

*Lauda Sion: The Sequence of Corpus Christi by St Thomas Aquinas (13<sup>th</sup> Century)*

Lauda Sion Salvatórem  
Lauda ducem et pastórem  
In hymnis et cánticis.

Quantum potes, tantum aude:  
Quia major omni laude,  
Nec laudáre súfficis.

Laudis thema speciális,  
Panis vivus et vitális,  
Hódie propónitur.

Quem in sacrae mensa cœnae,  
Turbæ fratrum duodénæ  
Datum non ambígitur.

Sit laus plena, sit sonóra,  
Sit jucúnda, sit decóra  
Mentis jubilátio.

Dies enim solémnis ágitur,  
In qua mensæ prima recólitur  
Hujus institútio.

In hac mensa novi Regis,  
Novum Pascha novæ legis,  
Phase vetus términat.

Vetustátem nóvitas,  
Umbram fugat véritas,  
Noctem lux elíminat.

Quod in cœna Christus gessit,  
Faciéndum hoc expréssit  
In sui memóriam.

Docti sacris institútis,  
Panem, vinum, in salútis  
Consecrámus hóstiam.

O Zion, praise your Savior!  
Praise your guide and your shepherd  
In hymns and songs.

Dare to do as much as you can,  
For he is greater than all praise,  
And you do not do enough to praise him.

Today there is placed before us  
A theme of special praise:  
The living and life-giving bread.

That it was given to that band of twelve brothers  
At table during that holy supper  
There is no doubt.

Let praise be full! Let it resound!  
Let also the rejoicing of the spirit  
Be pleasant and most fitting!

For that solemn day is here  
In which the first institution  
Of this meal is recalled.

In this meal of the new King,  
The New Passover of the new law  
Brings an end to the old passover.

Newness drives away oldness;  
Truth drives away its shadow;  
Light puts an end to night.

What Christ did in that supper,  
He commanded to be done  
In his memory.

We who have been taught his sacred precepts  
Consecrate bread and wine  
As a saving victim.

Dogma datur Christiánis,  
Quod in carnem transit panis,  
Et vinum in sánguinem.

Quod non capis, quod non vides,  
Animósa firmat fides,  
Præter rerum ordinem.

Sub divérsis speciébus,  
Signis tantum, et non rebus,  
Latent res exímia.

Caro cibus, sanguis potus:  
Manet tamen Christus totus,  
Sub utrâque spécie.

A suménte non concísus,  
Non confráctus, non divísus:  
Integer accípitur.

Sumit unus, sumunt mille:  
Quantum isti, tantum ille:  
Nec sumptus consúmitur.

Sumunt boni, sumunt mali:  
Sorte tamen inæquáli,  
Vitæ vel intéritus.

Mors est malis, vita bonis:  
Vide paris sumptiónis  
Quam sit dispar éxitus.

Fracto demum Sacraménto,  
Ne vacílles, sed memento,  
Tantum esse sub fragménto,  
Quantum toto tégitur.

Nulla rei fit scissúra:  
Signi tantum fit fractúra:  
Qua nec status nec statúra  
Signáti minúitur.

This dogma is given to Christians:  
That bread changes into flesh  
And wine into blood.

What you do not grasp, what you do not see,  
Courageous faith affirms,  
Beyond the order of nature.

Beneath distinct species,  
Which are only signs and not realities,  
Tremendous realities lie hidden.

His flesh is food, his blood is drink,  
Yet the whole Christ remains  
Beneath either species.

By being received, he is not separated,  
Not broken, not divided:  
He is received wholly.

One receives, a thousand receive:  
They as much as he,  
And the one who is received is not reduced.

The good receive, the wicked receive:  
Yet with an unequal lot,  
Either of life or of damnation.

There is death for the wicked, life for the good.  
See how from receiving the same thing  
There is such a different result!

Then once the Sacrament is broken,  
Do not waver but remember:  
As much is beneath each fragment  
As is hidden in the whole.

The reality is not divided;  
Only the sign is broken  
Yet neither the state nor the greatness  
Of what is signified is diminished.

Ecce panis Angelórum,  
Factus cibus viatórum:  
Vere panis filiórum,  
Non mittendus cánibus.

In figúris præsignátur,  
Cum Isaac immolátur:  
Agnus paschæ deputátur  
Datur manna pátribus.

Bone pastor, panis vere,  
Jesu, nostri miserére:  
Tu nos pasce, nos tuére:  
Tu nos bona fac vidére  
In terra vivéntium.

Tu, qui cuncta scis et vales:  
Qui nos pascis hic mortales:  
Tuos ibi commensáles,  
Cohærédes et sodales,  
Fac sanctórum cívium.

Behold the bread of angels  
Has become the food of wayfarers.  
Truly the bread of the children,  
Not to be thrown to the dogs.

In figures, it is foreshadowed:  
When Isaac is offered in sacrifice;  
A lamb is designated for the passover;  
Manna is given to our fathers.

O good shepherd, true bread,  
Jesus, have mercy on us.  
Shepherd us, defend us.  
Make us to see good things  
In the land of the living.

You, who know everything and can do everything,  
Who shepherd us here as mortals,  
Make us your companions at table,  
Co-heirs and friends  
Of the holy citizens of Heaven.