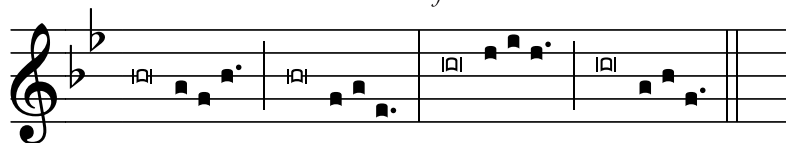


Communion • 5th Sunday of Lent (Year A) • Videns Dóminus flentes soróres Lázari ad monuméntum, lacrimátus est coram Judaéis, et clamábat: Lázare, veni foras: et pródiit ligátis mánibus et pédibus, qui fúerat quatríduánus mórtuus. — *Jn 11: 33, 35, 43, 44, 39*

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Hen he saw the sis- ters of Laz-a-rus near the tomb in tears, the Lord
wept in the pres-ence of the Jews & cried out: "Laz- a-rus, come to my side."
& he who had been dead for four days came forth, hands & feet bound.

Chabanel tone in honor of Anne Émard:



The following optional verses
come from the Gospel of Saint John,
Chapter 11, as does the antiphon itself.

- a. Lazarus was from the **town** of Bethany,
as were his sisters Mar-**tha** and Mary.
Mary was she that anointed the **Lord** with ointment
and with her hair **wiped** his feet.
 - b. Jesus said to **his** disciples:
"Let us go into Jude-**a** again.
Lazarus our friend **is** at rest now;
I go that I may awake **him** from sleep."
 - c. His disciples said **to** him, "Master,
if he is rested, his life **will** be saved."
Jesus had been telling them **of** his death;
but they thought he meant the re-**pose** of sleep.
 - d. Jesus said to them: "Laza-**rus** is dead.
let us **make** our way to him."
Thomas said to his fel-**low** disciples:
"Let us go too, & be killed **a**-long with him."
 - e. Martha said to Jesus: "**Had** you been here,
my brother would **not** have died."
Jesus said to her **in** reply:
"I am the resurrection **and** the life."
 - f. Some of the Jews **said** of Jesus:
"Behold **how** he loved him.
Could not he who opened the eyes **of** the blind,
have prevented **this** man's death?"
 - g. The Jews later went **to** the Pharisees
—telling them of the rais-**ing** of Lazarus—
who said, having gath-**ered** a council,
"This man is performing **man**-y miracles."
- ✠ The "Gloria Patri" is omitted during
the two weeks of Passiontide.
- * *In the 1962 kalendar, this Communion comes
from the Friday after the 4th Sunday of Lent.*

ITS EDITORS LEFT NO STONE unturned 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.