



MOUNT ST. MARY'S SEMINARY
& SCHOOL OF THEOLOGY

CINCINNATI + OHIO

SOLEMN PASSIONTIDE VESPERS



The Fifth Sunday of Lent
March 21, 2021 at 7 pm

The Fifth Sunday of Lent marks the beginning of Passiontide, the last two weeks of Lent leading up to the Paschal Triduum. During these two weeks, it is a liturgical tradition that crosses, statues, and pictures of our Lord and the saints are covered with a purple veil. This represents our Lord's "hiding," as He now retreats from those who seek His life, and the spiritual desolation that the faithful share with Him as His Passion and Death approach.

The music in this evening's choral concert follows the format of the Scripture lessons and responsories from the first Nocturne of Matins for Holy Thursday. The Scripture lessons are from the Lamentations of Jeremiah, a deeply powerful acrostic poem that portrays the anguish of the prophet Jeremiah as he looks upon the destruction of Jerusalem. These lessons are paired with motets, the texts of which reference the Passion of Jesus, and so the sorrow of the prophet is united with the sorrow of Our Lord as He moves towards His Crucifixion.

Through the texts and music we will pray this evening, let us watch and pray with the Lord as we prepare to accompany Him on His ascent of Mount Calvary.

Prelude Music Chorale and Fugue on *O Traurigkeit, O Herzelied*

Johannes Brahms
(1833-1897)

Procession

Introductory Verse

The musical notation for the Introductory Verse consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is for the Presider and the Assembly, with the lyrics "O God, come to my as - sist - ance. Lord, make haste to help me." The second staff is for the Presider, with the lyrics "Glory to the Father, and to the Son, and to the Ho - ly Spir - it:". The third staff is for the Assembly, with the lyrics "as it was in the beginning, is now, and will be for ev - er. A - men. Al - le - lu - ia." The music is written in a simple, melodic style, with the lyrics written below the notes.

Presider *Assembly*
O God, come to my as - sist - ance. Lord, make haste to help me.

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

Assembly
as it was in the beginning, is now, and will be for ev - er. A - men. Al - le - lu - ia.

Hymn



1. O _____ mer - ci - ful Cre - a - tor, hear! To
2. Our hearts are _____ o - pen, _____ Lord, to thee: Thou
3. Our _____ sins are _____ ma - ny, _____ this we know; spare
4. Give _____ us the _____ self - con - trol that springs from
5. We _____ pray thee, _____ Ho - ly _____ Trin - i - ty, one



us in pit - y bow thine ear; ac - cept the _____ tear - ful
 know - est our in - firm - i - ty; pour out on _____ all _____ who
 us, good Lord, thy mer - cy show; and for the _____ hon - or
 dis - ci - pline of out - ward things, that fast - ing _____ in - ward
 God, un - chang - ing U - ni - ty, that we from this our



prayer we raise in this our fast of for - ty days.
 seek _____ thy face a - bun - dance of thy pard - 'ning grace.
 of _____ thy name our faint - ing souls to life re - claim.
 se - cret - ly the soul may pure - ly dwell with thee.
 ab - sti - nence may reap the fruits of pen - i - tence.

Text: *Audi benigne Conditor*, attr. to St. Gregory the Great, c. 540-604; tr. by T. A. Lacey et al
 Tune: ERHALT UNS HERR; Klug's *Geistliche Lieder*, 1543.

At the conclusion of the hymn, all are seated.

Choral Antiphon As the serpent was lifted up in the desert, so the Son of Man must be lifted up.



Schola: I; Congregation: II

- I The Lord's revelation to my Master:
"Sit on my right;
your foes I will put beneath your feet.
- II The Lord will wield from Zion †
your scepter of power;
rule in the midst of all your foes.
- I A prince from the day of your birth
on the holy mountains;
from the womb before the dawn I begot you.
- II The Lord has sworn an oath he will
not change. †
"You are a priest for ever,
a priest like Melchizedek of old."

- I The Master standing at your right hand
will shatter kings in the day of his great
wrath.
- II He shall drink from the stream by the
wayside
and therefore he shall lift up his head.

(All stand)

- 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

Choral Antiphon The Lord of hosts protects us and sets us free; he guides and saves his people.



Schola: I; Congregation: II

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

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

I 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?

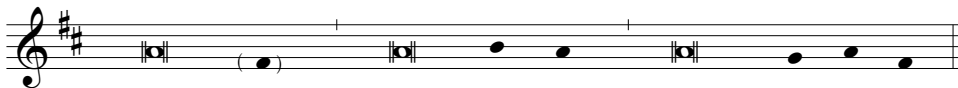
II Tremble, O earth, before the LORD,
in the presence of the God of Jacob,
who turns the rock into a pool
and flint into a spring of water.

(All stand)

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 for ever. Amen.

Antiphon

Choral Antiphon He was pierced for our offenses, and wounded for our sins. By his wounds
we are healed.



Schola: I; Congregation: II

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

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

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

II 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.
By his wounds you were healed.

(All stand)

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 for ever. Amen.

Antiphon

Scripture Reading

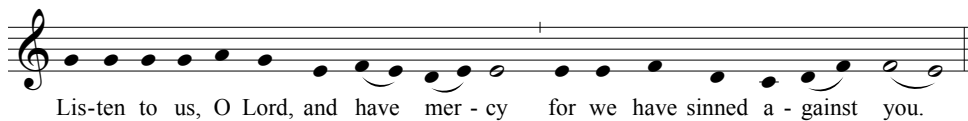
1 Peter 1: 18-21

Homily

Responsory

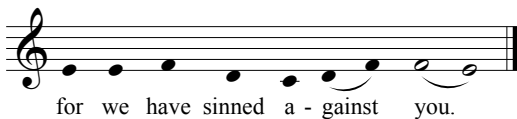
St. Gregory Vespers

Schola, then all:



Schola: Christ Jesus, hear our humble petitions.

All:

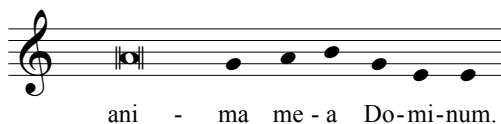


Choir: Glory to the Father, and to the Son, and to the Holy Spirit:

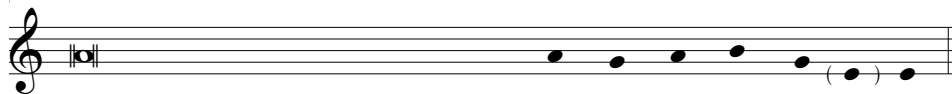
Choral Antiphon When I am lifted up from the earth, I will draw all people to myself.

Schola: 1. Magnificat...

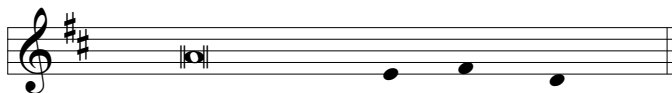
All:



2. Et	ex	-	sultavit	spi	-	ri	-	tus	me	-	us.	
3. Qui	a		respexit humilitatem	an	-	cil	-	lae	su	-	ae;	
4. Qui	a	_____	fecit mihi	ma	-	gna		qui	po	-	tens est:	
5. Et	mi	-	sericordia eius a progeneri	-	e	in		pro	-	ge	-	ni - es
6. Fe	-	cit	_____	potentiam in		bra	-	chi	-	o	su - o.	
7. De	po	-	suit po	-	ten	-	tes	de	se	-	de.	
8. E	-	su	-	rientes		im	-	ple	-	vit	bo - nis:	
9. Su	-	sce	-	pit Israel		pu	-	e	-	rum	su - um,	
10. Si	-	cut		locutus est		ad		pa	-	tres	no - stros,	
11. Glo	-	ri	-	a		Pa	-	tri	et	Fi	-	li - o,
12. Si	-	cut		erat in principio,		et	nunc,	et	sem	-	per,	



2. in Deo		sa	-	lu	-	ta	-	ri	me	-	o.	
3. ecce enim ex hoc beatam me dicent omnes		ge	-	ne	-	ra	-	ti	-	o	-	nes.
4. et		san	-	ctum		no	-	men	e	-	ius.	
5.		ti	-	men	-	ti	-	bus	e	-	um.	
6. dispersit superbos		men	-	te		cor	-	dis	su	-	i.	
7. et		ex	-	al	-	ta	-	vit	hu	-	mi	les.
8. et divites		di	-	mi	-	sit		in	-	a	-	nes.
9. recordatus mise	-					ri	-	cor	-	di	-	ae
10. Abraham et semini		e	-	ius		in		sae	-	cu	-	la.
11. et		Spi	-	ri	-	tu	-	i	San	-	cto.	
12. et in saecula		sae	-	cu	-	lo	-	rum.	A	-	men.	

All:

Lord, be gracious to your people.

The Lord's Prayer

Presider *Assembly*

Pa-ter no-ster, qui es in cae-lis: san-cti-fi-ce-tur - no - men tu - um;

ad - ve - ni - at re - gnum tu - um; fi - at vo - lun - tas tu - a,

si - cut in cae-lo, et in ter - ra. Pa-nem nos-trum co - ti - di - a-num

da no - bis ho - di - e; et di - mi - te no - bis de - bi - ta no - stra,

si - cut et nos di - mit - ti - mus de - bi - to - ri - bus nos - tris;

et ne nos in-du-cas in ten-ta - ti - o - nem; sed li - be - ra nos a ma - lo.

Concluding Prayer

Choral Concert

Lesson I: *Lamentations of the Prophet Jeremiah, Chapter 1: 1-5*

Aleph. Quomodo sedit sola civitas plena populo facta est quasi vidua domina gentium princeps provinciarum facta est sub tributo.

How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow: the princes of provinces made tributary!

Beth. Plorans ploravit in nocte et lacrimae eius in maxillis eius non est qui consoletur eam ex omnibus caris eius omnes amici eius spreverunt eam et facti sunt ei inimici.

Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

Ghimel. Migravit Iudas propter afflictionem et multitudinem servitutis habitavit inter gentes nec invenit requiem omnes persecutores eius adprehenderunt eam inter angustias.

Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

Daleth. Viae Sion lugent eo quod non sint qui veniant ad sollemnitatem omnes portae eius destructae sacerdotes eius gementes virgines eius squalidae et ipsa oppressa amaritudine.

The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her priests sigh; her virgins are in affliction; and she is oppressed with bitterness.

He. Facti sunt hostes eius in capite inimici illius locupletati sunt quia Dominus locutus est super eam propter multitudinem iniquitatum eius parvuli eius ducti sunt captivi ante faciem tribulantis.

Her adversaries are become her lords; her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem, Jerusalem, return to the Lord, your God.

Motet: *Vere languores*

Antonio Lotti
(1667-1740)
Isaiah 53: 4-5

Vere languores nostros ipse tulit
et dolores nostros ipse portavit

*Truly, our failings he has taken upon himself
and our sorrows he has borne.*

Lesson II: *Lamentations of the Prophet Jeremiah, Chapter 1: 6-9*

Vau. Et egressus est a filia Sion omnis decor eius facti sunt principes eius velut arietes non inuenientes pascuam et abierunt absque fortitudine ante faciem subsequentis.

And from the daughter of Sion, all her beauty is departed; her princes are become like rams that find no pastures; and they are gone away without strength before the face of the pursuer.

Zain. Recordata est Hierusalem dierum afflictionis suae et praevaricationis omnium desiderabilium suorum quae habuerat a diebus antiquis cum caderet populus eius in manu hostili et non esset auxiliator viderunt eam hostes et deriserunt sabbata eius.

Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper; the enemies have seen her, and have mocked at her sabbaths.

Heth. Peccatum peccavit Hierusalem propterea instabilis facta est omnes qui glorificabant eam spreverunt illam quia viderunt ignominiam eius ipsa autem gemens et conversa retrorsum.

Jerusalem hath grievously sinned, therefore is she become unstable; all that honoured her, have despised her, because they have seen her shame; but she sighed, and turned backward.

Teth. Sordes eius in pedibus eius nec recordata est finis sui deposita est vehementer non habens consolatorem vide Domine afflictionem meam quoniam erectus est inimicus.

Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem, Jerusalem, return to the Lord, your God.

Motet: *O vos omnes*

Fifth responsory of the 2nd Nocturne of Matins, Holy Saturday
Tomas Luis de Victoria (1548-1611)

O vos omnes qui transitis per viam, attendite et videte:

O all ye that pass by the way, attend and see:

Si est dolor similis sicut dolor meus.

If there be any sorrow like to my sorrow.

V. Attendite, universi populi, et videte dolorem meum.

V. Attend, all ye people, and see my sorrow.

Lesson III: *Lamentations of the Prophet Jeremiah, Chapter 1: 10-14*

Jod. Manum suam misit hostis ad omnia desiderabilia eius quia vidit gentes ingressas sanctuarium suum de quibus praeceperas ne intrarent in ecclesiam tuam.

The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

Caph. Omnis populus eius gemens et quaerens panem dederunt pretiosa quaeque pro cibo ad refocilandam animam vide Domine considera quoniam facta sum vilis.

All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

Lamed. O vos omnes qui transitis per viam adtendite et videte si est dolor sicut dolor meus quoniam vindemiavit me ut locutus est Dominus in die irae furoris sui.

O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

Mem. De excelso misit ignem in ossibus meis et erudit me expandit rete pedibus meis convertit me retrorsum posuit me desolatam tota die maerore confectam.

From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, wasted with sorrow all the day long.

Nun. Vigilavit iugum iniquitatum mearum in manu eius convolutae sunt et inpositae collo meo infirmata est virtus mea dedit me Dominus in manu de qua non potero surgere.

The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem, Jerusalem, return to the Lord, your God.

Motet: *Bonus est Dominum*

Giovanni Pierluigi da Palestrina
(1525-1594)
Lamentations 3:25; Ps. 30: 2, 6

Bonus est Dominus sperantibus in eum, animae quaerenti illum.

The Lord is good to those who seek Him, to the soul that seeks Him.

V. In te, Domine, speravi, non confundar in aeternum: in iustitia tua libera me.

V. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice.

V. In manus tuas commendo spiritum meum: redemisti me, Domine Deus veritatis.

V. Into Thy hands, I commend my spirit: Thou has redeemed me, O Lord the God of truth.

Motet : *Ave regina coelorum*

Ciro Grassi
(1868-1952)

Ave regina coelorum, Ave Domina Angelorum:
Salve radix, salve porta, ex qua mundo lux est orta.
Gaude Virgo gloriosa, Super omnes speciosa
Vale, o valde decora, et pro nobis Christum est ora.

Hail, Queen of heaven, Hail, Mistress of the Angels; Hail, root, Hail, gateway from whom the light of the world has arisen. Rejoice, glorious Virgin, beautiful above all others. Farewell, most gracious one, and plead with Christ for us always.

Blessing

Stand

Marian Antiphon



A - ve, Re - gí - na cæ - ló - rum, A - ve, Dó - mi - na an - ge - ló - rum:
Sal - ve, ra - dix, sal - ve, por - ta Ex qua mun - do lux est or - ta:
Gau - de, Vir - go glo - ri - ó - sa, Su - per om - nes spe - ci - ó - sa,
Va - le, o val - de de - có - ra, Et pro no - bis Christum e - xo - ra.

TEXT: Trad. Latin
TUNE: Chant, Mode VI

AVE REGINA CAELORUM
Irregular

Concluding Hymn



1. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
 2. I see your strength and vig - or All fad - ing in — the strife,
 3. In this, your bit - ter pass - ion, Good Shep - herd, think of me



O bleed - ing Head, so wound - ed, Re - viled and put — to scorn!
 And death with cru - el rig - or, Be - reav - ing you — of life;
 With your most sweet com - pas - sion, Un - worth - y though I be:



The pow'r of death comes o'er you, The glow of life de - cays,
 O ag - o - ny and dy - ing! O love to sin - ners free!
 Be - neath your cross a - bid - ing For - ev - er would I rest,



Yet an - gel hosts a - dore you And trem - ble as they gaze.
 Je - sus, — all grace sup - ply - ing, O turn your face on me.
 In your dear love con - fid - ing, And with your pres - ence blest.

Text: *Salve caput cruentatum*; ascr. to St. Bernard of Clairvaux, 1091-1153; tr. by Henry W. Baker, 1821-1877.

Tune: PASSION CHORALE; Hans Leo Hassler, 1564-1612; harm. by J. S. Bach, 1685-1750.

Organ Postlude *Herzlich tut mich verlangen*

Johannes Brahms
(1833-1897)

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The Rev. Anthony Stephens
Vice Rector

Acolytes

Br. Joseph Morgan, CPM
Mr. Daniel Stump

Music

Dr. Mary Catherine Levri, *Director of Music*
Mr. Fredrick del Guidice, *Cantor*

Thurifer

Mr. Adam Lewis

Crucifer

The Mount St. Mary's Latin Schola

Mr. Jose Palma Torres

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