Sequence • Lauda Sion

St. Thomas Aquinas († 1274)

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

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

   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
   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 Men-tis ju-bi-lá-ti-o.
   Let our praise be full and sounding; let the jubilations of the soul be joyous and becoming;

Thousands of Gregorian chant scores, videos, and more await you: ccwatershed.org
Thousands of Gregorian chant scores, videos, and more await you: ccwatershed.org

6. Di-ès e-ním sō-lēmnis á-gi-tur, In qua mensae prima re-có-li-tur Hu-jus

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

insti-tú-ti- o.


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


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.


Taught by His sacred precepts, we consecrate bread and wine into the Victim of salvation.
11. Dogma da-tur Christi- ánis, 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.


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


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.

Thousands of Gregorian chant scores, videos, and more await you: ccwatershed.org

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.


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


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

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

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.

Thousands of Gregorian chant scores, videos, and more await you: ccwatershed.org
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 pátri-bus.

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

23. Bo-ne 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 ci-vi-um.

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.