


LAUDA SION • SEQUENCE FOR CORPUS CHRISTI

English translation has been approved for liturgical use


by the National Conference of Bishops of the United

States of America & confirmed by the Apostolic See.


Mode
7




1. Laud, O Si-on, thy sal - va - tion, Laud with hymns of ex - ul - ta - tion,
2. Bring him all the praise thou know - est, He is more than thou be - stow - est,




Christ, thy king and shep - herd true: 3. Spe - cial theme for glad thanks - giv - ing
Nev - er canst thou reach his due. 4. From his hands of old par - tak - en,



Is the quick - ning and the liv - ing Bread to - day be - fore thee set:
As we know, by faith un - shak - en, Where the twelve at sup - per met.




5. Full and clear ring out thy chant - ing, Joy nor sweet - est grace be want - ing,
7. Here the new law's new ob - la - tion, By the new king's rev - e - la - tion,




From thy heart let prais - es burst. 6. For to - day the feast is hold - en,
Ends the form of an - cient rite: 8. Now the new the old ef - fac - eth,



When the in - sti - tu - tion old - en Of that sup - per was re - heard.
Truth a - way the shad - ow chas - eth, Light dis - pels the gloom of night.



9. What he did at sup - per seat - ed, Christ or - dained to be re - peat - ed,
10. And his rule for guid - ance tak - ing, Bread and wine we hal - low, mak - ing



His me - mo - rial ne'er to cease: 11. This the truth each Chris - tian learn - eth
Thus our sac - ri - fice of peace. 12. Sight hath fail'd, nor thought con - ceiv - eth,



Bread in - to his flesh he turn - eth, To his pre - cious blood the wine:
But a daunt - less faith be - liev - eth, Rest - ing on a power di - vine.



13. Here be - neath these signs are hid - den Price - less things to sense for - bid - den;
14. Blood is poured and flesh is bro - ken, Yet in ei - ther won - drous to - ken

Signs, not things are all we see: 15. Who so of this food partaketh,
Christ entire we know to be. 16. Thousands are, as one, receivers,
Rendeth not the Lord nor breaketh, Christ is whole to all that taste:
One, as thousands of believers, Eats of him who cannot waste.

17. Bad and good the feast are sharing, Of what divers dooms preparing,
18. Life to these, to those damnation, See how like participation
Endless death, or endless life. 19. When the sacrament is broken,
Is with unlike issues rife. 20. Nought the precious gift divideth,
Doubt not, but believe 'tis spoken, That each severed outward to ken
Breaking but the sign betideth Jesus still the same abideth,
doth the very whole contain. 21. Lo! the angels' food is given
still unbroken doth remain. 22. Truth the ancient types fulfill-ing,
To the pilgrim who hath striven; See the children's bread from heaven,
Isaac bound, a victim willing, Paschal lamb, its life blood spill-ing,
Which on dogs may not be spent. 23. Very bread, good shepherd tend us,
Manna to the fathers sent. 24. Thou who all things canst and knowest,
Jesus, of thy love befriend us, Thou refresh us, thou defend us,
Who on earth such food bestowest, Grant us with thy saints, though lowest,
Thine eternal goodness send us In the land of life to see.
Where the heav'nly feast thou showest, Fellow heirs and guests to be.

A - men. Al - le - lu - ia.

ITS EDITORS LEFT NO STONE turned in their quest for the best versions of these ancient Catholic hymns, combing through centuries of English translations from the sixteenth century to the present day. In the process, they have revealed much little-known material, and some that is published in a hymnal for the first time. [They] navigate this difficult terrain with assurance; indeed, the editors' explanation of the Urbanite reform and its impact on English translators is a model of clarity, and contains information this reviewer has not encountered elsewhere.