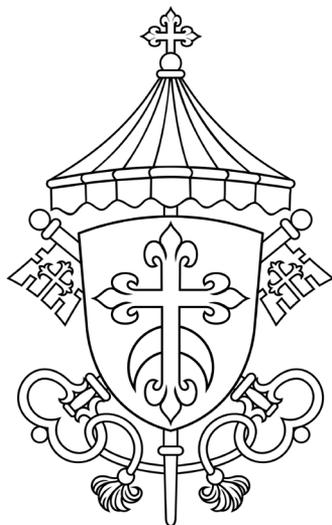


ST MARY'S CATHEDRAL



Solemn Vespers and Benediction

The Office of Evening Prayer

Fifth Sunday
of Lent

21 March 2021
5.00pm

THE OFFICE OF VESPERS

Vespers, also called Evening Prayer, is part of the Liturgy of the Hours, also known as the Divine Office. In the Liturgy of the Hours, the Church fulfills Jesus' command to "pray continually". Through hymns, psalms, canticles, readings, and prayers, the people of God sanctify the day by continual praise of God and intercession for the needs of the world.

The Liturgy of the Hours includes several specified times of prayer. The most important times are Morning Prayer: Lauds (which takes place upon rising) and Evening Prayer: Vespers (which takes place as dusk begins to fall). The Office of Vespers gives thanks for the day just past and makes an evening sacrifice of praise to God.

Bishops, priests, deacons, and many men and women in consecrated life pray the Liturgy of the Hours each day. Their work is organised around this prayer, keeping God always at the centre of their days. Lay people are encouraged to pray the Liturgy of the Hours as well, especially Morning and Evening Prayer. The public singing of Lauds and Vespers is a regular part of the life and worship of St Mary's Cathedral.

**TO MAINTAIN A SPIRIT OF REVERENCE AND SOLEMNITY,
PLEASE TURN OFF AND REFRAIN FROM USING ALL MOBILE TELEPHONES
AND OTHER ELECTRONIC DEVICES.**

CONGREGATIONAL SINGING IS CURRENTLY SUSPENDED.

At this time the sung responses are made by the Choir on behalf of all.

EXPOSITION OF THE BLESSED SACRAMENT

At the sound of the Sacristy bell all stand.

As the Blessed Sacrament is brought to the altar all kneel.

The Choir sings

O salutaris hostia, quæ cæli pandis ostium, bella premunt hostilia, da robur, fer auxilium.	<i>O saving victim, opening the gate of heaven; hostile wars press on, give strength, bring us help.</i>
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Uni trinoque Domino sit sempiterna gloria, qui vitam sine termino nobis donet in patria. Amen.	<i>To the Lord, the One in Three, be everlasting glory, that he may give us life without end in our native land. Amen.</i>
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ORDER OF VESPERS

At the sound of the Sacristy bell all stand.

INTRODUCTION TO THE OFFICE

- ℣. Deus, in adiutorium meum intende. *O God, come to our aid.*
℟. Domine, ad adiuvandum me festina. *O Lord, make haste to help us.*
Gloria Patri et Filio *Glory be to the Father and to the Son*
et Spiritui Sancto. *and to the Holy Spirit,*
Sicut erat in principio *as it was in the beginning,*
et nunc et semper *is now, and ever shall be,*
et in sæcula sæculorum. Amen. *world without end. Amen.*

OFFICE HYMN

Audi, benigne Conditor, *Loving Maker, hear the prayers*
nostras preces cum fletibus, *we offer you with tears and sighs,*
sacrata in abstinentia *as we observe these forty days*
fusas quadragenaria. *with holy fast and abstinence.*

Scrutator alme cordium, *You search all hearts with love and care,*
infirmi tu scis virium; *you know the weakness of our powers;*
ad te reversis exhibe *show mercy and forgive the sins*
remissionis gratiam. *of those who turn to seek your grace.*

Multum quidem peccavimus, *Though we, indeed, have greatly sinned,*
sed parce confitentibus, *yet spare us who with faith confess,*
tuique laude nominis *and as we praise your holy name*
confer medelam languidis. *restore and heal our ailing souls.*

Sic corpus extra conteri *Grant us the grace through abstinence*
dona per abstinentiam, *to train the body in this way,*
ieiunet ut mens sobria *that inwardly with sober mind*
a labe prorsus criminum. *we fast from every stain of sin.*

Præsta, Beata Trinitas, *Grant us, O Blessed Trinity*
concede, simplex Unitas, *and Undivided Unity,*
ut fructuosa sint tuis *to see this service of our fast;*
hæc parcitatis munera. Amen. *bring forth your fruit within our hearts. Amen.*

All sit.

PSALMODY

FIRST ANTIPHON

SICUT exaltatus est serpens in eremo, ita
exaltari oportet Filium hominis.

*As Moses lifted up the serpent in the wilderness,
so the Son of Man must be lifted up.*

PSALM 109 (110)

Dixit Dominus Domino meo: *The Lord's revelation to my Master:*
«Sede a dextris meis, *'Sit on my right:*

donec ponam inimicos tuos: *your foes I will put*
scabellum pedum tuorum». *beneath your feet.'*

Virgam potentiae tuae emittet Dominus ex Sion: *The Lord will wield from Zion your sceptre of power:*
dominare in medio inimicorum tuorum. *rule in the midst of all your foes.*

Tecum principatus in die virtutis tuae, *A prince from the day of your birth*
in splendoribus sanctis: *on the holy mountains;*
ex utero ante luciferum genui te. *from the womb before the dawn I begot you.*

Iuravit Dominus et non pœnitebit eum: *The Lord has sworn an oath he will not change.*
«Tu es sacerdos in æternum secundum *'You are a priest for ever,*
ordinem Melchisedech». *a priest like Melchizedek of old.'*

Dominus a dextris tuis: *The Master standing at your right hand*
conquassabit in die iræ suæ reges. *will shatter kings in the day of his wrath.*

De torrente in via bibet: *He shall drink from the stream by the wayside*
propterea exaltabit caput. *and therefore he shall lift up his head.*

Gloria Patri et Filio, *Glory be to the Father and to the Son*
et Spiritui Sancto. *and to the Holy Spirit,*

Sicut erat in principio et nunc et semper *as it was in the beginning, is now, and ever shall be,*
et in sæcula sæculorum. Amen. *world without end. Amen.*

The Antiphon is repeated.

SECOND ANTIPHON

EGO qui loquor iustitiam, et
propugnator sum ad salvandum.

*It is I who speak justice, and am a
defender to save.*

PSALM 113A (114)

In exitu Israel de Ægypto, *When Israel came forth from Egypt,*
domus Iacob de populo barbaro, *Jacob's sons from an alien people,*

factus est Iuda sanctuarium eius, *Judah became the Lord's temple,*
Israel potestas eius. *Israel became his kingdom.*

Mare vidit et fugit, *The sea fled at the sight:*
Iordanis conversus est retrorsum; *the Jordan turned back on its course,*

montes saltaverunt ut arietes, *the mountains leapt like rams*
et colles sicut agni ovium. *and the hills like yearling sheep.*

Quid est tibi, mare, quod fugisti? *Why was it, sea, that you fled,*
Et tu, Iordanis, *that you turned back, Jordan,*
quia conversus es retrorsum? *on your course?*

Montes, quod saltastis sicut arietes, *Mountains, that you leapt like rams;*
et colles, sicut agni ovium? *hills, like yearling sheep?*

A facie Domini contremisce, terra, *Tremble, O earth, before the Lord,*
a facie Dei Iacob, *in the presence of the God of Jacob,*

qui convertit petram *who turns the rock*
in stagna aquarum *into a pool*
et silicem in fontes aquarum. *and flint into a spring of water.*

Gloria Patri, et Filio, *Glory be to the Father and to the Son*
et Spiritui Sancto, *and to the Holy Spirit,*

Sicut erat in principio et nunc et semper *as it was in the beginning, is now, and ever shall be,*
et in sæcula sæculorum. Amen. *world without end. Amen.*

The Antiphon is repeated.

THIRD ANTIPHON

VULNERATUS est propter iniquitates nostras, attritus
est propter scelera nostra et livore eius sanati sumus.

*He was wounded for our faults, he was bruised for our sins.
Through his wounds we are healed.*

CANTICLE

1 Peter 2:21-24

Christus passus est pro vobis *Christ suffered for you,*
vobis relinquens exemplum, *leaving you an example*
ut sequamini vestigia eius: *that you should follow in his steps.*

qui peccatum non fecit, *He committed no sin;*
nec inventus est dolus in ore ipsius; *no guile was found on his lips.*

qui cum malediceretur, non remaledicebat, *When he was reviled, he did not revile in return.*
cum pateretur, non comminabatur, *When he suffered, he did not threaten;*
commendabat autem iuste iudicanti; *but he trusted to him who judges justly.*

qui peccata nostra ipse pertulit *He himself bore our sins*
in corpore suo super lignum, *in his body on the tree,*

ut peccatis mortui iustitiæ viveremus; *that we might die to sin and live to righteousness.*
cuius livore sanati estis. *By his wounds you have been healed.*

Gloria Patri, et Filio, *Glory be to the Father and to the Son*
et Spiritui Sancto, *and to the Holy Spirit,*

Sicut erat in principio et nunc et semper *as it was in the beginning, is now, and ever shall be,*
et in sæcula sæculorum. Amen. *world without end. Amen.*

The Antiphon is repeated.

MY brothers, it is to us that this message of salvation has been sent! For the people who live in Jerusalem and their leaders did not know that he is the Saviour, nor did they understand the words of the prophets that are read every Sabbath day. Yet they made the prophets' words come true by condemning Jesus. And even though they could find no reason to pass the death sentence on him, they asked Pilate to have him put to death. And after they had done everything that the Scriptures say about him, they took him down from the cross and placed him in a grave. But God raised him from the dead.

SHORT RESPONSORY

Attende, Domine, et miserere, Quia peccavimus tibi.	<i>Hear us, Lord, and have mercy, for we have sinned against you.</i>
‡ Exaudi, Christe, supplicantum preces. ‡	<i>Listen, Christ, to the prayers of those who cry to you.</i>
‡ Gloria Patri et Filio et Spiritui Sancto. ‡	<i>Glory be to the Father and to the Son and to the Holy Spirit.</i>

All stand.

MAGNIFICAT ANTIPHON

EGO, si exaltatus fuero a terra, omnia traham ad meipsum.
Hoc autem dicebat, significans qua morte esset moriturus.
When I am lifted up from the earth, I shall draw all things to myself. By these words he indicated the kind of death he would die.

MAGNIFICAT

Quarti toni

Francisco Guerrero (1528–1599)

Magnificat *My soul*
anima mea Dominum, *glorifies the Lord,*

et exsultavit spiritus meus *my spirit rejoices*
in Deo salutari meo, *in God, my Saviour.*

quia respexit humilitatem ancillæ suæ. *He looks on his servant in her lowliness;*
Ecce enim ex hoc beatam me dicent *henceforth all ages*
omnes generationes, *will call me blessed.*

quia fecit mihi magna, qui potens est, *The Almighty works marvels for me.*
et sanctum nomen eius, *Holy his name!*

et misericordia eius a progenie in progenies *His mercy is from age to age,*
timentibus eum. *on those who fear him.*

Fecit potentiam in brachio suo, *He puts forth his arm in strength*
dispersit superbos mente cordis sui; *and scatters the proud-hearted.*

deposuit potentes de sede; *He casts the mighty from their thrones*
et exaltavit humiles; *and raises the lowly.*

esurientes implevit bonis *He fills the starving with good things,*
et divites dimisit inanes. *sends the rich away empty.*

Suscepit Israel puerum suum, *He protects Israel, his servant,*
recordatus misericordiæ suæ, *remembering his mercy,*

sicut locutus est ad patres nostros, *the mercy promised to our fathers,*
Abraham et semini eius in sæcula. *to Abraham and his sons for ever.*

Gloria Patri et Filio, *Glory be to the Father and to the Son*
et Spiritui Sancto. *and to the Holy Spirit,*

Sicut erat in principio et nunc et semper *as it was in the beginning, is now, and ever shall be,*
et in sæcula sæculorum. Amen. *world without end. Amen.*

The Antiphon is repeated.

INTERCESSIONS

God the Father has chosen for himself a people, who are born again, not from any mortal seed but from his everlasting Word. Let us praise his name and turn to him in prayer.

℟: **Lord, have mercy on your people.**

Merciful God, hear our prayers for all your people; may they hunger more for your word than for any human food. ℟:

Teach us to love sincerely the people of our nation and of every race on earth; may we work for their peace and welfare. ℟:

Strengthen those who will be reborn in baptism; make them living stones in the temple of your Spirit. ℟:

May the dying go forward in hope to meet Christ, their judge; may they see your face and be happy for ever. ℟:

At the Saviour's command and formed by divine teaching, we dare to say:

℟: **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 daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

COLLECT

LORD our God,
your Son so loved the world
that he gave himself up to death for our sake.
Strengthen us by your grace,
and give us a heart willing to live by that same love.
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.

℟: **Amen.**

THE MOTET

CIRCUMDEDERUNT me dolores mortis, et pericula inferni invenerunt me:
Tribulationem et dolorem inveni, et nomen Domini invocavi; O Domine, libera
animam meam.

*They surrounded me, the snares of death, with the anguish of the tomb; they caught me,
sorrow and distress. I called on the Lord's name. O Lord my God, deliver me!*

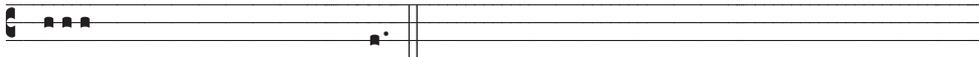
William Byrd (c.1540–1623)

Tantum ergo Sacramentum veneremur cernui; et antiquum documentum novo cedat ritui: præstet fides supplementum sensuum defectui.	<i>Therefore we, before him bending, this great Sacrament revere; types and shadows have their ending, for the newer rite is here; faith, our outward sense befriending, makes the inward vision clear.</i>
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Genitori Genitoque laus et iubilatio, salus, honor, virtus quoque sit et benedictio: Procedenti ab utroque compar sit laudatio. Amen.	<i>Glory let us give, and blessing to the Father, and the Son; honour, might, and praise addressing, while eternal ages run; ever too his love confessing, who, from both, with both is one. Amen.</i>
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CONGREGATIONAL SINGING IS CURRENTLY SUSPENDED.

At this time the sung responses are made by the Choir on behalf of all.



∿ Panem de cælo præstitisti e- is.
You gave them bread from heaven.

℟ **Omne delectamentum in se habentem.**
Containing in itself all sweetness.

Oremus.

DEUS, qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti: tribue quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis iugiter sentiamus. Qui vivis et regnas in sæcula sæculorum.

℟ **Amen.**

Let us pray.

O God, who in a wonderful Sacrament has left us a memorial of your passion: grant us so to venerate the sacred mysteries of your Body and Blood, that we may perceive within ourselves the fruit of thy redemption; who lives and reigns for ever and ever.

BENEDICTION *is given.*

THE DIVINE PRAISES

Blessèd be God.

Blessèd be his Holy Name.

Blessèd be Jesus Christ, true God and true Man.

Blessèd be the Name of Jesus.

Blessèd be his Most Sacred Heart.

Blessèd be his Most Precious Blood.

Blessèd be Jesus in the Most Holy Sacrament of the Altar.

Blessèd be the Holy Spirit, the Paraclete.

Blessèd be the great Mother of God, Mary most Holy.

Blessèd be her Holy and Immaculate Conception.

Blessèd be her Glorious Assumption.

Blessèd be the name of Mary, Virgin and Mother.

Blessèd be Saint Joseph, her most chaste spouse.

Blessèd be God in his Angels and in his Saints.

As the Blessed Sacrament is reposed, the Choir sings

℟: Adoremus in æternum Sanctissimum Sacramentum.

Let us adore for ever the most Holy Sacrament.

Laudate Dominum omnes gentes: *O praise the Lord, all you nations,*
laudate eum omnes populi. *acclaim his all you peoples!*

Quoniam confirmata est super nos *Strong is his*
misericordia eius: *love for us;*
et veritas Domini manet in æternum. *he is faithful for ever.*

Gloria Patri, et Filio: *Glory be to the Father and to the Son*
et Spiritui Sancto, *and to the Holy Spirit,*

sicut erat in principio, et nunc et semper: *as it was in the beginning, is now, and ever shall be,*
et in sæcula sæculorum. Amen. *world without end. Amen.*

The Choir sings

THE ANTIPHON TO THE BLESSED VIRGIN MARY



A -ve, Re-gí-na cæ-ló-rum, * ave, Dómi-na ange-lórum, salve, ra-dix,
Hail, Queen of Heaven, beyond compare, to whom the angels homage pay; Hail, Root of



salve, porta, ex qua mundo lux est orta. Gaude, Virgo glo-ri- ó-sa, su-per
Jesse, Gate of Light, that opened for the world's new Day. Rejoice, O Virgin unsurpassed, in whom



omnes spe-ci- ó-sa; va-le, o valde de-có-ra, et pro no-bis Christum exó- ra.
our ransom was begun, for all your loving children pray to Christ, our Saviour, and your Son.

CONGREGATIONAL SINGING IS CURRENTLY SUSPENDED.

At this time the sung responses are made by the Choir on behalf of all.

Liturgical law requires that solo organ music is not played during Lenten services.

The Choir and sacred ministers return to the Sacristy in silence.

St Mary's Cathedral

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