

## Communion • 19th Sunday in Ordinary Time (Year C)

Beátus servus, quem, cum vénerit Dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum. (Mt 24: 46-47)  
The optional verses below come from the 12th chapter of Saint Luke's Gospel (cf. the Gospel).

LESS-èd the ser-vant found watch-ing when his lord  
ar-rives. Tru-ly, I say to you, his mas-ter will give  
him charge o-ver all his pos-sessions.

*Chabanel Tone in honor of William Couture:*

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| a. Dico autem vobis amicis meis: Ne terreámini ab his qui occidunt corpus, et post hæc non habent ámplius quid fácient. Osténdam autem vobis quem timeátis: timéte eum qui, postquam occiderit, habet potestátem mittere in gehénnam: ita dico vobis, hunc timéte. | a. Fear not those who can only <b>kill</b> the body, and after that can do <b>no</b> more; fear Him [...] who has pow'r to cast <b>in</b> -to hell; Him you must <b>fear</b> indeed.                   |
| b. Dico autem vobis: Omnis quicumque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram ngelis Dei: qui autem negáverit me coram homínibus, negábitur coram ángelis Dei.  | b. Whosoever shall confess Me <b>be</b> -fore men, him the Son of Man also shall <b>con</b> -fess; but he that denies Me <b>be</b> -fore men, shall be denied before the an- <b>gels</b> of God.       |
| c. Dixítque ad discipulos suos: Ídeo dico vobis, ne solliciti esse ánimæ vestræ quid manducétis, neque córpori quid induámini. Ánima plus est quam esca, et corpus plus quam vestiméntum.  | c. Be not anxious about what <b>you</b> will eat, nor how your body will <b>be</b> clothed. For the life is more <b>than</b> the food, and the body more <b>than</b> the clothing.                     |
| d. Quis autem vestrum cogitádo potest adjícere ad statúram suam cúbitum unum? Si ergo neque quod mínimum est potéstis, quid de céteris solliciti estis?  | d. And which of you, by <b>be</b> -ing anxious, can add a moment to <b>your</b> lifespan? If pow'rless over so <b>small</b> a thing, why are you anxious a- <b>bout</b> the rest?                      |
| e. Consideráte lília quómodo crescunt: non labórant, neque nent: dico autem vobis, nec Sálomon in omni glória sua vestiebátur sicut unum ex stis.  | e. Consider the lilies, [...] <b>how</b> they grow: they labour not, [...] neither do <b>they</b> spin; yet Solomon in <b>all</b> his splendor was not clothed as <b>one</b> of these.                 |
| f. Hoc autem scítote quia, si sciret paterfamilias, qua hora fur veníret, non síneret perfodíri domum suam. Et vos estóte paráti, quia qua hora non putátis, Fílius hóminis véniet.  | f. If the master knew the <b>thief</b> was coming, he would have kept watch at <b>that</b> hour. Stand ready, [...] for when you ex- <b>pect</b> it not, at that hour the Son of <b>Man</b> will come. |
| g. Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in saécula saeculórum. Amen.  | g. Glory be to the Father, and <b>to</b> the Son, and to the Ho- <b>ly</b> Spirit. As it was in the begin- <b>ning</b> , is now, and will be for ev- <b>er</b> . Amen.                                 |

**T**HIS SPLENDID hymnal contains hundreds of hymns set to simple-yet-gorgeous melodies. Most of the translations are by Roman Catholic priests & bishops. We're unaware of any other book that includes such rich history; indeed, the *Saint Jean de Brébeuf Hymnal* includes English texts (!) stretching all the way back to 1599AD. — <https://ccwatershed.org/hymn>