

## ***Lauda Sion Salvatorem* – Editor’s Notes**

*Lauda Sion Salvatorem* is a sequence prescribed for the Roman Catholic Mass for the Feast of Corpus Christi. A *sequence* is a hymn of joy that is sung or recited before the Gospel at Mass on certain feast days, in this case, the Feast of Corpus Christi. The other sequences commonly used in the Roman Catholic church are *Victimæ Paschali* (at Easter), and *Veni Sancte Spiritus* (on the Feast of Pentecost). Hilarión Eslava set all three sequences to music.

The Feast of Corpus Christi is a Christian liturgical solemnity celebrating transubstantiation – considered the genuine presence of the Body and Blood of Jesus Christ in the bread and wine elements of the Eucharist. It is observed by the Roman Catholic Church, in addition to certain Western Orthodox, Lutheran, and Anglican churches. During the 13<sup>th</sup> century, the feast of Corpus Christi was proposed by Saint Thomas Aquinas as a formal event focused solely on the Holy Eucharist. Pope Urban IV approved this idea and established the feast of Corpus Christi as a Solemnity, extending it to the whole Roman Catholic Church. The feast is liturgically celebrated on the Thursday after Trinity Sunday, so generally falls in the latter half of May or first half of June, dependent on when Easter occurs in the given year. It should not be confused with Maundy Thursday, which occurs the Thursday before Easter and commemorates the origins of the Eucharist at the Last Supper.

In Spanish tradition, at the end of Holy Mass on this Feast Day –considered one of the most important of the entire liturgical calendar, there is often a public procession of the Blessed Sacrament, generally displayed in an ornate monstrance. The procession is followed by the Benediction of the Blessed Sacrament. The cover art on my transcription shows such a procession in Sevilla, portrayed by local Sevilla artist Manuel Cabral y Aguado Bejarano (1827–1891). The event is in 1857, only a few years after Hilarión Eslava’s time in Sevilla. It is interesting to note that the arched entrance behind the cavalry line on the left side of the portrait led to the living quarters of Eslava (and others associated with the Cathedral), at the Colegio de San Isidoro. The Seises, the liturgical dancers of the Cathedral of Sevilla, are also portrayed here, near the center of the image.

The original Gregorian chant for this sequence was written by St. Thomas Aquinas around 1264, at the request of Pope Urban IV. Hilarión Eslava set these lyrics into a lavish orchestrated setting, including two Bass (or Baritone) solos. He also included an organ reduction for use in lieu of the orchestral accompaniment. The “Good Shepherd” (“*Bone pastor, panis vere*”) and “Here the bread of Angels” (“*Ecce Panis Angelorum*”) stanzas have been used as a setting by Eslava in some of his most beautiful a cappella motets (CPE-369/2 and /6), which I have also transcribed.

The source score for this piece was an 1861 publication obtained from Biblioteca Nacional de España. The notes at the end of the score indicate that it was actually composed sometime after 1844, while Eslava was in Madrid. For purposes of making it a little more accessible to small choirs, I chose to also include a poetic English translation in the score, which was not provided in Eslava’s original work. The author of this translation is unknown.

LATIN LYRICS	ENGLISH TRANSLATION
<p>Lauda Sion Salvatorem,          lauda ducem et pastorem,          in hymnis et canticis.</p>	<p>Zion, to Thy Savior sing,          to Thy Shepherd and Thy King!          Let the air with praises ring!</p>
<p>Quantum potes, tantum aude:          quia maior omni laude,          nec laudare sufficis.</p>	<p>All thou canst, proclaim with mirth,          far higher is His worth          than the glory words may wing.</p>
<p>Laudis thema specialis,          panis vivus et vitalis          hodie proponitur.</p>	<p>Lo! before our eyes and living          is the Sacred Bread life-giving,          theme of canticle and hymn.</p>
<p>Quem in sacræ mensa cœnæ,          turbæ fratrum duodenæ          datum non ambigitur.</p>	<p>We profess this Bread from heaven          to the Twelve by Christ was given,          for our faith rest firm in Him.</p>
<p>Sit laus plena, sit sonora,          sit iucunda, sit decora          mentis jubilatio.</p>	<p>Let us form a joyful chorus,          may our lauds ascend sonorous,          bursting from each loving breast.</p>
<p>Dogma datur Christianis,          quod in carnem transit panis,          et vinum in sanguinem.</p>	<p>Christian teachings proclaim          that the bread to flesh shall change,          and wine to Christ's own Blood.</p>
<p>Quod non capis, quod non vides,          animosa firmat fides,          præter rerum ordinem.</p>	<p>Does it pass thy comprehending?          Faith, the law of light transcending,          leaps to things not understood.</p>
<p>Caro cibus, sanguis potus:          manet tamen Christus totus          sub utraque specie.</p>	<p>Flesh from bread, and Blood from wine,          yet is Christ in either sign,          all entire confessed to be.</p>
<p>Sumit unus, sumunt mille:          quantum isti, tantum ille:          nec sumptus consumitur.</p>	<p>Whether one or thousand eat,          all receive the selfsame meat,          nor do less for others leave.</p>
<p>Sumunt boni, sumunt mali:          sorte tamen inæquali,          vitæ vel interitus.</p>	<p>Both the wicked and the good          eat of this celestial Food:          but with ends so opposite!</p>
<p>Mors est malis, vita bonis:          vide paris sumptionis          quam sit dispar exitus.</p>	<p>With this most substantial Bread,          unto life or death they're fed,          in a difference infinite.</p>

Ecce Panis Angelorum,  
factus cibus viatorum:  
vere panis filiorum,  
non mittendus canibus.

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.

Here the bread of Angels broken,  
for us pilgrims food and token  
of the promise by Christ spoken,  
children's meat, to dogs denied!

Jesus, Shepherd mild and meek,  
shield the poor, support the weak;  
help all who Thy pardon sue,  
placing all their trust in You:  
fill them with Your healing grace!

Source of all we have or know,  
feed and lead us here below.  
grant that with Your Saints above,  
sitting at the feast of love  
we may see You face to face.

Amen. Alleluia.