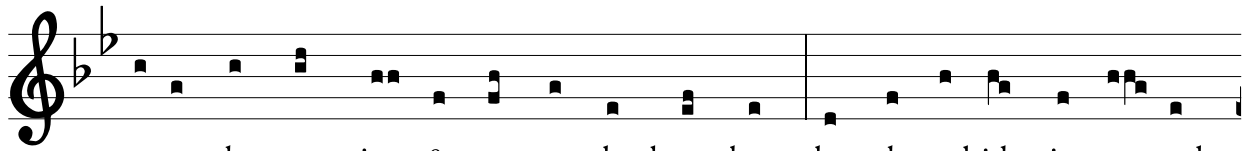
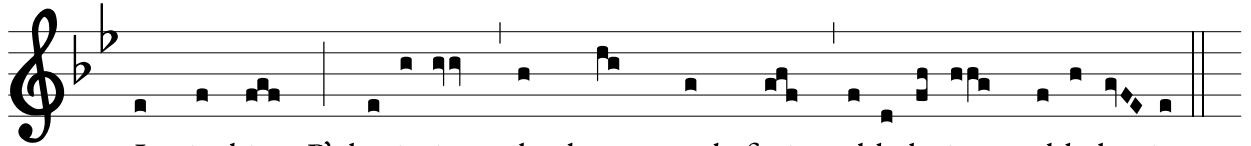


Communion • 5th Sunday of Easter (Year B + Year C)

(Jn 15:5) Ego sum vitis vera et vos pálmities, qui manet in me, et ego in eo, hic fert fructum multum, allē, allē.



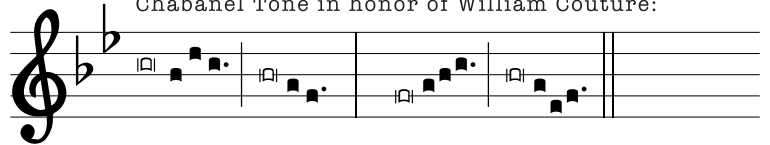
am the true vine, & you are the branches; he who a-bides in me and



I in him, *R.* he it is who bears much fruit, al-le-lu-ia, al-le-lu-ia.

* One may always repeat starting at the *R.* sign — cf. the ancient “Versus ad repetendum.”

The following optional verses come from
Psalm 79 (*traditional numbering*),
suggested by the ORDO CANTUS MISSAE.



Chabanel Tone in honor of William Couture:

- | | |
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| <p>a. Vínēam de Ægýpto transtulisti: ejećisti gentes, et plantásti eam. Dux itíneris fuísti in conspéctu ejus; plantásti radices ejus, et implévit terram.</p> <p>b. Opéruit montes umbra ejus, et arbústa ejus cedros Dei. Exténdit pálmities suos usque ad mare, et usque ad flumen propáginēs ejus.</p> <p>c. Ut quid destruxísti macériam ejus, et vindémiant eam omnes qui prætergrediúntur viam? Exterminávit eam aper de silva, et singuláris feras depástus est eam.</p> <p>d. Deus virtútum, convértere, réspice de cælo, et vide, et vísitā vínēam istam: et pérfice eam quam plantávit délixtera tua, et super filium hóminis quem confirmásti tibi.</p> <p>e. Incénsa igni et suffóssa, ab increpatióne vultus tui períbunt. Fiat manus tua super virum délixteræ tuæ, et super filium hóminis quem confirmásti tibi.</p> <p>f. Et non discédimus a te: vivificábis nos, et nomen tuum invocábimus. Dómine Deus virtútum, convérte nos, et osténde fáciem tuam, et salvi érimus.</p> <p>g. Glória Patri, et Filio, et Spirítui Sancto, Sicut erat in princípío, et nunc, et semper, et in sácula sæculórum. Amen.</p> | <p>a. Long ago, you brought a vine <i>out</i> of Egypt; rooting out the heathen <i>to</i> plant it. You prepared the way <i>for</i> its spreading; taking root, (—) it filled <i>the</i> whole land.</p> <p>b. The mountains were covered <i>with</i> its shadow, the cedars of God with <i>its</i> branches. It stretched out its tendrils <i>to</i> the sea; its shoots as far as <i>the</i> great river.</p> <p>c. In these days, (—) why have you lev-<i>elled</i> its wall, for every passer-by to rob it of <i>its</i> fruit? It is ravaged by the boar <i>of</i> the forest, devoured by the beasts <i>of</i> the field.</p> <p>d. Relent, O Lord of hosts, (—) <i>we</i> implore; look from heaven and <i>be</i>-hold. Have regard <i>for</i> this vine; tend what your right <i>hand</i> has planted.</p> <p>e. They have burnt it with fire and <i>cut</i> it down. May they perish at the frown of <i>your</i> face. May your hand be on the man at <i>your</i> right hand, the son of man you have confirmed <i>as</i> your own.</p> <p>f. Henceforth we shall nev-<i>er</i> forsake you; grant us life (—) that we may call upon <i>your</i> name. Bring us back, O Lord <i>God</i> of hosts; let your face shine forth, (—) and we <i>shall</i> be saved.</p> <p>g. Glory be to the Father, and <i>to</i> the Son, and to the Ho-<i>ly</i> Spirit: as it was in the begin-<i>ning</i>, is now, and will be for ev-<i>er</i>. Amen.</p> |
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ITS EDITORS LEFT NO STONE turned in their quest for the best versions of these ancient Catholic hymns, combing through centuries of English translations from the sixteenth century to the present day. In the process, they have revealed much little-known material, and some that is published in a hymnal for the first time. [They] navigate this difficult terrain with assurance; indeed, the editors’ explanation of the Urbanite reform and its impact on English translators is a model of clarity, and contains information this reviewer has not encountered elsewhere.