Lauda Sion Salvatorem
Organ Accompaniment by Marinus De Jong (d. 1984)

(Verse 1)
Sion, praise your Savior. Praise your leader and shepherd in hymns and canticles.

(Verse 2)
Praise Him as much as you can, for He is beyond all praising and you will never be able to praise Him as He merits.

Qui a major omni laude, Nec laudare sufficient.

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(Verse 3 + 4)
But today a theme worthy of particular praise is put before us—the living and life-giving bread that, without any doubt, was given to the Twelve at table during the holy supper.

Hodie propitiatur. Quem in sacre mensa coene,
Therefore let our praise be full and resounding and our soul’s rejoicing full of delight and beauty...

for this is the festival day to commemorate the first institution of this table.

At this table of the new King, the new law’s new pasch puts an end to the old pasch.

The new displaces the old, reality the shadow and light the darkness.
(Verse 9) Christ wanted what He did at the supper to be repeated in His memory.

(Verse 10) And so we, in accordance with His holy directions, consecrate bread and wine to be salvation’s Victim.

(Verse 11) Christ’s followers know by faith that bread is changed into His flesh and wine into His blood.

(Verse 12) Man cannot understand this, cannot perceive it; but a lively faith affirms that the change, which is outside the natural course of things, takes place.

(Verse 13) Under the different species—which are now signs only and not their own reality—there lie hid wonderful realities.

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(Verse 14) His body is our food. His blood our drink. And yet Christ remains entire under each species.

(Verse 15) The communicant receives the complete Christ—uncut, unbroken and undivided.

(Verse 16) Whether one receive or a thousand, the one receives as much as the thousand. Nor is Christ diminished by being received.

(Verse 17) The good and the wicked alike receive Him, but with the unlike destiny of life or death.

(Verse 18) To the wicked it is death, but life to the good. See how different is the result, though each receives the same.

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Vi de paris sumptio nis Quam sit dispersi tus.

(Verse 19)
Last of all, if the sacrament is broken, have no doubt. Remember there is as much in a fragment as in an unbroken host.

Fracto demum sacramento Ne vaciles sed memento.

(Verse 20)
There is no division of the reality, but only a breaking of the sign; nor does the breaking diminish the condition or size of the One hidden under the sign.

Tantum esse sub fragmento Quantum toto tegitur.

Nulla re i fit scissura: Signi tantum fit fractura.

Quaec stat us nec statu ra Signi tmi nius tur.

(Verse 21)
Behold, the bread of angels is become the pilgrim’s food; truly it is bread for the sons, and is not to be cast to dogs.

Eccoparis Angelorum Factus cibus viatorum:

Ve re panis filior um Non mit tendus canibus.

For the Novus Ordo, the “short form” begins here:
(Verse 22)
It was prefigured in type when Isaac was brought as an offering, when a lamb was appointed for the Pasch and when manna was given to the Jews of old.

(Verse 23)
Jesus, good shepherd and true bread, have mercy on us; feed us and guard us. Grant that we find happiness in the land of the living.

(Verse 24)
You know all things, can do all things, and feed us here on earth. Make us Your guests in heaven, co-heirs with You and companions of heaven’s citizens.

Amen.
Alleluia.

English Translation by Father Joseph Connelly
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