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 A.D.

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

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

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

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

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.

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

LAUDA SI-ON SALVA-TÓREM

Lauda ducem et pastórem, In hymnis et cánti-cis.

Beginning pitches = C# E F# E

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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.

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;

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.

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;

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

Uod in coena Christus gessit, Faci-én-dum hoc exprésit In su-i memó-ri-am.

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

Verse 10

Octi sacris insti-tú-tis, Panem, vi-num in sa-lú-tis Consecrámus hóst-i-am.

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

Verse 11

Ogma datur christi-ánis, Quod in car-

11. Christians are by faith assured.

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

That to flesh the bread is changed,
The wine to blood most precious:

Verse 12

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

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.

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

That no wit nor sense conceiveth,
Firm and grounded faith believeth,

Verse 13

Ub di-vérsis speci-ébus, Si-gnis tantum, et non rebus, Latent res ex-i-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;
Aro ci-bus, sanguis potus: Manet "
men Christus totus Sub utraque specie-e.

sumente non concisus, Non contrac-
tus, non divi-sus: Integer accipi-tur.

Umit unus, sumunt mille: Quantum
i-sti, tantum ille: Nec sumptus consumi-tur.

Umunt boni, sumunt mal-i: Sorte ta-
men inaequa-li, Vitae vel inte-ritus.

Ors est malis, vi-tae bo-nis: Vi-de pa-
ris sumpti-onis Quam sit dispar exi-tus.

VERSE 14

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

VERSE 15

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

VERSE 16

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

VERSE 17

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

VERSE 18

18. To the wicked it is death, but life
to the good. See how different is the
result, though each receives the same.

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

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.

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

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

18. Life to the good, death to the wicked,
Mark how both alike received
With far unlike conclusion.
RACTO demum sacraménto, Ne vací-
les, sed meménto Tantum esse sub fragmén-
to, Quantum to-to tégi-tur.

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

CCE PANIS ANGELÓRUM

FACTUS CIBUS VI-A-TÓ-

RUM: Vere panis fi-li-órum,

Non mitténdus cáni-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.

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!

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.