

Holy Saturday (20 April 2019) “cheat sheet”

Saint Vitus Parish in the Archdiocese of Los Angeles

Priestly Fraternity of Saint Peter

This parish has special permission from Rome to use the so-called “1940s Holy Week”—that is to say, Holy Week as it was prayed before the changes imposed in 1955.

This is a “cheat sheet” for the choir. Certain pieces (*Kyrie, Gloria, Sanctus, Communion Hymn*) are not included, because the choir members already have those pieces in their binders.

1. Blessing of new fire / Procession into Sanctuary / Exultet

Conclusion

Per Dóminum nostrum Jesum Christum Fílium suum : Qui cum eo vivit-et regnat in unitáte Spíritus Sancti Deus...	Through our Lord Jesus Christ his Son, who lives and reigns with him in the unity of the Holy Spirit...
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Dialogue introducing the Preface

P ER ómni- a saécu-la saecu-ló- rum. R̃. Amen. Ṽ. Dóminus vobíscum. R̃. Et cum spí-ri-tu tú-o. Ṽ. Súrsum córda. R̃. Habémus ad Dóminum. Ṽ. Grá-ti-as agámus Dómino Dé-o nóstro. R̃. Dígnum et jústum est.	World without end. R̃. Amen. Ṽ. The Lord be with you. R̃. And with you. Ṽ. Lift up your hearts. R̃. We have them lifted up unto the Lord. Ṽ. Let us give thanks to the Lord our God. R̃. It is meet and just.
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N.B. This dialogue is also used later on, after the
Sicut Cervus, during the Blessing of the Font.

Fourth Prophecy

Exodi, 14, 24-31 et 15, 1

IN diébus illis: Factum est in vigília matutína, et ecce respiciens Dóminus super castra Ægyptiórum per colúmnam ignis, et nubis, interfécit exercitum eórum: et subvértit rotas curruum, ferebantúrque in profúndum. Dixérunt ergo Ægýptii: Fugiámus Israélem: Dóminus enim pugnat pro eis *contra nos*. Et ait Dóminus ad Móysen: Exténde manum tuam super mare, ut revertántur aquæ ad Ægýptios super currus, et équites eórum. Cumque extendisset Móyses manum contra mare, revérsum est primo dilúculo ad priórem locum: fugientibúsque Ægýptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis *flúctibus*. Reversæque sunt aquæ, et operuérunt currus, et équites cuncti exercitus Pharaónis, qui sequéntes ingrési fúerant mare: nec unus quidem supérfit ex eis. Filii autem Israél perrexérunt per médium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinístris: liberávitque Dóminus in die illa Israél de manu Ægyptiórum. Et vidérunt Ægýptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos: timuítque pópulus Dóminum, et credidérunt Dómino, et Móysi servo *ejus*. Tunc cécinít Móyses, et filii Israél carmen hoc Dómino, et dixérunt:

Après la IV. Prophétie.

Trait.

8.

C

Antémus * Dómi-no : glo-ri- ó-se e-nim ho-no-ri-fi-

cá-tus est : équum et ascensó-rem pro-jé-cit in má-re :

adjú-tor et pro-téctor fáctus est mí-hi in sa-lú-tem. *℣*. Hic

Dé- us mé- us, et ho-no-rá-bo é- um : Dé- us pátris mé- i, et

ex-altá-bo é- um. *℣*. Dómi-nus cónte-rens bélla : Dómi-nus

nómen est íl-li.

Eighth Prophecy

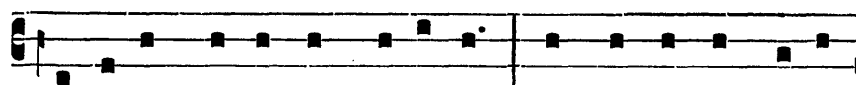
Isaiae, 4, 1-6

APPREHENDENT septem mulieres virum unum in die illa dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur: tantummodo invocetur nomen tuum super nos, aufer opprobrium nostrum. In die illa erit germen Domini in magnificentia, et gloria, et fructus terrae sublimis, et exultatio his, qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fenum et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab aestu, et in securitatem, et absconsionem a turbine et a pluvia.

Après la VIII. Prophétie.

Trait.
8.

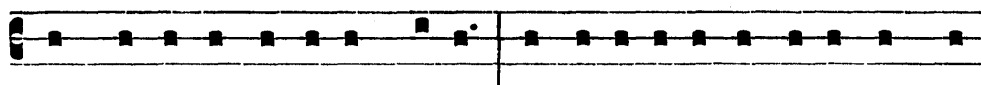
V



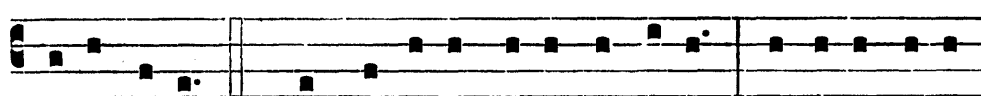
I-ne- a * fácta est di-lécto in córnu, in ló-co



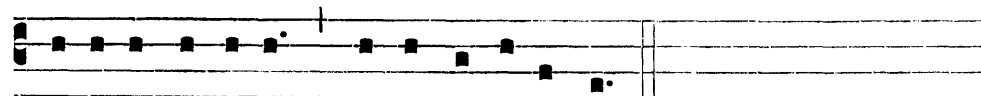
ú-be-ri. ¶. Et ma-cé-ri- am circúmde-dit, et circumfó-dit :



et plantá-vit ví-ne- am Só-rec, et aedi- fi-cá-vit túrrim in mé-



di- o é-jus. ¶. Et tórcu-lar fó-dit in é-a : ví-ne- a e-nim



Dómi-ni Sá-ba- oth, dómus Isra- el est.

Eleventh Prophecy

Deut. 31, 22-30

IN diébus illis: Scripsit Móyses cánticum, et dócuit fílios
Israél. Præcepítque Dóminus Jósue filio Nun, et ait: Con-

cælum, et **terram**. Novi enim quod post mortem meam inique
 agétis, et declinábitis cito de via, quam præcépi vobis: et occurrant
 vobis mala in extrémó témpore, quando fecéritis malum in con-
 spéctu Dómini, ut irritétis eum per ópera mánuum **vestrárum**.
 Locútus est ergo Móyses, audiénte univérso cœtu Israél, verba
 cárminis hujus, et ad finem usque complévit.

Après la XI. Prophétie.

Trait.

8.

A

T-ténde * caélum, et lóquar : et áudi- at térra vérba

ex ó-re mé-o. ¶. Exspecté-tur sic-ut plú-vi- a e-lóqui- um

mé- um : et descéndant sic-ut ros vérba mé- a, sic-ut ímber

su-per grámi-na. ¶. Et sic-ut nix su-per foénium : qui- a nómen

Dómi-ni invo-cá-bo. ¶. Dá-te magni-tú-di-nem Dé- o nóstro :

Dé- us, vé-ra ó-pe-ra é-jus, et ómnes ví-ae é-jus ju-dí-

ci- a. ¶. Dé- us fi-dé-lis, in quo non est in-íqui-tas : jústus

et sánctus Dómi-nus.

Ending of
the Twelfth
Prophecy:

tres, id est, Sidrach, Misach, et Abdénago, cecidérunt in médio camíno ignis ardéntis colligáti. Et ambulábant in médio flammæ laudántes Deum, et benedicéntes Dómino.

"Flectámus génua" is not said.

Orémus.

Oration.

OMNÍPOTENS sempitérne Deus, spes única mundi, qui prophetárum tuórum præcónio, præsentium témporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, provéniunt quarúmlibet incrementa virtútum. Per Dóminum.

Before the
administration
of the Sacrament,
the baptismal
font is blessed
with ceremonies
that are full of
mysteries:

The Blessing of the Baptismal Font

If the Church or Chapel has no baptismal font, the blessing is omitted and the Litany of Saints is sung immediately after the Prophecies. Where there is a font, the Priest, with his Ministers and the Clergy, goes in procession to the font, whilst the Choir sings the following:

Tract

Trait.
8.

S Ic-ut cérvus * de-sí-de-rat ad fón-tes aquá-rum : i-ta

de-sí-de-rat á-ni-ma mé-a ad te Dé-us. V. Si-tí-vit á-ni-ma

mé-a ad Dé-um ví-vum : quan-do vé-ni-am et appa-ré-bo

ante fá-ci-em Dé-i mé-i? V. Fu-é-runt mí-hi lacrí-mae

mé-ae pá-nes dí-e ac nócte, * dum dí-ci-tur mí-hi per síngu-

los dí-es : U-bi est Dé-us tú-us?

Lastly, he pours Oil and Chrism, both together, saying:

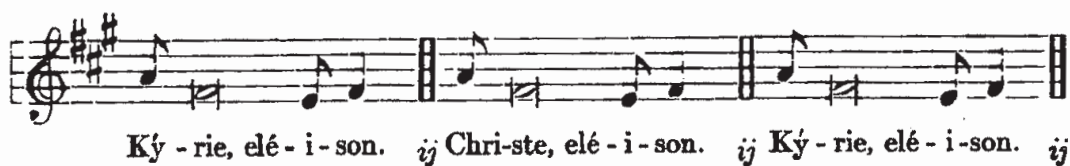
GOMMIXTIO Chrismatis sanctificatiónis, et Olei unctiόnis, et aquæ baptismatis, páriter fiat in nómine Pa- tris, et Fí- lii, et Spíritus Sancti. R. Amen.

He then mingles the water with the Oil, which he spreads all over the font. If there are any persons to be baptized, they may be baptized.

Priest and Ministers return to the altar to lie prostrate on the floor, while all kneel and the Choir, divided into two sections, sing the Litany of Saints, the second section repeating the invocation sung by the first, as follows:

* In other words, each invocation is doubled in the 1940s Holy Week.

Litany of Saints



Páter de caélis, **Dé**-us, mi-seré-re **nó**bis.
Fíli Redémptor

múndi, **Dé**-us, mi-seré-re **nó**bis.

Spíritus Sáncte, **Dé**-us, mi-seré-re **nó**bis.
Sáncta Trínitas,

únus **Dé**-us, mi-seré-re **nó**bis.



Sáncta Ma-**rí**-a, óra pro **nó**bis.

Sáncta Déi **Gé**-nitrix, óra pro **nó**bis.

Sáncta Vírgo **vír**ginum, óra pro **nó**bis.

Sáncte **Mí**cha-ël, óra pro **nó**bis.

Sáncte **Gá**bri-el, óra pro **nó**bis.

Sáncte **Rá**pha-ël, óra pro **nó**bis.

Whilst the Celebrant and his ministers return to the altar, two Cantors sing the Litany, each invocation being repeated by the Choir.
¶ In churches where there is no baptismal font, after the Prayer which follows the last Prophecy, all kneel, and two Cantors sing the Litany, each invocation being repeated by the Choir.

Finita benedictione Fontis, revertentibus Sacerdote et Ministris ad Altare, cantantur Litaniae a duobus Cantoribus, et Chorus idem simul repetit, ut dicitur infra.

¶ Ubi vero non est Fons baptismalis, finita ultima Prophetia cum sua Oratione, Celebrans casulam deponit, et cum Ministris ante Altare procumbit: et aliis omnibus genuflexis, cantantur Litaniae in medio chori a duobus Cantoribus, utroque Choro idem simul respondente.



Omnes sáncti
 Angeli et Arch**án**ge-li, *oráte pro nóbis.*
 Omnes sáncti bea-
 tórum Spírituum **ór**-dines, *oráte pro nóbis.*

All holy Angels and
 Archangels, pray for
 us.

All holy orders of
 blessed Spirits, pray
 for us.



Sáncte
 Joánnes Bapt**í**sta, *óra pro nóbis.*
 Sáncte **Jó**seph, *óra pro nóbis.*
 Omnes sancti
 Patriárchae
 et Pro**phé**-tae, *orá-te pro nóbis.*

St. John the Baptist,
 pray for us.

St. Joseph, pray for
 us.

All holy Patriarchs
 and Prophets, pray
 for us.

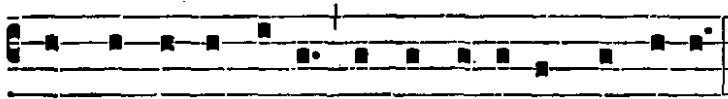


Sáncte **Pé**-tre, *óra pro nóbis.*

St. Peter, pray for
 us.

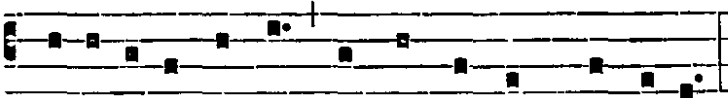
Sáncte Pá ule,	<i>óra.</i>	Saint Paul,	pray.
Sáncte André a,	<i>óra.</i>	Saint Andrew,	pray.
Sáncte Joá nnes,	<i>óra.</i>	Saint John,	pray.
Omnes sáncti Apóstoli et		All holy Apostles and Evan-	
Evangelístae,	<i>oráte.</i>	gelists,	pray.
Omnes sáncti Discípuli		All holy Disciples of our Lord,	pray.
Dó mini,	<i>oráte.</i>		
Sáncte Sté phane,	<i>óra.</i>	Saint Stephen,	pray.
Sáncte Lauré nti,	<i>óra.</i>	Saint Lawrence,	pray.
Sáncte Vincé nti,	<i>óra.</i>	Saint Vincent,	pray.
Omnes sáncti Már tyres,	<i>oráte.</i>	All holy Martyrs,	pray.
Sáncte Silvé ster,	<i>óra.</i>	Saint Silvester,	pray.
Sáncte Gregó ri,	<i>óra.</i>	Saint Gregory,	pray.
Sáncte Augúst ine,	<i>óra.</i>	Saint Augustine,	pray.
Omnes sáncti Pontífices et		All holy Bishops and Con-	
Confessóres,	<i>oráte.</i>	fessors,	pray.
Omnes sáncti Doctóres,	<i>oráte.</i>	All holy Doctors,	pray.
Sáncte Antó ni,	<i>óra.</i>	Saint Anthony,	pray.
Sáncte Benedí cte,	<i>óra.</i>	Saint Benedict,	pray.
Sáncte Domí nice,	<i>óra.</i>	Saint Dominic,	pray.
Sáncte Francí sce,	<i>óra.</i>	Saint Francis,	pray.
Omnes sáncti Sacerdótes		All holy Priests and Levites,	pray.
et Levítae,	<i>oráte.</i>		
Omnes sáncti Mónachi et		All holy Monks and Hermits,	pray.
Eremítae,	<i>oráte.</i>		
Sáncta María Magdaléna,	<i>óra.</i>	Saint Mary Magdalen,	pray.
Sáncta Agnes ,	<i>óra.</i>	Saint Agnes,	pray.

Sáncta Caecília, <i>óra pro nobis.</i>	Saint Cecily,	pray.
Sáncta Agatha, <i>óra.</i>	Saint Agatha,	pray.
Sáncta Anastásia, <i>óra.</i>	Saint Anastasia,	pray.
Omnes sánctae Vírgines et Víduae, <i>oráte.</i>	All holy Virgins and Widows,	pray.



Omnes Sáncti
et Sánctae Dé-i, *intercédi-te pro nobis.*

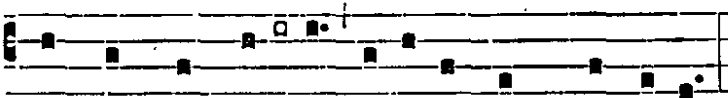
All holy men and
women, Saints of God,
intercede for us.



Propí-ti-us ésto, párcé nó-bis, Dómine.
Propí-ti-us ésto, exáu-di nos, Dómine.

Be merciful, spare us,
O Lord.

Be merciful, hear us,
O Lord.



Ab ómni má-lo, líbe-ra nos, Dómine.

From all evil, O Lord,
deliver us.

Ab ómni peccáto,
A móрте perpétua,
Per mystérium sánctae Incar-
nationis túae,
Per Advéntum túum,
Per Nativitátem túam,
Per Baptísmum et sánctum
Jejúniúm túum,
Per Crúcem et Passiónem
túam,
Per Mórtē et Sepultúram
túam,
Per sánctam Resurrectió-
nem túam,
Per admirábilem Ascensió-
nem túam,
Per advéntum Spíritus Sán-
cti Parácliti,
In díe judícii,

libera nos, Dómine.

From all sin,
From everlasting death,
Through the mystery of thy holy
Incarnation,
Through thy Coming,
Through thy Nativity,
Through thy Baptism and holy
Fasting,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy holy Resurrection,
Through thy wonderful Ascen-
sion,
Through the coming of the Holy
Ghost the Comforter,
In the day of judgment,

O Lord, deliver us.



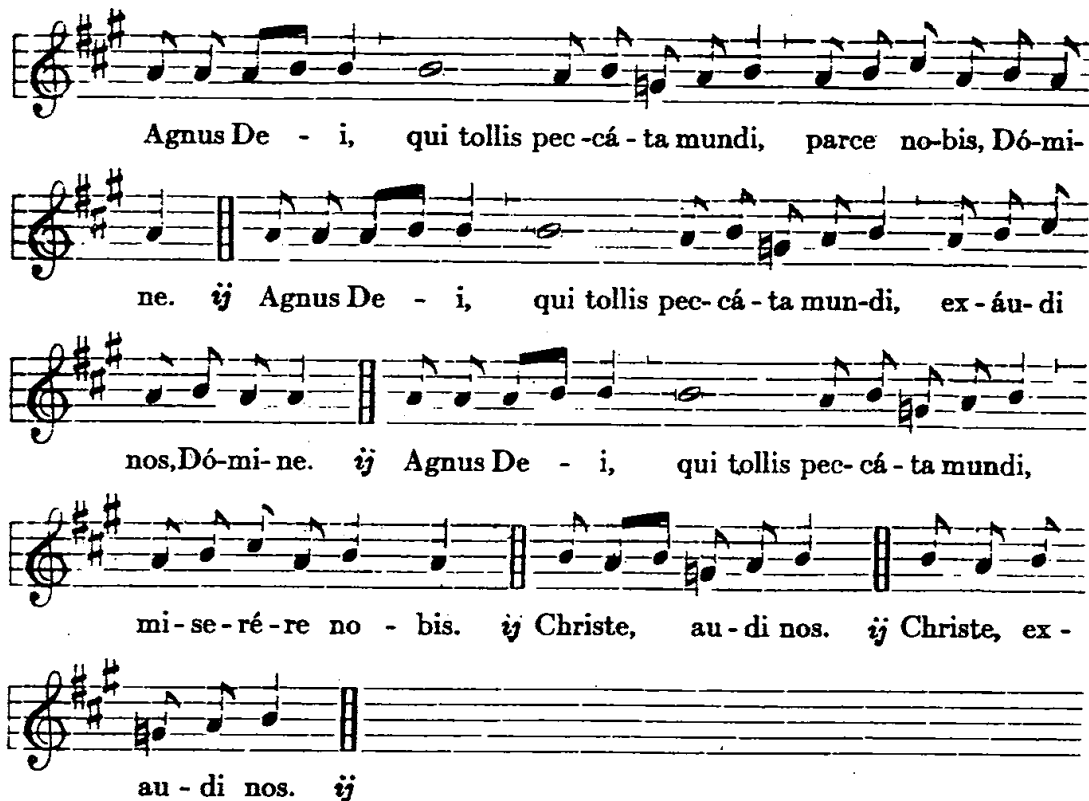
Peccató- res, te rogámus, áudi nos,

We, sinners, beseech
thee, hear us.

Ut nóbis párcas, te rogámus,
áudi nos.
Ut Ecclésiám túam sánctam
régere et conserváre dignéris,
te rogámus, áudi nos.

That thou spare us, we beseech thee,
hear us.
That thou vouchsafe to rule and
preserve thy holy Church, we
beseech thee, hear us.

Ut dómnum apostólicum et omnes ecclesiásticos órdenes ' in sáncta religióne conserváre <i>dignéris</i> , te...	That thou vouchsafe to keep steadfast in religious fervour the Bishop of the Apostolic See and all orders in thy Church, we...
Ut inimícos sánctae Ecclésiae ' humiliáre <i>dignéris</i> , te...	That thou vouchsafe to humble the enemies of thy holy Church, we...
Ut régibus et princípibus christiánis ' pácem et véram concórdiam donáre <i>dignéris</i> , te...	That thou vouchsafe to grant peace and true concord to Christian kings and princes, we...
Ut nosmetipsos in túo sáncto servítio ' confortáre et conserváre <i>dignéris</i> , te...	That thou vouchsafe to confirm and preserve us in thy holy service, we...
Ut ómnibus benefactoribus nóstris ' sempitérna bóna <i>re-tríbuas</i> , te...	That thou render eternal good things to all our benefactors, we...
Ut frúctus térrae ' dáre et conserváre <i>dignéris</i> , te...	That thou vouchsafe to give and preserve the fruits of the earth, we...
Ut ómnibus fidélibus defúntis ' réquiem aetérnam donáre <i>dignéris</i> , te...	That thou vouchsafe to give eternal rest to all the faithful departed, we...
Ut nos exaudíre <i>dignéris</i> , te...	That thou vouchsafe graciously to hear us, we...



Agnus De - i, qui tollis pec-cá - ta mundi, parce no-bis, Dó-mi-

ne. *ij* Agnus De - i, qui tollis pec-cá - ta mun-di, ex - áu-di

nos, Dó-mi-ne. *ij* Agnus De - i, qui tollis pec-cá - ta mundi,

mi-se-ré-re no - bis. *ij* Christe, au-di nos. *ij* Christe, ex -

au-di nos. *ij*

When the Choir sings "Peccatóres, te rogámus, audi nos," the Celebrant and his Ministers, who had been lying prostrate on the floor before the altar during the singing of the Litany, arise and go to the sacristy to-vest for the solemn celebration of the Mass. Candles are lighted on the altar, while the Choir continues the singing of the Litany, after which it immediately intones the solemn "Kyrie eleison" for Paschal time. In the meantime, the officers proceed to the altar and the Priest begins the Mass in the accustomed manner. After the "Kyrie," he intones the "Glória in Excélsis," during which all the Church bells are rung, as on Holy Thursday.

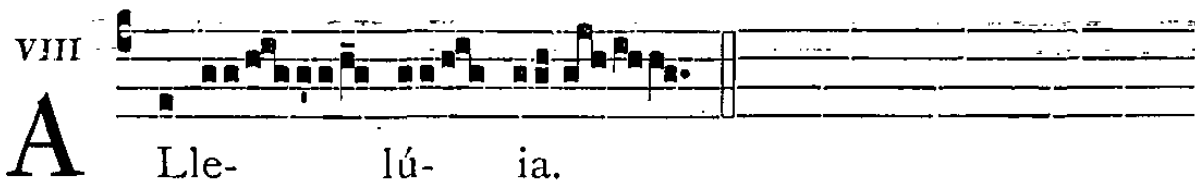
Lectio Epistolae beati Pauli apostoli ad Colossenses

Baptism is a death and a resurrection. Colos. 3, 1-4.

FRatres : Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens : quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra : tunc et vos apparebitis cum ipso in gloria.

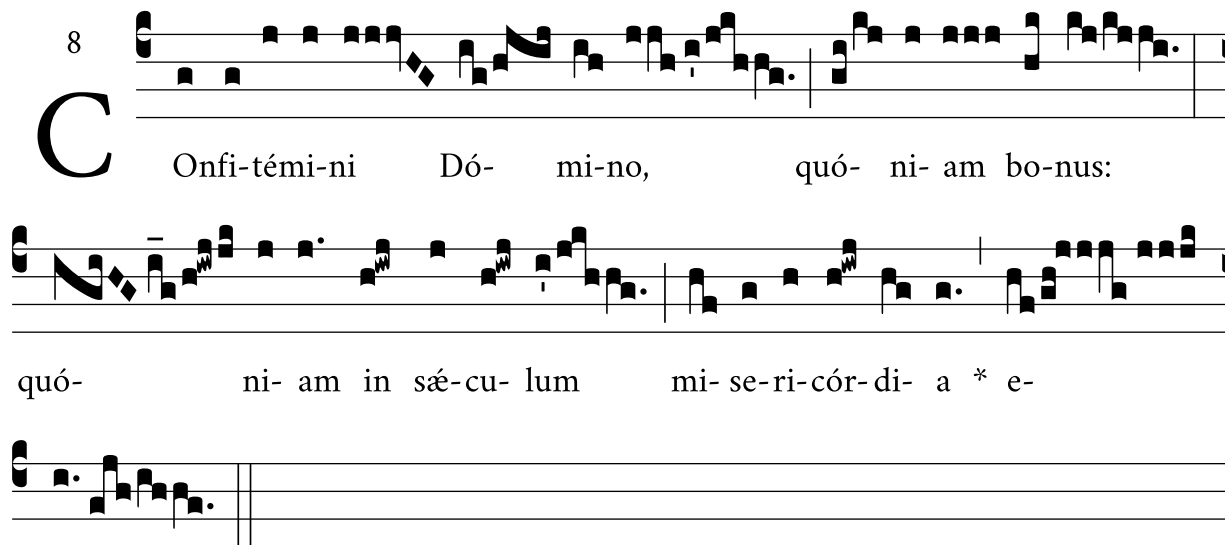
BRethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear; who is your life, then you also shall appear with him in glory.

After the Epistle, all standing, the celebrant intones :



He sings this Alleluia three times, each time at a higher pitch. The Choir each time repeats it after him.

After the third time, the choir sings the following verse:



jus.

(1940s AND ALSO 1955 the "Alleluia" is not repeated.)

“ Deinde dicitur : ”

Trait.
8.

L Audá-te * Dómi-num ómnes géntes : et collaudá-te

é- um ómnes pó-pu-li. *∇*. Quó-ni- am confirmá-ta est su-per

nos mi-se-ri-córdi- a é-jus : et vé-ri-tas Dómi-ni má-net in

ae-térnum.

¶ Incense is used at the Gospel to represent the perfumes carried by the women to our Saviour's monument; but no lights are carried, as at other times, because they and the Apostles did not yet believe his resurrection; for which reason, the Creed is also not said.

+ **Sequentia sancti Evangelii secundum Matthaeum**

The empty tomb, and the Angel's message. Matth. 28, 1-7

V Espere autem sabbati, quae lucéscit in prima sabbati, venit María Magdaléne, et áltera María, vidére sepúlcrum. Et ecce terraemótus factus est magnus. Angelus enim Dómini descéndit de caelo : et accédens revólvit lápidem, et sedébat super eum : erat autem aspéctus ejus sicut fulgur : et vestiméntum ejus sicut nix. Prae timóre

AND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake, For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear

There is no CREDO. There is no OFFERTORY ANTIPHON. The Kiss of Peace is not given. There is no AGNUS DEI. There is no POSTCOMMUNION. There is no COMMUNION VERSE—but immediately after Communion, the choir begins a ceremony “which takes the place of Vespers” (see below).

From the Saint Jean de Brébeuf Hymnal.
Used with permission.

O Filii Et Filiae (15th century) 703

Trns: Fr. Edward Caswall, Oratorian (d. 1878)

R. **A**LLELUIA, alleluia, alleluia.

*The melody varies according to each region and parish.
Let congregations follow the lead of the choir.*

O FÍLII et filiae,
Rex caeléstis, Rex glóriæ,
Morte surréxit hódie.

Alleluia. R. (after each verse)

YE sons and daughters of the Lord!
The King of glory, King ador'd,
This day Himself from death restor'd.

Alleluia. R. (after each verse)

2. Et mane prima sábbati,
Ad óstium monuménti
Accessérunt discípuli.

3. In albis sedens Ángelus
Praedíxit muliéribus:
In Galilaéa est Dóminus.

4. Discípulis adstántibus,
In médio stetit Chrístus,
Dicens: "Pax vobis omnibus."

5. Ut intelléxit Dídymus,
Quia surréxerat Jesus,
Remánsit fere dúbius

6. Vide, Thoma, vide latus,
Vide pedes, vide manus,
Noli esse incrédulus.

7. Quando Thomas Christi latus,
Pedes vidit atque manus,
Dixit: "Tu es Deus meus."

8. Beati qui non vidérunt,
Et firmiter credidérunt,
Vitam aetérnam habébunt.

9. In hoc festo sanctíssimo
Sit laus et jubilátio,
Benedicámus Dómino.

2. All in the early morning grey,
Went holy women on their way,
To see the tomb where Jesus lay.

3. An angel clad in white they see,
Who sat, and spoke unto the three:
"Your Lord hath gone to Galilee."

4. That night th' apostles met in fear,
But Christ did in the midst appear:
"My peace," He saith, "be on all here!"

5. But Thomas, when of this he heard,
Was doubtful of his brethren's word;
Wherefore again there came the Lord.

6. "My piercèd Side, O Thomas, see;
My Hands, My Feet, I show to thee;
And doubt not, but believe in Me."

7. When Thomas saw that wounded Side,
The truth no longer he denied;
"Thou art my Lord and God!" he cried.

8. Oh, blest are they who have not seen
Their Lord, and yet believe in Him;
Eternal life awaiteth them.

9. On this most holy Day of days,
To God your hearts and voices raise
In laud and jubilee and praise.

Latin Text: *Crown Hymnal* (Boston, 1912) p. 524; edited by Fr. Leslie J. Kavanagh, Superintendent of Catholic Schools (New Orleans), and James M. McLaughlin, organist at St. Mary's Church (Boston, Massachusetts). Professor Amédée Gastoué (d. 1943), who served as consultor to the Pontifical Commission which created the *Editio Vaticana*, attributes this text to Jean Tisserand (d. 1494) a Franciscan monk.

English Text: *The Parochial Hymn Book* (London: Burns and Oates, 1881) #119; IMPRIMATUR by Henry Edward Cardinal Manning (d. 1892), who in 1851 converted from Anglicanism and was appointed Archbishop of Westminster in 1865.

888 A

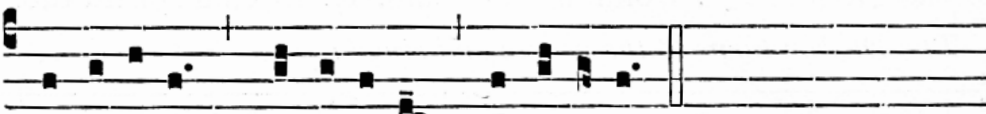
Tune:
O FILII ET FILIAE

Preface of Paschal Time, p. 8. The priest says Pax Dómini sit semper vobiscum, but the kiss of peace is not given. Agnus Dei. is omitted, and also the Postcommunion.

¶ *After the last ablution, Vespers are sung in Choir, in the following manner.*

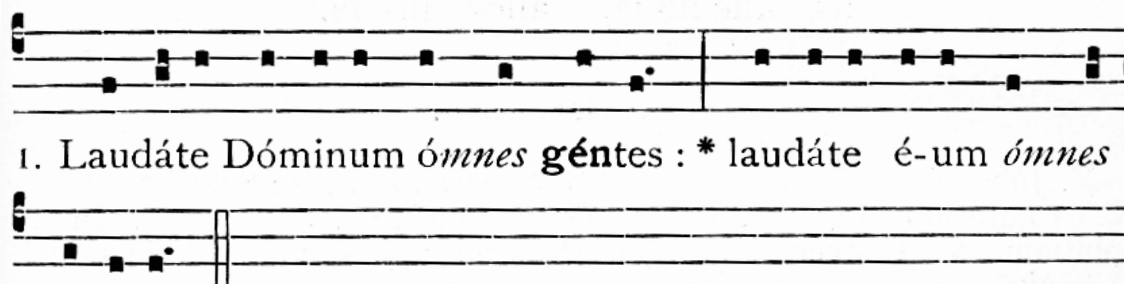
Possible
Starting
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Ant.
6.
H



Lle-lú-ia, * alle-lú-ia, alle-lú-ia.

Psalm 116.



1. Laudáte Dóminum ómnes géntes : * laudáte é-um ómnes pópu-li.

2. Quóniam confirmata est super nos misericórdia éjus : * et véritas Dómini mánet *in aetérnum*.

3. Glória Pátri, *et* Filio, * *et* Spiritui Sámcto.

4. Sicut érat in princípio, et nunc, *et* sémper, * *et* in saécula saeculórum. Amen.

The Antiphon Allelúia. is repeated. The Celebrant then at once intones the Antiphon of the Magnificat. which is continued by the Choir :

Possible
Starting
Pitch = F

Ant.
8. G
V



Espere autem sábbati, * quae lucéscit in prima sábbati, vénit Marí-a Magdaléne, et álte-ra Marí-a, vidére sepúlcrum, alle-lú-ia. E u o u a e.

...turn the page...

VIII

M Agní- fi- cat * á-nima | me- a Dómi-num.

2. Et exsultá-vit | spí- ri-tus me- us * in De- o sa-lu-|tá-ri

me- o. 3. Qui- a respé-xit humi-li-tá-tem | ancíllæ su- æ:

ecce e-nim ex hoc be- á-tam me di-cent omnes gene-|ra-

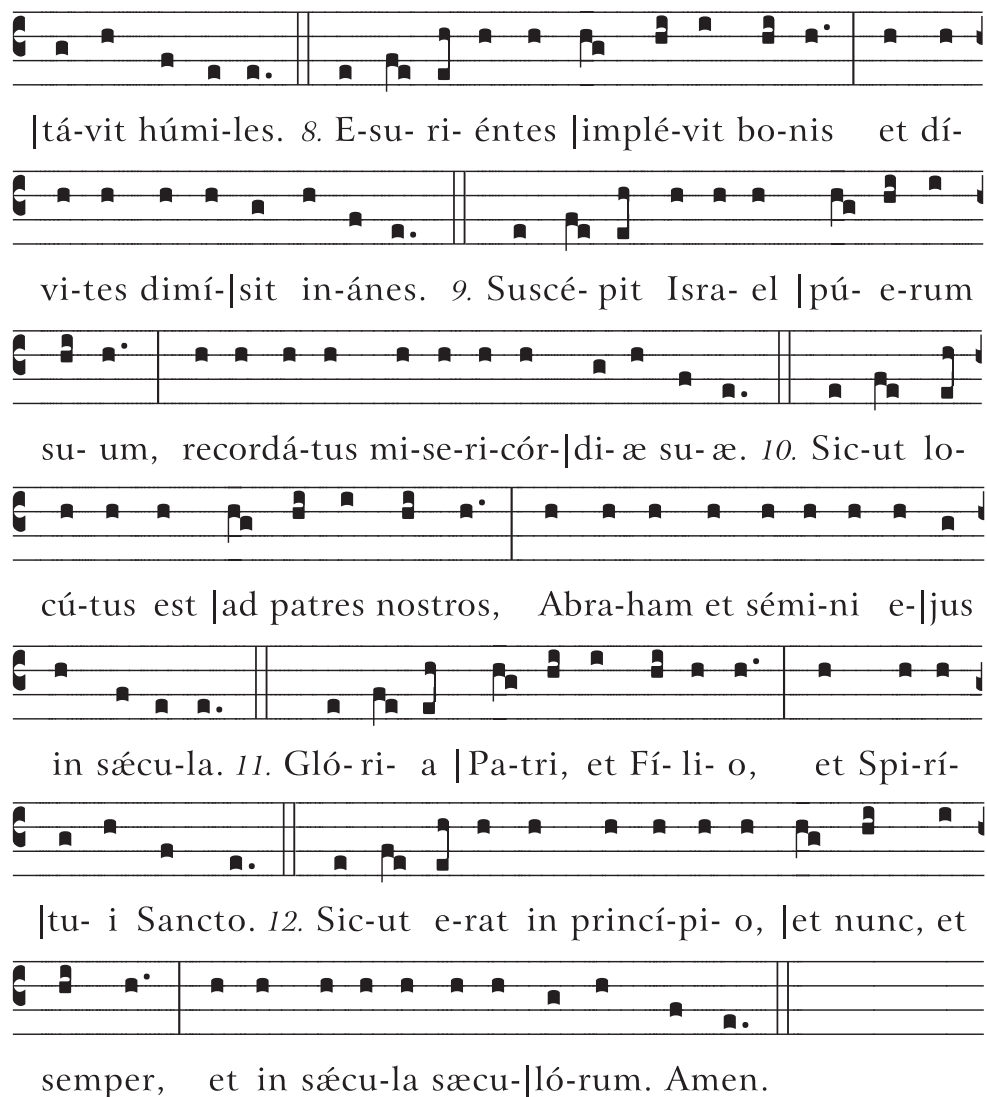
ti- ónes. 4. Qui- a fe-cit mi-hi | magna qui pot-ens est: et

sanctum | nomen e- jus. 5. Et mi- se-ri-córdi- a e- jus a pro-

gé-ni-|e in progé-ni- es timén-ti-bus e- um. 6. Fe-cit po-

ténti- am in |bráchi- o su- o: dispérsit supérbos mente

| cordis su- i. 7. Depó- su- it po-|téntes de se-de, et exal-

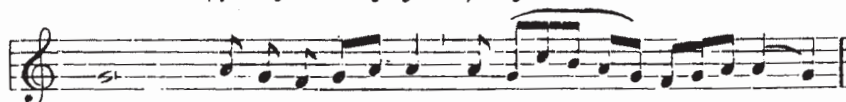


| tá-vit húmi-les. 8. E-su- ri- éntes | implé-vit bo-nis et dí-
vi-tes dimí-|sit in-ánes. 9. Suscé- pit Isra- el | pú- e-rum
su- um, recordá-tus mi-se-ri-cór-|di-æ su-æ. 10. Sic-ut lo-
cú-tus est | ad patres nostros, Abra-ham et sémi-ni e-|jus
in sæcu-la. 11. Gló-ri- a | Pa-tri, et Fí-li-o, et Spi-rí-
|tu- i Sancto. 12. Sic-ut e-rat in princí-pi-o, | et nunc, et
semper, et in sæcu-la sæcu-|ló-rum. Amen.

Ant.
8. G

V Espere autem sábbati, quae lucéscit in prima
sábbati, vénit Marí-a Magdaléne, et álte-ra Marí-a,
vidére sepúlcrum, alle-lú-ia.

Then the Deacon, facing the Congregation, sings:



Ite Missa est, al-le-lú-ja, al-le-lú-ja.
B. Deo gráti-as, al-le-lú-ja, al-le-lú-ja.

The blessing is given.

From the Saint Jean de Brébeuf Hymnal.

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Victimae Paschali Laudes (11th century) 697

Wipo of Burgundy (d. 1048AD), Chaplain to Emperor Conrad II



1. Christ the Lord is ris'n to - day, Chris - tians, haste your
2. Christ, the Vic - tim un - de - filed, Man to God hath
3. Say, O won - d'ring Mar - y, say, What thou saw - est



vows to pay; Of - fer ye your prais - es meet
rec - on - ciled; When in strange and aw - ful strife
on thy way? "I be - held, where Christ had lain,



At the Pas - chal Vic - tim's feet. For the sheep the
Met to - geth - er Death and Life. Chris - tians, on this
Emp - ty tomb and An - gels twain; I be - held the



Lamb hath bled, Sin - less in the sin - ner's stead;
hap - py day Haste with joy your vows to pay;
glo - ry bright Of the ris - ing Lord of light:



Christ the Lord is ris'n on high, Now he lives no more to die.
Christ the Lord is ris'n on high, Now he lives no more to die.
Christ my hope is ris'n a - gain, Now he lives, and lives to reign."

4. Christ, who once for sinners bled, | Now the firstborn from the dead,
Thron'd in endless might and pow'r | Lives and reigns for evermore.
Hail, eternal Hope on high! | Hail, thou King of victory!
Hail, thou Prince of Life adored! | Help and save us, gracious Lord!

ENGLISH TRANSLATION: Jane Elizabeth Leeson (d. 1882); nothing is known of her. As Samuel W. Duffield put it: "the particulars of her personal history are withheld." Her fine translation appeared on page 19 of *Roman Catholic Hymns* (1853), published by Fr. Henry Formby—a disciple of Cardinal Newman—who converted from Anglicanism in 1846 and was ordained a Catholic priest the following year.

T. Source: *A Daily Hymn Book* (Westminster: Desclée & Company, 1948) p. 99; *Laudate Hymnal and Choir Book* (Diocese of Leavenworth, 1942) p. 126; *De La Salle Hymnal* (1913) p. 27.

Melody: Würth's *Katholisches Gesangbuch* (1859).

M. Source: *Cantate Omnes: Hymnal of the Catholic Choirmasters' Guild* (1952) #46.

77 77 D

Tune:
PASCHAL LAMB