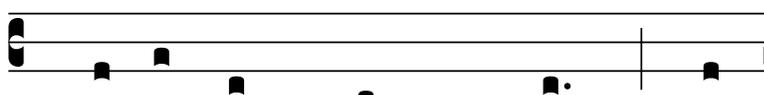
# SEQUENCE for the Feast of CORPUS CHRISTI

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.

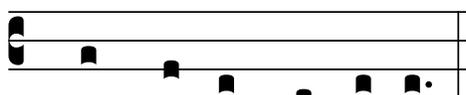
**L**



AUDA SI-ON SALVA-TÓREM



Lauda ducem et pastórem, In



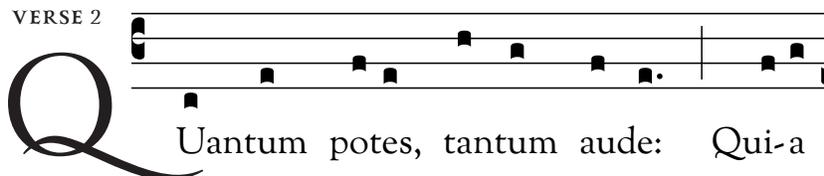
hymnis et cánti-cis.

*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



Quantum 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

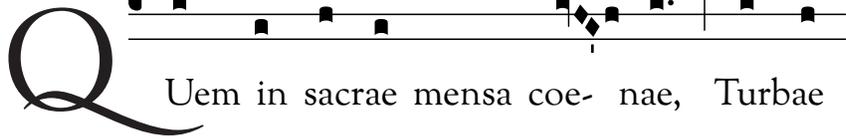


et vi-tá-lis Hódi-e propóni-tur.

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

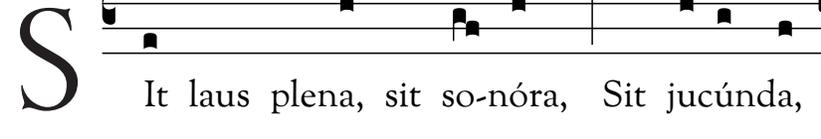


**Q**uem in sacrae mensa coe- nae, Turbae  
fratrum du-odénae Datum non ambí-gi-tur.

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

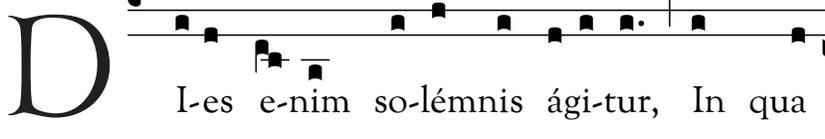


**S**it laus plena, sit so-nóra, Sit jucúnda,  
sit decóra Mentis jubi-lá-ti-o.

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



**D**ies 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



**I**n 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



**V**etustá-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 fulfillèd,  
Day former darkness finisheth.

VERSE 9

**Q**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

**D**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

**D**ogma datur christi-ánis, Quod in car-



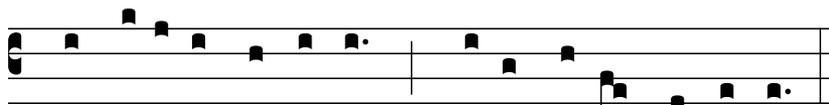
nem transit panis, Et vi-num in sán-gui-nem.

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

**Q**uod non capis, quod non vi-des, A-



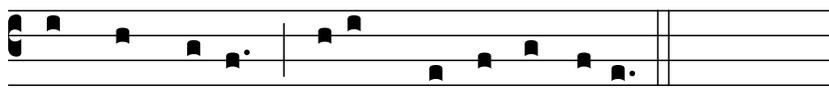
ni-mósa firmat fi-des, Praeter re-rum ór-di-nem.

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

**S**ub di-vérsis speci-ébus, Si-gnis tantum,



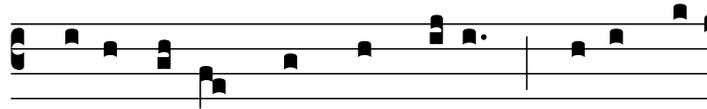
et non rebus, Latent res ex-í-mi-ae.

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-



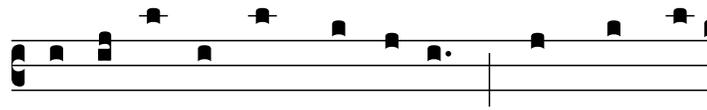
men Christus totus Sub utráque spéci-e.

14. *His body is our food, His blood our drink. And yet Christ remains entire under each species.*

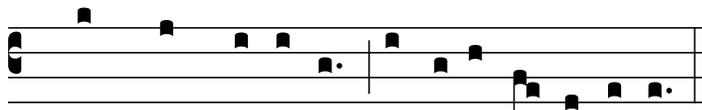
14. Flesh is meat, blood drink most heavenly,  
Yet is Christ in each kind wholly,  
Most free from all division.

VERSE 15

A



suménte non concí-sus, Non confrá-



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

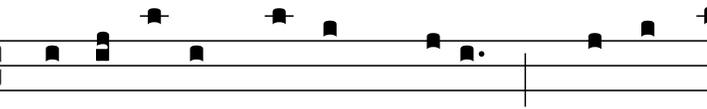
15. *The communicant receives the complete Christ—uncut, unbroken and undivided.*

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



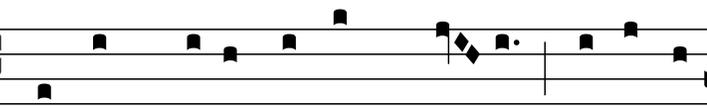
i-sti, tantum ille: Nec sumptus consúmi-tur.

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

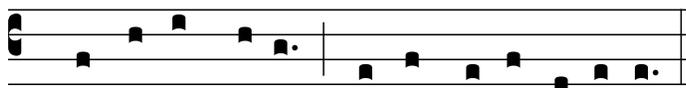
16. Be there one or thousands hosted,  
One as much as all received  
He by no eating perisheth.

VER. 17

S



Umunt boni, sumunt ma- li: Sorte ta-



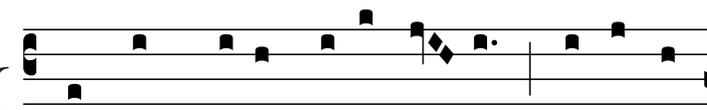
men inaequá-li, Vi-tae vel inté-ri-tus.

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

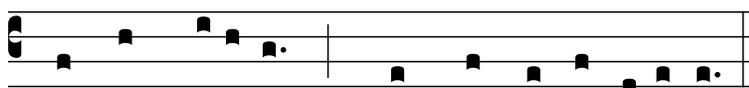
17. Both the good and bad receive Him,  
But effects are diverse in them,  
True life or true destruction.

VERSE 18

M



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



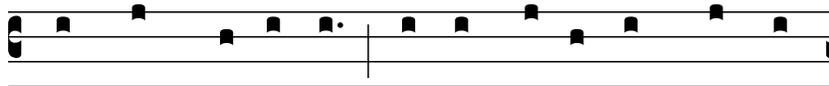
ris sumpti-ónis Quam sit dispar éxi-tus.

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-



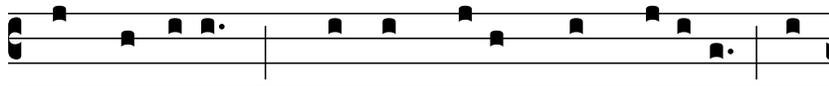
to, Quantum to-to tégi-tur.

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.

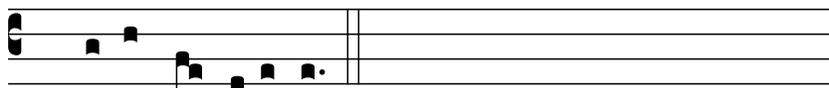
19. When the priest the host divideth, |  
Know that in each part abideth |  
All that the whole host covered.

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.

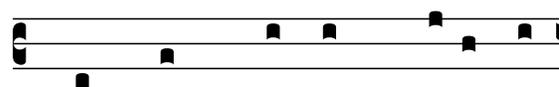
20. Form of bread, not Christ is broken, |  
Not of Christ, but of His token, |  
Is state or stature altered.

VERSE 21

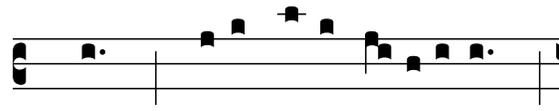
**E**



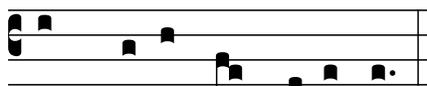
CCE PANIS ANGELÓRUM



FACTUS CIBUS VI-A-TÓ-



RUM: Vere panis fi-li-órum,



Non mitténdus cáni-bus.

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.

This musical score is courtesy of:  
[CCWATERSHED.ORG/CAMPION](http://CCWATERSHED.ORG/CAMPION)

v. 22

**I** N 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 figurèd.

VERSE 23

**B** ONE 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

**T** U 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.