

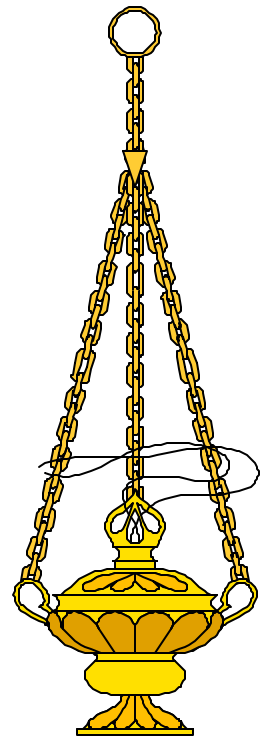
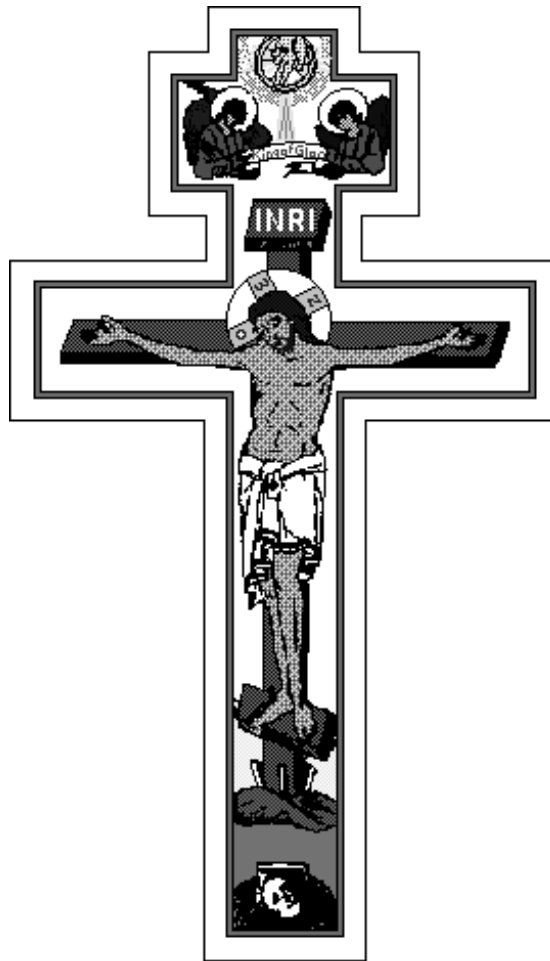
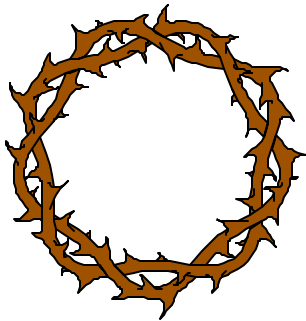
Evening Prayer

From

The Liturgy of the Hours

According to the Roman Rite

for Wednesdays during Lent and Holy Week



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INSTRUCTION AND INFORMATION ON THE LITURGY OF THE HOURS

THE DIVINE OFFICE

The Constitution on the Sacred Liturgy, which came out on December 4, 1963, was the first document to come out of the Second Vatican Council.¹ It specified changes in all the liturgies and sacramentals of the Latin Rite Church. Liturgies include all the sacraments, the Mass, and the Divine Office; The Divine Office is another term for the Liturgy of the Hours. “[The] Liturgy of the Hours or Divine Office, enriched by readings, is principally a prayer of praise and petition. In fact, it is the prayer of the Church with Christ and to Christ.”² It is commonly considered the prayer of priests and religious since they are required by Church law to pray the Divine Office every day. However, it is every Christian’s prayer. Other terms connected with the Divine office are matins, lauds, vespers, compline, and the breviary; these terms are no longer actually used in official Church documents in English but endure because of long use. In 1970, Pope Paul VI promulgated the revised Divine Office. This promulgation and the *General Instruction of the Liturgy of the Hours* are located in the first volume of The Liturgy of the Hours book. In these documents, the Church lays down the importance of the Divine Office and how to properly pray it.

The Divine Office of the past was noted for its musical beauty. In the Latin Rite Church, it was sung in Latin using Gregorian Chants. The old rite was very specific and somewhat complex. Feasts of the Lord, the Blessed Virgin Mary, and the Saints were divided into several different classes: double majors, doubles, doubles of the first class with octave, doubles of the second class, semidoubles, and so on. For each day, music for the Mass and the Divine Office was already selected. It was very organized and very musically demanding at times. The *Liber Usualis* was the invaluable liturgical book that contained most of these chants.

The revised rite was simplified and translated from Latin to the various vernacular languages of the world. What the Church gained was a simplified prayer book; the loss was Gregorian Chant. The Canonical Hours of prayer (hence the name Liturgy of the hours) lost their Latin base names. Matins and Lauds became the Office of Readings and Morning prayer. Prime ceased to exist. The minor hours of terce, sext, and none became the Daytime prayers: midmorning, midday, and midafternoon. Vespers become evening prayer. Last, compline became night prayer.

VESPERS

Before the changes brought about by the Second Vatican Council, many parishes used to celebrated Vespers on Sunday Evening. *The Constitution on the Sacred Liturgy* specifies that “Pastors should see to it that the chief hours, especially vespers, are celebrated in common in church on Sundays and the more solemn feasts.”³ This has been largely lost in the Latin Church in America.

This booklet provides for Evening Prayer for Wednesdays of Lent. Although not in exact keeping with the previous recommendation since it is neither for Sundays nor solemn feasts, it is an attempt to bring the Liturgy of the Hours into greater usage and dignify the holy season of Lent. It is also an attempt to bring the Liturgy of the Hours up to the level it should be. Most religious communities recite the Liturgy of the Hours. The ideal is to sing the psalms and canticles of the Office; one should not simply recite it. However, the state of chant for the Office is dismal. Some liturgists and musicians contend that English can not be chanted. It is true Latin is an exceptional language for singing and is easier to sing than English in many cases, but English, like German, Russian, Ukrainian, Greek, Hebrew, Arabic

and many others, is chantable. Finding a complete set of psalms in English set to music is hard to find. Furthermore, most songs based on psalms written today are stylized (the words of the psalm are manipulated, changed and added to in order to fit the music). These songs are not appropriate for use in liturgy if they alter the psalm text. Other metrical songs are too complicated to be used as psalms in the Divine Office. The Word of God (which the Psalms are) is to hold a primary place. The music needs to fit the psalm. Therefore, psalm tone chants are the best answer.

INSTRUCTIONS AND LAYOUT OF EVENING PRAYER.

Although not required, the Divine office is best done by having three roles plus the choir. The choir is all the people of the congregation. The three roles are those of presider, lector, and cantor. The presider can be anyone although fully designed for a deacon, priest, or bishop. The lector reads the scripture and the intercessions. The cantor begins and leads all songs and chants.

Invocation

Evening prayer begins with all standing. The presider says “God come to my assistance.”⁴ All make the sign of the cross. The choir responds with “O, Lord make haste to help me.” It is followed by the doxology (Glory to the Father...) and apart from Lent, Alleluia. The cantor then begins the hymn.

The Psalmody

The Psalmody consists of two psalms and a new testament canticle. The psalms and canticles can be done in several different manners. In each case, the cantor begins by singing the antiphon.

Choir Methods

1. The cantor sings the first line of psalm or canticle. Choir one, which is on the same side as the cantor, joins in and sings the first strophe. With the next strophe, the choir on the opposite side sings. The two choirs alternate until the end of the doxology. The cantor then sings the antiphon again.
2. OR the cantor sings the first strophe and then the whole choir sings. Choir and cantor alternate singing each strophe until the end of the doxology. The cantor then sings the antiphon again.

Responsorial Method

After the cantor sings the antiphon, the choir repeats it. The choir repeats the antiphon after each strophe and after the doxology. This method is most commonly used in the Mass.

Unison Method

The cantor sings the first line of psalm or canticle. The full choir joins in and sings each strophe and the doxology. The cantor then sings the antiphon again.

Other methods also can be used.

After the cantor sings the antiphon the second time, the presider reads the psalm prayer. A silence is observed before starting the second psalm or the New Testament canticle. If the psalm is divided into two parts, a psalm prayer is normally given only after the second half of the psalm. The New Testament canticle never has a prayer that follows it.

The Reading

The lector reads a selection from scripture. The General Instruction for the Liturgy of the Hours does not specify an introduction for the scripture reading (except for readings from the office of readings) nor a closing declaration as done in the Mass. After the reading, it is appropriate to have a period of silence.

The Responsory

The response to the reading is done as follows. The cantor sings the full verse, and the choir repeats it as the response. The cantor then sings the second verse, and the choir responds with the second half of the original verse. The cantor then sings the first half of the doxology (Glory to Father, and to the Son, and to the Holy Spirit). The choir responds with the original verse.

The Gospel Cantic

The Gospel cantic at evening prayer is the Cantic of Mary.⁵ All stand and make the sign of the cross to reverence the Holy Gospel. From this point to the end, all will remain standing. The Gospel cantic is sung in the same ways that psalms and cantic are sung.

The Intercessions

The presider starts the intercessions. All respond with the given response. The lector reads each of the intercessions, and all respond with the given response. After the last intercession is responded to, the method used for adding individual intercessions is as follows: 1. Voice the individual intercession and concluded with "we pray to the Lord." 2. All respond with the given response.⁶ The presider concludes the intercessions by introducing the Lord's prayer with an appropriate invitation.

The Concluding Prayer and Dismissal

The presider conducts the concluding prayer to which all respond "Amen." The dismissal if the presider is a deacon or a priest is in the same form as used in the Mass. Otherwise, the presider uses the following blessing to which all make the sign of the cross. "May the Lord bless us, protect us from all evil and bring us to everlasting life."

HOW TO INTERPRET AND SING PSALMS AND CANTICLES

Each psalm and cantic have a given psalm tone. Each psalm and cantic are in turn pointed (marked for singing). Three types of psalm tones are used in this booklet. The first is the Gregorian style. This type of tone consists of four parts, the intonation, the flex, the mediant, and the termination. The intonation is used only by the cantor on the first line of the psalm or cantic except for the Gospel cantic in which it is used on the first line of every strophe. The second measure is the flex noted at the end of a line with a dagger (†), third is the mediant noted at the end of a line with an asterisk (*), and the last is the termination. The second type is a two-measure tone consisting of a mediant (*) and a termination. The third type is the four-measure tone. In each measure of a tone, there is: 1. A tenor note (♩) on which the words are sung. 2. Transition notes (●) which one sings when a word is highlighted by being *underlined and italicized*. 3. A final note (◆) which ends the measure. Sometimes in the Gregorian type and Four-line type psalm tones not all the measures are song. In the Gregorian type tones the flex is optional in which case one skips to the mediant. In Four-measure type tones, measures are skipped by indicating which measures are to be sung like ① and ④.

HISTORY

This booklet was originally constructed by Sloan Rolando for the parish of St. Francis Seraph in Cincinnati. It is now available as a free download on the internet site, Unmercenary Sacred Music (<http://members.aol.com/unmercen/page/index.html>). The free use and copy is intended for liturgical use.

EVENING PRAYER

INVOCATION (*Stand*)

✠ God, come to my assistance
—O Lord, make haste to help us.

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

HYMN

Suggested Hymns:

Ash Wednesday:	Lord, Who Throughout These Forty Days	#171 Worship II
Week 1:	The Glory of These Forty Days	#264 Worship II
Week 2:	Ubi Caritas	#287 Worship II
Week 3:	Let all Mortal Flesh Keep Silence	#157 Worship II
Week 4:	Draw Near, O Lord	
Week 5:	Where Charity and Love Prevail	
Holy Week:	O Sacred Head Surrounded	#211 Worship II

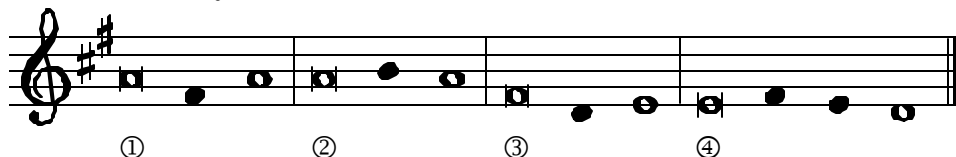
See General Instructions on page two for information on Liturgy of the Hours, chanting of psalms and canticles, and Ordinary instructions.

The presider and lector must refer to *THE LITURGY OF THE HOURS, Volume II* or *CHRISTIAN PRAYER: The Liturgy of the Hours*. The following chart lists the necessary page numbers.

Day	LOH, Vol II	CP: LOH
Ash Wednesday	56	257
Wednesday, Week 1 of Lent	118	280
Wednesday, Week 2 of Lent	182	304
Wednesday, Week 3 of Lent	245	328
Wednesday, Week 4 of Lent	309	352
Wednesday, Week 5 of Lent	371	376
Wednesday of Holy Week	455	402

(Sit)

Psalm Tone: DMaj. Tone--Sloan Rolando © 1995



I

II

Some rose to present lies and false evidence
against Jesus (Mark 14:57).

O Lord, hear my voice when I call; ①
have mercy and ans-wer. ②

Of you my heart has spoken: “Seek his face.” ④

It is your face, O Lord, that I seek;
hide not your face.

Dismiss not your servant in anger;
you have been my help.

Do not abandon or for-sake me,
O God my help!

Though father and mother for-sake me,
the Lord will receive me.

Instruct me, Lord, in your way;
on an even path lead me.

When they lie in ambush protect me
from my ene-my's greed.

False witnesses rise a-gainst me,
breathing out fury.

I am sure I shall see the Lord's goodness
in the land of the living.

Hope in him, hold firm and take heart.

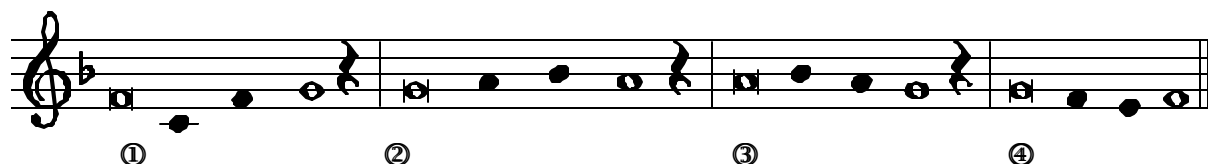
Hope in the Lord!

Glory to the Father, and to the Son, ①
and to the Ho-ly Spirit. ④

As it was in the be-ginning, ①
is now, and will be for ev-er. Amen. ④

WEDNESDAY: WEEK 2 OF LENT AND HOLY WEEK.

Psalm Tone: Sloan Rolando © 1995



Psalm 62

In God alone is my soul at rest;
my help comes from him.
He alone is my rock, my stronghold,
my fortress: I stand firm.

How long will you all at-tack one man
to break him down,
as though he were a tot-ter-ing wall,
or a tumb-ling fence?

Their plan is only to destroy:
they take plea-sure in lies.
With their mouth they ut-ter blessing
but in their heart they curse.

In God alone be at rest, my soul;
for my hope comes from him.
He alone is my rock, my stronghold,
my fortress: I stand firm.

In God is my safety and glory,
the rock of my strength.
Take refuge in God, all you people.
Trust him at all times.

Pour out your hearts before him
for God is our refuge.

Common folk are only a breath,
great men an illusion. ①
Placed in the scales, they rise;
they weigh less than a breath. ④

Do not put your trust in oppression
nor vain hopes on plunder.
Do not set your heart on riches
even when they increase.

For God has said only one thing:
only two do I know:
that to God alone belongs power
and to you, Lord, love;
and that you re-pay each man
according to his deeds.

Glory to the Father, and to the Son, ①
and to the Ho-ly Spirit. ④

As it was in the beginning, ①
is now, and will be for ev-er. A - men. ④

Wednesday: Week 2 of Lent (Continued).

Psalm Tone: Tone 3, Rev. Percy Jones



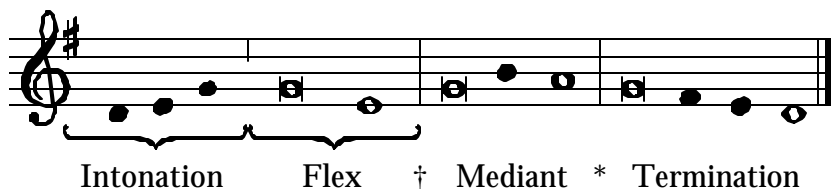
Psalm 67

O God, be gracious and bless us
and let your face shed its light u-pon us. *
So will your ways be known upon earth
and all nations learn your sav-ing help.
Let the peoples praise you, O God; *
let all the peo-ples praise you.
Let the nations be glad and exult
for you rule the world with justice. *
With fairness you rule the peoples,
you guide the na-tions on earth.

Let the peoples praise you, O God; *
let all the peo-ples praise you.
The earth has yielded its fruit
for God, our God, has blessed us. *
May God still give us his blessing
till the ends of the earth revere him.
Glory to the Father, and to the Son, *
and to the Ho-ly Spirit.
As it was in the beginning, *
is now, and will be for ev-er. A - men.

WEDNESDAY: WEEK 3 OF LENT.

Psalm Tone: G Tone--Sloan Rolando © 1995



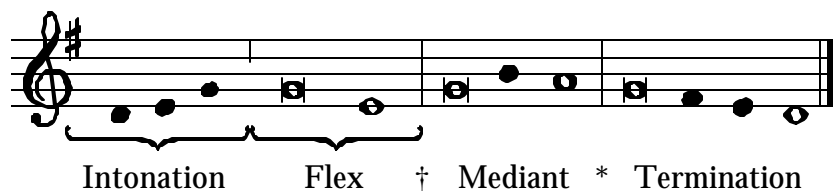
Psalm 126

When the Lord delivered Zion from
bondage,
it seemed like a dream. †
Then was our mouth filled with laughter, *
on our lips there were songs.
The heathens themselves said: "What
marvels
the Lord worked for them!" †
What marvels the Lord worked for us! *
Indeed we were glad.
Deliver us, O Lord, from our bondage †
as streams in dry land. *
Those who are sowing in tears
will sing when they reap.

They go out, they go out, full of tears,
carrying seed for the sowing: †
they come back, they come back, full of
song, *
carry-ing their sheaves.
Glory to the Father, and to the Son, *
and to the Ho-ly Spirit.
As it was in the be-ginning, *
is now, and will be for ev-er. Amen.

Wednesday: Week 3 of Lent (Continued).

Psalm Tone: G Tone--Sloan Rolando © 1995



Psalm 127

*If the Lord does not build the house,
in vain do its builders la-bor; †
if the Lord does not watch over the ci-ty, *
in vain does the watch-man keep vigil.*

*In vain is your earlier rising,
your going later to rest, †
you who toil for the bread you eat: *
when he pours gifts on his beloved while they slumber.*

*Truly sons are a gift from the Lord,
a blessing, the fruit of the womb. †
Indeed the sons of youth *
are like arrows in the hand of a warrior.*

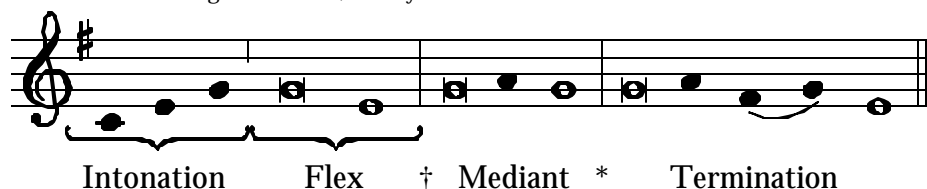
*O the happiness of the man
who has filled his quiver with these arrows! †
He will have no cause for shame *
when he disputes with his foes in the gateways.*

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

*As it was in the be-ginning, *
is now, and will be for ev-er. Amen.*

WEDNESDAY: ASH WEDNESDAY AND WEEK 4 OF LENT.

Psalm Tone: Gregorian Tone 5, Arr. by Sloan Rolando © 1995



Psalm 139:1-18, 23-24

I

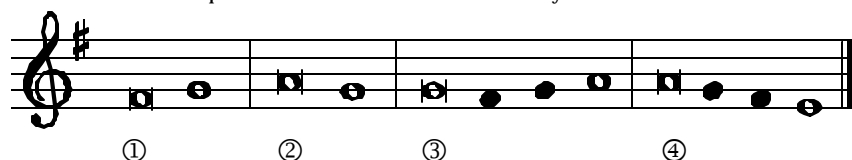
O Lord, you search me and you know me,
you know my resting and my ris-ing, †
you discern my purpose from a-far. *
You mark when I walk or lie down,
all my ways lie open to you.
Before ever a word is on my tongue
you know it, O Lord, through and through. †
Behind and before you besiege me,
your hand ever laid u-pon me. *
Too wonderful for me, this knowledge,
too high, be-yond my reach.
O where can I go from your spirit,
or where can I flee from your face? †
If I climb the heavens, you are there. *
If I lie in the grave, you are there.
If I take the wings of the dawn
and dwell at the sea's furthest end, †
even there your hand would lead me, *
your right hand would hold me fast.
If I say: "Let the darkness hide me
and the light around me be night," †
even darkness is not dark for you *
and the night is as clear as the day.
Glory to the Father, and to the Son, *
and to the Ho-ly Spirit.
As it was in the be-ginning, *
is now, and will be for ever. Amen.

II

For it was you who created my being,
knit me together in my mother's womb. †
I thank you for the wonder of my be-ing, *
for the wonders of all your cre-ation.
Already you knew my soul,
my body held no secret from you †
when I was being fashioned in sec-ret *
and molded in the depths of the earth.
Your eyes saw all my actions,
they were all of them written in your book; †
every one of my days was de-creed *
before one of them came in-to being.
To me, how mysterious your thoughts,
the sum of them not to be numbered! †
If I count them, they are more than the
sand; *
to finish, I must be e-ternal, like you.
Glory to the Father, and to the Son, *
and to the Ho-ly Spirit.
As it was in the be-ginning, *
is now, and will be for ever. Amen.

NEW TESTAMENT CANTICLE--EVERY WEDNESDAY

Psalm Tone: Troparion tone 4 Rus. Octoechos--Arr. by Sloan Rolando © 1995



Canticle Colossians 1:12-20

Christ the first-born of all creation and the
firstborn from the dead

Let us give thanks to the Father
for having made you worthy ①
to share the lot of the saints in light. ④

He rescued us
from the power of darkness
and brought us
into the kingdom of his be-loved Son.
Through him we have redemption,
the forgiveness of our sins.
He is the image of the invisible God,
the first-born of all creatures.
In him everything in heaven and on earth was created,
things visible and invisible.

All were created through him;
all were created for him.
He is before all else that is.
In him everything con-tinues in being.
It is he who is head of the body, the church!
he who is the be-ginning,
the first-born of the dead,
so that primacy may be his in everything.

It pleased God to make absolute fullness reside in him
and, by means of him, to reconcile everything in his person,
both on earth and in the heavens,
making peace through the blood of his cross.

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 ev-er. Amen.

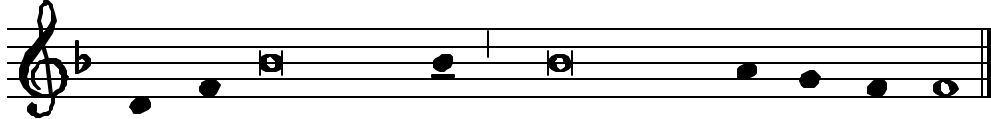
READING

Ash Wednesday and Weeks 1-4
Week 5 and Holy Week

Philippians 2:12b-15a
Ephesians 4:32-5:2

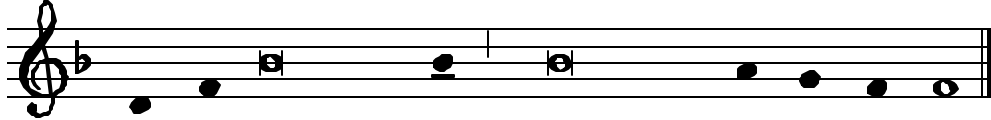
RESPONSORY

Ash Wednesday and Weeks 1-4:



Cantor: To you, O Lord, I make my prayer for mercy.
Resp.: **To you, O Lord, I make my prayer for mercy.**
Cantor: Heal my soul, for I sinned against you.
Resp.: **I make my prayer for mercy.**
Cantor: Glo-ry to the Father, and to the Son, and to the Ho-ly Spirit.
Resp.: **To you, O Lord, I make my prayer for mercy.**

Holy Week:

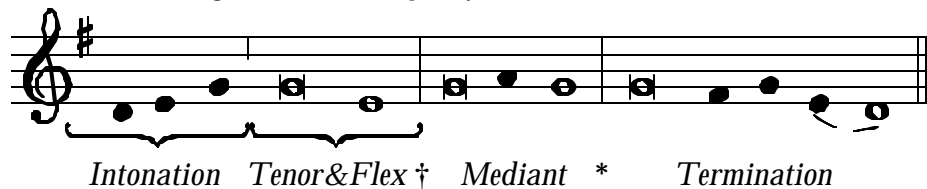


Cantor: We wor-ship you, O Christ, and we praise you.
Resp: **We wor-ship you, O Christ, and we praise you.**
Cantor: Be-cause by your cross you have redeemed the world.
Resp: **We praise you.**
Cantor: Glo-ry to the Father, and to the Son, and to the Ho-ly Spirit.
Resp: **We wor-ship you, O Christ, and we praise you.**

Music: Sloan Rolando © 1995

EVENING PRAYER GOSPEL CANTICLE (*Stand*)

Psalm Tone: Gregorian Tone 8G, Adapted by Sloan Rolando © 1995



The Canticle of Mary

My soul pro-claims, the greatness of the Lord †
My spirit rejoices in God my sav-ior *
for he has looked with favor on his low - ly servant.

From this day all generations will call me blessed: †
the Almighty has done great things for me, *
and holy is his name.

He has mer-cy on those who fear him *
in every gen-eration.

He has shown the strength of his arm, *
he has scattered the proud in their conceit.

He has cast down cast down the mighty from their thrones, *
and has lifted up the lowly.

He has filled the hungry with good things, *
and the rich he has sent a-way empty.

He has come to the help of his servant Isra-el †
for he has remembered his promise of mercy
the promise he made to our fa-thers, *
to Abraham and his child-ren for ever.

Glo-ry to the Father and to the Son, *
and to the Ho-ly Spir-it:

As it was in the be-gin-ing, *
is now, and will be for ev-er. A-men.

INTERCESSIONS

Respond to the introduction and each intercession with:

Ash Wednesday, Second, and Fourth Weeks of Lent

—*Bless your people, Lord.*

First, Third, and Fifth Weeks of Lent

—*May your kingdom come, that justice may reign.*

Holy Week

—*Sanctify your people, redeemed by your blood.*

Our Father...

Closing Prayer and Blessing

APPENDIX

ACKNOWLEDGEMENTS

Psalm Texts from *The Psalms: A New Translation*, Copyright © The Grail (England) 1963.
Text of Biblical Canticle (Colossians 1:12-20) from *The New American Bible*, Copyright © 1970
by the Confraternity of Christian Doctrine.
English Translation of Responsory and Opening, Copyright © 1970, 1973, 1975, 1976,
International Committee on English in the Liturgy.
English translation of the Magnificat by the International Consultation on English Texts.
Psalms Tones and Responsory music by or arranged by Sloan Rolando, Copyright © 1995 by
Sloan Rolando.
Psalm Tone 4 by Rev. Percy Jones

NOTES

¹Hughes, RSCJ, Kathleen, "Overview of the *Constitution on the Sacred Liturgy*." *The Liturgy Documents: A Parish Resource*. Ed. Elizabeth Hoffman. Chicago: Liturgy Training Publications, 1991, 2.

²*General Instruction of the Liturgy of the Hours*, no. 2.

³Second Vatican Council, constitution *Sacrosanctum Concilium*, no. 100.

⁴See Psalm 69:1 in the Latin Vulgate or the English Douay-Rheims (*Deus in adiutorium meum intende...*) or Psalm 70:1 in a modern translation.

⁵Luke 1:46-55 also called the Magnificat.

⁶No instructions are actually given for adding personal intercessions. Different communities approach this differently.