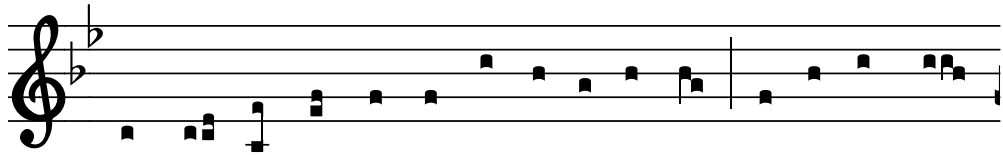
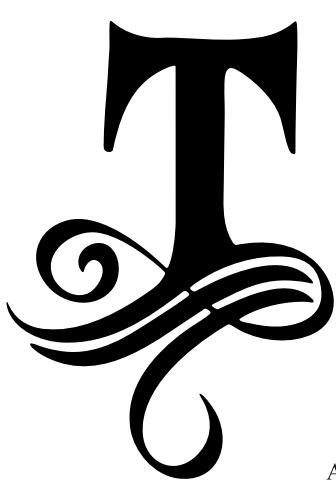
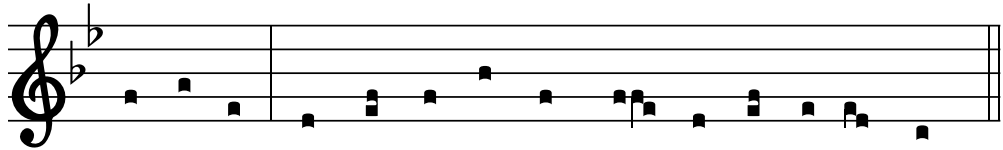


Communion • 1st Sunday of Lent (Years ABC) • Scápulis suis obumbrábit tibi, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus. —*Ps 90:4-5*

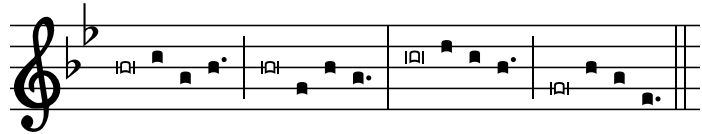


He Lord will give you the shel-ter of his arms; un-der his wings



you are safe: His faith-ful-ness will throw a shield a-bout you.

As does the antiphon itself, these optional verses come from Psalm 90 (*traditional numbering*):



- a. Qui hábitat in adjutório Altíssimi, in protectióne Dei cæli commorábitur. Dicet Dómino: Suscéptor meus es tu, et refúgium meum; Deus meus, sperábo in eum.
- b. Quóniam ipse liberávit me de láqueo venántium, | et a verbo áspero. Scápulis suis obumbrábit tibi, et sub pennis ejus sperábis.
- c. Non timébis a timóre noctúrno; a sagítta volánte in die, a negótio perambulánte in ténebris, ab incúrsu, et dæmónio meridiáno.
- d. Verúmtamen óculis tuis considerábis, et retributióne[m] peccatórum vidébis. Quóniam tu es, Dómine, spes mea; Altíssimum posuísti refúgium tuum.

- a. You who dwell in the shelter *of* the Most High, who abide in the shadow of *the* Almighty, Say to the Lord, “My refuge *and* my fortress, my God, in *whom* I trust.”
- b. He will free you from the snare *of* the fowler, from the de-*stroy*-ing pestilence. He will give you the shelter *of* his arms; under his wings *you* are safe.
- c. You shall not fear the terror *of* the night nor the arrow that *flies* by day; Not the pestilence that *roams* in darkness nor the devastating *plague* at noon.
- d. Your eyes have on-*ly* to look to see how the wicked *are* repaid. Because you have the Lord *for* your refuge; you have made the Most *High* your stronghold.
- e. Glory be to the Father, and *to* the Son, and to the *Ho*-ly Spirit: as it was in the begin-*ning*, is now, and will be for ev-*er*. Amen.

** The text of this Communion is identical to the Offertory for the First Sunday of Lent, except the Offertory makes explicit the word “Dómine.”*

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.