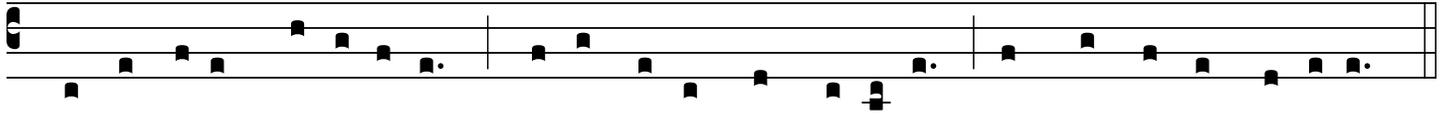


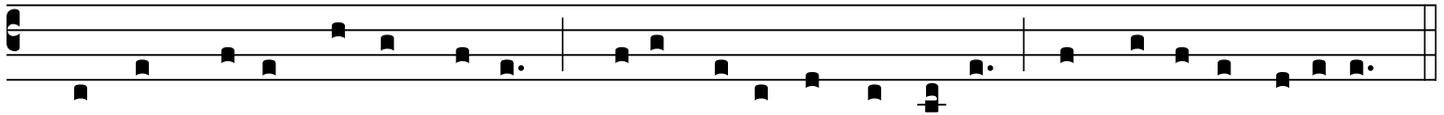
# Sequence • *Lauda Sion*

*St. Thomas Aquinas († 1274)*



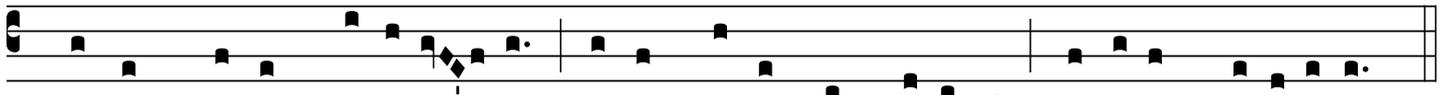
1. *Lauda Si-on Salva-tó-rem, Lauda du-cem et pastó-rem, In hymnis et cánti-cis.*

*Praise, O Sion, thy Savior, praise thy Leader and thy Shepherd in hymns and canticles.*



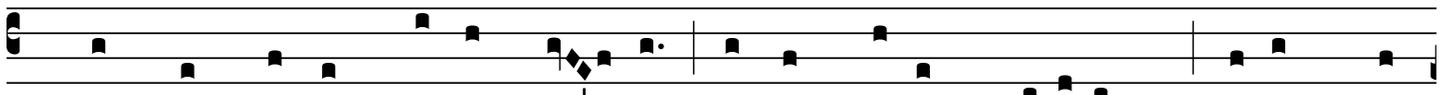
2. *Quantum po-tes, tantum aude: Qui-a ma-jor omni laude, Nec laudá-re, súffi-cis.*

*As much as thou canst, so much darest thou, for He is above all praise, nor art thou able to praise Him enough.*



3. *Laudis thema spe-ci-á-lis, Pa-nis vi-vus et vi-tá-lis Hó-di-e propóni-tur.*

*To-day there is given us a special theme of praise, the Bread both living and life-giving.*



4. *Quem in sacrae mensa coe-nae, Turbae fratrum du-odénae Da-tum non*



*ambí-gi-tur.*

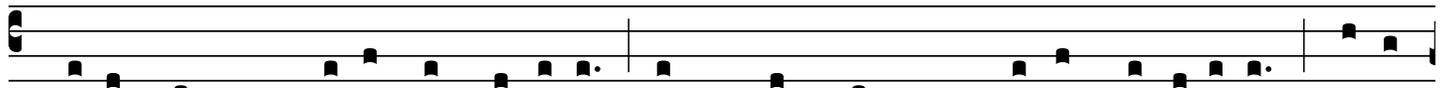
*which, it is not to be doubted, was given to the assembly of the brethren,  
twelve in number, at the table of the holy Supper.*



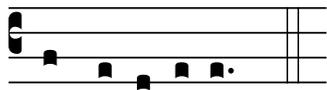
5. *Sit laus ple-na, sit so-nó-ra, Sit ju-cún-da, sit de-có-ra Mentis ju-bi-lá-ti-o.*

*Let our praise be full and sounding; let the jublations of the soul be joyous and becoming;*

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6. Di-es e-nim so-lémnis á-gi-tur, In qua mensae prima re-có-li-tur Hu-jus



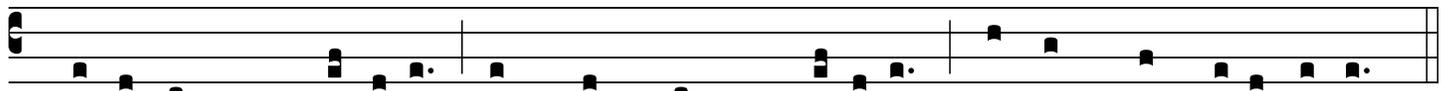
insti-tú-ti- o.

*for that solemn day is now being celebrated, on which is commemorated the first institution of this table.*



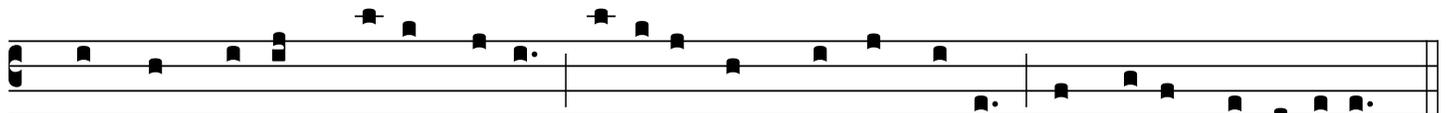
7. In hac mensa no-vi Re-gis, Novum Pascha novae le-gis, Pha-se ve-tus térmi-nat.

*At this table of the new King, the new Pasch of the New Law puts an end to the ancient Pasch.*



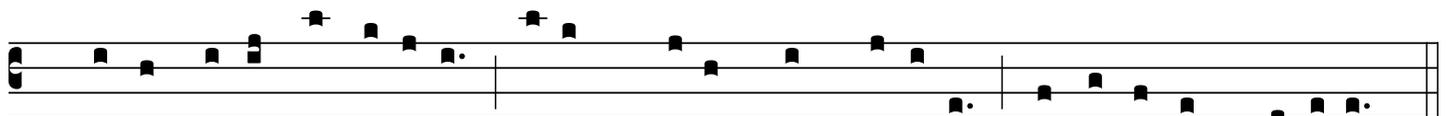
8. Ve-tus-tá-tem nó-vi-tas, Um-bram fu-gat vé-ri-tas, Noc-tem lux e-lí-mi-nat.

*The new supplants the old, truth puts to flight the shadow, day banishes night.*



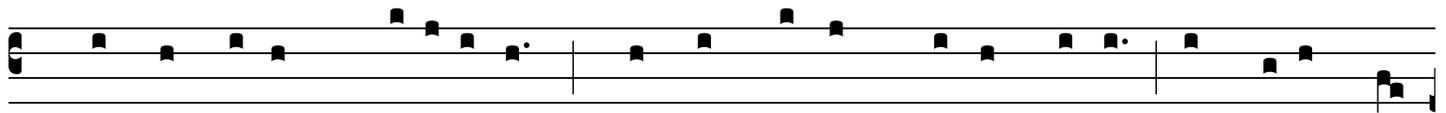
9. Quod in coena Christus gessit, Fa-ci-éndum hoc expréssit In su- i memó-ri- am.

*What Christ did at that Supper, the same He commanded to be done in remembrance of Him.*



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

*Taught by His sacred precepts, we consecrate bread and wine into the Victim of salvation.*



11. Dogma da-tur Christi- á-nis, Quod in carnem transit pa-nis, Et vinum in



sángui-nem.

*This is the dogma given to Christians, that bread is changed into Flesh and wine into Blood.*



12. Quod non ca-pis, quod non vi-des, Animó-sa firmat fi-des, Praeter re-rum



órdi-nem.

*What thou dost not understand, what thou dost not see, a lively faith confirms in a supernatural manner.*



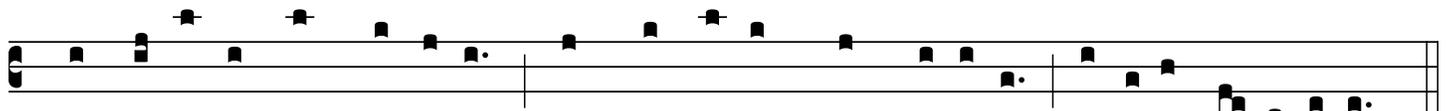
13. Sub di-vérsis spe-ci-ébus, Signis tantum, et non rebus, La-tent res ex-ími-ae.

*Under different species in externals only, and not in reality, wondrous substances lie hidden.*



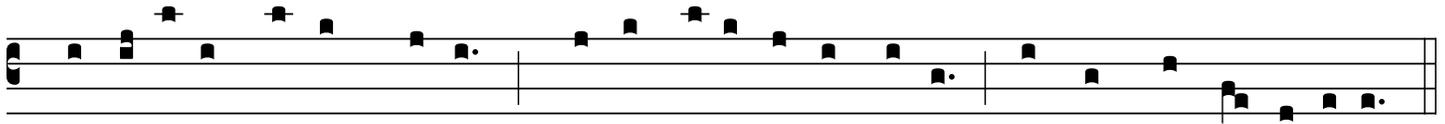
14. Caro ci-bus, sanguis po-tus: Manet tamen Christus to-tus Sub utráque spé-ci-e.

*Flesh is food, Blood is drink: nevertheless Christ remains entire under each species.*



15. A suménte non concí-sus, Non confráctus, non di-ví-sus: Integer accí-pi-tur.

*By the recipient the whole (Christ) is received; He is neither cut, broken, nor divided.*



16. Sumit unus, sumunt mil-le: Quantum isti, tantum il-le: Nec sumptus consúmi-tur.

*One receives Him; a thousand receive Him: as much as the thousand receive, so much does the one receive; though consumed, He is not diminished.*



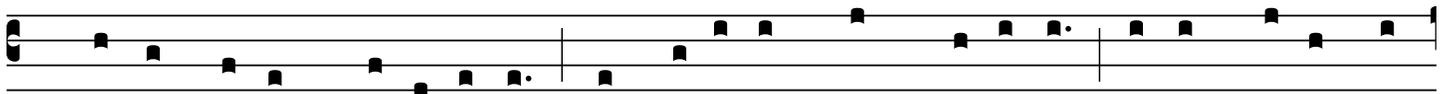
17. Sumunt boni, sumunt ma- li: Sorte tamen inaequá-li, Vi-tae vel inté-ri-tus.

*The good receive Him, the bad receive Him, but with what unequal consequences of life or death.*



18. Mors est ma-lis, vi-ta bo- nis: Vi-de pa-ris sumpti-ónis Quam sit dispar é-xi-tus.

*It is death to the unworthy, life to the worthy: behold then of a like reception, how unlike may be the result!*

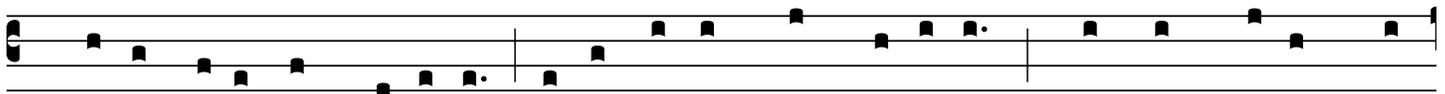


19. Fracto demum sacraménto, Ne va-cíl-les, sed meménto Tantum esse sub

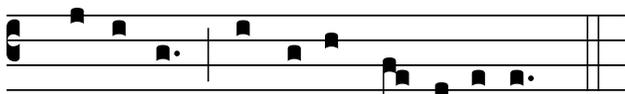


fragménto, Quantum to-to té-gi-tur.

*When the Sacrament is broken, doubt not, but remember, that there is just as much hidden in a fragment, as there is in the whole.*

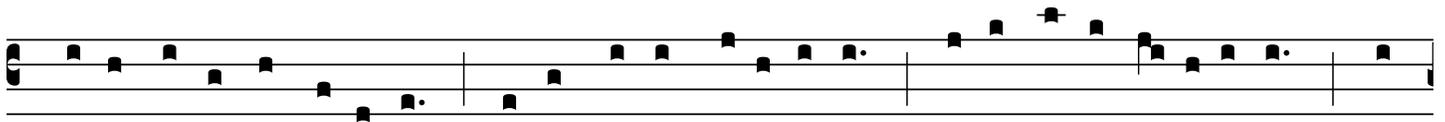


20. Nulla re- i fit scissú-ra: Signi tantum fit fractú-ra, Qua nec sta-tus, nec



sta-tú-ra Signá-ti mi-nú- i-tur.

*There is no division of the substance, only a breaking of the species takes place, by which neither the state nor stature of the substance signified is diminished.*



21. Ecce pa-nis Ange-ló-rum, Factus ci-bus vi-a-tó-rum: Ve-re pa-nis fi-li-ó-rum, Non



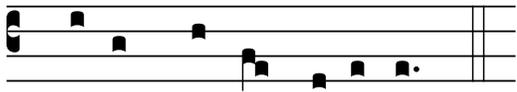
mitténdus cá-ni-bus.

The short form begins here:

*Lo, the Bread of Angels is made the food of earthly pilgrims:  
truly it is the Bread of children, let it not be cast to dogs.*

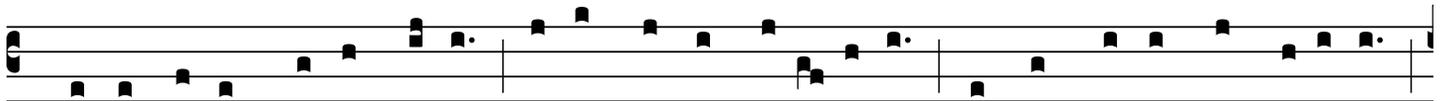


22. In fi-gú-ris praesigná-tur, Cum I-sa-ac immo-lá-tur, Agnus Paschae de-pu-tá-tur,

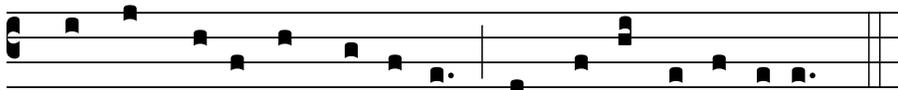


Da-tur manna pá-tri-bus.

*It was prefigured in types: when Isaac was immolated, when the  
Paschal Lamb was sacrificed, when Manna was given to the fathers.*

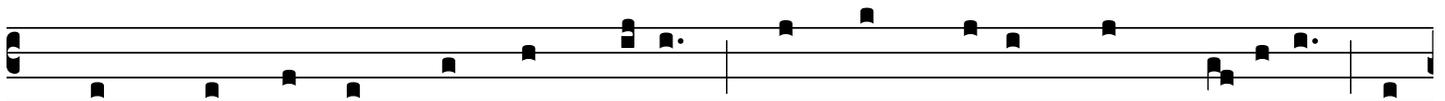


23. Bone pastor, pa-nis ve-re, Je-su, nostri mi-se-ré-re: Tu nos pasce, nos tu-é-re,



Tu nos bona fac vi-dé-re In terra vi-vénti-um.

*O Good Shepherd, True Bread,  
O Jesus, have mercy on us:  
feed us and protect us: make us see  
good things in the land of the living.*



24. Tu qui cuncta scis et va-les, Qui nos pascis hic mortá-les: Tu-



os i-bi commensá-les, Cohe-rédes et sodá-les Fac sanctó-rum cí-vi-um.



A- men. Allelú-ia.

*Thou who knowest all things and canst do all things,  
who here feedest us mortals, make us there be Thy guests,  
the co-heirs, and companions of the heavenly citizens.*

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