

*st mary's catholic church  
greenville, south carolina*



*solemn vespers  
of the  
first sunday of lent*

*Throughout this celebration of Vespers, we will observe several prolonged periods of sacred silence, during which we are not simply waiting for the next thing to happen; we are, rather, waiting upon the LORD. Sacred silence is active and attentive — an invitation to deeper prayer and interior stillness.*

## OPENING VERSE AND RESPONSE

*At the ringing of the bells, all stand as the procession enters the church. Upon reaching the chair the celebrant intones the opening verse, and all join in singing the response and doxology:*

*All make the sign of the cross.*

*Presiding minister:*

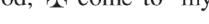


O God, ✕ come to my as - sis-tance. Lord, make haste to help me.

*Assembly:*



*All:*



Glory to the Father, and to the Son, and to the Ho - ly Spir - it:



as it was in the beginning, is now, and will be for ev - er. A-men.

*All remain standing for the singing of the office hymn.*



## THE GLORY OF THESE FORTY DAYS

1. The glo - ry of these for - ty days We  
 2. A - lone and fast - ing Mo - ses saw The  
 3. So Dan - iel trained his mys - tic sight, De-  
 4. Then grant that we like them be true, Con-

cel - e - brate with songs of praise; For Christ, by whom all  
 lov - ing God who gave the law; And to E - li - jah,  
 liv - ered from the li - on's might; And John, the Bride-groom's  
 sumed in fast and prayer with you; Our spir - its strength-en

things were made, Him - self has fast - ed and has prayed.  
 fast - ing, came The steeds and char - i - ots of flame.  
 friend, be - came The her - ald of Mes - si - ah's name.  
 with your grace, And give us joy to see your face.

Text: *Clarum decus jejunii*; Gregory the Great, c.540-604; Tr. by Maurice F. Bell, 1862-1947  
 Tune: ERHALT UNS HERR, LM; Klug's *Geistliche Lieder*, 1543; Harm. by J. S. Bach, 1685-1750

*All sit. Before each psalm the organist will introduce the psalm tone, and the schola will intone the antiphon. The people and the schola will sing the psalms in alternation, and each line of the psalms should be sung without pause for punctuation. Immediately following the doxology, the people and the schola sing the antiphon together.*

 PSALMODY 



Antiphon:      Worship your Lord and God; / serve him alone.  
*Schola*

Psalm 110.1-5, 7

<i>Schola</i>	The Lord's revelation to my Master: "Sit on my right: your foes I will put beneath your feet."
<i>People</i>	The Lord will wield from Zion your scepter of power: rule in the midst of all your foes.
<i>Schola</i>	A prince from the day of your birth on the holy mountains; from the womb before the dawn I begot you.
<i>People</i>	The Lord has sworn an oath he will not change. "You are a priest for ever, a priest like Melchizedek of old."
<i>Schola</i>	The Master standing at your right hand will shatter kings in the day of his great wrath.
<i>People</i>	He shall drink from the stream by the wayside and therefore he shall lift up his head.
<i>All</i>	Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen.
Antiphon:      Worship your Lord and God; / serve him alone. <i>All</i>	



Antiphon: This is the time when you can win God's favor; /  
*Schola* the day when you can be saved.

Psalm 114

*Schola* When Israel came forth from Egypt,  
Jacob's sons from an alien people,  
Judah became the Lord's temple,  
Israel became his kingdom.

*People* The sea fled at the sight:  
the Jordan turned back on its course,  
the mountains leapt like rams  
and the hills like yearling sheep.

*Schola* Why was it, sea, that you fled,  
that you turned back, Jordan, on your course?  
Mountains, that you leapt like rams,  
hills, like yearling sheep?

*People* Tremble, O earth, before the Lord,  
in the presence of the God of Jacob,  
who turns the rock into a pool  
and flint into a spring of water.

*All* Glory to the Father, and to the Son,  
and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be forever. Amen.

Antiphon: This is the time when you can win God's favor; /  
*All* the day when you can be saved.





Antiphon: Now we must go up to Jerusalem / where all that has been  
*Schola* written about the Son of Man / will be fulfilled.

1 Peter 2.21-24

*Schola* Christ suffered for you,  
and left you an example  
to have you follow in his footsteps.

*People* He did no wrong;  
no deceit was found in his mouth.  
When he was insulted,  
he returned no insult.

*Schola* When he was made to suffer,  
he did not counter with threats.  
Instead he delivered himself up  
to the One who judges justly.

*People* In his own body  
He brought your sins to the cross,  
so that all of us, dead to sin,  
could live in accord with God's will.

*Schola* By his wounds you were healed.

*All* Glory to the Father, and to the Son,  
and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be forever. Amen.

Antiphon: Now we must go up to Jerusalem / where all that has been  
*All* written about the Son of Man / will be fulfilled.



## ❖ READING ❖

1 Corinthians 9.24-25

While all the runners in the stadium take part in the race, the award goes to one man. In that case, run so as to win! Athletes deny themselves all sorts of things. They do this to win a crown of leaves that withers, but we a crown that is imperishable.

## ❖ ANTHEM ❖

*Let Thy Merciful Ears*

*Thomas Mudd*

*Let thy merciful ears, O Lord, be open unto the prayers of the humble servants; and that they may obtain their petitions make them ask such things as shall please thee; through Jesus Christ our Lord. Amen.*



**RESPONSORY**

*Schola: Listen to us, O Lord, and have mercy, for we have sinned against you.*

*People:*

Music notation for the Responsory. The melody is in G clef, common time, and consists of two lines of music. The lyrics are:

Listen to us, O Lord, and have mercy,  
for we have sinned a - gainst you.

*Schola: Christ Jesus, hear our humble petitions,*

*People:*

Music notation for the Responsory. The melody is in G clef, common time, and consists of two lines of music. The lyrics are:

For we have sinned a - gainst you.

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

*People:*

Music notation for the Responsory. The melody is in G clef, common time, and consists of two lines of music. The lyrics are:

Listen to us, O Lord, and have mercy,  
for we have sinned a - gainst you.



# CANTICLE OF MARY

*Magnificat*

*Dorian Evening Service, Thomas Tallis*

Antiphon: Watch over us, eternal Savior; do not let the cunning tempter seize us. We place all our trust in your unfailing help.

*When Mary visited Elizabeth before their sons were born, Elizabeth proclaimed her faith in the Word made flesh, who then lived inside of His mother. Elizabeth cried out "Blessed are you among women, and blessed is the fruit of your womb." In response, Mary sang of her confidence in God's love and providential plan for each of us, and this hymn of praise is known as the "Magnificat" from its first word in the Latin text. As the schola sings this canticle all make the Sign of the Cross at the beginning of the text (Luke 1.46-55) which in the Revised Standard Version is rendered:*

℣ My soul magnifies the Lord, and my spirit rejoices in God my Savior,  
for he has regarded the low estate of his handmaiden.  
For behold, henceforth all generations will call me blessed;  
for he who is mighty has done great things for me, and holy is his name.  
And his mercy is on those who fear him from generation to generation.  
He has shown strength with his arm,  
He has scattered the proud in the imagination of their hearts,  
he has put down the mighty from their thrones, and exalted those of low degree.  
He has filled the hungry with good things, and the rich he has sent empty away.  
He has helped his servant Israel, in remembrance of his mercy,  
As he spoke to our fathers, to Abraham and to his posterity forever.

Antiphon: Watch over us, eternal Savior; do not let the cunning tempter seize us. We place all our trust in your unfailing help.



# INTERCESSIONS

*The celebrant introduces the intercessions, and after each petition all respond:*

Musical notation for a hymn tune. The melody is in common time, treble clef, and consists of a single line of music. The lyrics are: "Lord, be gracious to your people."

*Celebrant* All praise to God the Father who brought his chosen people to rebirth from imperishable seed through his eternal Word. Let us ask him as his children:

*All*                    *Lord, be gracious to your people.*

*Celebrant* God of mercy, hear the prayers we offer for all your people, may they hunger for your word more than for bodily food.

*All*                    *Lord, be gracious to your people.*

*Celebrant* Give us a sincere and active love for our own nation and for all mankind, may we work always to build a world of peace and goodness.

*All*                            *Lord, be gracious to your people.*

*Celebrant* Look with love on all to be reborn in baptism, that they may be living stones in your temple of the Spirit.

*Celebrant* You moved Nineveh to repentance by the preaching of Jonah, in your mercy touch the hearts of sinners by the preaching of your word

*Celebrant* May the dying go in hope to meet Christ their judge, may they rejoice for ever in the vision of your glory.

*Gathering our prayers and praises into one, let us offer the prayer Christ himself taught us:*

OUR FATHER

Pa - ter no - ster, qui es in cae - lis: san - cti - fi - cé - tur  
no - men tu - um; ad - vé - ni - at re - gnum tu - um;  
fi - at vo - lún - tas tu - a, si - cut in cae - lo, et in ter - ra.  
Pa - nem no - strum co - ti - di - á - num da no - bis hó - di - e;  
et di - mít - te no - bis dé - bi - ta no - stra, si - cut et nos di -  
mít - ti - mus de - bi - tó - ri - bus no - stris; et ne nos in -  
dú - cas in ten - ta - ti - ó - nem; sed lí - be - ra nos a ma - lo.

Concluding Prayer

Blessing and Dismissal



*Page two: Zanobi Strozzi. Camaldoiese Friars in Choir. (1450).*

*Page seven: James Tissot. The Return of the Prodigal Son. (19th century).*

*Page eight: Tiziano Vecelli (Titian). Christ on the Way to Calvary. (1560).*