

Lauda Sion

by Saint Thomas Aquinas, 13th Century



***Lauda Sion Salvatorem,
lauda ducem et pastorem
in hymnis et canticis.***

Praise, O Zion, your Savior,
praise your king and shepherd
in hymns and canticles.

***Quantum potes, tantum aude:
quia major omni laude,
nec laudare sufficis.***

Do not hesitate to strive your best:
for he is above all praise,
and you cannot praise him enough.

***Laudis thema specialis
panis vivus et vitalis
hodie proponitur.
Quem in sacrae mensa cenae,
turbae fratrum duodenae
datum non ambigitur.***

A special theme of praise
is, on this day, proposed to us,
the living and life-giving bread.
The bread which, without any doubt,
was given to the assembly

of the twelve brethren
at the table of the Holy Supper.

***Sit laus plena, sit sonora,
sit jucunda, sit decora,
mentis jubilatio.
Dies enim solemnus agitur,
in qua mensae prima recolitur
hujus institutio.***

Let our praise be full and loud,
let the joy of each soul resound
in pleasing and becoming tones.
For this is the solemn day
on which we commemorate
the origin of this banquet.

***In hac mensa novi Regis,
novum Pascha novae legis,
phase vetus terminat.
vetustatem novitas,
umbram fugat veritas,
noctem lux eliminat.***

At this table of the new King,
the new Pasch of the new law
puts an end to the ancient rite.
The new rite drives away the old,
truth puts to flight the shadow,
the light of day banishes
the darkness of night.

***Quod in coena Christus gessit,
faciendum hoc expressit
in sui memoriam.
Docti sacris institutis,
panem, vinum in salutis
consecramus hostiam.***

What Christ did at the Last Supper,
he ordered us to do
in remembrance of him.
Taught by his sacred precept,
we consecrate bread and wine
into the host of salvation.

***Dogma datur Christianis,
quod in carnem transit panis
et vinum in sanguinem.
Quod no capis, quod non vides,
animosa firmat fides,
praeter rerum ordinem.***

This is a dogma given to Christians,
that bread is changed into Jesus' flesh
and wine into his blood.

What you do not understand,
what you do not see,
a lively faith confirms
in a supernatural manner.

***Sub diversis speciebus,
signis tantum, et non rebus,
latent res eximiae.
Caro cibus, sanguis potus;
manet tamen Christus totus
sub utraque specie.***

Under different species,
which are but signs, not real things,
a priceless treasure lies hidden.
His flesh is food, his blood is drink;
yet Christ remains entire
under each specie.

***A sumente non concisus,
non confractus, non divisus;
integer accipitur.
Sumit unus, sumunt mille,
quantum isti, tantum mille;
nec sumptus consumitur.***

He who partakes of him neither severs,
nor breaks, nor divides him;
he receives him entire.
Whether one or a thousand receive him,
one receives as much as a thousand do;
and when received he is not diminished.

***Sumunt boni, sumunt mali;
sorte tamen inaequali,
vitae, vel interitus.
Mors est malis, vita bonis;
vide paris sumptionis
quam sit dispar exitus.***

Both the good and the wicked receive him;
but with the unequal result
of life or death.
He brings death to the unworthy, and life to the just;
see how unlike are the effects of a like Communion.

***Fracto demum sacramento
ne vacilles, sed memento
tantum esse sub fragmento***

***quantum toto tegitur.
Nulla rei fit scissura:
signi tantum fit fractura,
qua nec status nec statura
signati minuitur.***

Then indeed when the bread is broken,
doubt not, but remember
that there is as much in one fragment
as lies hidden in the whole.
There is no division of the substance itself,
but only a breaking of the specie,
by which neither the state nor the size
of the substance signified is altered.

***Ecce panis angelorum,
factus cibus viatorum;
vere panis filiorum,
non mittendus canibus.***

Behold the bread of angels
which has become the food of earthly pilgrims;
truly it is the bread of God's children,
which must not be cast to the dogs.

***In figuris praesignatur,
cum Isaac immolatur,
agnus Paschae deputatur,
datur manna patribus.***

It was prefigured in types,
when Isaac was immolated,
when the paschal Lamb was sacrificed,
when manna was given to the fathers.

***Bone Pastor, panis vere,
Jesu, nostri miserere;
tu nos pasce, nos tuere,
tu nos bona fac videre
in terra viventium.
Tu qui cuncta scis et vales,
qui nos pascis hic mortales;
tuos ibi commensales,
coheredes et sodales,
fac sanctorum civium.
Amen. Alleluia***

O Good Shepherd, true bread,
Jesus, have mercy on us;
feed us and protect us,
make us see your blessings
in the land of the living.

You whose wisdom
and power are boundless,
you who feed us mortals here,
make us there in heaven
your guests, co-heirs
and companions of your saints.
Amen. Alleluia.