### LYRA EUCHARISTICA: HYMNS AND VERSES ON THE HOLY COMMUNION, ANCIENT AND MODERN; WITH OTHER POEMS

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Lyra Eucharistica: Hymns and Verses on the Holy Communion, Ancient and Modern; With Other Poems by Orby Shipley

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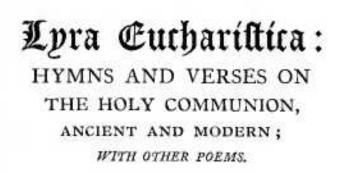
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# **ORBY SHIPLEY**

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Trieste



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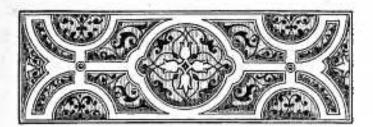


### London :

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LONGMAN, GREEN, LONGMAN, ROBERTS, AND GREEN.

1863.



# preface.



HE following Collection of Hymns and Verfes on the Holy Communion has been made with a twofold object.

It is well known, even to those who are but little acquainted with the fubject of Hymnology, that there exifts a large number of Hymns, ancient and mediaval, on the Holy Eucharift. A confiderable number of thefe Hymns have, of late years, been made acceffible to ordinary students in the collections of Daniel, Mone, and others abroad, and by Dr. Neale and other Liturgical [cholars amongst ourselves. But, in the revived and increafing appreciation of ancient Hymns, those which relate to or bear upon the Holy Communion have, for the most part, been overlooked, or at leaft unheeded. For this difregard of old Euchariftic Hymns feveral reafons may be given. That it is caufed, not by any lack of devotional fentiment, nor by any abfence of poetic beauty in the Hymns themfelves, will be admitted. But

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an adequate reafon may be found in the fact, that the English Office for Holy Communion is not confidered fufficiently elastic to allow of Hymns, other than those which the Office itself already contains, being introduced into Divine Service before the Holy Gospel for the Day, in the place in which they were formerly fung.

Hence, although we are indebted, at the prefent day, to ancient Sources for many of the moft beautiful of our Hymns, which are also the most popular; yet these Hymns, for the most part, were composed either for the greater Festivals of the Church, or for the Commemoration of fome Holy Day or Seafon: they were not intended for ufe at Holy Communion. And fince Hymns fpecially adapted for the Altar Office are feldom required, and still less often employed, it is only natural that fuch Hymns from the Latin and the Greek, as well as those of German and other origin, have been but rarely translated into Englifh verfe. The prefent is not the time to express regret for this neglect of Euchariftic Hymns, nor to venture on an opinion, that, whilft fo much talent is devoted, and justly, to other mufical portions of Divine Service, it might be well to confider the re-introduction of Hymns, to be sung congregationally, into the Office for Holy Communion. But, to fhow how little this class of Hymns has been hitherto employed, it may be mentioned that, in the Collection

which has defervedly fecured by far the wideft circulation of any Hymnal of the prefent day, under the title of Hymns, Ancient and Modern, out of 273 Hymns from all fources, there are only five printed in the body of the work on the fubject of the Bleffed Sacrament, of which two only are translated from ancient Hymns; although there are two more, and part of a third, among ft the Introits, all of which are from ancient Sources. In the ftill more recently published Volume of Hymns, edited by Dr. Kennedy, with the title of Hymnologia Christiana, which contains the largest number of Hymns, for the use of the Church, hitherto collected into a fingle Volume, viz. 1500 Pfalms and Hymns, only one Pfalm and twenty-three Hymns are intended for the Holy Communion, hardly more than a tithe of which may be referred to ancient Sources for their origin.

As my ftudies have been directed to the Englifh Office for Holy Communion, its hiftory, ritual, and devotions, the queftion of Euchariftic Hymns naturally forced itfelf on my attention; and I foon found how little we had yet gathered, in an Englifh form, from that particular portion of the wide field of ancient Hymnology. It is true that feveral Hymns on the Bleffed Sacrament have been tranflated into Englifh verfe, and fome of them very frequently.\* But they are

\* Of the Pange lingua there have been at leaft, and may

chiefly verfions, with more or lefs fidelity and force, by different perfons, of the fame majeftic Hymns which, in their original Latin, have attained world-wide renown. The grandeft and moft beautiful of thefe Hymns are, in one form or another, familiar to Englifh readers, but they are few; whilft many other Hymns and Sequences, which competent judges declare to be only fecond, and fometimes not at all inferior, to the infpirations of S. Thomas Aquinas, have been allowed to remain in the language in which, and, for the moft part, in the pofition for which, they were originally compofed.

Until lately, the great body of thefe Sacramental Hymns, even in their original form, has been unknown to all but to Liturgical fludents. Of late years, however, a large number have been difcovered and collected, and have been rendered acceffible in the Collections mentioned above. But there is good reafon to believe that we are still unacquainted with the extent of the Church's heritage in Hymnological wealth, as further refearch is continually bringing to light Hymns previously unknown, or long ago forgotten. Many of these treasures, which have been obtained from many parts of Christendom, under the common title of Sequentiæ Ineditæ, have

have been many more than feventeen or eighteen different versions or translations, published of late years; of the Adors Te about thirteen or fourteen.

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appeared from time to time, and, it is hoped, will continue to appear, in the pages of the contemporary Periodical, *The Ecclefiologift*. But in thefe Collections, the Euchariftic Hymns remained in the language in which they were written; and only the favoured few, chiefly thofe of S. Thomas Aquinas, have found their way, in the vernacular, into Hymn-books or books of Poetry.

Perhaps one of the earlieft attempts during the prefent revival of the tafte for ancient Hymns, (although there have been feveral incidental efforts in previous Centuries,) to popularize Hymns on the Holy Eucharift was made in the year 1839, by the Author of The Cathedral, who, in the Volume of Hymns translated from the Parisian Breviary, translated four out of the five wellknown Hymns composed by S. Thomas Aquinas. The fame four Hymns, together with the Lauda Sion, were translated afresh, ten years later, by the Rev. E. Cafwall, who to thefe added, in 1858, feveral other English renderings of Sacramental Hymns, which, with his wonted kindnefs, he has allowed to be reprinted, together with feveral other of his Hymns, in Lyra Euchariftica. Between these two dates several other versions and imitations of one or more of these Hymns were isfued. In 1852, Dr. Neale, in Mediaval Hymns and Sequences, published two fresh translations of the Adoro Te devote, and the Pange lingua, and to these he added a Sacramental Hymn of the vij.

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Century; and in a later Volume, Hymns from the Eaftern Church, he has translated two more, of the vij. and viij. Centuries respectively—the three latter of which Hymns, by the great kindness of the Translator, appear in the present Collection.

In 1857 Lauda Syon was published, and this, with another publication by the fame Author, was the first effort to escape from the accustomed groove, in which translators of Hymns on the Holy Communion had hitherto chiefly moved. And in addition to the five ufual Sacramental Hymns, fix other Hymns, fome of confiderable length, have been translated by J. D. Chambers, Efg., only one of which, it is believed, had previoufly appeared in Englifh. At the time of its publication, Lauda Syon contained the largest number of Eucharistic Hymns that had been collected in one Volume. And it was only by the kindness of the Translator, who was fo good as to allow his Hymns to be reprinted, that a Manual of Devotions for the Altar Office, The Divine Liturgy, published at the close of 1862, contained a still larger collection of this clafs of Hymns. But the latest effort to popularife Hymns on the Holy Communion, has been made by the "Committee of Clergy," which has lately iffued fome valuable Tracts and Books of Devotion. Eucharific Hymns is the title of a little Book of fixteen pages, which contains valuable translations of feven Hymns-the greater number of which ap-