
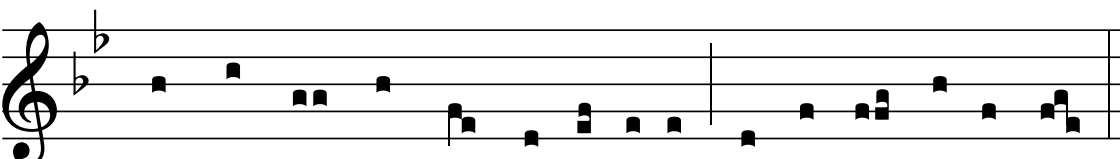


**Communion • 4th Sunday of Lent (Year C) •** Opórtet te, fili, gaudére,  
quia frater tuus mórtuus fúerat, et revíxit: perierat, et invéntus est. — *Lk 15:32*

**M** 

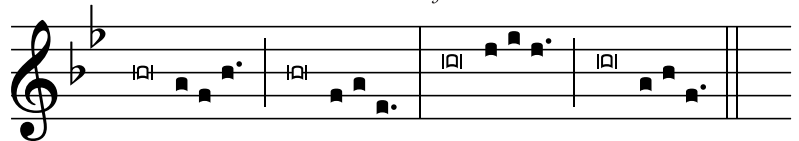
Y son, you should re-joice; for your broth-er



who was dead has come to life again; he was lost, & is found.

The following optional verses come from Psalm 31 (*traditional numbering*):

*Chabanel tone in honor of Anne Énard:*



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| <p>a. Beáti quorum remíssæ sunt iniquitátes,<br/>et quorum tecta sunt peccáta.<br/>Beátus vir cui non imputávit Dóminus peccátum,<br/>nec est in spírítu ejus dolus.</p> <p>b. Quóniam tácuí, inveteravérunt ossa mea,<br/>dum clamárem tota die.<br/>Quóniam die ac nocte graváta est<br/>super me manus tua.</p> <p>c. Delíctum meum cógnitum tibi feci,<br/>et injustítiam meam non abscondí.<br/>Dixi: Confitébor advérsum me injustítiam meam Dño;<br/>et tu remisísti impietátem peccáti mei.</p> <p>d. Pro hac orábit ad te omnis sanctus<br/>in témpore opportúno.<br/>Verúmtamen in dilúvio aquárum multárum,<br/>ad eum non approximábunt.</p> <p>e. Tu es refúgium meum<br/>a tribulatióne quæ circúmdedit me;<br/>exsultátió mea, érue me<br/>a circumdántibus me.</p> | <p>a. Blessèd is he whose fault is tak-<i>en</i> away,<br/>whose sin <i>is</i> remitted.<br/>Blessèd the man to whom the Lord im-<i>putes</i> no guilt,<br/>in whose spirit <i>is</i> no guile.</p> <p>b. So long as I was silent my <i>frame</i> was wasted.<br/>evermore <i>I</i> went sighing,<br/>for by day <i>and</i> by night<br/>your hand lay heav-<i>y</i> upon me.</p> <p>c. To you I have acknowledged <i>my</i> transgression;<br/>my guilt I <i>did</i> not hide,<br/>saying, “I will confess my sin <i>to</i> the Lord.”<br/>And you forgave the guilt <i>of</i> my sin.</p> <p>d. Let every pi-<i>ous</i> man pray to you<br/>in the <i>time</i> of need.<br/>The floods of water <i>may</i> reach high,<br/>but such a one they <i>shall</i> not reach.</p> <p>e. You <i>are</i> my shelter,<br/>you will guard me <i>from</i> distress:<br/>songs of triumph are <i>all</i> about me,<br/>and you are <i>my</i> deliverer.</p> <p>f. Glory be to the Father, and <i>to</i> the Son,<br/>and to the <i>Ho</i>-ly Spirit:<br/>as it was in the begin-<i>ning</i>, is now,<br/>and will be for ev-<i>er</i>. Amen.</p> |
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\* *In the 1962 kalendar, this Communion comes from the Saturday after the Second Sunday of Lent.*

**I**TS 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.