

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.

Sequent.
VII.

Lau - da Si - on Sal - va - to - rem , Lau - da du - cem et pa -

(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.

(Verse 2)

- stó - rem , In hy - mnis et cán - ti - cis. Quantum pot - es , tan - tum au - de :

Qui - a ma - jor o - mni lau - de , Nec lau - dá - re súf - fi - cis .

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—The New Liturgical Movement Blog (6/10/2019)

(Verses 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.

(Verse 3)

Lau - dis the - ma spe - ci - á - lis , Pa - nis vi - vus et vi - tá - lis

(Verse 4)

Hó - di - e pro - pó - ni - tur. Quem in sa - cræ men - sa coe - næ ,

Tur - bæ fra - trum du - o - dé - næ Da - tum non am - bí - gi - tur.

(Verse 5)
Therefore let our
praise be full
and resounding
and our soul's
rejoicing full
of delight and
beauty...

(Verse 5) Sit laus ple - na, sit so - nó - ra, Sit ju - cún - da, sit de - có - ra

(Verse 6)
for this is the
festival day to
commemorate
the first
institution of this
table.

(Verse 6) Men - tis ju - bi - lá - ti - o. Di - es e - nim so - lé - mnis á - gi - tur,

In qua men - sæ pri - ma re - có - li - tur Hu - jus in - sti - tú - ti - o.

(Verse 7)
At this table of
the new King,
the new law's
new pasch puts
an end to the old
pasch.

(Verse 7) In hac men - sa no - vi Re - gis, No - vum Pascha no - væ le - gis,

(Verse 8)
The new
displaces the
old, reality the
shadow and light
the darkness.

(Verse 8) Pha - se ve - tus tér - mi - nat. Ve - tu - stá - tem nó - vi - tas,

Um - bram fu - gat vé - ri - tas, No - ctem lux e - lí - mi - nat.

(Verse 9)
Christ wanted
what He did at
the supper to
be repeated in
His memory.

(Verse 9)
Quod in coe - na Chri - stus ges - sit, Fa - ci - én - dum hoc ex - prés - sit

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

(Verse 10)
In su - i me - mó - ri - am. Do - cti sa - cris in - sti - tú - tis.

Pa - nem, vi - num in sa - lú - tis Con - se - crá - mus hó - sti - am.

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

(Verse 11) Dogma da - tur chri - sti - á - nis, Quod in car - nem trans - it pa - nis,

(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 12)
Et vi - num in sán - gui - nem. Quod non ca - pis, Quod non vi - des,

A - ni - mó - sa fir - mat fi - des, Præ - ter re - rum ór - di - nem.

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

(Verse 13) Sub di - vér - sis spe - ci - é - bus, Si - gnis tan - tum, et non re - bus,

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

(Verse 14) La - tent res ex - i - mi - æ. Ca - ro ci - bus, san - guis po - tus :

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

Ma - net ta - men Chri - stus to - tus Sub u - trá - que spé - ci - e.

(Verse 15) A su - mén - te non con - ci - sus, Non con - frá - ctus, non di - vi - sus :

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

(Verse 16) In - te - ger ac - ci - pi - tur. Su - mit u - nus, su - munt mil - le :

Quan - tum i - sti, tan - tum il - le : Nec sum - ptus con - sú - mi - tur .

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

(Verse 17) Su - munt bo - ni, su - munt ma - li : Sor - te ta - men in - æ - quá - li,

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

(Verse 18) Vi - tæ vel in - tér - i - tus. Mors est ma - lis, vi - ta bo - nis :



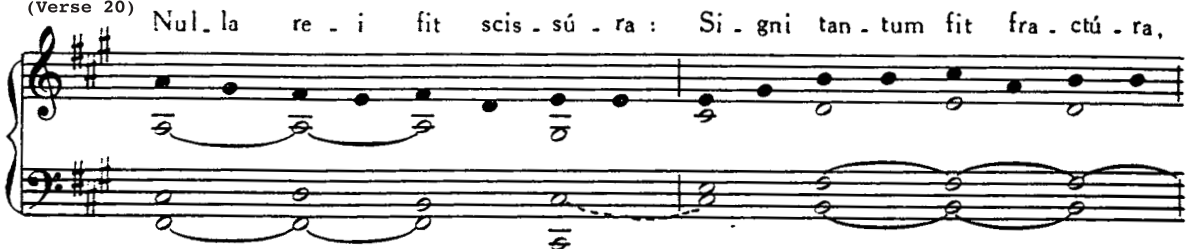
(Verse 19)

(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.



(Verse 20)

(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.



For the
NOVUS ORDO,
the "short
form" begins
here:

(Verse 21)

(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.



(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)

(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
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Archbishop of
Birmingham.

