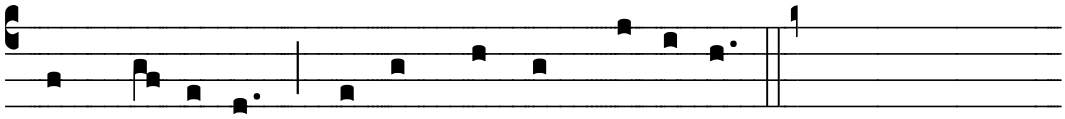
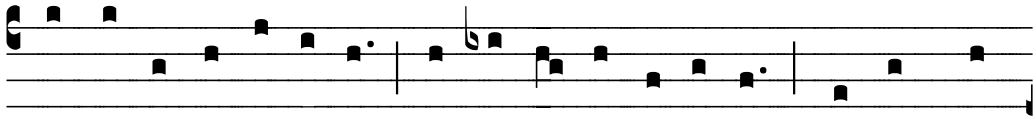
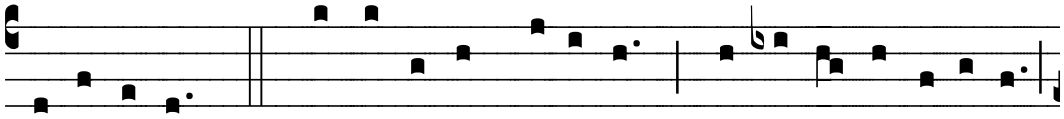


est frí- gidum, Re-ge quod est dé-vi- um.

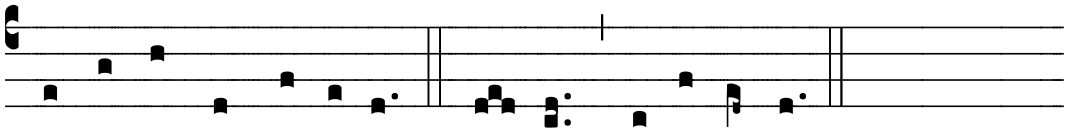
Wash what is filthy, water what is dry, heal what is wounded. *8.* Bend what is rigid, warm what is cold, direct what is deviant.



9. Da tu- is fi-dé-li-bus, In te confi-déntibus, Sacrum sep-



tená-ri- um. *10.* Da virtú-tis mé-ri-tum, Da sa-lú- tis éxi-tum,



da pe-rénne gáudi- um. A-men. Alle-lú- ia.

Give to thy faithful, who trust in thee, the sacred sevenfold [gift]. *10.* Grant [us] the merit of virtue, grant [us] salvation at our going forth, grant [us] perpetual joy.

LAUDA SION, Corpus Christi (Body and Blood of Christ)

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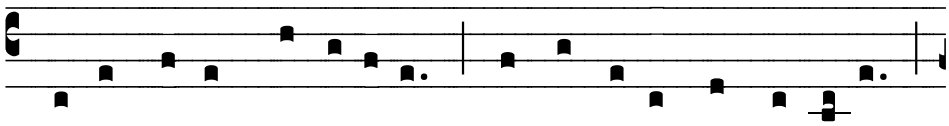
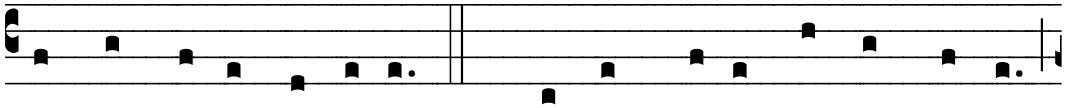
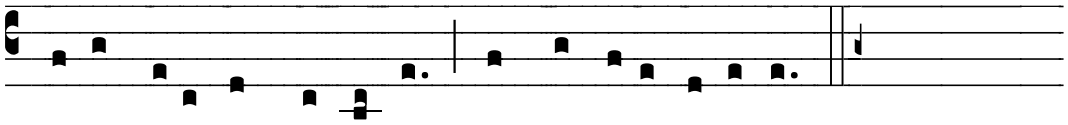


L Auda Si- on Salvatórem, Lauda ducem et pastórem,

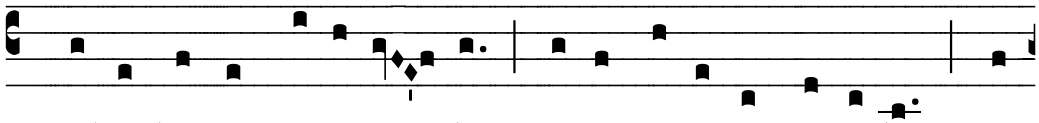


In hymnis et cánti-cis. *2.* Quantum potes, tantum aude:

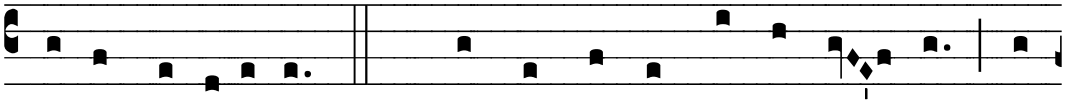


Qui- a major omni laude, Nec laudáre súffi-cis.

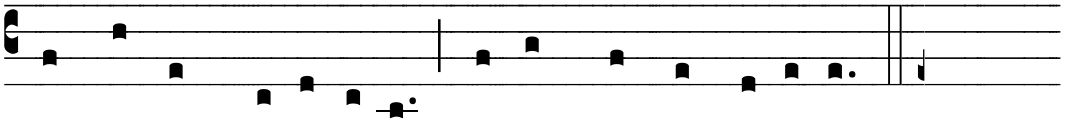
Sion, praise the Savior, praise the leader and the shepherd, in hymns and songs. *2.* Dare as much as you can: because He is greater than any praise, nor can you praise [Him] enough.



3. Laudis thema speci- á- lis, Panis vivus et vi-tá-lis Hó-

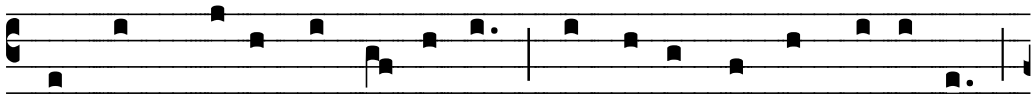


di- e propó-ni-tur. *4.* Quem in sacræ mensa cœ- næ, Tur-

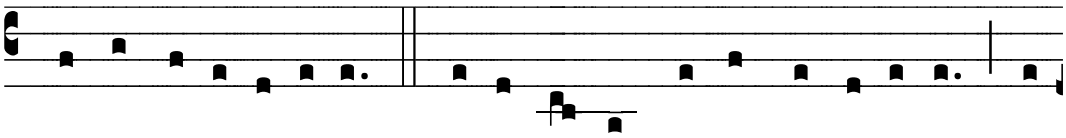


bæ fratrum du- odénæ Da-tum non ambí-gi-tur.

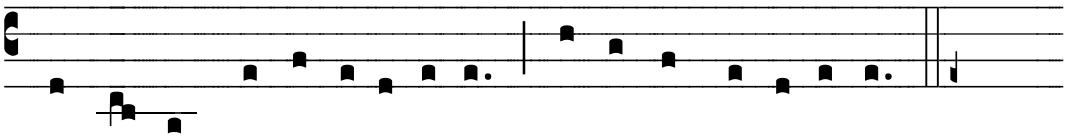
A theme of special praise, living and life-giving bread is proposed today. *4.* That this was given at table of the sacred dinner, to the group of the twelve brothers, there is no doubt.



5. Sit laus plena, sit so-no-ra, Sit jucúnda, sit decó- ra

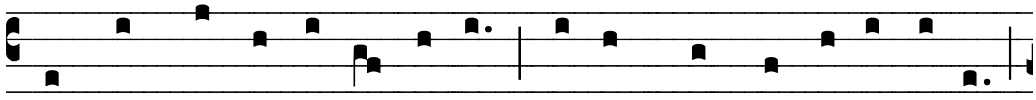


Mentis jubi- lá-ti- o. *6.* Di- es e- nim so-lémnis á-gi-tur, In

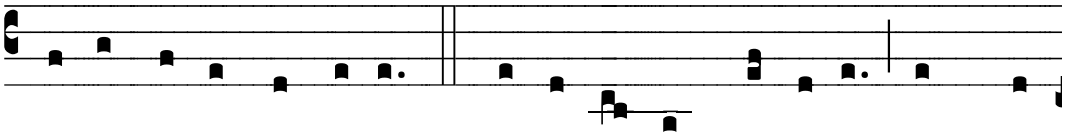


qua mensæ prima recó-li-tur Hu-jus insti-tú-ti- o.

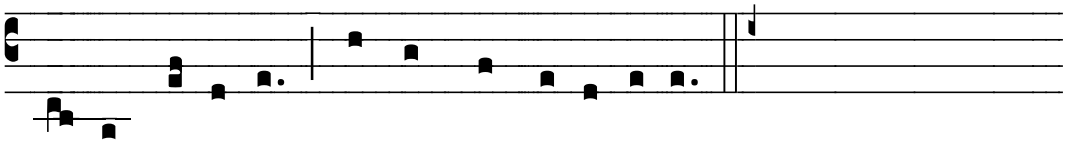
Let praise be full, let it be sonorous, let it be a joyful, let it be a fitting jubilation of the mind. *6.* For a solemn day is celebrated, in which the first institution of this meal is recalled.



7. In hac mensa no-vi Re-gis, Novum Pascha novæ le-gis,

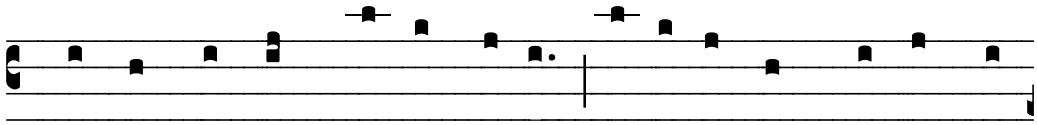


Pha-se ve-tus términat. *8.* Ve-tustá- tem nó-vi-tas, Umbram

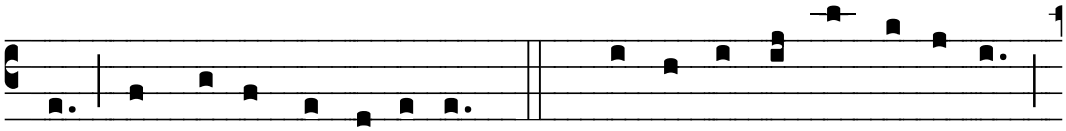


fu-gat vé-ri-tas, Noctem lux e- líminat.

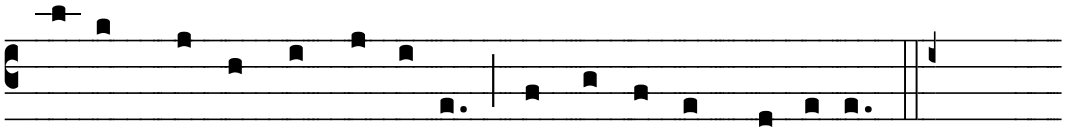
At this meal of the new King, the new Pasch of the new law ends the old Passover. *8.* Newness chases old age away, truth [chases] shadow [away], daylight eliminates night.



9. Quod in cœ-na Christus gessit, Fa-ci- éndum hoc exprés-

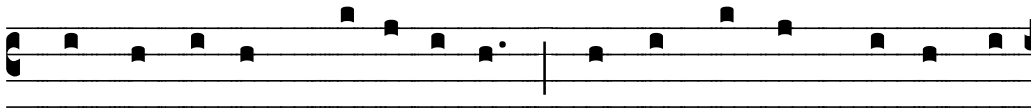


sit In su- i memó-ri- am. *10.* Docti sacris insti-tú-tis,

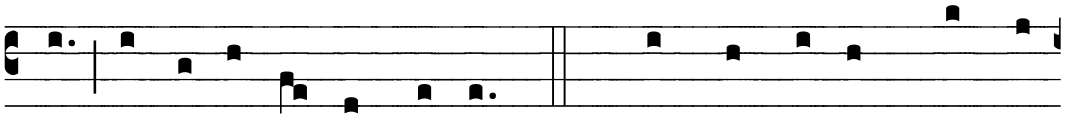


Panem, vi-num in sa-lú-tis Consecrámus hósti- am.

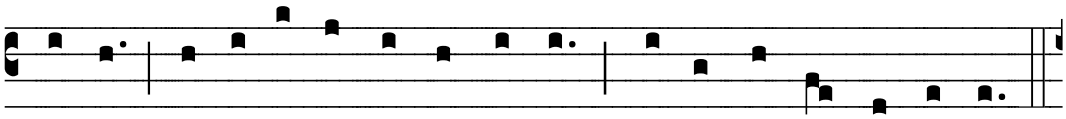
What Christ performed at the supper, He urged that it be done in His memory. *10.* Instructed by the sacred precepts, we consecrate the bread, the wine into the victim of salvation.



11. Dogma da-tur christi- á-nis, Quod in carnem transit pa-

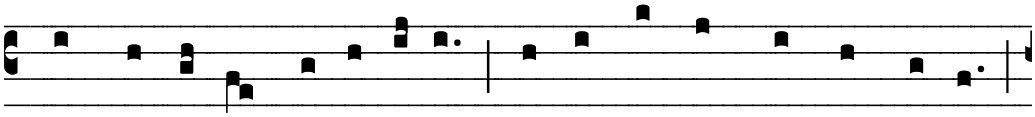


nis, Et vinum in sángui-nem. *12.* Quod non ca-pis, quod non

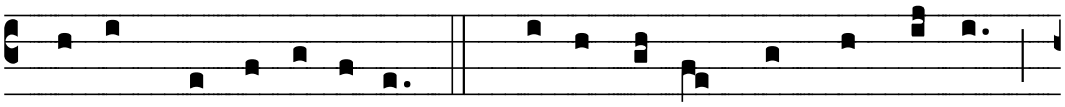


vi-des, Animó-sa firmat fi-des, Præter re-rum órdi-nem.

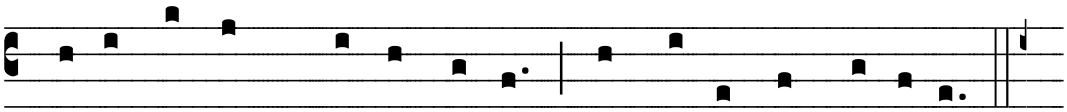
A dogma is given to Christians: that bread passes into flesh, and wine into blood. *12.* What you do not grasp, what you do not see, courageous faith confirms, beyond the order of things.



13. Sub di-vérsis spe-ci- ébus, Signis tantum, et non rebus,

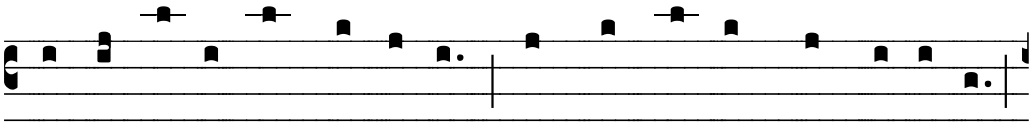


La-tent res ex-ími- æ. *14.* Ca-ro ci-bus, sanguis po-tus:

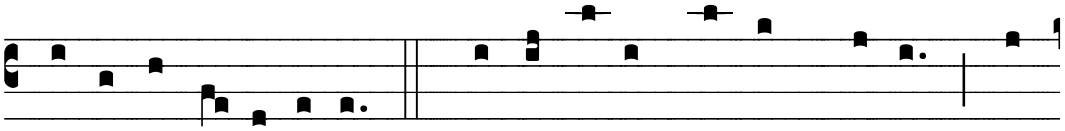


Manet tamen Christus to-tus Sub utráque spé-ci- e.

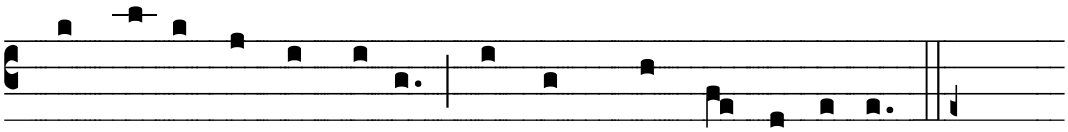
Under the different species, signs only, and not things themselves, extraordinary things lie hidden. *14.* Flesh is food, blood is drink: however, Christ entire remains under either species.



15. A suménte non concí-sus, Non confráctus, non di-ví-sus:

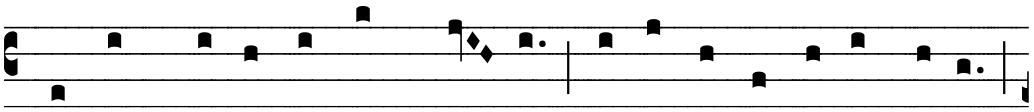


Inte-ger accí-pi-tur. *16.* Sumit unus, sumunt mille: Quan-

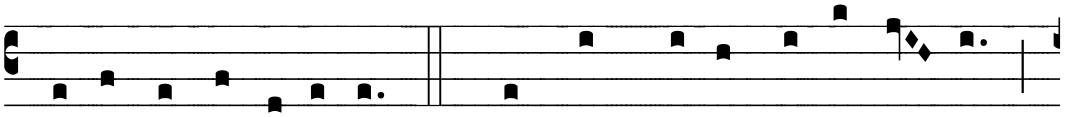


tum isti, tantum ille: Nec sumptus consúmi-tur.

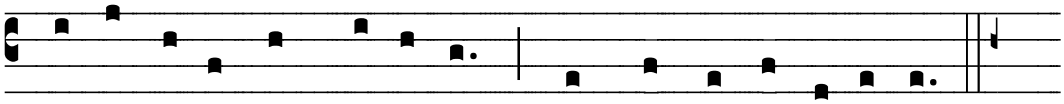
[Christ] is not severed by the partaker, nor broken, nor divided: He is received entire. *16.* One partakes [of Him], a thousand partake: these as much as that one: nor, when partaken of, is He consumed.



17. Sumunt boni, sumunt ma- li: Sorte tamen inæquá-li,

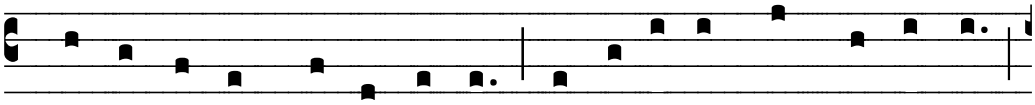


Vi-tæ vel intér-i-tus. *18.* Mors est ma-lis, vi-ta bo- nis:

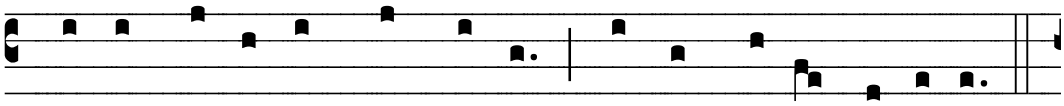


Vi-de pa-ris sumpti- ó-nis Quam sit dispar é-xi-tus.

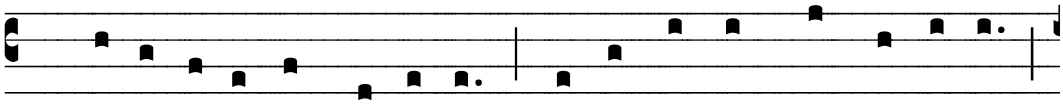
The good partake, the bad partake: with, however, an unequal share of life and death. *18.* It is death to the bad, life to the good: behold how unlike is the result of like partaking.



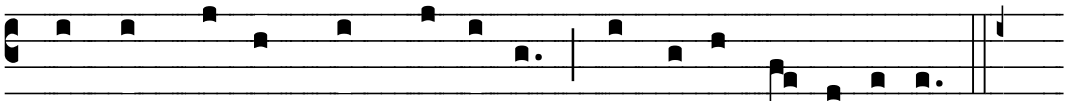
19. Fracto demum sacraménto, Ne va-cílles, sed meménto



Tantum esse sub fragménto, Quantum to-to té-gi-tur.

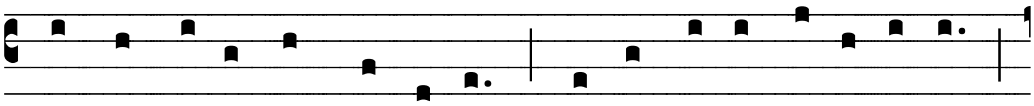


20. Nulla re- i fit scissú-ra: Signi tantum fit fractú-ra,

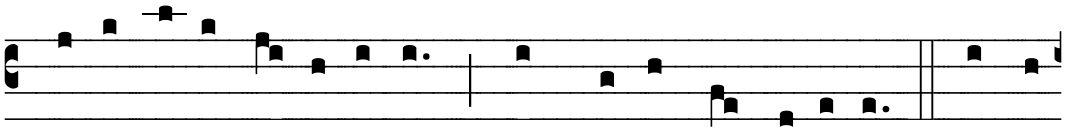


Qua nec sta-tus, nec sta-tú-ra Signá-ti mi-nú- i-tur.

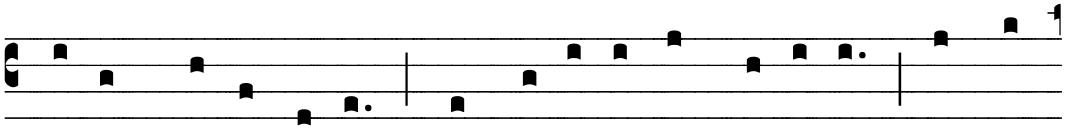
Finally the sacrament having been broken, you should not waver, but remember that under the fragment there is as much as there is covered by the whole. *20.* There is no rending of the thing: there is only a breaking of the sign, through which neither the status nor the stature of the signified is diminished.



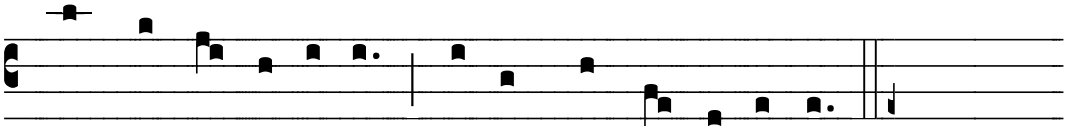
21. ECCE PANIS ANGE-LÓRUM, Factus cibus vi- a- tó-rum:



Ve-re panis fi- li- ó-rum, Non mitténdus cánibus. *22.* In fi-

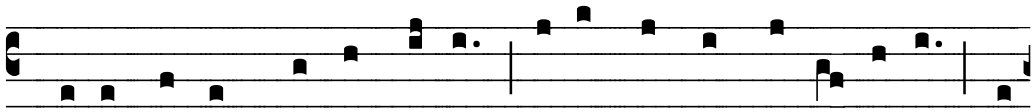


gú-ris præ-signá-tur, Cum I-sa- ac immo-lá-tur, Agnus



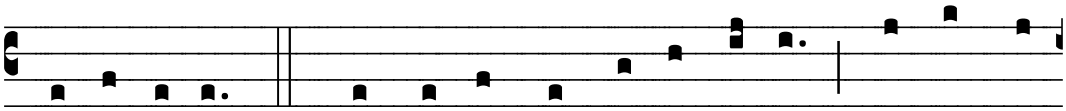
Paschæ de- pu-tá-tur, Da-tur manna pátri-bus.

Behold the Bread of Angels, become the food of the pilgrims: truly the bread of the sons, which cannot be thrown to the dogs. *22.* It is pre-signified in types, when Isaac is brought to be sacrificed, the Paschal lamb is chosen, manna is given to the fathers.

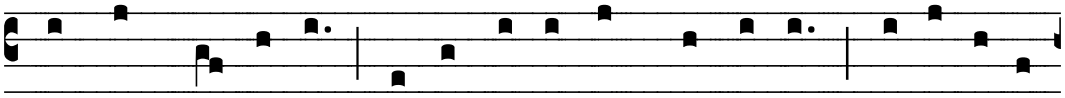


23. Bone pastor, pa-nis ve-re, Jesu, nostri mi-se- ré-re: Tu

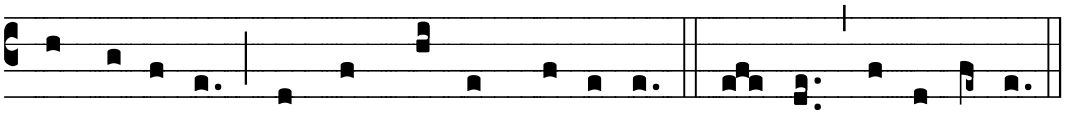
nos pasce, nos tu- é-re, Tu nos bona fac vidé-re In terra



vi-vénti- um. *24.* Tu qui cuncta scis et va-les, Qui nos pa-



scis his mor-tá-les: Tu- os i-bi commensá-les, Cohe-rédes



et sodá-les Fac sanctó-rum cí-vi- um. A-men. Alle-lú-ia.

Good shepherd, true bread, Jesus, have mercy on us: feed us, protect us, make us see good things in the land of the living. *24.* You Who know and can do all things, You who feed us mortals here, make us there your table companions, coheirs and comrades of the holy citizens.

STABAT MATER

Feast of the Seven Dolors of the BVM (Passiontide hymn, ad lib.), p. 254
Simple Tone for the Stations of the Cross, p. 257

DIES IRÆ, Mass for the Dead, p. 156