

# Hymns for Corpus Christi

## Introduction

When Pope Urban IV instituted the feast of Corpus Christi in 1264 for the universal Church he commissioned St Thomas Aquinas to compose the texts for Mass and the Office. These included the hymns for the various hours of the Divine Office which are still sung to this day.

One of the characteristics of all the hymns is that two verses, generally the last two, have been sung independently of the whole text. For example, the last two verses of the hymn for Evening Prayer (*Pange lingua*) are familiar in their own right — *Tantum ergo Sacramentum*. In this document it has been indicated in the title for the Hymns.

As well as St Thomas Aquinas' original Latin texts English translations have also been provided. Where possible, two have been included. The first from one of the great translators of hymns in the 19th century; the second from James Quinn sj, who probably made the most important contribution to Catholic hymnody in these islands in the latter half of the 20th century. It is his translations which are used in the current *Divine Office*. Recently a collected edition of his hymns, *Hymns for all seasons* edited by Paul Inwood, has been published by Oregon Catholic Press (2017).

A couple of additional texts have been included. *Adoro te devote* though not written for the Office of Corpus Christi it is understood originally to have been a private devotion of St Thomas Aquinas. *O sacrum convivium* is the Magnificat antiphon for Evening Prayer II and as well as an eloquent expression of the theology of the feast it is a text which has been set by many composers.

At the end of each text an excerpt of the chant setting has been included. These have been taken from Gregobase [<https://gregobase.selapa.net>] which provides freely downloadable versions of these chants and much else. After each text a note is included about the meter and settings of the English translations.

## Contents

Evening Prayer I & II	
Pange Lingua (Tantum Ergo)	2
Office of Readings	
Sacris Solemniis (Panis Angelicus)	4
Morning Prayer	
Verbum Supernum (O Salutaris)	6
Lectionary for Mass: Sequence	
Lauda Sion Salvatorem (Ecce Panis Angelorum)	7
<b>Other Texts</b>	
Adoro Te Devote	9
O Sacrum Convivium	11
<b>Appendix</b>	
Lauda Sion Salvatorem — chant	12

## Acknowledgements

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# Evening Prayer I & II

## Pange Lingua (Tantum Ergo)

Pange, lingua, gloriosi  
Corporis mysterium,  
Sanguinisque pretiosi,  
quem in mundi pretium  
fructus ventris generosi  
Rex effudit Gentium.

Nobis datus, nobis natus  
ex intacta Virgine,  
et in mundo conversatus,  
sparso verbi semine,  
sui moras incolatus  
miro clausit ordine.

In supremæ nocte coenæ  
recumbens cum fratribus  
observata lege plene  
cibus in legalibus,  
cibum turbae duodenæ  
se dat suis manibus.

Verbum caro, panem verum  
verbo carnem efficit:  
fitque sanguis Christi merum,  
et si sensus deficit,  
ad firmandum cor sincerum  
sola fides sufficit.

Tantum ergo Sacramentum  
veneremur cernui:  
et antiquum documentum  
novo cedat ritui:  
praestet fides supplementum  
sensuum defectui.

Genitori, Genitoque  
laus et jubilatio,  
salus, honor, virtus quoque  
sit et benedictio:  
Procedenti ab utroque  
compar sit laudatio.  
Amen. Alleluja.

St Thomas Aquinas (1225–74)

Of the glorious body telling,  
O my tongue, its myst'ries sing,  
and the blood, all price excelling,  
which the world's eternal king,  
in a noble womb once dwelling,  
shed for this world's ransoming.

Giv'n for us, for us descending,  
of a virgin to proceed,  
man with man in converse blending,  
scattered he the gospel seed,  
'till his sojourn drew to ending,  
which he closed in wondrous deed.

At the last great supper lying,  
circled by his brethren's band,  
meekly with the law complying,  
first, he finished its command.  
Then, immortal food supplying,  
gave himself with his own hand.

Word made flesh, by word he maketh  
very bread his flesh to be;  
man in wine Christ's blood partaketh,  
and if senses fail to see,  
faith alone the true heart waketh,  
to behold the mystery.

Therefore, we before him bending,  
this great sacrament revere;  
types and shadows have their ending,  
for the newer rite is here;  
faith, our outward sense befriending,  
makes the inward vision clear.

Glory let us give, and blessing,  
to the Father and the Son;  
honour, might and praise addressing,  
while eternal ages run;  
ever too his love confessing,  
who from both, with both is one.

tr. J. M. Neale, (1818–66) E. Caswall  
(1814–78), and others

Hail our Saviour's glorious Body,  
which his Virgin Mother bore;  
hail the Blood which, shed for sinners,  
did a broken world restore;  
hail the sacrament most holy  
flesh and Blood of Christ adore!

To the Virgin for our healing,  
his own Son the Father send;  
from the Father's love proceeding  
sower, seed, and Word descends;  
wondrous life of Word incarnate  
with his greatest winder ends!

On that paschal evening see him  
with the chosen twelve recline,  
to the old law still obedient  
in its feats of love divine;  
love divine, the new law giving,  
gives himself as Bread and Wine!

By his word the Word almighty  
makes of bread his flesh indeed;  
wine becomes his very life-blood;  
faith God's living Word must heed!  
Faith alone may safely guide us  
where the senses cannot lead!

Come, adore this wondrous presence;  
bow to Christ, the source of grace!  
Here is kept the ancient promise  
of God's earthly dwelling-place!  
Sight is blind before God's glory,  
faith alone may see his face!

Glory be to God the Father,  
praise to his co-equal Son,  
adoration to the Spirit,  
bond of love, in Godhead one!  
Blest be God by all creation  
joyously while ages run!

tr. James Quinn sj (1919–2010)

Both English translations follow the same meter as the Latin 87 87 87. As *Tantum ergo* was traditionally always sung to accompany benediction of the Blessed Sacrament a wide variety of tunes were composed or adapted for this text.

Hymn.  
3.

**P**

Ange lingua glo-ri-ó-si Córpo-ris mysté-

ri-um, Sangui-nisque pre-ti-ó-si, Quem in mundi

pré-ti-um Fructus ventris gene-ró-si Rex effú-dit

génti-um.



\* 5. Tantum ergo Sacraméntum Vene-rémur cérnu-

i: Et antíquum documéntum Novo cedat rí-tu-i:

Præstet fi-des suppleméntum Sénsu-um de-fé-ctu-i.

6. Ge-ni-tó-ri, Ge-ni-tó-que Laus et ju-bi-lá-ti-o,

Sa-lus, honor, virtus quoque Sit et bene-dícti-o:

Pro-cedénti ab utróque Compar sit lau-dá-ti-o.

A- men.

# Hymn for Office of Readings

## Sacris solemnii (Panis Angelicus)

Sacris solemnii  
iuncta sint gaudia,  
et ex praecordiis  
sonent praeconia;  
recedant vetera,  
nova sint omnia,  
corda, voces, et opera.

Noctis recolitur  
cena novissima,  
qua Christus creditor  
agnum et azyma  
dedisse fratribus,  
iuxta legitima  
priscis indulta patribus.

Post agnum typicum,  
expletis epulis,  
Corpus Dominicum  
datum discipulis,  
sic totum omnibus,  
quod totum singulis,  
eius fatemur manibus.

Dedit fragilibus  
corporis ferculum,  
dedit et tristibus  
sanguinis poculum,  
dicens: Accipite  
quod trado vasculum;  
omnes ex eo bibite.

Sic sacrificium  
istud instituit,  
cuius officium  
committi voluit  
solis presbyteris,  
quibus sic congruit,  
ut sumant, et dent ceteris.

Welcome with jubilee  
this glad solemnity  
from the full heart which sings  
both clear and high;  
let the old types of grace  
to the new things give place,  
new hearts, new works join with  
new songs of joy.

Sing of that solemn eve  
when, as true hearts believe,  
Christ gave the lamb and gave  
the paschal bread  
unto the chosen band  
met for the high command  
God had of old on their  
forefathers laid.

Now, when the feast was done,  
to each beloved one  
gave he his body true,  
the Lord of heaven.  
Yea, by those hands so blest  
unto each single guest,  
E'en as to all, was the whole Christ  
now given.

Weak and unstable band  
they ate from his own hand  
his flesh; while he raised up  
their drooping hearts  
with the new mystic wine  
of his own blood divine:  
'Drink all the cup which my own  
love imparts.'

Thus did our blessed King  
trust his new offering  
only to servants in his priestly line.  
They now will give to each  
what they have once received  
to all who draw near for the gift divine.

At this great feast of love  
let joyful praise resound,  
let heartfelt homage now ascend  
to heaven's height:  
ring out the reign of sin;  
ring in the reign of grace;  
a world renewed acclaims its King,  
through veiled in sight.

Recall that night when Christ  
proclaims his law of love,  
and shows himself the Lamb of God  
and great high priest:  
the sinless One, made sin,  
for sinners gives his all,  
and shares with us his very self  
as Paschal feast.

Panis angelicus  
 fit panis hominum;  
 dat panis caelicus  
 figuris terminum;  
 O res mirabilis:  
 manducat Dominum  
 pauper, servus et humilis.

Te, trina Deitas  
 unaque, poscimus:  
 sic nos tu visita,  
 sicut te colimus;  
 per tuas semitas  
 duc nos quo tendimus,  
 ad lucem quam inhabitas.

St Thomas Aquinas (1225–74)

Old forms are cast aside,  
 for truth and grace abide;  
 All eat the bread of the angels,  
 bread of heaven.  
 To feed the lowly heart  
 the poor, the cast apart,  
 O wondrous gift that Christ  
 himself has given

O triune Deity,  
 hear how we cry to thee,  
 Come now to us who kneel here  
 to adore thee;  
 lead us on thine own way  
 up to the realms of day,  
 your dwelling place of holiness  
 and glory.

tr. J D Aylward(1813–72) alt.

The bread that angels eat  
 becomes our food on earth,  
 God sends his manna, living Bread,  
 from heaven above;  
 what wonders now we see:  
 those who are last and least  
 receive their Lord as food and drink,  
 his pledge of love.

Three persons, yet one God,  
 be pleased to hear our prayer:  
 come down in power to seek your own,  
 dispel our night;  
 teach us your word of truth;  
 guide us along your way;  
 bring us at last to dwell with you  
 in endless light.

James Quinn sj (1919–2010)

The meter of the Aylward translation was 669 669 — for which there is no familiar hymn tune. It has been altered so that it might be sung to DOWN AMPNEY. James Quinn prepared two versions of the text (translating the same verses). *At this great feast of love* has a meter of 66 84 D and can be sung to LEONI. The second version *Now on this feast of love* can be found in the collected edition has a meter of 66 66 8 which follows the Latin text.

Hymn.  
 4.

Ac-ris so-lé-mni- is juncta sint gáudi- a,  
 Et ex præ-córdi- is sonent præcóni- a: Re-cédant vé-  
 te-ra, no-va sint ómni- a, Cor-da, vo-ces et ópe-ra.

# Morning Prayer

## Verbum Supernum (O Salutaris)

Verbum supernum prodiens,  
nec Patris linquens dexteram,  
ad opus suum exiens,  
venit ad vitae vesperam.

In mortem a discipulo  
suis tradendus aemulis,  
prius in vitae ferculo  
se tradidit discipulis.

Quibus sub bina specie  
carnem dedit et sanguinem;  
ut duplicis substantiae  
totum cibaret hominem.

Se nascens dedit socium,  
convescens in edulium,  
se moriens in pretium,  
se regnans dat in praemium.

O salutaris hostia,  
quae caeli pandis ostium,  
bella premunt hostilia;  
da robur, fer auxilium.

Unitrinoque Domino  
sit sempiterna gloria:  
qui vitam sine termino  
nobis donet in patria. Amen.

St Thomas Aquinas (1127–74)

The heav'nly Word, proceeding forth  
yet leaving not the Father's side,  
accomplishing his work on earth  
had reached at length life's eventide.

By false disciple to be giv'n  
to foemen for his life athirst,  
himself, the very bread of heav'n,  
he gave to his disciples first.

He gave himself in either kind,  
he gave his flesh, he gave his blood;  
in love's own fullness thus designed,  
to be, for humankind, the food.

By birth our fellowman was he,  
our Food while seated at the board;  
he died, our ransom to be;  
he ever reigns, our great reward.

O saving victim, opening wide  
the gate of heav'n to all below,  
our foes press on from every side;  
thine aid supply, thy strength bestow.

To thy great name be endless praise,  
Immortal Godhead, one in three:  
O grant us endless length of days  
in our true native land with thee.

tr. J. M. Neale (1818-66)

Forth from on high the Father sends  
his Son, who yet stays by his side.  
The Word made flesh for us then spends  
his life till life's last eventide.

While Judas plans the traitor's sign,  
the mocking kiss that Love betrays,  
Jesus in form of bread and wine  
his loving sacrifice displays.

He gives himself that faith may see  
the heavenly Food on which we feed,  
that flesh and blood in us may be  
fed by his Flesh and Blood in deed.

By birth he makes himself our kin,  
as Food before his guests he lies;  
to death he bears the cross of sin;  
in heaven he reigns as our blest prize.

O Priest and Victim, Lord of life,  
throw wide the gates of Paradise!  
We face our foes in mortal strife;  
you are our strength! O heed our cries!

To Father, Son and Spirit blest,  
one only God, be ceaseless praise!  
May he in goodness grant us rest  
in heaven, our home, for endless days!

James Quinn SJ (1919–2010)

Latin and English texts have the same meter 88 88 or Long Meter. The hymn is sung to a number of tunes.

Hymn.  
8.

Verbum su-pérnum pró-di-ens, Nec Patris  
línquens déxte-ram, Ad opus su-um éx-i-ens, Ve-nit  
ad vi-tæ véspe-ram.



Hymn.  
8.

O sa- lu- tá- ris Hósti- a, \* Quae caé-  
li pándis ós-ti- um, Bélla prémunt hostí- li- a,  
Da ró-bur, fer auxí- li- um. 2. Uni tri- nó- que  
Dómino Sit sempi- térna gló- ri- a: Qui ví- tam si- ne  
término Nó- bis dó- net in pátri- a. A- men.

## Lectionary for Mass: Sequence

### Lauda Sion Salvatorem

Lauda Sion Salvatorem,  
lauda ducem et pastorem,  
in hymnis et canticis.  
Quantum potes, tantum aude:  
quia maior omni laude,  
nec laudare sufficis.

Laudis thema specialis,  
panis vivus et vitalis  
hodie proponitur.  
Quem in sacrae mensa cenae,  
turbae fratrum duodenae  
datum non ambigitur.

Sit laus plena, sit sonora,  
sit iucunda, sit decora  
mentis iubiliatio.  
Dies enim solemnitas agitur,  
in qua mensae prima recolitur  
huius institutio.

In hac mensa novi Regis,  
novum Pascha novae legis,  
phase vetus terminat.  
Vetustatem novitas,  
umbram fugat veritas,  
noctem lux eliminat.

Sing forth, O Zion, sweetly sing  
The praises of thy Shepherd-King,  
In hymns and canticles divine;  
Dare all thou canst, thou hast no song  
Worthy his praises to prolong,  
So far surpassing powers like thine.

Today no theme of common praise  
Forms the sweet burden of thy lays —  
The living, life-dispensing food —  
That food which at the sacred board  
Unto the brethren twelve our Lord  
His parting legacy bestowed.

Then be the anthem clear and strong,  
Thy fullest note, thy sweetest song,  
The very music of the breast:  
For now shines forth the day sublime  
That brings remembrance of the time  
When Jesus first his table blessed.

Within our new King's banquet-hall  
They meet to keep the festival  
That closed the ancient paschal rite:  
The old is by the new replaced; ‘  
The substance hath the shadow chased;  
And rising day dispels the night.

Sion, sing in exultation,  
sing your song of jubilation,  
sing in praise of Christ, your King.  
Sing to Christ in adoration,  
sing the new song of salvation,  
homage to your Saviour bring.

Sing of love beyond your telling,  
love from Jesus' heart upwelling,  
giving all that love can give.  
See him as his life is ending,  
to his chosen friends attending,  
giving all that all might live.

Greet your Lord with acclamation,  
sing with joy in celebration  
of his gift of living bread.  
Let your mind with love be dwelling  
on his gift, all gifts excelling,  
gift by which your heart is fed.

See the King his table spreading,  
see the Lamb his lifeblood shedding,  
see in blood the New Law sealed.  
All is new, the old has vanished,  
all is real, with shadows banished,  
what was hidden stands revealed.



Quod in coena Christus gessit,  
faciendum hoc expressit  
in sui memoriam.

Docti sacris institutis,  
panem, vinum in salutis  
consecramus hostiam.

Dogma datur christianis,  
quod in carnem transit panis,  
et vinum in sanguinem.  
Quod non capis, quod non  
vides,  
animosa firmat fides,  
praeter rerum ordinem.

Sub diversis speciebus,  
signis tantum, et non rebus,  
latent res eximiae.  
Caro cibus, sanguis potus:  
manet tamen Christus totus  
sub utraque specie.

A sumente non concisus,  
non confractus, non divisus:  
integer accipitur.  
Sumit unus, sumunt mille:  
quantum isti, tantum ille:  
nec sumptus consumitur.

Sumeunt boni, sumunt mali:  
sorte tamen inaequali,  
vitae vel interitus.  
Mors est malis, vita bonis:  
vide paris sumptionis  
quam sit dispar exitus.

Fracto demum sacramento,  
ne vacilles, sed memento  
tantum esse sub fragmento,  
quantum toto tegitur.  
Nulla rei fit scissura:  
signi tantum fit fractura,  
qua nec status, nec statura  
signati minuitur.

Ecce Panis Angelorum,  
factus cibus viatorum:  
vere panis filiorum,  
non mittendus canibus.  
In figuris praesignatur,  
cum Isaac immolatur,  
agnus Paschae deputatur,  
datur manna patribus.

Christ willed what he himself had done  
Should be renewed while time  
should run  
In memory of his parting hour:  
Thus, tutored in his school divine  
We consecrate the bread and wine  
And lo — a Host of saving power.

This faith to Christian men is given —  
Bread is made flesh by words  
from heaven:  
Into his blood the wine is turned:  
What thought baffles nature's powers  
Of sense and sight? This faith of ours  
Proves more than nature e'er discerned.

Concealed beneath the two-fold sign,  
Meet symbols of the gifts divine,  
There lie the mysteries adored:  
The living body is our food;  
Our drink the ever-precious blood;  
In each, one undivided Lord.

Not he that eateth it divides  
The sacred food, which whole abides  
Unbroken still, nor knows decay;  
Be one, or be a thousand fed,  
They eat alike that living bread  
Which, still received, ne'er wastes away.

The good, the guilty share therein,  
With sure increase of grace or sin,  
The ghostly life, or ghostly death:  
Death to the guilty; to the good  
Immortal life. See how one food  
Man's joy or woe accomplisheth.

We break the Sacrament; but hold  
And firm thy faith shall keep its hold;  
Deem not the whole doth more enfold  
Than in the fractured part resides:  
Deem not that Christ doth broken lie;  
'Tis but the sign that meets the eye;  
The hidden deep reality  
In all its fullness still abides.

Behold the bread of angels, sent  
For pilgrims in their banishment,  
The bread for God's true  
children meant,  
That may not unto dogs be given:  
Oft in the olden types foreshowed;  
In Isaac on the altar bowed,  
And in the ancient paschal food,  
And in the manna sent from heaven.

Listen, Christ's own words obeying,  
hear him now command you, saying:  
'Do this in my memory'.  
Gifts now offer, love expressing,  
faith now bring, his presence blessing,  
where no human eye can see.

Christians, let your faith  
grow stronger:  
what was bread is bread no longer,  
blood is here where once was wine.  
Touch and sight are here deceivers,  
mind and heart, be true believers:  
truth is here beneath the sign.

Bread and wine are here concealing  
what to faith God is revealing:  
outward signs his glory hide.  
Bread becomes its very Giver,  
wine redemption's mighty river,  
flowing from the Saviour's side.

When we eat the bread of gladness,  
there is here no cause for sadness:  
Christ can suffer pain no more.  
One or many, each is given  
whole, entire, the bread of heaven:  
mortal minds can but adore.

Bad and good, in equal measure,  
find the selfsame hidden treasure,  
with unequal loss and gain.  
Here the good receive salvation,  
sinners earn their condemnation:  
from one table, joy or pain.

When you see the host divided,  
let your faith by this be guided:  
every fragment Christ contains.  
Risen body is not broken,  
only outward sign and token:  
Christ his living self remains.

Praise to Jesus, bread from heaven,  
angels' food to pilgrims given,  
seal of peace on sin forgiven,  
God the Father's gift of love.  
In one perfect immolation  
see fulfilled for all creation  
Isaac's offering, lamb's oblation,  
manna raining from above.



Bone pastor, panis vere,  
Iesu, nostri miserere:  
Tu nos pasce, nos tuere,  
Tu nos bona fac videre  
in terra viventium.

Tu qui cuncta scis et vales,  
qui nos pascis hic mortales:  
tuos ibi commensales,  
coheredes et sodales  
fac sanctorum civium.  
Amen. Alleluia.

Come then, good shepherd,  
bread divine,  
Still show to us thy mercy sign;  
Oh, feed us still, still keep us thine;  
So may we see thy glories shine  
In fields of immortality;

O thou, the wisest, mightiest, best,  
Our present food, our future rest,  
Come, make us each thy chosen guest,  
Co-heirs of thine, and comrades blest  
With saints whose dwelling is  
with thee.

Lectionary for Mass

Shepherd-King, we bow before you,  
living bread, let all adore you;  
come to feed us, come, possess us,  
with your Holy Spirit bless us  
from your throne beyond the skies.

Jesus, Lord, the ever-living,  
ever-loving, all-forgiving,  
on our pilgrim journey feed us,  
from his heavenly banquet lead us  
to our home in Paradise.

Amen. Alleluia.

James Quinn sj (1919–2010)

The Sequence at Masses on the Solemnity of the Body and Blood of the Lord is optional. It may be sung in full or in a shorter form of just the last 3 verses (from *Ecce Panis Angelorum, Behold the bread of angels*).

The chant version is given in an appendix. The challenge of singing the Lectionary version is that the meter is not the same as the Latin, so can not be sung to the chant, and the length of the verses varies. The line is consistent through out — 8 syllables. To be sung to familiar hymn tunes this suggests one of 88 88 88 and one of 88 88 (LM). The final two verses have 5 lines and so the last line might be repeated.

The Quinn text, described as a paraphrase in the complete edition, is intended to be sung to the Latin chant.

## Other texts

### Adoro Te Devote

Adoro te devote, latens Deitas,  
Quæ sub his figuris vere latitas;  
Tibi se cor meum totum subjicit,  
Quia te contemplans  
totum deficit.

Visus, tactus, gustus  
in te fallitur,  
Sed auditu solo tuto creditur.  
Credo quidquid dixit Dei Filius;  
Nil hoc verbo veritatis verius.

Godhead here in hiding,  
whom I do adore,  
Masked by these bare shadows,  
shape and nothing more,  
See, Lord, at thy service  
low lies here a heart  
Lost, all lost in wonder  
at the God thou art.

Seeing, touching, tasting  
are in thee deceived:  
How says trusty hearing?  
that shall be believed;  
What God's Son has told me,  
take for truth I do;  
Truth himself speaks truly  
or there's nothing true.

O Godhead hid, devoutly I adore thee,  
who truly art within the forms  
before me;  
to thee my heart I bow  
with bended knee,  
as failing quite in contemplating thee.

Sight, touch, and taste in thee  
are each deceived,  
the ear alone most safely is believed:  
I believe all the Son of God has spoken;  
than truth's own word there is no  
truer token.

In cruce latebat sola Deitas,  
At hic latet simul et Humanitas,  
Ambo tamen credens  
atque confitens,  
Peto quod petivit latro  
pœnitens.

Plagas, sicut Thomas,  
non intueor:  
Deum tamen meum te confiteor.  
Fac me tibi semper  
magis credere,  
In te spem habere, te diligere.

O memoriale mortis Domini!  
Panis vivus, vitam  
præstans homini!  
Præsta meæ menti de te vivere,  
Et te illi semper dulce sapere.

Pie Pelicane, Jesu Domine,  
Me immundum munda  
tuo sanguine:  
Cujus una stilla salvum facere  
Totum mundum quit  
ab omni scelere.

Jesu, quem velatum  
nunc aspicio,  
Oro, fiat illud quod tam sitio:  
Ut te revelata cernens facie,  
Visu sim beátus tuæ gloriæ.  
Amen

St Thomas Aquinas (1227-74)

On the cross thy godhead  
made no sign to men,  
Here thy very manhood  
steals from human ken:  
Both are my confession,  
both are my belief,  
And I pray the prayer  
of the dying thief.

I am not like Thomas,  
wounds I cannot see,  
But can plainly call thee  
Lord and God as he;  
Let me to a deeper faith  
daily nearer move,  
Daily make me harder hope  
and dearer love.

O thou our reminder  
of Christ crucified,  
Living Bread, the life of us  
for whom he died,  
Lend this life to me then:  
feed and feast my mind,  
There be thou the sweetness  
man was meant to find.

Bring the tender tale  
true of the Pelican;  
Bathe me, Jesu Lord,  
in what thy bosom ran—  
Blood whereof a single drop  
has power to win  
All the world forgiveness  
of its world of sin.

Jesu, whom I look at  
shrouded here below,  
I beseech thee send me  
what I thirst for so,  
Some day to gaze on thee  
face to face in light  
And be blest for ever  
with thy glory's sight.  
Amen.

Gerard Manley Hopkins (1844-89)

God only on the cross  
lay hid from view;  
but here lies hid at once  
the manhood too:  
and I, in both professing my belief,  
make the same prayer  
as the repentant thief.

Thy wounds, as Thomas saw,  
I do not see;  
yet thee confess my Lord and God  
to be;  
make me believe thee ever  
more and more,  
in thee my hope, in thee  
my love to store.

O thou memorial of our Lord's  
own dying!  
O bread that living art and vivifying!  
Make ever thou my soul on thee  
to live:  
ever a taste of heavenly sweetness give.

O loving Pelican! O Jesus, Lord!  
Unclean I am, but cleanse me  
in thy blood;  
of which a single drop, for sinners spilt,  
is ransom for a world's entire guilt.

Jesus, whom for the present  
veiled I see,  
what I so thirst for, oh, vouchsafe  
to me:  
that I may see thy countenance  
unfolding,  
and may be blest thy glory in  
beholding.  
Amen.

tr. Edward Caswall (1814-78)

This text was not written for the Office of Corpus Christi. It is now understood to have been among the Saint's paper and was originally a personal devotional text. The music is much later from a late 17th century Paris Processional suggesting that it was a while before it entered the liturgy.

The translation by Hopkins is intended to be sung to the chant. There is also a Quinn translation: *Jesus, Lord of Glory*.

Hymn.  
5.

**A** D-ó-ro te devó-te, lá-tens Dé- i-tas, @  
 Quae sub his fi-gú-ris ve-re lá-ti-tas: Tí-bi se  
 cor mé- um tó-tum sú-bji-cit, Qui- a te contémplans,  
 tó-tum dé-fi-cit.

## ○ sacrum convivium

O sacrum convivium!  
 in quo Christus sumitur:  
 recolitur memoria  
 passionis eius:  
 mens impletur gratia:  
 et futurae gloriae nobis  
 pignus datur.  
 Alleluia.

St Thomas Aquinas (1227-74)

O sacred feast  
 in which we partake of Christ:  
 his sufferings are remembered,  
 our minds are filled with his grace  
 and we receive a pledge of the glory  
 that is to be ours,  
 alleluia.

Divine Office

How holy this feast  
 in which Christ is our food:  
 his passion is recalled,  
 grace fills our hearts,  
 and we receive a pledge  
 of the glory to come.  
 Alleluia.

Holy Communion and Worship of the  
 Eucharist outside Mass

Though the not one of the hymns of the Office of Corpus Christi *O sacrum convivium* has proved a popular text for composers to set to music. It is the Magnificat Antiphon for Evening Prayer II.

Ant.  
5 a2.

**O** sá- crum conví- vi- um \* in quo  
 Chrístus súmi- tur: re-có-li-tur memó-ri- a passi- ó-  
 nis é- jus: mens implé-tur grá-ti- a: et fu-tú-rae  
 gló- ri-ae nó-bis pí-gnus dá- tur, alle-  
 lú- ia. E u o u a e

## Appendix: Lauda Sion Salvatorem

Seq.  
7.



**L** Auda Si- on Salva-tó-rem, Lauda ducem et



pastó-rem, In hymnis et cánti-cis. 2. Quantum



po-tes, tantum aude: Qui- a ma-jor omni laude, Nec



laudá-re, súffi-cis. 3. Laudis thema spe-ci-á- lis,



Pa-nis vi-vus et vi-tá-lis Hó-di- e propóni-tur.



4. Quem in sacræ mensa cœ- næ, Turbæ fratrum



du-odénæ Da-tum non ambí-gi-tur. 5. Sit laus ple-



na, sit so-nó-ra, Sit jucúnda, sit de-có-ra Men-



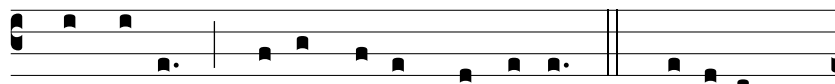
tis ju-bi-lá-ti- o. 6. Di- es e-nim sol-émnis á-gi-tur,



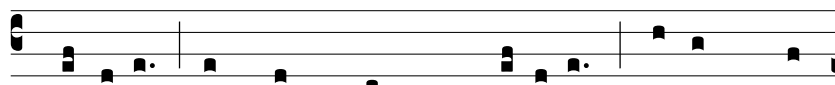
In qua mensæ prima re-có-li-tur Hu-jus insti-tú-ti- o.



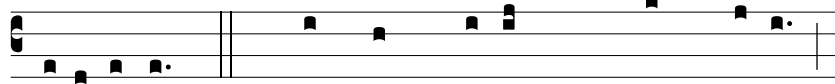
7. In hac mensa no-vi Re-gis, Novum Pascha no-




væ le-gis, Pha-se ve-tus térmi-nat. 8. Ve-tustá-tem



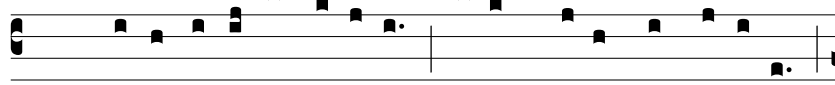
nó-vi-tas, Umbram fu-gat vé-ri-tas, Noctem lux



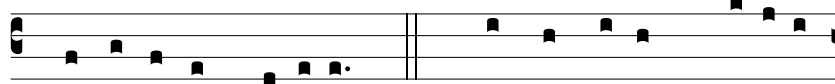
e-lími-nat. 9. Quod in cœna Christus gessit,



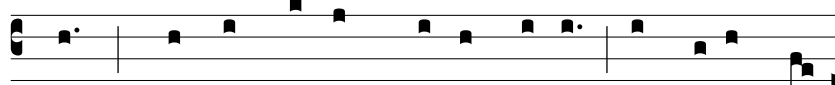
Fa-ci-éndum hoc expréssit In su-i memó-ri-am.



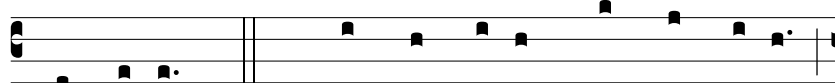
10. Docti sacris insti-tú-tis, Panem, vinum in sa-lú-tis



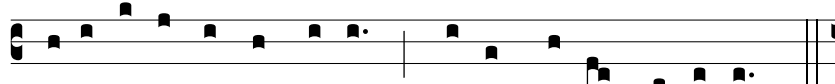
Consecrámus hósti-am. 11. Dogma da-tur christi-á-




nis, Quod in carnem transit pa-nis, Et vinum in




sángui-nem. 12. Quod non ca-pis, quod non vi-des,



Animó-sa firmat fi-des, Præ-ter re-rum ór-di-nem.



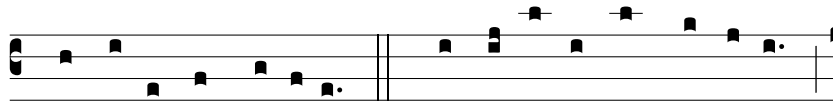
13. Sub di-vérsis spe-ci-ébus, Signis tantum, et



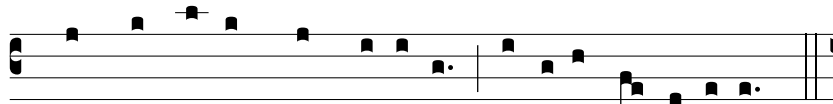
non rebus, La-tent res ex-í-mi-æ. 14. Ca-ro ci-bus,



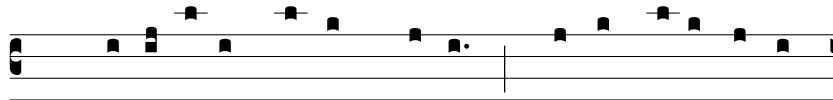
sanguis po-tus: Manet tamen Christus to-tus



Sub utráque spé-ci-e. 15. A suménte non concí-sus,



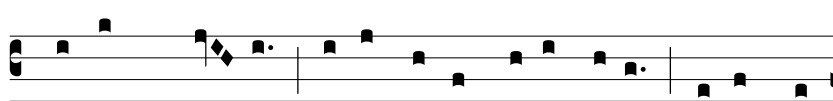
Non confráctus, non di-ví-sus: Integer ac-cí-pi-tur.



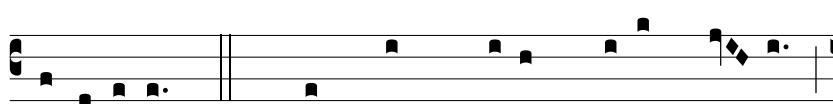
16. Sumit unus, sumunt mil-le: Quantum isti, tantum



il-le: Nec sumptus consúmi-tur. 17. Sumunt boni,



sumunt ma-li: Sorte tamen inæquá-li, Vi-tæ vel



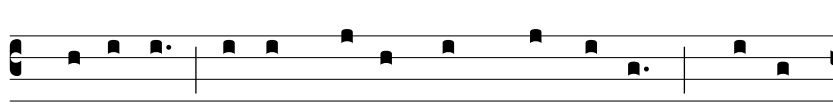
inté-ri-tus. 18. Mors est ma-lis, vi-ta bo-nis:



Vi-de pa-ris sumpti-ónis Quam sit dispar éx-i-tus.



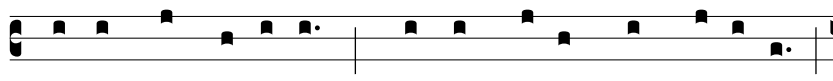
19. Fracto demum sacraméto, Ne va-cí-les, sed



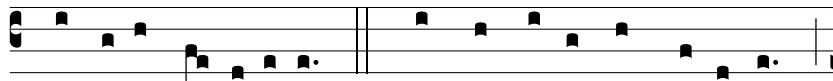
meméto Tantum esse sub fragméto, Quantum



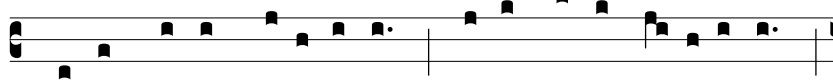
to-to té-gi-tur. 20. Nulla re-i fit scissú-ra: Signi



tantum fit fractúra, Qua nec sta-tus, nec sta-túra



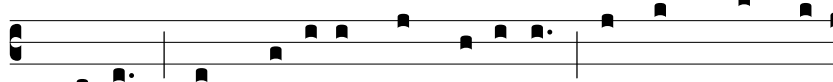
Signá-ti mi-nú-i-tur. 21. ECCE PANIS ANGELÓRUM,



Factus ci-bus vi-a-tó-rum: Ve-re pa-nis fi-li-ó-rum,



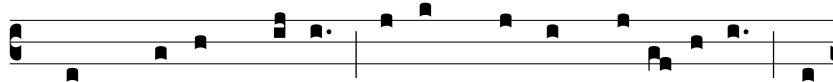
Non mitténdus cá-ni-bus. 22. In fi-gú-ris præ-si-



gná-tur, Cum I-sa-ac immo-lá-tur, Agnus Paschæ



de-pu-tá-tur, Da-tur manna pá-tri-bus. 23. Bone pa-



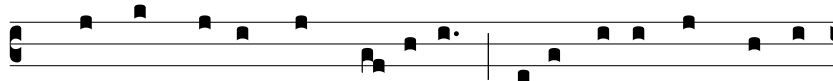
stor, pa-nis ve-re, Je-su, nostri mi-se-ré-re: Tu



nos pasce, nos tu-é-re, Tu nos bona fac vi-dé-re



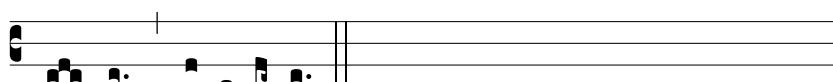
In terra vi-vé-ni-um. 24. Tu qui cuncta scis et va-les,



Qui nos pascis hic mortá-les: Tu-os i-bi commensá-



les, Cohe-ré-des et sodá-les Fac sanctó-rum cí-vi-um.



A-men. (Alle-lú-ia. at Mass only.)