Laud, O Zion
Sequence for the Solemnity of the
Most Holy Body and Blood of Christ

Lauda Sion
Randall DeBruyn

INTRO \( \text{\textit{j} = ca. 92} \)

Solo

Instrument

Keyboard

VERSES 1, 3

Unison Choir

1. Laud, O Zion, your salvation, Laud with hymns of

3. Full and clear ring out your chanting, Joy nor sweet-est

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1. exultation, Christ, your king and shepherd true:
3. grace be wanting, From your heart let praises burst:

1. Bring him all the praise you know. He is more than
3. For today the feast is held. When the institution

1. you bestow. Never can you reach his due.
3. tuition olden. Of that supper was rehearsed.
VERSES 2, 4  Slightly slower ($\d = \text{ca.} \, 84$)

2. Special theme for glad thanksgiving, Is the quick'ning and the living
4. Here the new law's new oblation, By the new king's revelation,

2. Bread today before you set: From his hands of old par-taken,
4. Ends the form of ancient rite: Now the new the old ef-faces,

2. As we know, by faith unshaken, Where the Twelve at supper met.
4. Truth away the shadow chases, Light dispels the gloom of night.

Laud, O Zion
VERSES 5, 7, 9  Tempo I ($ = ca. 92)

5. What he did at supper seated, Christ ordained to
7. Here beneath these signs are hidden Priceless things to
9. Bad and good the feast are sharing, Of what divers

5. be repeated, His memorial ne'er to cease:
7. sense forbidden, Signs, not things are all we see:
9. dooms preparing, Endless death, or endless life.

Laud, O Zion
5. And his rule for guidance taking, Bread and wine we
7. Blood is poured and flesh is broken, Yet in either
9. Life to these, to those damnation, See how like par-

5. hallow, making Thus our sacrifice of peace.
7. wondrous taken Christ entire we know to be.
9. tic - ri - pa - tion Is with un - like is - sues rife. (to Verse 10)
Laud, O Zion

VERSES 6, 8  Slightly slower ($\text{\textit{q}} = \text{ca. 84}$)

6. This the truth each Christ-ian learns,
   Bread in - to his flesh he turns,
   To Christ his is pre -
   Sight has fail’d, nor thought con -

8. Who-so of this food par - takes,
   Does not rend the Lord nor breaks;
   Christ is whole to all that taste:
   Thou-sands are, as one, re -
6. ceives, But a daunt-less faith believes,
8. ceivers. One, as thousands of believers.

6. Resting on a pow’r divine.
VERSES 10, 11  Slightly slower (♩ = ca. 84)

(end Vs. 9) (Vs. 11 only)

10. When the sacrament is broken, Doubt not, but believe 'tis spoken,

11. Lo! the angel's food is given To the pilgrim who has striven;

That each severed outward token doth the very whole contain,

See the children's bread from heaven, which on dogs may not be spent.

Laud, O Zion

Slightly slower (q = ca. 84)
10. Nought the precious gift divides,
   Breaking but the sign betides
11. Truth the ancient types fulfilling,
   Isaac bound, a victim willing,

10. Jesus still the same abides,
   Still unbroken does remain.
11. Paschal lamb, its life-blood spilling,
   Manna to the fathers sent.
VERSE 12

Tempo I (\( \frac{\text{d}}{} = \text{ca. 92} \))

12. Ver - y bread, good shep-herd, tend us, Je - su, of your love be-friend

Slightly slower (\( \frac{\text{d}}{} = \text{ca. 84} \))

12. us, You re-fresh us, you de-fend us, Your e-ter nal good-ness send us
12. In the land of life to see.

12. You who all can and know,

You who all things can and know,
Laud, O Zion

12. Who on earth food bestow,
Grant us with your

12. Who on earth such food bestow,

12. saints, though lowest,
Where the heav’n-ly feast you show.

Laud, O Zion
12. Fellow heirs and guests to be.

Descant


Amen. Alleluia.
SEQUENCE (Poetic Text)
The sequence Laud, O Zion (Lauda Sion), or the shorter form beginning with the verse Lo! the angel’s food is given, may be sung optionally before the Alleluia.

Laud, O Zion, your salvation,
Laud with hymns of exultation,
Christ, your king and shepherd true:
Bring him all the praise you know,
He is more than you bestow.
Never can you reach his due.

Special theme for glad thanksgiving
Is the quick’ning and the living
Bread today before you set:
From his hands of old partaken,
As we know, by faith unshaken,
Where the Twelve at supper met.

Full and clear ring out your chanting,
Joy nor sweetest grace be wanting,
From your heart let praises burst:
For today the feast is holden,
When the institution olden
Of that supper was rehearsed.

Here the new law’s new oblation,
By the new king’s revelation,
Ends the form of ancient rite:
Now the new the old effaces,
Truth away the shadow chases,
Light dispels the gloom of night.

What he did at supper seated,
Christ ordained to be repeated,
His memorial never to cease:
And his rule for guidance taking,
Bread and wine we hallow, making
Thus our sacrifice of peace.

This the truth each Christian learns,
Bread into his flesh he turns,
To his precious blood the wine:
Sight has fail’d, nor thought conceives,
But a dauntless faith believes,
Resting on a pow’r divine.

Here beneath these signs are hidden
Priceless things to sense forbidden;
Signs, not things are all we see:
Blood is poured and flesh is broken,
Yet in either wondrous token
Christ entire we know to be.

Whoso of this food partakes,
Does not rend the Lord nor breaks;
Christ is whole to all that taste:
Thousands are, as one, receivers,
One, as thousands of believers,
Eats of him who cannot waste.

Bad and good the feast are sharing,
Of what divers dooms preparing,
Endless death, or endless life.
Life to these, to those damnation,
See how like participation
Is with unlike issues rife.

When the sacrament is broken,
Doubt not, but believe ’tis spoken,
That each sever’d outward token
doth the very whole contain.

Nought the precious gift divides,
Breaking but the sign betides
Jesus still the same abides,
still unbroken does remain.

(The shorter form of the sequence begins here.)
Lo! the angel’s food is given
To the pilgrim who has striven;
See the children’s bread from heaven,
which on dogs may not be spent.

Truth the ancient types fulfilling,
Isaac bound, a victim willing,
Paschal lamb, its lifeblood spilling,
manna to the fathers sent.

Very bread, good shepherd, tend us,
Jesu, of your love befriend us,
You refresh us, you defend us,
Your eternal goodness send us
In the land of life to see.

You who all things can and know,
Who on earth such food bestow,
Grant us with your saints, though lowest,
Where the heav’nly feast you show,
Fellow heirs and guests to be.
Amen. Alleluia.
Laud, O Zion
(Hymn Setting)
Sequence for the Solemnity of the
Most Holy Body and Blood of Christ

Lauda Sion
Randall DeBruyn

VERSES 1, 3, 5, 7, 9  (q = ca. 92)

Unison

1. Laud, O Zion, your salvation, Laud with hymns of
   exultation. Christ, your king and shepherd true:

2. Full and clear ring out your chanting, Joy nor sweetest:
   grace being, From your heart let praises burst:

3. What he did at supper seat ed, Christ or damned to
   be repeated, His memorial n’er to cease:

4. Here beneath these signs are hidden Priceless things to
   sense forbidden; Sign, not things are all we see:

5. Bad and good the feast are sharing, Of what divers
   dooms preparing: Endless death, or endless life.

6. Poured and flesh is broken, Yet in either
   Blood is poured and flesh is broken, Yet in either

7. Life to these, to those damned, See how like par
   Life to these, to those damned, See how like par

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VERSES 2, 4, 6, 8 Slightly slower (q = ca. 84)

2. Special theme for glad thanks-giving, Is the quick'ning and the liv-ing
4. Here the new law's new ob-la-tion, By the new king's rev-e-la-tion,
6. This the truth each Chris-tian learns, Bread in-to his flesh he turns,
8. Who-so of this food par-takes, Does not rend the Lord nor breaks;

2. Bread to-day be-fore you set: From his hands of old par-tak-en,
4. Ends the form of an-cient rite: Now the new the ef-fac-es,
6. To his pre-cious blood the wine: Sight has fail'd, nor thought con-ceives,
8. Christ is whole to all that taste: Thou-sands are, as one, re-ceiv-ers,

2. As we know, by faith un-shak-en, Where the Twelve at sup-per met.
4. Truth a-way the shad-ow chas-es, Light dis-pels the gloom of night.
6. But a daunt-less faith be-lieves, Rest-ing on a pow'r di-vine.
8. One, as thou-sands of be-liev-ers, Eats of him who can-not waste.
VERSES 10, 11

10. When the sacrament is broken, Doubt not, but believe 'tis spoken,
11. Lo! the angel’s food is given To the pilgrim who has striven;

10. That each severed outward token doth the very whole contain,
11. See the children’s bread from heaven, which on dogs may not be spent.

10. Nought the precious gift divides, Breaking but the sign betides
11. Truth the ancient types fulfilling, Isaac bound, a victim willing,

10. Jesus still the same abides, still unbroken does remain.
11. Paschal lamb, its life-blood spilling, manna to the fathers sent.
VERSE 12  

**Tempo I**  (\( \bullet = \text{ca. 92} \))

Dm  Am  Dm  Gm  C  Dm  Dsus4  Dm  C  F  Bb

12. Ver - y bread, good shep- herd, tend____ us, Je - su, of your

Gm6  Gm  A  D

Slightly slower (\( \bullet = \text{ca. 84} \))

12. love be-friend____ us, You re-fresh us, you de-fend us,

A/D  D  G  Bm  A  Dm/A  A

12. Your e- ter-nal good-ness send____ us In the land of life to see.

Dm/A  A  Dm  Gm  A  Dm  Am  Dm  Bb  Gm  C  Dm  Dsus4

12. __ poco rit. You who all things can and__ know,
12. Who on earth such food bestow,
Grant us with your

12. saints, though lowest,
Where the heav'nly feast you show.

12. Fellow heirs and guests to be.

Laud, O Zion
(Hymn Setting: Shorter Form)
Sequence for the Solemnity of the
Most Holy Body and Blood of Christ

Lauda Sion

VERSES 1, 2 \( \text{\( q \) = ca. 92} \)

1. Lo! the angel’s food is given To the pilgrim
2. Truth the ancient types fulfilling. I - sae bound, a

1. who has striven;
2. victim willing.

1. heaven,
2. spilling, man - na to the fa - thers spent.

3. Ver - y bread, good shep - herd, tend us, Je - su, of your

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Laud, O Zion

3. love be - friend us, You re - fresh us, you de - fend us,

A/D D G Bm A Dm/A A/G

3. Your e - ter - nal good - ness send us In the land of life to see.

VERSE 4

Dm/A A Dm Gm A Dm/F Am Dm Bb Gm C Dm Dsus4

3. You who all things can and know,

Dm C F Bb Gm6 Gm A D

4. Who on earth such food be - stow, Grant us with your

A/D D

4. saints, though low - est, Where the heav’n - ly feast you show,
The Sequence (sequentia) or Prose (prosa) is a poetic text celebrating the feast with its own rhythmic and rhyme schemes. In the General Instruction 2000, this liturgical text of the Eucharist is sung after the gospel acclamation (IGMR 2000 # 64).

In general these were poetic texts, most with parallel verse structure, providing an extended reflection on a feast or season. The Sequence differs in structure and melody from the hymn; for while all the strophes of a hymn are usually constructed according to the same meter and rhythm and are sung to the same melody as the first strophe, it is the peculiarity of the Sequence that each strophe or pair of strophes is constructed on a different plan. The execution of the Sequence was entrusted to two choirs, the strophe being sung by one and the antistrophe by the other to the same melody. Thus, in contrast with the hymn, the Sequence shows manifold diversity in outward construction, in melody, and in method of execution.

Sequences have their origins in the ninth century in Normandy and they flourished in the twelfth and thirteenth century but, like hymns, declined in the fifteenth century. Over 5000 sequences of the most varying value exist as a testimony to the Christian literary activity in the West during seven centuries, and are especially significant for the influence they exercised on the development of poetry and music. In the Missal of Pius V there were four Sequences: Victimae paschali, Veni Sancte Spiritus, Lauda Sion and Dies irae. Benedict XIII added the Stabat mater into The Roman Missal in 1727.

St. Thomas Aquinas composed the present sequence for the Body and Blood of Christ in 1263. The sequence, Lauda, Sion, salvatorem (“Zion, Praise your Savior”), expresses classic eucharistic theology.

The Roman Missal retains only three additional sequences: Veni Sancte Spiritus (Pentecost), Stabat Mater Dolorosa (Feast of Our Lady of Sorrows, September 15th), and Victimae paschali laudes (Easter and its octave). Today the sequences should be considered the equivalent of a festival “Hymn of the Day,” intimately tied to the theme of a great solemnity or feast. The sequences are for optional use, with the exception of Easter Sunday and Pentecost Sunday when the text proper to those days is obligatory (GIRM # 40; also see Appendix I: Lectionary for Mass).

—Michael R. Prendergast
Liturgist Specialist, Oregon Catholic Press

Laud, O Zion
Laud, O Zion
Sequence for the Solemnity of the Most Holy Body and Blood of Christ

SOLO INSTRUMENT

INTRO (q = ca. 92)

VERSES 1, 3
(Verse 3 only)

VERSES 2, 4  Slightly slower (q = ca. 84)
(Verse 4 only)

VERSES 5, 7, 9  Tempo I (q = ca. 92)
(Verses 7, 9 only)

Note: This part is not compatible with hymn settings.

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LAUD, O ZION
(Hymn Setting)

Lauda Sion
Randall DeBruyn

VERSES 1, 3, 5, 7, 9

1. Laud, O Zion, your salvation, Laud with hymns of praise make known;
   He is more than a king, Christ your shepherd true.

2. What he did at supper ended, Christ ordained to be.
   Christ our Saviour is, and shall be forevermore.

3. Full and clear ring out your chanting, Joy nor sweetest grace be want ing,
   From your heart let praises burst, From your heart let praises burst.

4. Here beneath these signs are hidden Priceless things to do so.
   Christ our Saviour is, and shall be forevermore.

5. What he did at supper ended, Christ ordained to be.
   Christ our Saviour is, and shall be forevermore.

6. What he did at supper ended, Christ ordained to be.
   Christ our Saviour is, and shall be forevermore.

7. Here beneath these signs are hidden Priceless things to do so.
   Christ our Saviour is, and shall be forevermore.

8. Here beneath these signs are hidden Priceless things to do so.
   Christ our Saviour is, and shall be forevermore.

9. Bad and good the feast are sharing, Of what does serv
   Christ our Saviour is, and shall be forevermore.

10. Bad and good the feast are sharing, Of what does serv
   Christ our Saviour is, and shall be forevermore.

11. Bad and good the feast are sharing, Of what does serv
   Christ our Saviour is, and shall be forevermore.

12. Bad and good the feast are sharing, Of what does serv
   Christ our Saviour is, and shall be forevermore.

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LAUD, O ZION (Hymn Setting), (Continued)

VERSES 2, 4, 6, 8

2. Special theme for glad thanksgiving Is the quick'ning
4. Here the new law's new oblation, By the new king's
6. This the truth each Christian learns, Bread in to his
8. Who so of this food par takes, Does not rend the

2. and the living Bread to day before you set:
4. rev el a tion, Ends the form of an cient rit:
6. flesh he turns, To his pre cious blood the wine:
8. Lord nor breaks; Christ is whole to all that taste:

2. From his hands of old par tak en, As we know, by
4. Now the new the old ef fac es, Truth a way the
6. Sigh has fail'd, nor thought con ceives, But a daunt less
8. Thou sand are, as one, re ceiv ers, One, as thous ands

2. faith un shak en, Where the Twelve at sup per met.
4. shad ow chas es, Light dis pel s the gloom of night.
6. faith be lieves, Rest ing on a pow'r di vine.
8. be lievers, Eats of him who can not waste.

VERSES 10, 11

10. When the sac ra ment is bro ken, Doubt not, but be
11. Lo! the an gel's food is giv en To the pil grim

10. lieve 'tis spo ken, That each sev er'd out ward to ken
11. who has striv en; See the chil dren's bread from heav en,

LAUD, O ZION (Hymn Setting), (Continued)

10. doth the very whole contain. Nought the pre cious
11. which on dogs may not be spent. Truth the an cient

10. gift di vides, Break ing but the sign be tides
11. types ful fill ing, i saac bound, a vic tim will ing

10. Je sus still the same a bides, still un bro ken does re main.
11. Pas chal lamb, its life blood spill ing, man na to the fa thers sent.

VERSE 12

12a. Ver y bread, good shep herd, tend us, Je su, of your
12b. You who all things can and know, Who on earth such

12a. love be friend us, You re fresh us, you de fend us,
12b. food be stow, Grant us with your saints, though low est,

12a. Your e ter nal good ness send us In the land of life to see,
12b. Where the heav'ly feast you show,

12a. 12b. Fel low heirs and guests to be.

12b. A men. Al le lu ia.
Assembly Edition

LAUD, O ZION
(Hymn Setting: Shorter Form)

Lauda Sion

VERSES 1, 2

1. Lo! the angel's food is given
   To the pilgrim who has striven;
2. Truth the ancient types fulfilling,
   Isaac, bound, a victim willing,
   See the children's bread from heaven,
   Which on dogs may not be spent.

VERSES 3, 4

3. Very bread, good shepherd, tend us,
   Jesus, of your love befriend us,
   You refresh us, you defend us,
   Grant us with your saints, though lowest,
3. Goodness send us in the land of life to see.
4. Feast you show,
4. Fellow heirs and guests to be.

Lo!
Truth
an
gel's
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To
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