

# Solemn Vespers

## **Preparation**

- Six candles are lit on the altar
- a lectern is placed in front of the sedilia with a cloth of the appropriate liturgical color draped over it
- the Celebrant is vested in surplice and cope of the appropriate color (also a Stole if Benediction is to follow)
- a minimum of four ministers/servers assist in the sanctuary (MC, Thurifer, 2 Acolytes).
- Additional clergy vested in cope (not to exceed six copped ministers) may also be in the sanctuary.

## **Procedure**

The **Celebrant and ministers** process into the sanctuary as at Mass and make the appropriate reverence.

The **Celebrant** immediately goes to and stands in front of the sedilia behind the lectern with the **MC** at his right side.

The two **acolytes** place their candles on either side of the sanctuary on the opposite corners of the first step leading up to the altar and then they extinguish their candles.

The **Thurifer**, carrying nothing at this time, simply goes to his appointed seat in the sanctuary.

**All** making the Sign of the Cross, the **Celebrant** intones the “Deus in adiutorium...”. The **MC** lifts the Celebrant’s cope slightly to allow him to make the Sign of the Cross.

**All** sing the response “Domine, adjuvandum...” and continue in unison singing the entire “Gloria Patri” and “Alleluia” or “Laus tibi...” (from Septuagesima Sunday until Palm Sunday). *The “Deus in adiutorium...” is normally sung in the Festal Tone, but the Solemn Tone may be employed only on First and Second Class Feasts (not on First or Second Class Sundays unless those Sundays happen to be actual Feast Days).* At the “Gloria Patri” **all** bow toward the tabernacle.

The **Cantor(s)** hum(s) the notes for the first antiphon and the **Celebrant** intones the first antiphon after which all continue singing the remainder of the antiphon.

The **Cantor(s)** intone(s) the first psalm after which **all, except the MC**, sit. *The side of the aisle on which the intoning Cantors sit continues the first verse. The opposite side sings the second verse. The Cantors’ side the third verse, and so on.* **All** bow slightly at the “Gloria Patri”. Following the end of the first psalm, **all** together in unison repeat the entire first antiphon.

The **Cantors**, *alone standing*, intone the second, third, fourth, and fifth antiphons after which **all** sing the remainder of the antiphon together.

The **Cantors**, *alone standing*, intone each of the remaining psalms, and *the same alternation of psalm verses occurs*. Each antiphon is repeated by everyone together in unison after each psalm.

When Psalm 112 is sung, **all** *slightly bow at the words “Sit nomen Domini benedictum” in the second verse*.

At the beginning of the fourth psalm, the **Thurifer** leaves the Sanctuary and lights the charcoal in the thurible. During the Hymn (see below), he returns to the Sanctuary with the thurible and incense, genuflects, bows to the Celebrant, and stands in his place.

At the fifth to last verse of the fifth psalm, the **2 acolytes** rise from their seats and making the appropriate reverences, go each to their respective candles and relight them. There, they wait until the “Gloria Patri” is sung at the end of the psalm at which time bow; at the “Sicut erat...” they pick up their candles, meet and genuflect in the middle, and then proceed to the lectern. Bowing to the Celebrant, they each stand at the opposite sides of the lectern, facing each other, with their candles on whichever side is closer to the lectern (e.g. the acolyte who is facing towards the altar has the candle on his right side; the other, on his left side).

The last psalm finished and antiphon having been repeated, **all** stand.

The **Celebrant** chants the Chapter to which all respond “Deo gratias”.

The **Celebrant** then intones the Hymn at which time the **2 Acolytes** turn toward the Celebrant, bow to him, then return their candles to the same places on the altar step where they were previously, and the 2 acolytes return to stand beside their seats in the sanctuary. The candles are left lit at this time.

The side of the aisle on which the Celebrant is continues singing the first verse of the Hymn. The opposite side sings the second verse, the Celebrant’s side the third verse, and so on. Whenever the last verse of the Hymn is a Trinitarian Doxology, **all** slightly bow to the tabernacle for the first three stanzas of the last verse. **All** join together and sing the final two stanzas of the last verse.

For the Hymns “Veni Creator” and “Ave maris stella”, all kneel for the first verse and then stand for the remaining verses. For the Hymn “Vexilla regis”, all kneel for the sixth verse and then stand for the next and final verse.

The **Cantors** chant the versicle and all make the response.

The **Celebrant** intones the *Magnificat* Antiphon after which all continue singing the antiphon.

The **MC** lifting the Celebrant’s cope, the Cantors intone the *Magnificat* and all make the Sign of the Cross.

The **Celebrant, MC, and Thurifer** then immediately go to incense the altar as at Mass. The **Celebrant** says the entire *Magnificat* silently as he incenses the altar, after which **he and the two servers** go back to the lectern. At the lectern, the **MC** incenses the Celebrant (and any other coped

ministers). The **Thurifer** then incenses the MC, the 2 Acolytes, others in choir, and finally the congregation just as during the Offertory at Mass. The Thurifer then stands in his place.

During the incensation, **everyone else** sings the *Magnificat*, alternating the verses between the two sides just as for the psalms. *Following the last verse before the “Gloria Patri”, there is a pause to allow for the completion of the incensation.* Once the congregation has been incensed, the **Cantors** intone the “Gloria Patri” and all bow. The Cantors’ side finishes that verse, and the opposite side sings the “Sicut erat...”. **All** then sing the *Magnificat* Antiphon again together in unison from the beginning.

The **acolytes** retrieve their candles again and go to the lectern and stand in the same places just as they did for the Chapter.

The **Celebrant** sings “Dominus vobiscum” and all reply “Et cum spiritu tuo”, and then he chants the Collect prayer to which all respond “Amen”. If there be any commemorations (see below), the **acolytes** remain as they are; if not, the **Acolytes** then return with their candles to the two opposite sides of the altar step and remain there standing, holding their candles.

If there be any Commemorations per the rubrics (e.g. Comm. of a Sunday superseded by a First Class Feast), following the Collect, the **Celebrant** immediately intone the Antiphon for the Commemoration, and **all** sing the remainder of the antiphon once through. The **Cantors** then chant the versicle (in the same simple tone as “Dominus vobiscum” not in the more elaborate tone from the earlier versicle after the Hymn) to which all make the corresponding response. The **Celebrant**, not saying “Dominus vobiscum” again, immediately says “Oremus” and chants the Collect for the Commemorated Feast or Sunday to which all respond “Amen”.

Following the Collect(s), the **Celebrant** again chants “Dominus vobiscum” to which all make the appropriate response.

The **Cantors** chant the “Benedicamus Domino” in the applicable tone, to which all respond in the same tone “Deo gratias”.

The **Celebrant** then says in a low, *recto tono*, slowly “Fidelium...”. The Sign of the Cross is **not** made at this point. Thus ends Solemn Vespers. **All** exit the Sanctuary or the Benediction of the Blessed Sacrament may follow.

## Non-Solemn Vespers

Non-Solemn Vespers may be sung or recited on any day of the year, with or without ordained clerics present.

Everything is the same as Solemn Vespers above, with the following exceptions:

- There are no ministers or servers in the Sanctuary, no candles are lit, nor is incense employed.
- Clergymen do not wear any vestments nor surplices; surplices are worn, however, if the Blessed Sacrament is exposed.
- The role of the Celebrant above is assumed by the Officiant in Non-Solemn Vespers. The Officiant may be an ordained cleric or a layman since there is no liturgical ceremony.
- The Cantors take on the same role as above for Solemn Vespers.
- When chanting or reciting the *Magnificat*, there is no pause between the last verse and the “Gloria Patri”; the whole canticle is sung continuously.
- If the Officiant is not an ordained cleric, he says “Domine exaudi orationem meam” in place of “Dominus vobiscum” at the applicable times.

### **Preparation**

- a lectern is placed in front of the sedilia with a cloth of the appropriate liturgical color draper over it
- the Celebrant does not wear cope or surplice

### **Procedure**

The **Celebrant** processes into the sanctuary as at Mass and make the appropriate reverence.

The **Celebrant** immediately goes to and stands in front of the sedilia behind the lectern

**All** making the Sign of the Cross, the **Celebrant** intones the “Deus in adjutorium...”. The **MC** lifts the Celebrant’s cope slightly to allow him to make the Sign of the Cross.

**All** sing the response “Domine, adjuvandum...” and continue in unison singing the entire “Gloria Patri” and “Alleluia” or “Laus tibi...” (from Septuagesima Sunday until Palm Sunday). *The “Deus in adjutorium...” is normally sung in the Festal Tone, but the Solemn Tone may be employed only on First and Second Class Feasts (not on First or Second Class Sundays unless those Sundays happen to be actual Feast Days).* At the “Gloria Patri” **all** bow toward the tabernacle.

The **Cantor(s)** hum(s) the notes for the first antiphon and the **Celebrant** intones the first antiphon after which all continue singing the remainder of the antiphon.

The **Cantor(s)** intone(s) the first psalm after which **all** sit. *The side of the aisle on which the intoning Cantors sit continues the first verse. The opposite side sings the second verse. The Cantors' side the third verse, and so on.* **All** bow slightly at the "Gloria Patri". Following the end of the first psalm, **all** together in unison repeat the entire first antiphon.

The **Cantors**, *alone standing*, intone the second, third, fourth, and fifth antiphons after which **all** sing the remainder of the antiphon together.

The **Cantors**, *alone standing*, intone each of the remaining psalms, and *the same alternation of psalm verses occurs*. Each antiphon is repeated by everyone together in unison after each psalm.

When Psalm 112 is sung, **all** *slightly bow at the words "Sit nomen Domini benedictum" in the second verse*.

The last psalm finished and antiphon having been repeated, **all** stand.

The **Celebrant** chants the Chapter to which all respond "Deo gratias".

The **Celebrant** then intones the Hymn

The side of the aisle on which the Celebrant is continues singing the first verse of the Hymn. The opposite side sings the second verse, the Celebrant's side the third verse, and so on. Whenever the last verse of the Hymn is a Trinitarian Doxology, **all** slightly bow to the tabernacle for the first three stanzas of the last verse. **All** join together and sing the final two stanzas of the last verse.

For the Hymns "Veni Creator" and "Ave maris stella", all kneel for the first verse and then stand for the remaining verses. For the Hymn "Vexilla regis", all kneel for the sixth verse and then stand for the next and final verse.

The **Cantors** chant the versicle and all make the response.

The **Celebrant** intones the *Magnificat* Antiphon after which all continue singing the antiphon.

**All** sing the *Magnificat*, alternating the verses between the two sides just as for the psalms.

The **Cantors** intone the "Gloria Patri" and all bow. The Cantors' side finishes that verse, and the opposite side sings the "Sicut erat...". **All** then sing the *Magnificat* Antiphon again together in unison from the beginning.

The **Celebrant** sings "Dominus vobiscum" and all reply "Et cum spiritu tuo", and then he chants the Collect prayer to which all respond "Amen".

If there be any Commemorations per the rubrics (e.g. Comm. of a Sunday superseded by a First Class Feast), following the Collect, the **Celebrant** immediately intone the Antiphon for the Commemoration, and **all** sing the remainder of the antiphon once through. The **Cantors** then chant the versicle (in the same simple tone as "Dominus vobiscum" not in the more elaborate tone from the earlier versicle after the Hymn) to which all make the corresponding response. The **Celebrant**, not saying "Dominus vobiscum" again, immediately says "Oremus" and chants the Collect for the Commemorated Feast or Sunday to which all respond "Amen".

Following the Collect(s), the **Celebrant** again chants “Dominus vobiscum” to which all make the appropriate response.

The **Cantors** chant the “Benedicamus Domino” in the applicable tone, to which all respond in the same tone “Deo gratias”.

The **Celebrant** then says in a low, *recto tono*, slowly “Fidelium...”. The Sign of the Cross is **not** made at this point. Thus ends Solemn Vespers. **All** exit the Sanctuary or the Benediction of the Blessed Sacrament may follow.