

THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



II VESPERS FOR THE FIRST SUNDAY OF ADVENT

ACCORDING TO THE USAGE OF ST. BERNARD'S ABBEY, CULLMAN, AL

THE RIGHT REVEREND CLETUS D. MEAGHER, OSB, CELEBRANT

DECEMBER 3, 2017 AT 4:00PM

Welcome to Second Vespers [Evening Prayer] for the Sundays in Advent. This order will be your guide for the liturgy. Tonight, we have the opportunity to celebrate this office according to the monastic usage of the Benedictine Monks of Saint Bernard Abbey in Cullman, Alabama. St. Bernard Abbey was founded in 1891 and remains Alabama's only Benedictine monastery of men. The monastic usage of Vespers is quite different than the Roman, or parish, usage.

PRELUDE

O PRAY FOR THE PEACE OF JERUSALEM

HERBERT HOWELLS

Please note the symbols for celebrant or cantor (V., Celebrant, or Can.) and assembly (R. or All) and pray accordingly. Evening Prayer begins with the following verse:

OPENING VERSE (STAND)

O God, come to my as-sistance. R. O Lord, make
haste to help me. Glo-ry be to the Father and to the Son, and to
the Ho- ly Spir-it. As it was in the beginning, is now, and ev-
er shall be, world with out end. A- men. Al- le- lu- ia.

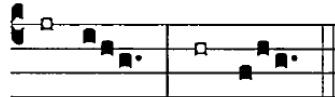
A musical score for the Opening Verse. It consists of four lines of music. The first line starts with a large 'O' and ends with 'God, come to my as-sistance.' The second line ends with 'R. O Lord, make'. The third line starts with 'haste to help me.' The fourth line starts with 'Glo-ry be to the Father and to the Son, and to'. The fifth line starts with 'the Ho- ly Spir-it.' The sixth line starts with 'As it was in the beginning, is now, and ev-'. The seventh line starts with 'er shall be, world with out end.' The eighth line ends with 'A- men. Al- le- lu- ia.'

After the opening verse begins the psalmody of the office. Each psalm has an associated antiphon. The antiphon will be introduced by the organ, the cantors will chant the incipit of the antiphon (the portion up to the asterisk, i.e., "On that day..."), then all join in the remainder of the antiphon. After the psalm, all sing the antiphon in its entirety. The psalm verses are sung in alternation between the cantors and the remainder of those present. The psalm tone is found at the end of the antiphon below.

ANTIPHON I (IT IS CUSTOMARY TO STAND FOR EACH ANTIPHON AND THE GLORIA PATRI).

N that day * the mountains shall drop down sweetness,
and the hills shall flow with milk and hon-ey, al- le- lu- ia.

PSALM 110(109)



Can. The Lord said to my Lord: † "Sit at my **right** hand: *
your foes I will put be-neath your **feet.**"

All The Lord will wield from Zion † your scep-ter of **power:** *
rule in the midst of *all your foes.*

(etc.) A prince from the day of your birth † on the *ho-ly* **mountains;***
from the womb before the dawn *I be-got you.*

The Lord has sworn an oath he will not change. † "You are a *priest for-ever,* *
a priest like Melchize-dec of **old.**"

The Master standing *at your right hand* *
will shatter kings in the day of *his wrath.*

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

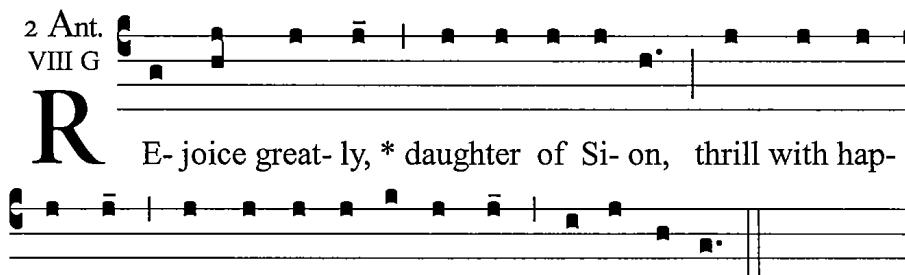
Glory be to the Father, and *to the Son,* *
and to the *Ho-ly Spirit:*

as it was in the beginning, † is now, and *ev-er shall be,* *
world without *end. A-men.*

(The antiphon is then repeated by all.)

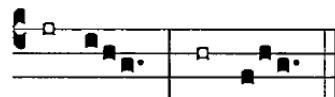
ANTIPHON II

2 Ant. VIII G



R E- joice great- ly, * daughter of Si- on, thrill with hap-
pi-ness, daughter of Je- ru- sa- lem, al- le- lu- ia. *Tone above.*

PSALM 111 (110)



Can I will thank the Lord with *all my heart* *
In the meeting of the just and *their assembly*,

All Great are the works *of the Lord*; *
to be pondered by *all who love them*.

(etc.) Majestic and glori-ous *his work*, *
his justice stands firm for-ever.

He makes us remem-ber *his wonders*. *
The Lord is compas-sion and love.

He gives food to *those who fear him*; *
keeps his covenant ev-er in mind.

He has shown his might *to his people* *
by giving them the lands *of the nations*.

His works are *jus-tice and truth*: *
his precepts are all of them sure,

standing firm forev-er *and ever*: *
they are made in upright-ness and truth.

He has sent deliverance to his people † and established his cove-nant *for-ever*. *
Holy is his name, *to be feared*.

To fear the Lord is the first stage of wisdom; † all who do so prove *them-selves wise*. *
His praise shall *last for-ever*.

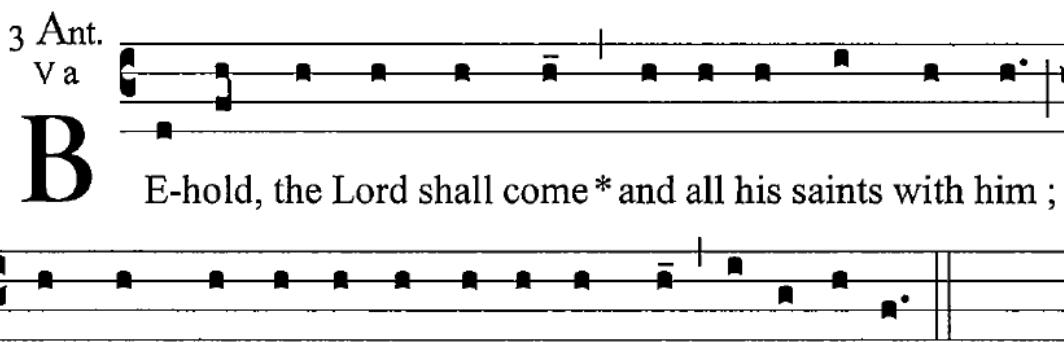
Glory be to the Father, and *to the Son*, *
and to the *Ho-ly Spirit*:
as it was in the beginning, † is now, and *ev-er shall be*, *
world without end. A-men.

(The antiphon is then repeated by all.)

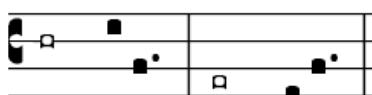
ANTIPHON III

3 Ant.
v a

B E-hold, the Lord shall come* and all his saints with him ;
and there shall be on that day a great light, al- le- lu- ia.



PSALM 112 (111)



Can Happy the man who fears *the Lord*,*
who takes delight in all his *com-mands*.

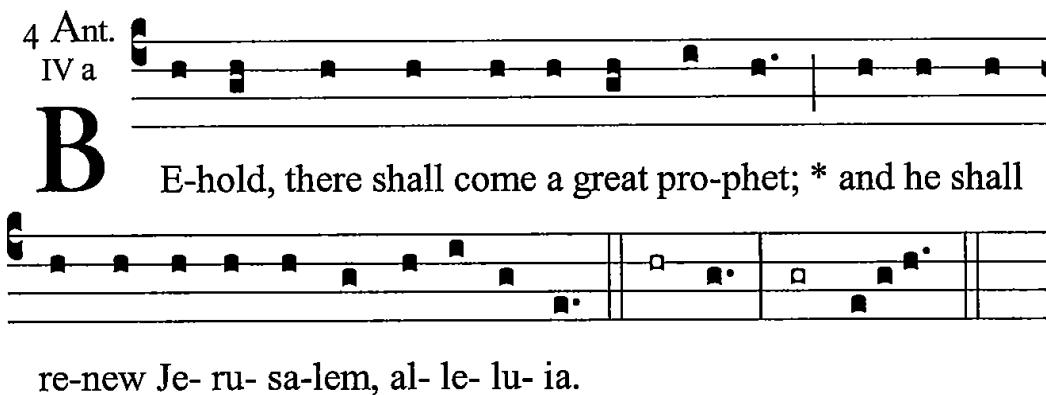
All His sons will be powerful *on earth* ;*
the children of the upright *are blest*.

(etc.) Riches and wealth are in *his house* ;*
his justice stands firm *for-ever*.
He is a light in the darkness for *the upright* :*
he is generous, merciful and *just*.
The good man takes pity and *lends* ,*
he conducts his affairs *with honor*.
The just man will nev-er *waver* :*
he will be remembered *for-ever*.
He has no fear of *e-vil news* :*
with a firm heart he trusts in *the Lord*.
With a steadfast heart he will *not fear* ;*
he will see the downfall of *his foes*.
Open-handed, he gives to the poor; † his justice stands firm *for-ever*. *
His head will be raised *in glory*.
The wicked man sees and is angry, † grinds his teeth and fades *a-way* ;*
the desire of the wicked leads *to doom*.
Glory be to the Father, and to *the Son* ,*
and to the *Ho-ly Spirit*:
as it was in the beginning, † is now, and ev-er *shall be* ,*
world without end. *A-men*.

⁴
(*The antiphon is then repeated by all.*)

ANTIPHON IV

4 Ant. IV a



B E-hold, there shall come a great prophet; * and he shall
re-new Je- ru- sa-lem, al- le- lu- ia.

PSALM 113 (112)

Can Praise, O servants of the **Lord**,*
praise the name *of the Lord*.

All May the name of the Lord be **blest** *
both now and for-ever **more**.

(etc.) From the rising of the sun to its **setting** *
praised be the name *of the Lord*.

High above all nations is the **Lord**, *
above the heav-ens **his glory**.

Who is like the Lord, our **God**,*
who has risen on high *to his throne*.

yet stoops from the heights to look **down**, *
to look down upon hea-ven and **earth**?

From the dust he lifts up the **lowly**, *
from he dungheap he rai-ses **the poor**
to set him in company of **princes**, *
yes, with the princes *of his people*.

To the childless wife he gives a **home** *
and gladdens her *heart with children*.

Glory be to the Father, and to the **Son**, *
and to the *Ho-ly Spirit*:

as it was in the beginning, † is now, and ever **shall be**, *
world without *end. A-men.*

(The antiphon is then repeated by all.)

LITTLE CHAPTER

PHILIPPIANS 4:4-5

Rejoice in the Lord always! I say it again. Rejoice! Everyone should see how unselfish you are. The Lord is near.

After the short reading, a responsory is sung. The responsory's structure is slightly different, so please follow the indications below.

RESPONSORY

IV
L ET us see, O Lord, your mer-cy, * And grant us your
sal-va-tion. Let us see. ¶ Restore a-gain our life that we may
rejoice in you. * And grant. ¶ Glo-ry be to the Fa-ther and to
the Son and to the Ho-ly Spir-it. Let us see.

Where one would expect the *The Canticle of Mary (Magnificat)* in the modern Roman use of the Liturgy of the Hours, the hymn follows in the monastic usage. This was always the place of the hymn in Vespers until post-conciliar reforms and highlights a subtle variation in the hours of the Divine Office that has always been a characteristic of the Benedictine observance.

HYMN

CONDITOR ALME SIDERUM

1. Cre- a- tor of the stars of night, Thy peo-
2. Thou, griev- ing that the an- cient curse Should doom
3. Thou cam'st, the Bride- groom of the bride, As drew
4. At whose dread name, ma- jest- tic now, All knees
5. O thou whose com- ing is in dread To judge
6. To God the Fa- ther, God the Son, And God

1. ple's ev- er- last- ing light, Je- sus, Re- deem-
 2. to death a u- ni- verse, Hast found the med'-
 3. the world to eve- ning- tide; Pro- ceed- ing from
 4. must bend, all hearts must bow; And things ce- les-
 5. and doom the quick and dead, Pre- serve us, while
 6. the Spir- it, Three in One, Laud, hon- or, might,

1. er, save us all, And hear thy ser- vants when
 2. cine, full of grace, To save and heal a ru-
 3. a Vir- gin shrine, The spot- less Vic- tim all
 4. tial thee shall own, And things ter- res- trial, Lord
 5. we dwell be- low, From ev'- ry in- sult of
 6. and glo- ry be From age to age e- ter-

1. they call.
 2. ined race.
 3. di- vine.
 4. a- lone.
 5. the foe.
 6. nal- ly. A- men.

VERSICLE

V. Drop down dew, you heavens, from a-bove, and let the clouds
 rain the Just One. R. Let the earth be opened, and bud forth
 the Sav-ior.

CANTICLE OF MARY (*MAGNIFICAT*) (*STAND*)

VIII G

WATCH in your hearts, * the Lord our God is ver- y
near at hand. *Alternate tone, 566 or 569.*

The Canticle of Mary (*Magnificat*) follows. The verses of the Magnificat are sung in alternation by the Monastic Choir and Cathedral Choir. The antiphon is repeated at the conclusion of the Magnificat.

MAGNIFICAT OCTAVI TONI

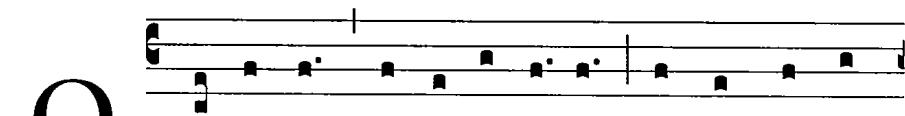
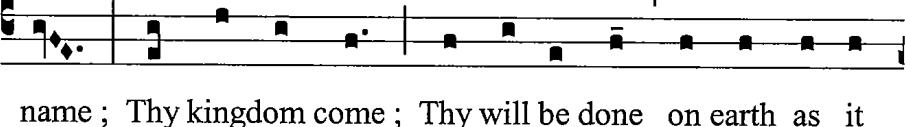
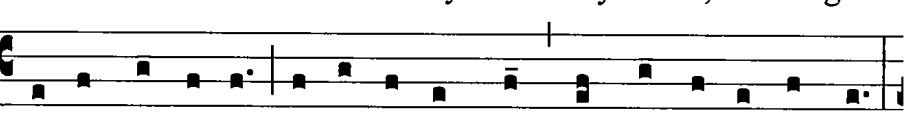
ORLANDO DI LASSO (1530-1594)

My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me: and holy is his name. And his mercy is from generation unto generations, to them that fear him. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat and hath exalted the humble. He hath filled the hungry with good things: and the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy. As he spoke to our fathers: to Abraham and to his seed for ever. Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be: world without end. Amen.

The Antiphon having been repeated immediately is said:

Ky- ri- e e- le- i- son. Rx. Chris-te e- le- i- son.
Ky- ri- e e- le- i- son.

The Our Father is said aloud by the Superior, at the end of which the choir answers: But deliver us from evil.

O UR Fa-ther, who art in heaven, hallowed be thy

 name ; Thy kingdom come ; Thy will be done on earth as it

 is in heav-en. 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 temptation, R. But de- liv- er us from e- vil.

W. Let us pray: 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, one God, for ever and ever.

R. Amen.

Benedicamus Domino

IV
L ET us bless the Lord. R. Thanks be to God.



W. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

W. May the divine assistance remain always with us.

R. And with our absent brethren. Amen.

HYMN OF THANKSGIVING

TE DEUM LAUDAMUS, MODE III

SUNG IN ALTERNATIM BY CANTOR/CHOIR AND ORGAN

Te Deum laudamus: te Dominum confitemur.
Te aeternum patrem, omnis terra veneratur.

Tibi omnes Angeli: tibi caeli et universae potestates.
Tibi cherubim et seraphim, incessabili voce proclamant:

"Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt caeli et terra maiestatis gloriae tuae."

Te gloriosus Apostolorum chorus,
Te Prophetarum laudabilis numerus,
Te Martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur Ecclesia:
Patrem immensae maiestatis;
Venerandum tuum verum et unicum Filium;
Sanctum quoque Paraclitum Spiritum.

Tu rex gloriae, Christe:
Tu Patris sempiternus es Filius.
Tu, ad liberandum suscepturus hominem, non horruisti Virginis
uterum.
Tu, devicto mortis aculeo,
aperuisti credentibus regna caelorum.
Tu ad dexteram Dei sedes, in gloria Patris.
Iudex crederis esse venturus.

Te ergo quae sumus, tuis famulis subveni: quos pretioso sanguine
redemisti.
Aeterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine, et benedic hereditati tuae.
Et rege eos, et extolle illos usque in aeternum.
Per singulos dies benedicimus te: et laudamus nomen tuum in
saeculum, et in saeculum saeculi.

Dignare, Domine, die isto sine peccato nos custodire.
Miserere nostri, Domine, miserere nostri.
Fiat misericordia tua, Domine, super nos: quemadmodum speravi-
mus in te.
In te, Domine, speravi: non confundar in aeternum.

WE praise thee, O God: we acknowledge thee to be the Lord.
All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers there-
in.

To thee Cherubin and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth acknowledge thee;
The Father: of an infinite Majesty;
Thine honourable, true: and only Son;
Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhor
the Virgin's womb.
When thou hadst overcome the sharpness of death:
thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God: in the glory of the Father.
We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast re-
deemed with thy precious blood.
Make them to be numbered with thy Saints: in glory everlasting.
O Lord, save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify thee; And we worship thy Name: ever
world without end.

Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let thy mercy lighten upon us: as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.



VOLUNTARY

PRELUDE IN E, BWV 548

J.S. BACH

COPYRIGHTS

All music (excepting the *Te Deum* and *Magnificat*) extracted from the Psalter and Antiphonary of St. Bernard Abbey. Psalter and Antiphonary compiled by Fr. Samuel F. Weber, OSB, ©2007, St. Meinrad Archabbey. Used with permission.

This order of worship assembled by Bruce Ludwick, Jr. for use of the Cathedral of St. Paul.

ABOUT TODAY'S MUSIC

This beautiful Second Vespers (that is, Vespers for Sunday evening—First Vespers being celebrated on Saturday evenings, the start of liturgical Sunday) was set to chant for the monks of St. Bernard Abbey by Fr. Samuel F. Weber, OSB, a monk of St. Meinrad Archabbey and director of the Pope Benedict XVI Institute for Sacred Music and Divine Worship in San Francisco, CA. This was made possible through the guidance of Abbot Cletus as well as the generosity of the late Anna Catharine Grace, long-time Cathedral parishioner and faithful benefactor of many liturgical and musical endeavors in the Diocese of Birmingham. The monks' beautiful liturgical books (from which this liturgy is taken) are a wonderful testament to the *opus dei* (work of God) that is central to the Rule of St. Benedict and monastic life. There are some differences in this office vis-à-vis the “Roman”, or parish, usage: 1) there is more psalmody (four psalms versus two); 2) no New Testament canticle (which the newer Roman usage has in place of a third psalm); 3) the hymn is at its traditional place in the center of Vespers as a sort of “pivot” to the New Testament during this office; 4) the *Kyrie Eleison* is sung after the *Magnificat* where intercessions are found in the modern Roman usage; 5) the abbot chants the *Our Father* alone until “...but deliver us from evil”. Although both monastic and Roman uses spring from the same liturgical font, it is a privilege for us to be able to pray Vespers tonight with the monks so as to experience the richness of liturgical tradition in the Latin Rite of the Catholic Church. The *Magnificat* tonight is a polyphonic setting by Orlando di Lasso on the eighth tone of the *Magnificat*. *Magnificat* settings of this period were often composed in *alternatim*—that is, a schola would sing chant verses in alternation with polyphonic (choral) settings of the verses (which themselves were often based on a *cantus firmus*, or structural voice, taken from the chant melody). This elegant practice both unifies the composition and keeps it firmly rooted in the ethos of Gregorian chant. Lasso (also known by the Latinized form of his name, Orlande de Lassus) was one of the three most famous figures of High Renaissance polyphony (along with Palestrina and Victoria). Born and raised in the Netherlands, Lasso moved to Sicily, then Milan, in the employ of a patron (as was typical for musicians up to the 19th Century). This travel afforded him exposure to much of the “latest and greatest” in polyphonic music as a mere teenager. He was able to parlay this success into a job as *maestro di cappella* of the Basilica of St. John Lateran (the cathedral church of the Pope and Diocese of Rome)...at the age of 21! This unprecedented achievement did not suit young Orlando, though, as he only remained in the position for a year, after which he joined the court of the Duke of Bavaria in Munich. He would remain there for the remainder of his thirty-plus years of life and work. Lasso became very famous, and many of the future luminaries of music made the journey to Munich from the 1560's on to learn from the master. The *Magnificat* we present today sets the “even” verses of the text to relatively straightforward polyphony (much like that of his *Missa Octavi Toni*, sung for Masses this morning at the Cathedral). This is rather opposed to the Iberian polyphonists, who saved their most grandiose writing for “even” settings. Lasso's setting has a charming and occasionally motorhythmic character that reminds us that, unlike Palestrina and Victoria, di Lasso composed a large body of secular AND sacred polyphony. To close tonight's vespers, we sing the simple tone *Te Deum* ‘*in alternatim*’, much as with the *Magnificat*, but with one big difference: the cathedral organ is “the choir” for the “even” verses of the *Te Deum*. This ancient practice became especially popular in France, but has featured in one way or another for centuries in the life of the Church. It highlights the pipe organ's role as the preferred instrument for liturgical worship in the Latin Church, and adds an air of festivity to the occasion. The Cathedral clergy, Cathedral Choir, and the organists are pleased to help present Vespers again this evening according to the use of St. Bernard Abbey as a “thank you” to the monks for their shining example in preserving and fostering the liturgical tradition of the Church in our diocese, as requested by the Second Vatican Council (cf. *Sacrosanctum concilium*, #115.)

UPCOMING SERVICES AND RECITAL OPPORTUNITIES AT THE CATHEDRAL

PLEASE MARK YOUR CALENDARS FOR THESE SPECIAL MUSICAL EVENTS PRESENTED AS PART OF THE LITURGICAL LIFE OF OUR CATHEDRAL PARISH. THIS MUSIC IS ALSO PRESENTED AS AN OUT-REACH TO THE LARGER COMMUNITY OF BIRMINGHAM; PLEASE SPREAD THE WORD TO YOUR FRIENDS AND FAMILY, CATHOLIC AND NON-CATHOLIC ALIKE. PLEASE CONTACT THE DIRECTOR OF MUSIC AT LUDWICK@STPAULSBHM.ORG OR 251.1279X107 FOR MORE INFORMATION OR TO SUPPORT THE PERFORMANCE OF THESE GREAT WORKS. THESE PERFORMANCES ARE ONLY POSSIBLE THROUGH YOUR CONTRIBUTIONS TO THE CATHEDRAL MUSIC FUND.

THE SUNDAYS IN ADVENT (DECEMBER 3, 10, & 17)

4:00PM, DEC. 3	SOLEMN VESPERS ACCORDING TO THE USE OF ST. BERNARD ABBEY (LED BY THE MONKS OF ST. BERNARD ABBEY AND CATHEDRAL CHOIR): MAGNIFICAT BY DI LASSO AND SUNG TE DEUM
4:15PM, DEC. 10 & 17	PRE-VESPERS ORGAN RECITALS DEC. 10: MARK W. HAYES, ASSISTANT ORGANIST DEC. 17: BRUCE LUDWICK, JR. DIRECTOR OF MUSIC AND ORGANIST
5:00PM, DEC. 10 & 17	SUNG VESPERS LED BY THE CATHEDRAL MEN'S AND LADIES' SCHOLAE

MASSES FOR CHRISTMAS, DEC. 24-25

5:00PM	VIGIL MASS FOR CHRISTMAS WITH INSTRUMENTS AND CANTOR
11:15PM	PRELUDE FEATURING CHORAL, ORGAN, AND CONGREGATIONAL WORKS.
12:00AM	SOLEMN MIDNIGHT MASS: MALCOLM <i>MISSA AD PRAESEPE</i> WITH GREGORIAN CHANT, CAROLS, AND SACRED POLYPHONY.
10:00AM	MASS FOR CHRISTMAS DAY WITH CHANT, CAROLS, AND SACRED ARIAS.



THE CATHEDRAL OF SAINT PAUL

2120 3RD AVENUE NORTH
BIRMINGHAM, ALABAMA 35203
WWW.STPAULSBHM.ORG 205.251.1279

THE MOST REVEREND ROBERT J. BAKER, STD
BISHOP OF BIRMINGHAM IN ALABAMA
THE VERY REVEREND BRYAN W. JERABEK, JCL, RECTOR