

SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST (*CORPUS CHRISTI*)

Sequence for Sunday Liturgy



Psalm tone accompaniment and textual arrangement by
Matthew Grossi

Document created May 2021

According to the General Instruction of the Roman Missal, the optional Sequence for this solemnity is sung/chanted immediately following the Second Reading and before the Gospel Acclamation.

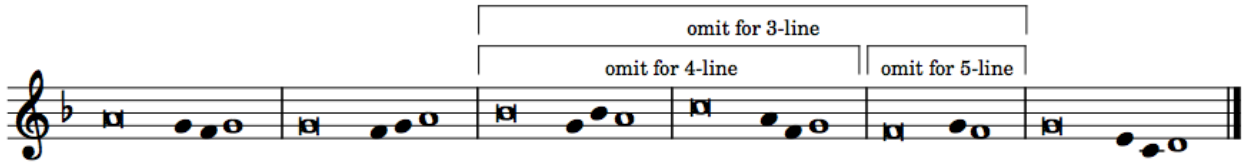
Both the full version and shorter option are included, along with a suggested accompaniment.
Liturgical performance notes:

- ✠ The chant tone contains six measures, some of which are omitted for stanzas containing fewer than six lines of text. The annotated melody is provided at the top of each page.
- ✠ The melody is simply repeated for each stanza in a fashion similar to the more-familiar singing of Responsorial Psalm verses. Liturgical musicians are advised to be keenly attentive to what tone measure coincides with each stanza, especially as the stanza structures evolve from three to four, to five, and finally to six lines.
- ✠ The use of *italics* font together with an accent symbol (´) indicates the textual syllable on which to move to the next note in the tone for each line. Everything preceding this annotated syllable is chanted on the first note of the measure. The musical timing of these sustained notes is arbitrary and should be determined entirely by the singing, which should be done in a smooth, chant-like fashion.

Most Holy Body and Blood of Christ (*Corpus Christi*)

Laud, O Zion (*Lauda Sion*)

The Sequence, or the shorter form beginning with the verse *Lo! the angel's food is given*, may be sung after the second reading and before the Gospel Acclamation.



Laud, O Zion, *yóur* salvation,
Laud with hymns of *éxultation*,
Christ, your king and *shépherd* true:

Bring him all the *práise* you know,
He is more than *yóu* bestow.
Never can you *réach* his due.

Special theme for *glád* thanksgiving
Is the quick'ning *ánd* the living
Bread today *befóre* you set:

From his hands of *óld* partaken,
As we know, by *fáith* unshaken,
Where the Twelve at *súpper* met.

Full and clear ring *óut* your chanting,
Joy nor sweetest *gráce* be wanting,
From your heart let *práises* burst:

For today the *féast* is holden,
When the institútion olden
Of that supper *wás* rehearsed.

Here the new law's *néw* oblation,
By the new king's *révelation*,
Ends the form of *áncient* rite:

Now the new the *óld* effaces,
Truth away the *shádow* chases,
Light dispels the *glóom* of night.

What he did at *súpper* seated,
Christ ordained to *bé* repeated,
His memorial *nevér* to cease:

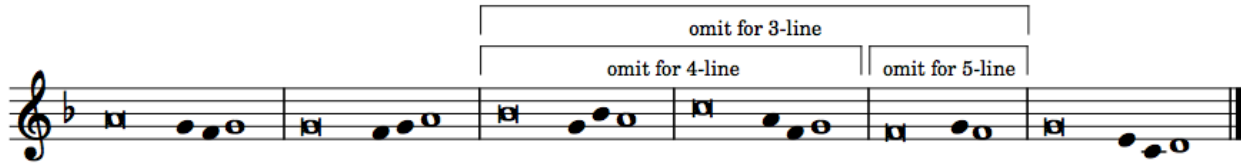
And his rule for *gúidance* taking
Bread and wine we *hállow*, making
Thus our *sacrífice* of peace.

This the truth each *Chrístian* learns,
Bread into his *flésh* he turns,
To his precious *blóod* the wine:

Sight has fail'd, nor *thóught* conceives,
But a dauntless *fáith* believes,
Resting on a *pów'r* divine.

Here beneath these *sígn*s are hidden
Priceless things to *sénse* forbidden;
Signs, not things are *áll* we see:

Blood is poured and *flésh* is broken,
Yet in either *wóndrous* token
Christ entire we *knów* to be.



Whoso of this *fóod* partakes,
Does not rend the *Lórd* nor breaks;
Christ is whole to *áll* that taste:

Thousands are, as *óne*, receivers,
One, as thousands *óf* believers,
Eats of him who *cánnot* waste.

Bad and good the *féast* are sharing,
Of what divers *dóoms* preparing,
Endless death, or *éndless* life.

Life to these, to *thóse* damnation,
See how like *partícipation*
Is with unlike *íssues* rife.

When the *sacramént* is broken,
Doubt not, but *belíeve* 'tis spoken,
That each severed *outwárd* token
Doth the very *whóle* contain.

Nought the precious *gíft* divides,
Breaking but the *sígn* betides
Jesus still the same *ábides*,
Still unbroken *dóes* remain.

The shorter form of the Sequence begins here.

Lo! the angel's *fóod* is given
To the pilgrim *whó* has striven;
See the children's bread *fróm* heaven,
Which on dogs may *nót* be spent.

Truth the ancient *týpes* fulfilling,
Isaac bound, a *víctim* willing,
Paschal lamb, its life**blóod** spilling,
Manna to the *fáthers* sent.

Very bread, good *shépherd*, tend us,
Jesu, of your *lóve* befriend us,
You refresh us, *yóu* defend us,
Your eternal *góodness* send us
In the land of *lífe* to see.

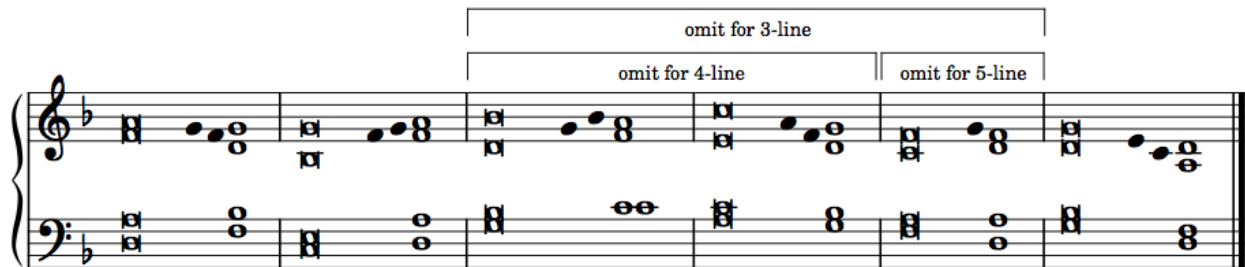
You who all things *cán* and know,
Who on earth such *fóod* bestow,
Grant us with your *sáints*, though lowest,
Where the heav'nly *féast* you show,
Fellow heirs and guests *tó* be.
Amen. Alléluia.

Most Holy Body and Blood of Christ (*Corpus Christi*)

ORGANIST COPY

Laud, O Zion (*Lauda Sion*)

The Sequence, or the shorter form beginning with the verse *Lo! the angel's food is given*, may be sung after the second reading and before the Gospel Acclamation.



Laud, O Zion, *yóur* salvation,
Laud with hymns of *éxultation*,
Christ, your king and *shépherd* true:

Bring him all the *práise* you know,
He is more than *yóu* bestow.
Never can you *réach* his due.

Special theme for *glád* thanksgiving
Is the quick'ning *ánd* the living
Bread today *befóre* you set:

From his hands of *óld* partaken,
As we know, by *fáith* unshaken,
Where the Twelve at *súpper* met.

Full and clear ring *óut* your chanting,
Joy nor sweetest *gráce* be wanting,
From your heart let *práises* burst:

For today the *féast* is holden,
When the institútion olden
Of that supper *wás* rehearsed.

Here the new law's *néw* oblation,
By the new king's *révelation*,
Ends the form of *áncient* rite:

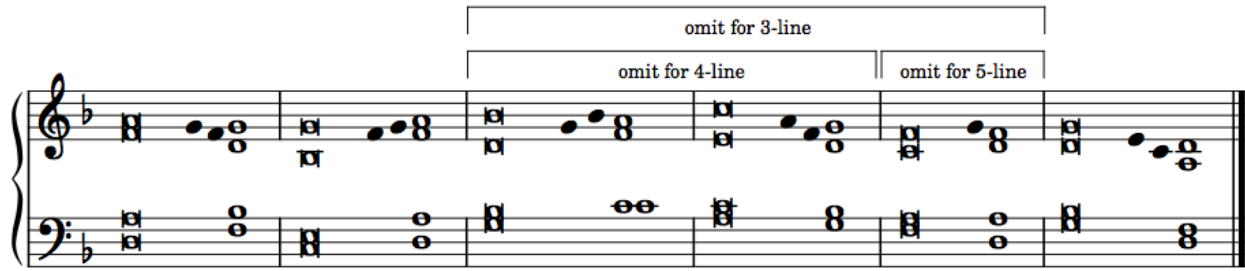
Now the new the *óld* effaces,
Truth away the *sháadow* chases,
Light dispels the *glóom* of night.

What he did at *súpper* seated,
Christ ordained to *bé* repeated,
His memorial *nevér* to cease:

And his rule for *gúidance* taking
Bread and wine we *hállow*, making
Thus our *sacrífice* of peace.

This the truth each *Chrístian* learns,
Bread into his *flésh* he turns,
To his precious *blóod* the wine:

Sight has fail'd, nor *thóught* conceives,
But a dauntless *fáith* believes,
Resting on a *pów'r* divine.



Here beneath these *sígn*s are hidden
Priceless things to *sénse* forbidden;
Signs, not things are *áll* we see:

Blood is poured and *flésh* is broken,
Yet in either *wóndrous* token
Christ entire we *knów* to be.

Whoso of this *fóod* partakes,
Does not rend the *Lórd* nor breaks;
Christ is whole to *áll* that taste:

Thousands are, as *óne*, receivers,
One, as thousands *óf* believers,
Eats of him who *cánnot* waste.

Bad and good the *féast* are sharing,
Of what divers *dóoms* preparing,
Endless death, or *éndless* life.

Life to these, to *thóse* damnation,
See how like *partícipation*
Is with unlike *íssues* rife.

When the *sacramént* is broken,
Doubt not, but *beléve* 'tis spoken,
That each severed *outwárd* token
Doth the very *whóle* contain.

Nought the precious *gíft* divides,
Breaking but the *sígn* betides
Jesus still the same *ábides*,
Still unbroken *dóes* remain.

The shorter form of the Sequence begins here.

Lo! the angel's *fóod* is given
To the pilgrim *whó* has striven;
See the children's bread *fróm* heaven,
Which on dogs may *nót* be spent.

Truth the ancient *týpes* fulfilling,
Isaac bound, a *víctim* willing,
Paschal lamb, its life**blóod** spilling,
Manna to the *fáthers* sent.

Very bread, good *shépherd*, tend us,
Jesu, of your *lóve* befriend us,
You refresh us, *yóu* defend us,
Your eternal *góodness* send us
In the land of *lífe* to see.

You who all things *cán* and know,
Who on earth such *fóod* bestow,
Grant us with your *sáints*, though lowest,
Where the heav'nly *féast* you show,
Fellow heirs and guests *tó* be.
Amen. Alléluia.