



THE CATHEDRAL OF SAINT PAUL

BIRMINGHAM, ALABAMA



II VESPERS FOR THE THIRD SUNDAY OF ADVENT

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

THE RIGHT REVEREND MARCUS J. VOSS, OSB, CELEBRANT

DECEMBER 15, 2019 AT 4:00PM

NOTE: THE PROGRAM FOR THE PRE-VESPERS CONCERT IS FOUND ON THE FINAL PAGES OF THIS ORDER.

Welcome to Second Vespers [Evening Prayer]. 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. Please note the symbols for celebrant or cantor (℣., Celebrant, or Can.) and assembly (℟. or All) and pray accordingly. Evening Prayer begins with the following verse:

OPENING VERSE (STAND)

O God, come to my assistance. ℣. O Lord, make haste to help me. 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. Alleluia.

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., "The Lord will come..."), 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 each antiphon.

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

THE Lord will come and not de-lay. * He will bring to
light the hidden things of darkness, and will man-i-fest himself to
all nations, al- le- lu- ia.

PSALM 110(109)

Can. The Lord said to my Lord: † “Sit at my **right hand:** *
your foes I will put beneath *your feet.*”

All The Lord will wield from Zion † *your scep-tre 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 Melchizedech *of old.*”

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

He, the Judge of the nations, † will heap high *the bodies* *
heads shall be shattered far *and wide.*

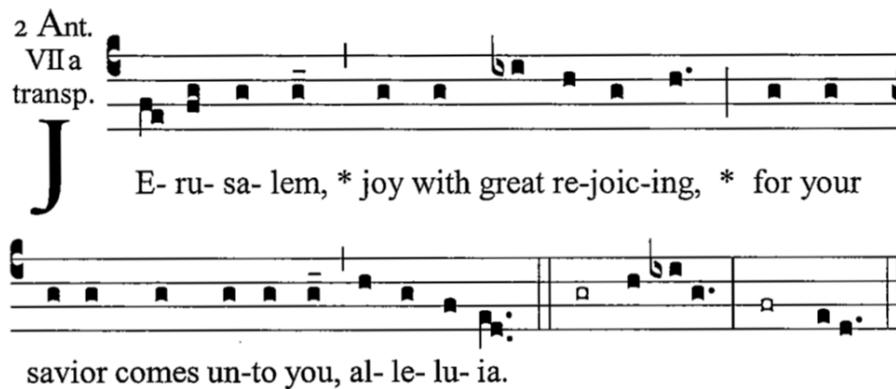
He shall drink from the stream *by the wayside* *
and therefore he shall lift up *his head.*

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.
VIIa
transp.



J E-ru-sa-lem, * joy with great re-joic-ing, * for your
savior comes un-to you, al- le- lu- ia.

PSALM 111(110)

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

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 compassion *and love*.

He gives food to *those who fear him*; *
keeps his covenant ever *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 uprightness *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 **ever** shall be, *
world without end. **A-men**.

(The antiphon is then repeated by all.)

ANTIPHON III

3 Ant. VIII G

will give sal-va-tion in Si- on, * and in Je-ru-sa-lem my
glo- ry, al- le- lu- ia.

PSALM 111(110)

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

All His sons will be *power-ful on earth*; *
the children of the *up-right* 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, *merci-ful and just*.

The good man takes *pit-y and lends*, *
he conducts his *af-fairs with honor*.

The just man will *nev-er waver*: *
he will be *remem-bered for-ever*.

He has no fear of *evil 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*.

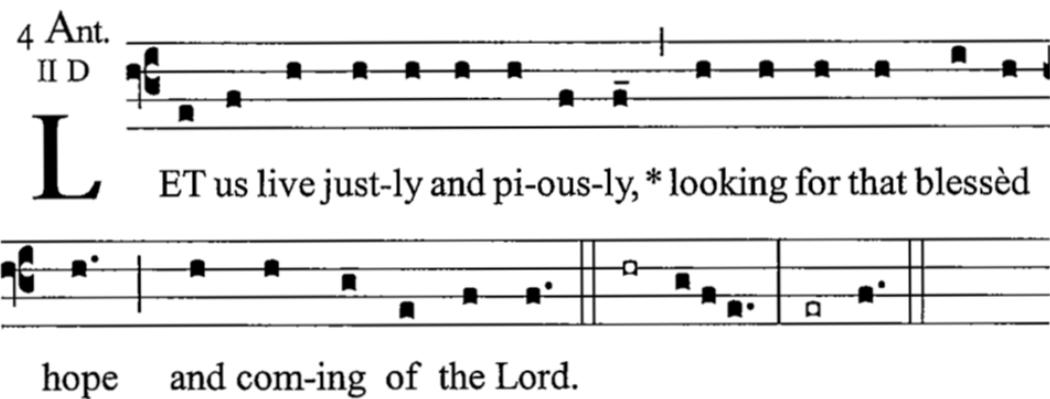
Glory be to the Father, and to the Son, *
and to the *Holy Spirit*:

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 IV

4 Ant. II D



ET us live just-ly and pi-ous-ly, * looking for that blessed
hope and com-ing of the Lord.

PSALM 112(111)

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 forever **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 heavens 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 heaven and **earth**?

From the dust he lifts *up the lowly*, *
from the dungheap he raises the **poor**

to set him in the *compa-ny 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 **Holy Spirit**:

⁴ 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.*)

LITTLE CHAPTER

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

PHILIPPIANS 4:4-5

After the short reading, a responsory is sung. 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

A RE you he who is to come, * or shall we look for
 a-noth-er ? Tell John what you see : the blind receive their sight,
 the dead are raised up, and the poor have good news preached
 to them, al- le- lu- ia.

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 À 5

FALSOBORDONE BY LUDOVICO GROSSI DA VIADANA (1560–1627)

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, the superior intones *Kyrie eleison*, all responding with *Christe*:

K Y- ri- e e- le- i- son. R^X Chris-te e- le- i- son.
 Ky- ri- e e- le- i- son.

The Our Father is sung 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.

℣. Let us pray: O God, who see how your people faithfully await the feast of the Lord's Nativity, enable us, we pray, to attain the joys of so great a salvation and to celebrate them always with solemn worship and glad rejoicing. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever.

R. Amen.

Benedicamus Domino



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

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

R. Amen.

℣. May the divine assistance remain always with us.

R. And with our absent brethren. Amen.

VOLUNTARY

PASSACAGLIA IN C, BWV 582

JOHANN SEBASTIAN BACH

CHORAL CONCERT

THE CATHEDRAL CHOIR, BRUCE LUDWICK, JR., DIRECTOR, MARK W. HAYES, ORGAN

INTROIT: GAUDETE IN DOMINO SEMPER

GREGORIAN CHANT, MODE I

Rejoice in the Lord always; again I say, rejoice. Let your kindness be known to all men; the Lord is near. Be anxious over nothing, but in every prayer make your petitions known to God. —Philippians 4:4-5

NUN KOMM DER HEIDEN HEILAND

(SAVIOR OF THE NATIONS, COME)

DIETRICH BUXTEHUDE (1637-1707)

ALMA REDEMPTORIS MATER

FRANCISCO GUERRERO (1528-1599)

Alma Redemptoris Mater, quae pervia caeli porta manes, et stella maris, succure cadenti, surgere qui curat populo: tu quae genuisti, natura mirante, tuum sanctum genitorem, Virgo prius ac posterius, Gabrielis ab ore, sumens illud Ave, peccatorum miserere.

O loving Mother of our Redeemer, gate of heaven, star of the sea, Hasten to aid thy fallen people who strive to rise once more. Thou who brought forth thy holy Creator, all creation wond'ring, Yet remainest ever Virgin, taking from Gabriel's lips that joyful "Ave!": be merciful to us sinners.
—Marian antiphon for Advent and Christmastide

THREE MOTETS, OP. 38

CHARLES VILLIERS STANFORD (1852-1924)

I. JUSTORUM ANIMAE

III. BEATI QUORUM VIA

Iustorum ánimæ in manu Dei sunt, et non tanget illos torméntum malitiæ: visi sunt oculis insipiéntium mori: illi autem sunt in pace, allelúia.

The souls of the just are in the hand of God, and no torment will ever touch them; in the eyes of the foolish, they seem to have died; yet they dwell in peace, alleluia.

—Offertory Antiphon for the Mass of All Saints' Day

Beati quorum via integra est, qui ambulant in lege Domini.
Blessed are the undefiled in the way, who walk in the law of the Lord.

—Psalm 119:1

I WAS GLAD (PSALM 122)

LEO SOWERBY (1895-1968)

I was glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord. For there is the seat of judgment, even the seat of the house of David. O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sakes, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good.

AVE VERUM CORPUS

COLIN MAWBY (1936-2019)

Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine cuius latus perforatum fluxit aqua et sanguine: esto nobis praegustatum in mortis examine. O dulcis, O pie, O dulcis Jesu fili Mariae.

Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a foretaste [of the Heavenly banquet] in the trial of death! O sweet, O pious, O loving Jesus, son of Mary.

—Pope Innocent VI

ABOUT TODAY'S MUSIC

Today's program explores focuses on the liturgical texts of November and Advent in the liturgical year. We begin with today's introit for Mass, **Gaudete**, which has given its name to the Mass for the Third Sunday of Advent. It is followed by a brief organ arrangement of the Lutheran hymn **Nun komm, der Heiden heiland**, which is itself a metrical version of the Latin office hymn *Veni, Redemptor gentium*. These organ intonations were designed to both lift up the hearts of worshippers, and outline the melody of the hymn for singing. This is followed by a setting of **Alma Redemptoris Mater** by the Spanish polyphonist Guerrero. Guerrero was quite a character; he was employed for a long time by the Cathedral in Seville, but also travelled to the Holy Land, where he was attacked by pirates, and left penniless. Returning to Spain destitute, he was eventually re-employed by the Cathedral, and wrote a book of his experiences in the Holy Land that proved profitable. His music "traveled well"—it was frequently found (centuries later) in the music libraries of Cathedrals in Latin America. This setting, for four voices, is modest, but lovely. The next three pieces in the program are from the Anglican school of choral music, but, in a twist, two are in Latin, and were likely written for para-liturgical occasions. Stanford's most frequently performed choral works (despite his huge and inspired output of other service music), they require a large choir, but are written with great sensitivity. His setting of **Justorum animae** speaks for itself, but even more remarkable is the amount of music squeezed out of the short text of **Beati quorum via**. These two scriptural texts come alive in Stanford's able hands, with the polyphonic richness and diversity of *Beati quorum via* being particularly notable. Leo Sowerby was one of mid-century America's most famous sacred music composers. A unique compositional voice, his **I was glad** is one of his finest choral works. The magnificent introduction and initial writing is just as good as Parry's setting of the same text, and is then enriched by the subtle, tasteful use of jazz and other 20th-Century harmonic idioms (along with a healthy dose of polyphonic imitation) in the later parts of the piece. Our final piece is Colin Mawby's **Ave Verum Corpus**. Mawby, former Master of Choirs at Westminster Cathedral in London, passed away just weeks ago. More than any other musician, his work is associated with that fine choir of men & boys: a chorister as a boy, he would go on to assist George Malcolm, finally succeeding his mentor and enjoying a long tenure. This is his most famous composition, a lovely study in choral texture and layering of sound. The *Magnificat* setting at Vespers is a musical form known as *falsobordone*. *Falsobordone* is similar to the French *fauxbourdon* and English *faburden* in that it is a harmonization of a plainchant melody and is often associated with *alternatim* practice (where a portion of text is sung to the chant melody, and then is responded to by a harmonized version of the same in the following verse). However, *falsobordone* is unique in that it uses mostly root-position triads (versus first-inversion ones in *faburden*), and consists of a reciting note and cadence (as opposed to *fauxbourdon*, which refers more strictly to harmonization of a melody with parallel sixths and fourths). Tonight's example by Viadana (cont.)

is elaborate (since it is five voices, not four) and late in the history of the genre (since the chant melody is not present in the actual *falsobordone* at all). It is presented as another example of the Church's rich heritage of polyphonic singing, and as an opportunity to focus on the monks' fine singing of the Magnificat melody itself.

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 OUTREACH 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.

SUNDAY, DECEMBER 22, 2019

11:00AM	SOLEMN MASS
4:15PM	PRE-VESPERS RECITAL ISAAC JOHNSON, SELECTIONS FROM MESSIAEN'S LA NATIVITÉ
5:00PM	SUNG VESPERS LED BY CATHEDRAL CHILDRENS' SCHOLA CANTORUM

MASSES FOR CHRISTMAS, DEC. 24-25

5:00 & 8:00PM	VIGIL MASS FOR CHRISTMAS WITH INSTRUMENTS AND CANTOR; CAROL PRELUDE
11:15PM	SUNG OFFICE OF READINGS FOR CHRISTMAS & CHORAL PRELUDE
12:00AM	SOLEMN MIDNIGHT MASS: CHARPENTIER "MESSE DE MINUIT" WITH ORCHESTRA, GREGORIAN CHANT, CAROLS, AND SACRED POLYPHONY
10:00AM	MASS FOR CHRISTMAS DAY, DI LASSO MISSA OCTAVI TONI, CHANT, ANTHEMS

THE CATHEDRAL OF SAINT PAUL

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THE MOST REVEREND ROBERT J. BAKER, STD
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THE VERY REVEREND BRYAN W. JERABEK, JCL, RECTOR

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This order of worship assembled by Bruce Ludwick, Jr. (with assistance from Fr. Joel Martin, OSB) for use of the Cathedral of St. Paul.