

Sunday Vespers

Evening Prayer for the Sundays of Advent



Parishes of Holy Cross and Saint Patrick

Tacoma

Welcome to Vespers

Also known as *Evening Prayer*, Vespers is part of the *Liturgy of the Hours*. Traditionally, Vespers is preceded and followed by a period of contemplative prayer, so please maintain a prayerful silence while in the church.

The Liturgy is meant to be prayed slowly and reverently. To help moderate the pace, and to make sure we pause between verses, we have a leader (also known as a *Presider* or *Hebdomadary*) to help us.

There's a natural human tendency to start hurrying through the prayers. If you find yourself doing this, *slow down*.

What is the Liturgy of the Hours?

The Liturgy of the Hours is the Church's response to Saint Paul's admonition in his First Epistle to the Thessalonians to "pray constantly". It is nothing less than the sanctification of time. Sometimes called the *Divine Office*, it is the pre-eminent prayer of the Church—our main liturgy after the Mass.

How Do I Pray the Liturgy of the Hours?

Find which Sunday it is today—this book contains the four Sundays of Advent. Then all you really need to do is follow the directions in red (the *rubrics*) and chant along with the words in black.

We pray the psalms of the day, alternating stanzas between those seated on the same side of the church as the Presider (**Side 1**), and those on the other side (**Side 2**).

The Presider, marked **Lead** in this book, leads us in the prayers.

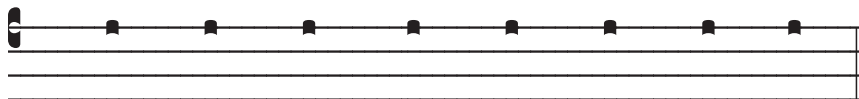


A Quick Chant Primer

Gregorian Chant is the ancient music of the Roman Rite. Vatican II called for it to have “pride of place” in our liturgies, but it’s still not familiar to many of us. Fortunately, it’s pretty easy to pick up the basics. The tones are designed for the typical human voice, so it doesn’t have as much of a tonal range as most modern music. Instead of a five-lined staff, as in modern musical notation, chant uses a four-lined staff to better approximate the typical range of the human voice.

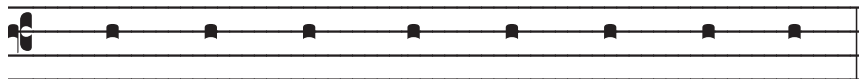
None of the lines or spaces has a permanently assigned note. There will always be an indicator at the beginning of each staff, telling you which notes are sung on the lines and spaces.

A “C” (called a *Do Clef*) on a line indicates that the note sung on that line is *Do*.



The Do Clef tells you where “Do” is.

Sometimes a Fa-clef is used instead; it indicates where *Fa* is sung.



The Fa Clef tells you where “Fa” is.

Modes

This is a *mode*. This line of music usually corresponds to a line of text.



The open note, found at the beginning of each phrase, indicates the reciting tone; it can include many words or syllables.





The text in *italics* indicates the syllable on which the recitation note changes.

A dagger (†) in the text signals a short pause within a phrase.









An asterisk (*) indicates the second half of the chanted phrase and corresponds to the horizontal line in the mode.

The Neumes

The notes in chant are called *neumes*. Gregorian music is written in various shaped notes all equal in time value, regardless of shape, such as:

 <p>The <i>punctum</i>.</p>	 <p>The <i>virga</i>.</p>	 <p>The <i>rhombus</i>.</p>	 <p>The <i>quilisma</i>. The note before the quilisma is slightly prolonged, and the quilisma is sung very softly.</p>
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Other important neumes include indications of multiple notes or differing lengths.

 <p>This accidental, a B-flat, is sung as <i>Ta</i> rather than <i>Ti</i>.</p>	 <p>If the square note has a dot next to it, this lengthens the note, and it is called a <i>punctum mora</i>.</p>	 <p>A horizontal line over or under any note or notes, called an <i>episema</i>, indicates that they should be held longer.</p>	 <p>When one note is written on top of another, the bottom note is sung first and then the top note. This is called a <i>podatus</i>.</p>
 <p>When the higher note is sung first, it is written like this. It is called a <i>clivis</i>.</p>	 <p>Three notes going down and then back up is written like this. It is called a <i>porrectus</i>.</p>	 <p>Three notes going downward is called a <i>climacus</i>.</p>	 <p>Three notes going up and then back down is called a <i>torculus</i>.</p>

Private Prayer Before the Divine Office

Open my lips, O Lord, that I might praise Your holy Name. Cleanse my heart of any vain, evil, or distracting thoughts. Enlighten my understanding and enkindle my affections, that I may recite this Office worthily, attentively, and devoutly, that my prayer will be heard in the presence of Your divine majesty.

Amen.

O Lord, in union with that Divine Intention by which You Yourself praised God while You were on earth, I offer this Hour to You.

Private Prayer After the Divine Office

Let every creature give unending praise, honor, power and glory throughout all Eternity to the Most Holy and Undivided Trinity, the crucified humanity of our Lord Jesus Christ, the chaste Motherhood of Mary, the ever glorious and blessed Virgin, and to the entire assembly of saints, and may we be granted the forgiveness of our sins.

Amen.

✠ Blessed is the womb of the Blessed Virgin Mary which bore the Son of the Eternal Father.

✠ And blessed are the breasts that nursed Christ our Lord.

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SUMENS ILLUD AVE GABRIELIS ORE, FUNDA NOS IN PACE, MUTANS EVÆ NOMEN.



RECEIVING THAT «AVE» FROM THE MOUTH OF GABRIEL, ESTABLISH US IN PEACE, REVERSING THE NAME OF EVE («EVA»).

First Sunday

OF ADVENT

Ordinary Form of the Roman Rite

Watch!

“Watch!” This is Jesus’ call in today’s Gospel. He does not only address it to his disciples but to everyone: “Watch!” (Mk 13:37). It is a salutary reminder to us that life does not only have an earthly dimension but reaches towards a “beyond”, like a tiny plant that sprouts from the ground and opens towards the sky. A thinking plant, man, endowed with freedom and responsibility, which is why each one of us will be called to account for how he or she has lived, how each one has used the talents with which each is endowed: whether one has kept them to oneself or has made them productive for the good of one’s brethren too.

Today, Isaiah, too, the prophet of Advent, with a heartfelt entreaty addressed to God on behalf of the people, gives us food for thought. He recognized the shortcomings of his people and said at a certain point: “There is no one who calls upon your name, who rouses himself to cling to you; for you have hidden your face from us and have delivered us up to our iniquities” (*cf.* Is 64:6).

How can we fail to find this description striking? It seems to reflect certain panoramas of the post-modern world: cities where life becomes anonymous and horizontal, where God seems absent and man the only master, as if he were the architect and director of all things: construction, work, the economy, transport, the branches of knowledge, technology, everything seems to depend on man alone. And in this world that appears almost perfect at times disturbing things happen, either in nature or in society, which is why we think that God has, as it were, withdrawn and has, so to speak, left us to ourselves.

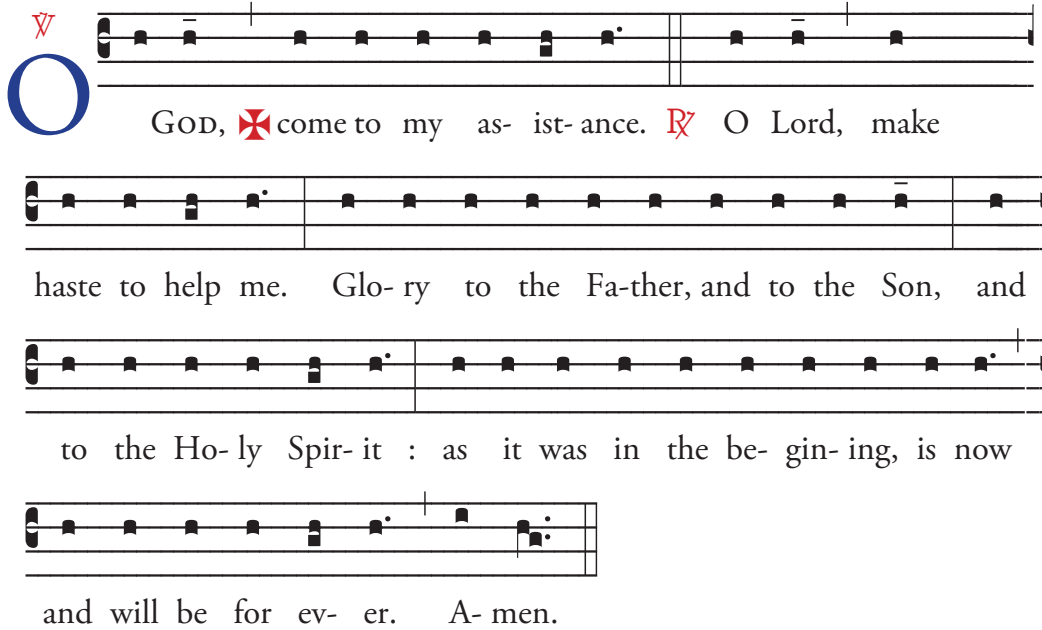
In fact, the true “master” of the world is not the human being but God. The Gospel says: “Watch therefore—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning – lest he come suddenly and find you asleep” (Mk 13:35f).

The Season of Advent returns every year to remind us of this in order that our life may find its proper orientation, turned to the face of God. The face is not that of a “master” but of a Father and a Friend. Let us make the Prophet’s words our own, together with the Virgin Mary who guides us on our Advent journey. “O Lord, you are our Father; we are the clay and you are our potter: we are all the work of your hand” (Is 64:8).

— *Pope Benedict XVI*

INTRODUCTORY RITES

All stand. Lead sings and all reply, making the Sign of the Cross where indicated:



O GOD, ✠ come to my as- ist- ance. **V** O Lord, make
haste to help me. Glo- ry to the Fa- ther, and to the Son, and
to the Ho- ly Spir- it : as it was in the be- gin- ing, is now
and will be for ev- er. A- men.

HYMN

Conditor alme siderum
Creator of the Stars of Night

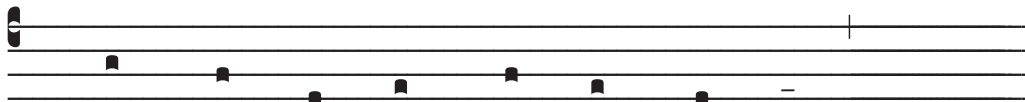
Mode IV
Roman Use, 7th Century



1. Cre- a- tor of the stars of night,
2. Thou, griev- ing that the an- cient curse
3. Thou cam'st, the Bride- groom of the bride,
4. At whose dread name, maj- est- ic now,
5. O Thou whose com- ing is in dread,
6. To God the Fa- ther, God the Son,



1. Thy peo- ple's ev- er- last- ing light,
2. Should doom to death a un- i- verse,
3. As drew the world to eve- ning- tide;
4. All knees must bend, all hearts must bow;
5. To judge and doom the quick and dead,
6. And God the Spir- it, Three in One,



1. Je- sus, Re- deem- er, save us all,
2. Hast found the med'- cine, full of grace,
3. Pro- ceed- ing from a Vir- gin shrine,
4. And things cel- est- ial, Thee shall own,
5. Pre- serve us, while we dwell be- low,
6. Laud, hon- or, might, and glo- ry be



1. And hear Thy ser- vants when they call.
2. To save and heal a ru- ined race.
3. The spot- less Vic- tim all div- ine.
4. And things ter- res- trial, Lord a- lone.
5. From ev'- ry in- sult of the foe.
6. From age to age e- ter- nal- ly. A-men.

PSALMODY

Antiphon 1



Lead: Rejoice, *daughter* of Zion; * shout for joy, daughter of Jerusalem, *alleluia*.

All: Rejoice, *daughter* of Zion; * shout for joy, daughter of Jerusalem, *alleluia*.

Psalm 109 (110): Dixit Dominus

A Messianic Psalm. In colorful pictures, the psalmist paints the mission, conflict, and triumph of our Savior. We ought to pray this Psalm with sentiments of deepest devotion, homage, adoration; for Christ has applied these words of prophecy to himself. "Christ's reign will last until all His enemies are made subject to Him." (1 Corinthians 15:25)

Side 1: The LORD's revelation to my Master: † "Sit *on* my right; *
your foes I will put *beneath* your feet."

Side 2: The LORD will wield from Zion † your scepter of power; *
rule in the midst of *all* your foes.

Side 1: A prince from the day of your birth on the *holy* mountains; *
from the womb before the dawn *I* begot you.

Side 2: The LORD has sworn an oath He will not change: †
"You are a *priest* for ever, *
a priest like Melchizedek of old."

Side 1: The Master standing at *your* right hand *
will shatter rulers in the day of *his* great wrath.

Side 2: He shall drink from the stream *by* the wayside *
and therefore He shall lift *up* his head.

Side 1: Glory to the Father, and *to* the Son, * and to the *Holy* Spirit;

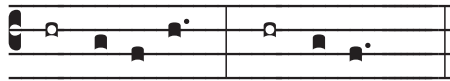
Side 2: as it was in the *beginning*, is now, * and will be for *ever*. Amen.

Antiphon

All: Rejoice, *daughter* of Zion; * shout for joy, daughter of Jerusalem, *alleluia*.

Antiphon 2

IIA



Lead: Christ our King will *come* to us: * the Lamb of God foretold *by* John.

All: Christ our King will *come* to us: * the Lamb of God foretold *by* John.

Psalm 113 (114): In exitu Israel

This Psalm in its simplicity is full of poetry: nature rejoices as it sees God marching by in the Ark of the Covenant. In our prayers, this is God's solemn procession through time in the forward progress of His Church. Christ is in procession, and it is our privilege to march along with him. "You too left Egypt when, at Baptism, you renounced that world which is at enmity with God." (Saint Augustine).

Side 1: When Israel came *forth* from Egypt, * Jacob's family from an *alien* people,

Side 2: Judah became *the* Lord's temple; * Israel became *His* kingdom.

Side 1: The sea fled *at* the sight; * the Jordan turned back on *its* course;

Side 2: the mountains *leapt* like rams * and the hills like *yearling* sheep.

Side 1: Why was it, sea, *that* you fled, * that you turned back, Jordan, on *your* course?

Side 2: Mountains, that you *leapt* like rams; * hills, like *yearling* sheep?

Side 1: Tremble, O earth, *before* the Lord, * in the presence of the God *of* Jacob,

Side 2: who turns the rock *into* a pool * and flint into a spring *of* water.



Side 1: Glory to the Father, and *to* the Son, * and to the Holy Spirit;

Side 2: as it was in the beginning, is now, * and will be for ever. Amen.

Antiphon

All: Christ our King will *come* to us: * the Lamb of God foretold *by* John.

Antiphon 3

Cantor: All:



** al- le- lu- ia, al- le- lu- ia.

Lead: I am coming soon, says the LORD; †
I will give to everyone the reward his deeds *deserve* **

All: Alleluia, alleluia.

Cantor: All: Cantor: All:



* Al- le- lu- ia.

** al- le- lu- ia, al- le- lu- ia.

Canticle: Salus & Gloria & Virtus

The Wedding of the Lamb

cf. Revelation 19:1-7

Lead: Salvation, glory, and power to *our* God: *

All: Alleluia.

Lead: His judgments are honest and true. **

All: Alleluia, alleluia.

Lead: Sing praise to our God, all you *His* servants, *

All: Alleluia.

Lead: all who worship Him reverently, *great* and small. **

All: Alleluia, alleluia.

Lead: The Lord our all-powerful God *is* King; *

All: Alleluia.

Lead: let us rejoice, sing praise, and *give* Him glory. **

All: Alleluia, alleluia.

Lead: The wedding feast of the Lamb has *begun*,

All: Alleluia.

Lead: and His bride is *prepared* to welcome Him.

All: Alleluia, alleluia.

Lead: Glory to the Father, and to the Son, † and to the Holy Spirit. *

All: Alleluia.

Lead: As it was in the beginning, is now, † and will be for ever. Amen. **

All: Alleluia, alleluia.

Antiphon

Lead: I am coming soon, says the LORD; †
I will give to everyone the reward his deeds *deserve* **

All: Alleluia, alleluia.

READING

Philippians 4:4–5

Reader: A reading from the letter of Saint Paul to the Philippians:

Rejoice in the Lord always! I shall say it again: rejoice! Your kindness should be known to all. The Lord is near.

A moment of contemplative silence is observed. This a moment to reflect and receive in our hearts the full resonance of the voice of the Holy Spirit and to unite our personal prayer more closely with the word of God and public voice of the Church.

Responsory



Reader: Lord show *us* your mercy * your mercy *and* love.

All: Lord show *us* your mercy * your mercy *and* love.

Reader: And grant us *your* salvation *

All: your mercy *and* love.

Reader: Glory to the Father, and *to* the Son, * and to the Holy Spirit;

All: Lord show *us* your mercy * your mercy *and* love.

GOSPEL CANTICLE

Please Stand.

Antiphon



Lead: Do not be afraid, Mary, † you have found *favor* with God; *
you will conceive and give birth to a Son, *alleluia*.

All: Do not be afraid, Mary, † you have found *favor* with God; *
you will conceive and give birth to a Son, *alleluia*.

Canticle of Mary

Gospel of St. Luke 1:46–55

Magnificat

All make the sign of the cross when indicated.

Side 1: My soul ✠ proclaims the greatness *of* the LORD, *
my spirit rejoices in God *my* savior

Side 2: for He has *looked* with favor * on His *lowly* servant.

Side 1: From this day all *generations* * will call *me* blessed:

Side 2: the Almighty has done great *things* for me, * and holy is *His* Name.

Side 1: He has mercy on *those* who fear him * in every generation.

Side 2: He has shown the strength *of* His arm, *
He has scattered the proud in their *conceit*.

Side 1: He has cast down the mighty *from* their thrones, * and has lifted up *the* lowly.

Side 2: He has filled the hungry *with* good things, *
and the rich He has sent *away* empty.

Side 1: He has come to the help of His *servant* Israel *
for He has remembered His promise *of* mercy,

Side 2: the promise He made *to* our fathers, * to Abraham and his children *for* ever.

Side 1: Glory to the Father, and *to* the Son, * and to the Holy Spirit:

Side 2: as it was in the *beginning*, is now, * and will be for ever. Amen.

Antiphon

All: Do not be afraid, Mary, † you have found *favor* with God; *
you will conceive and give birth to a Son, *alleluia*.

WHAT unhappy Eve lost thou dost restore by thy holy Child; thou
dost open the gates of heaven that sinners may rise to the stars.



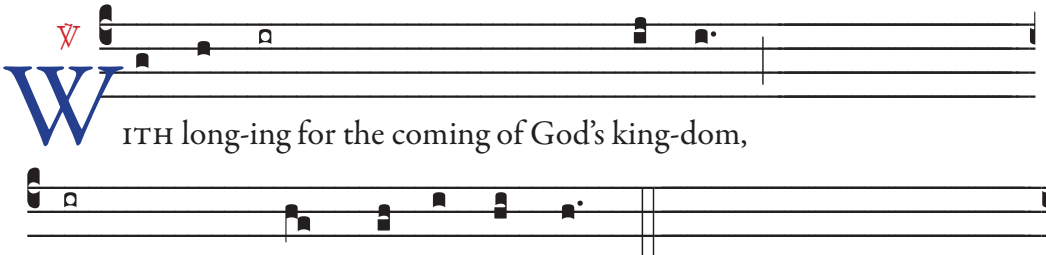
QUOD EVA TRISTIS ABSTULIT TU REDDIS ALMO GERMINE
INTRENT UT ASTRA FLEBILES CELI RECLUDIS CARDINES

INTERCESSIONS



- ✠ To Jesus Christ, our Redeemer, the way, the truth, *and* the life, *
let us make our *humble* prayer:
- ✠ Come and stay with *us*, Lord.
- ✠ Son of the Most High, †
your coming was announced to the Virgin *Mary* by Gabriel, *
come and rule over your people *for* ever.
- ✠ Come and stay with *us*, Lord.
- ✠ Holy One of God, † in your presence John the Baptist leapt in *Elizabeth's* womb, *
bring the joy of salvation to all *the* earth.
- ✠ Come and stay with *us*, Lord.
- ✠ Jesus the Savior, † the angel revealed your name to Joseph *the* just man, *
come and save your people from *their* sins.
- ✠ Come and stay with *us*, Lord.
- ✠ Light of the world, † for whom Simeon and all *the* just waited, *
come and *comfort* us.
- ✠ Come and stay with *us*, Lord.
- ✠ O Rising Sun that never sets, †
Zechariah foretold that you would visit us *from* above, *
come and shine on those who dwell in darkness and the shadow *of* death.
- ✠ Come and stay with *us*, Lord.

THE LORD'S PRAYER



WITH long-ing for the coming of God's king-dom,
let us offer our pray-er to the Fath- er:



OUR Father, who art in heaven, hallowed be thy Name.
Thy kingdom come. Thy will be done on earth, as it is in heaven.



Give us this day our dai-ly bread. And forgive us our trespasses,
as we forgive those who trespass against us. And lead us not



in- to temp-ta-tion. But de- liv- er us from e- vil.

COLLECT PRAYER

Lead:

Grant your faithful, we pray, almighty God,
the resolve to run forth to meet your Christ
with righteous deeds at His coming,
so that, gathered at His right hand,
they may be worthy to possess the heavenly Kingdom.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit, *
God, for ever and ever.

All: Amen.

DISMISSAL

All make the sign of the cross when indicated.

When a priest or deacon presides, he dismisses the people:

Lead: The Lord be with you.

All: And with your spirit.

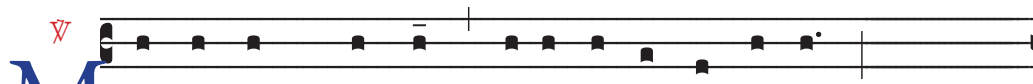

Lead: May almighty God bless you,
the Father, ✠ and the Son, and the Holy Spirit.

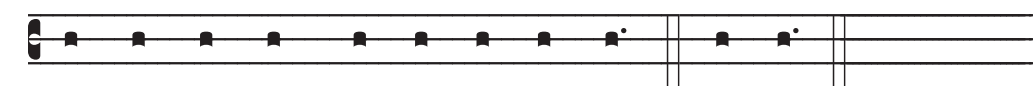

All: Amen.




Lead: Go in peace.

All: Thanks be to God.

In the absence of a priest or deacon:


MAY the Lord  bless us, protect us from all e- vil,


and bring us to ev- er- last- ing life.  A- men.


 Let us bless the Lord.  Thanks be to God.

In consideration of those who may be praying, please maintain silence as you exit.

