ACCOMPANIMENT BOOKLET

2nd Sunday *after* Epiphany



EXTRAORDINARY FORM

VESPERS

Dominica II *post* Epiphaniam

It's not required to have a "Processional Hymn" for Vespers, but neither is it forbidden.

The following is #18 from the Saint Jean de Brébeuf Hymnal (©2018)**.**
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The Father John Brébeuf Hymnal **"has no parallel and not even any close competitor."**
https://ccwatershed.org/hymn/ —Author for the *Church Music Association of America* weblog • 10 June 2022



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John Henry Newman on plainsong organ accompaniment:

When once asked whether the plainchant litany for the Corpus Christi procession should be harmonised, Cardinal Newman replied, "I am anything but averse to harmony here. I like it better *with*."

—Courtesy of Father Guy Nicholls

John Henry Newman on the 5th Vespers Psalm:

"The Cardinal, however, liked the *peregrinus* to the In Exitu Israel… and I remember once he seemed put out because once we followed the Rubrics in Easter week when the In Exitu is used by having all the Psalms to one tone [*mode vii*]. For a moment it seemed as if he would contradict himself in his strict rule of going by authority against what he liked, and would change the tones so as to have the *peregrinus*." —Edward Bellasis

Dom Mocquereau on plainsong accompaniment:

Dom Mocquereau criticized the accompaniments of Giulio Bas, advocated by Father de Santi. He wrote: "The accent that is always struck, the accent that always coincides with the chord on the down pulse of the rhythm, in a word the "metric principle" with all its attendant harshness, there is the great error of the moderns when it comes to the rhythm. Dom Pothier pointed that out a long time ago. Read carefully his article on the ***Ave maris stella*** (*Revue du Chant Gregorien*, January 15, 1895, p. 84); the matter cannot be stated better or more accurately. I adopt this theory in its entirety; and I taught it already in 1896, in my lecture on *L'Art Gregorien*. Daily practice confirms us in these principles. Dom Gatard teaches exactly the same thing at Westminster Cathedral." —Dom Pierre Combe

Dr. Peter Wagner on "modern notation" plainsong:

"With the praiseworthy intention of propagating the Chant, some editors have transcribed the typical edition into modern notation. One author of such a transcription, the late Dr. Peter Wagner, often told us he regretted having done it. Some editors who understood how much more exact the Gregorian notation was—the neums, as we call them—printed these notes on five lines instead of four, and changed the traditional do and fa clefs to the modern treble clef." —Joseph Gogniat (12 March 1938)

The **starting pitches** may be given to the priest, but this "beginning section" is not usually accompanied:

DOMINICA AD VESPERAS



IN PRINCIPIO VESPERARUM

Tonus festivus.

℣. O God, ✠ come to my assistance;

℟. O Lord, make haste to help me.

Glory be to the Father, and to the Son, * and to the Holy Ghost.

As it was in the beginning, is now, * and ever shall be, world without end. Amen.

Alleluia.

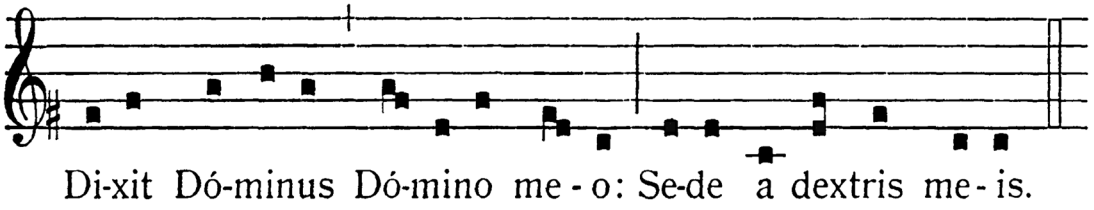


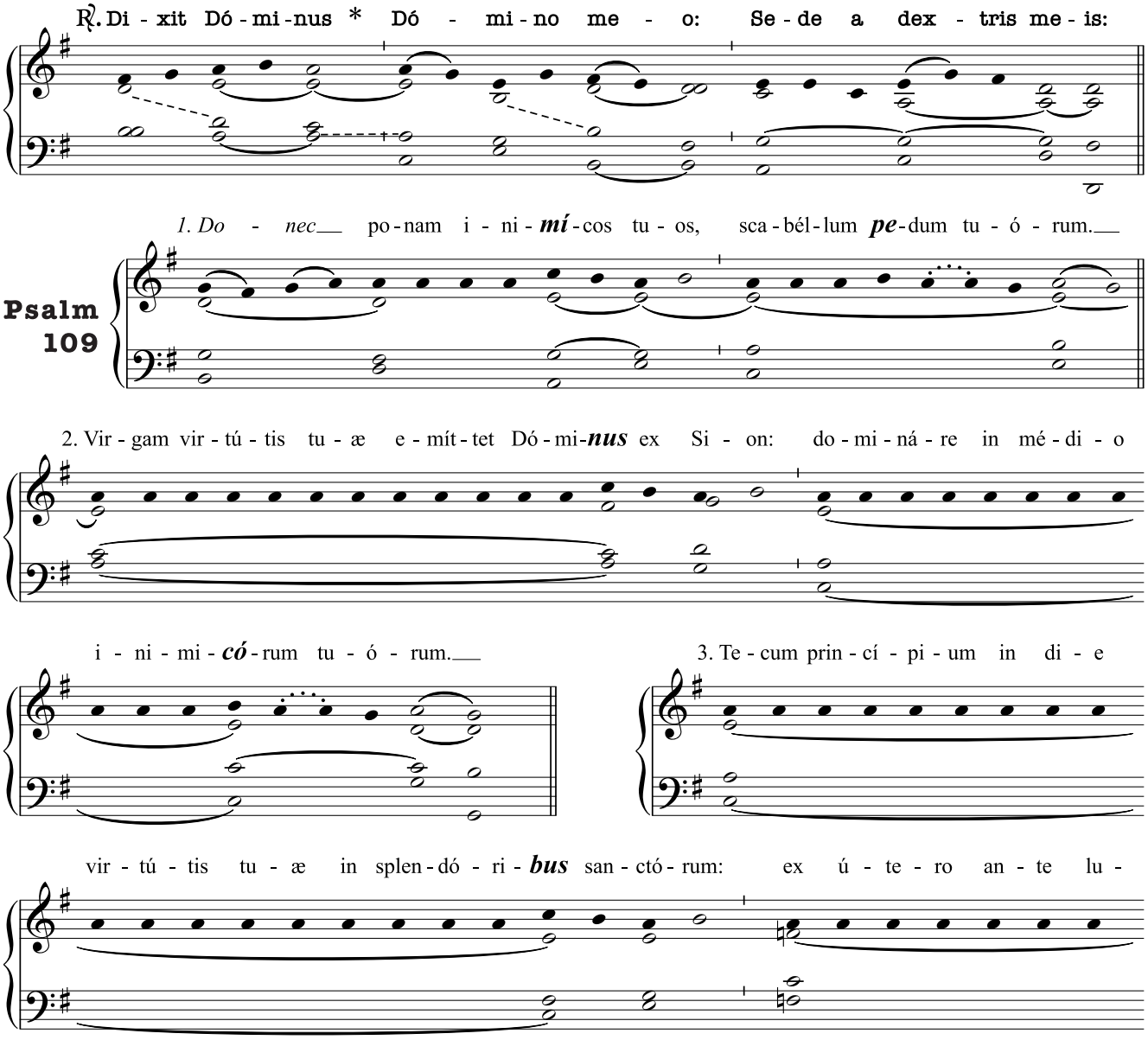
Psalm 1 of 5

How the antiphon appears in the official edition:



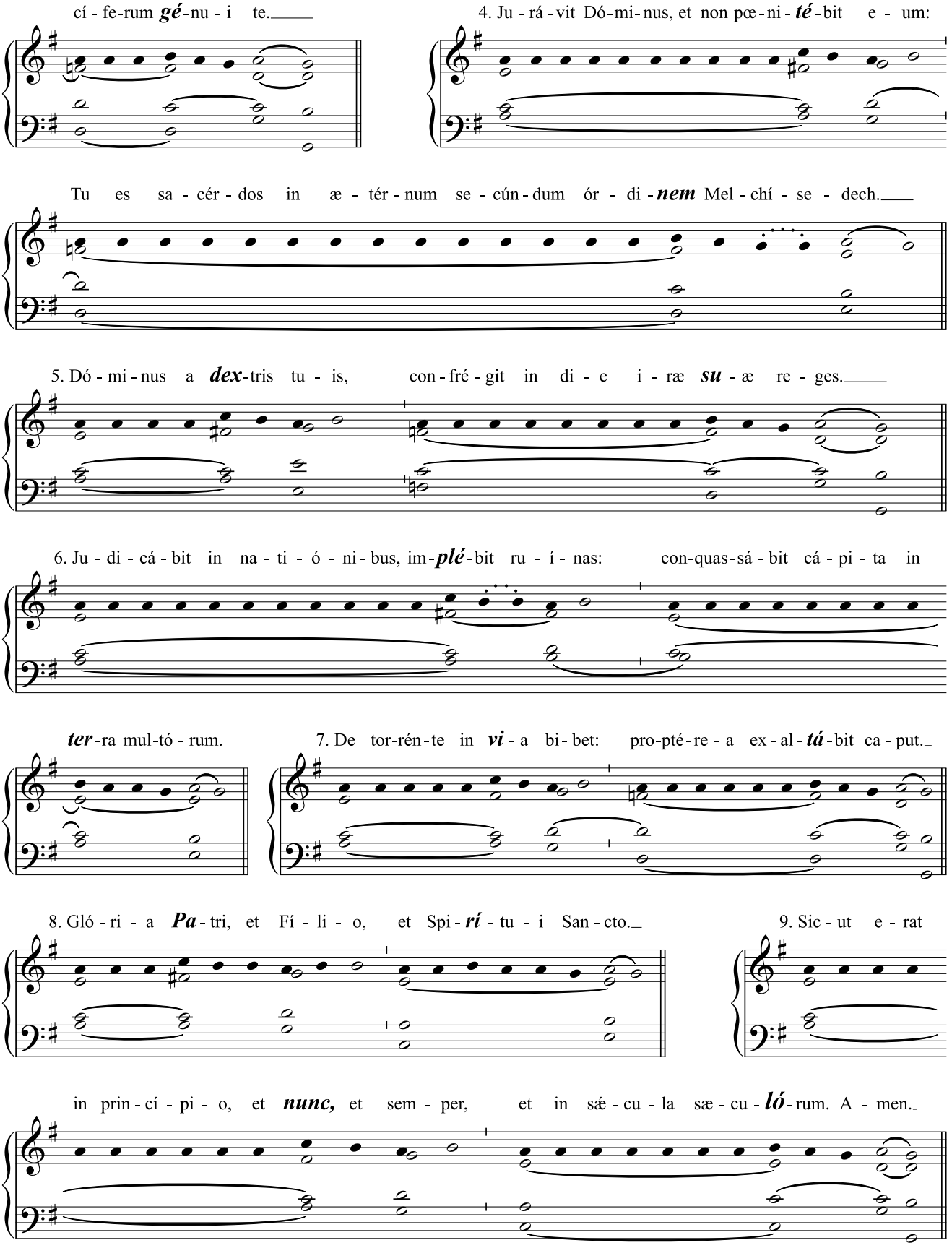
Two (2) versions of the antiphon are provided. One is in modern notation, with a harmonization from the Mechlinian school. The other is "box notation" on 5 lines, for organists who prefer to improvise their own harmonization, or simply accompany in octaves.





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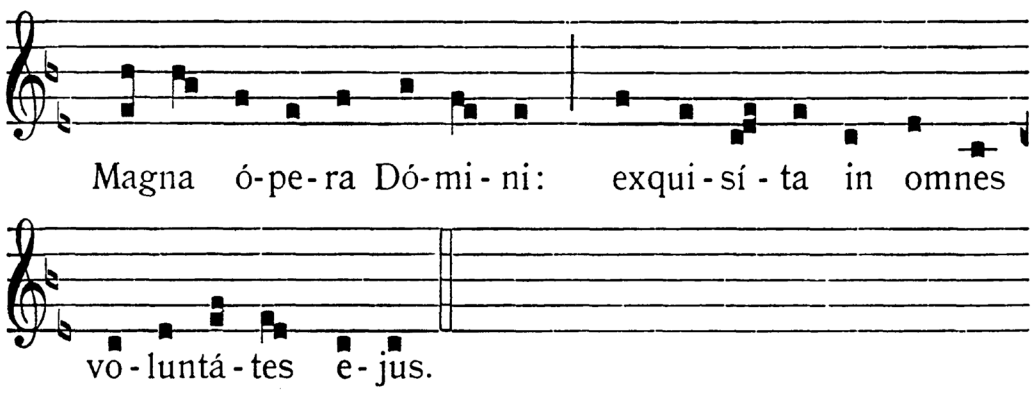


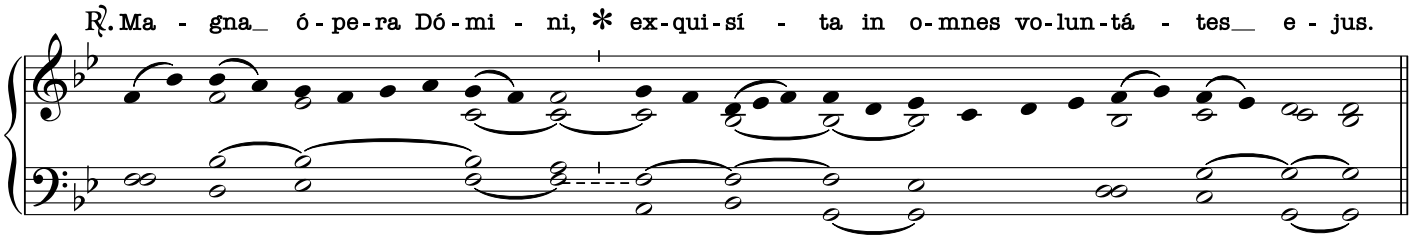
... as always, the Refrain is repeated.

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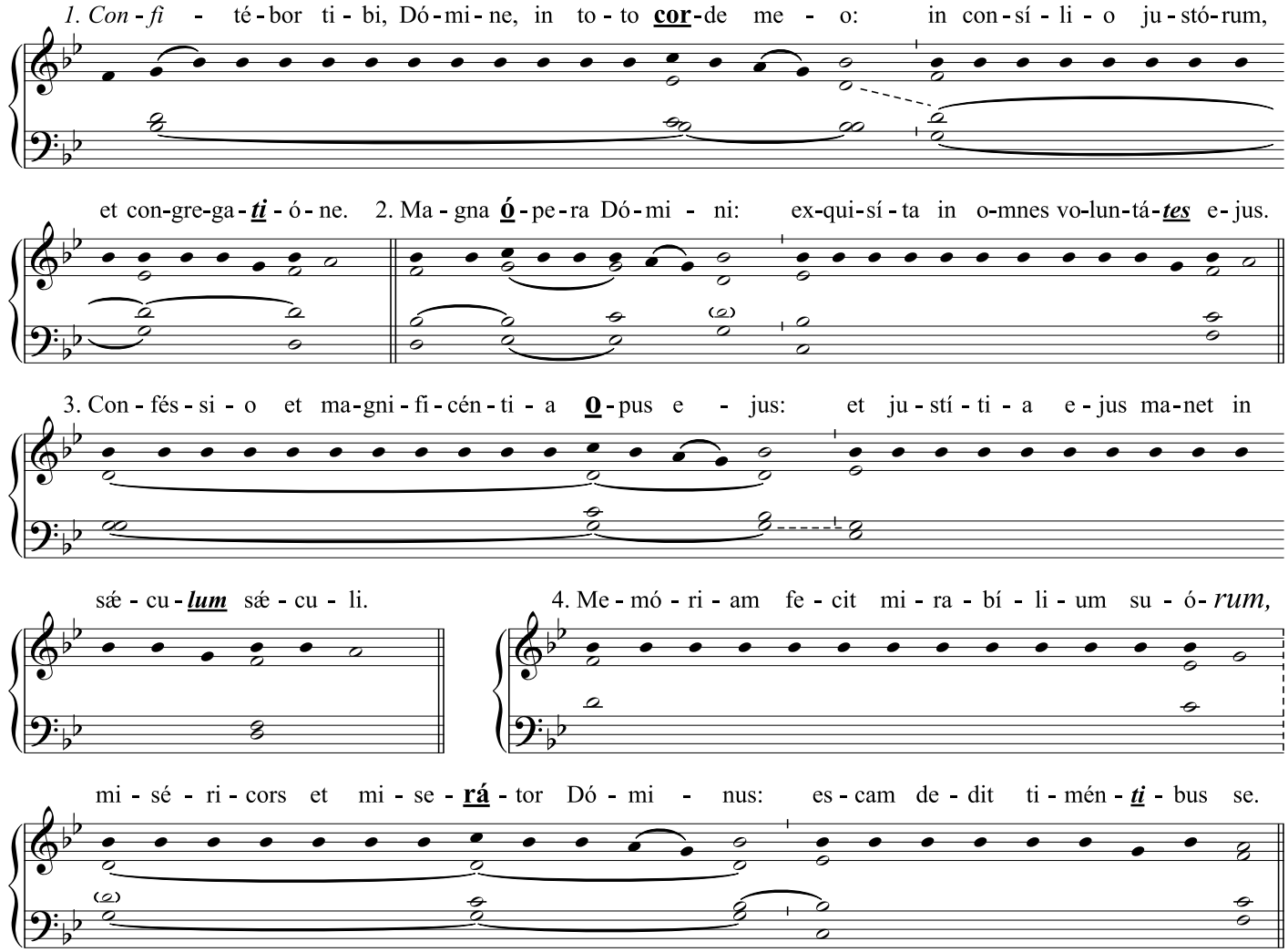
Ps. 2 of 5

Two (2) versions of the antiphon are provided. One is in modern notation, with a harmonization from the Mechlinian school. The other is "box notation" on 5 lines, for organists who prefer to improvise their own harmonization, or simply accompany in octaves.





Psalm 110



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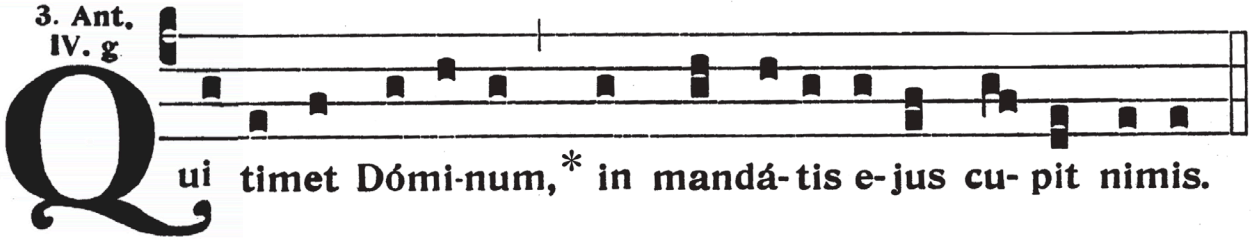
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Psalm
3 of 5



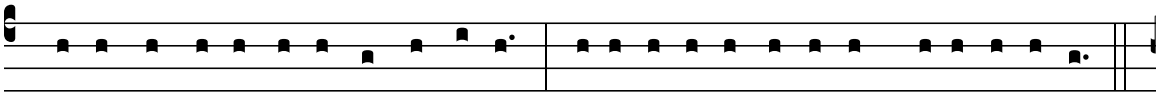
This psalm is sung without organ accompaniment, because **every last bit** *of Vespers should not be accompanied on the organ—rather, congregations should learn to "listen to" and blend with one another.*



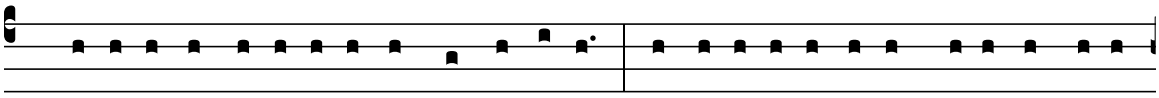
Psalm 111



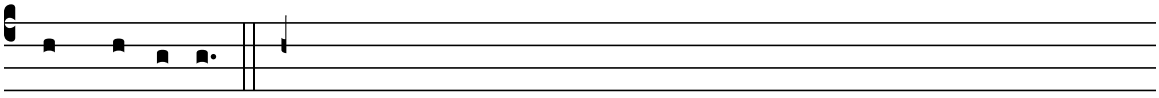
1. Be- á-tus vir, qui *ti-met* **Dó**-mi-num: * in mandá- tis e- jus vo- let **ni**-mis.



2. Po- tens in terra e- rit *se-men* **e**-jus: * gene-rá- ti- o rectó-rum bene-di-**cé**-tur.



3. Gló-ri- a, et di-ví- ti- æ in *do-mo* **e**-jus: * et justí- ti- a e-jus manet in sæcu-



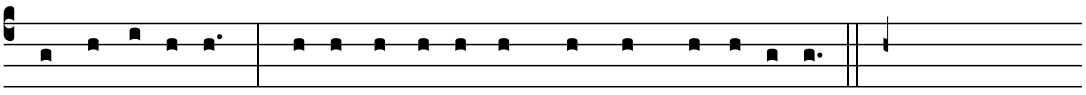
lum **sæ**-cu- li.



4. Exórtum est in ténebris *lumen* **re**-ctis: * mi-sé-ri-cors et mi-se-rá-tor et **ju**-stus.



5. Jucúndus homo qui mi- se- ré-tur et cóm-*mo-dat,* † dispónet sermónes su- os



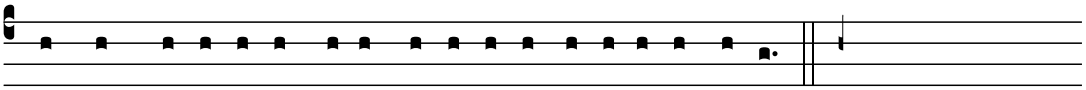
in ju-**dí**- ci- o: * qui- a in æ-térnum non commo-**vé**-bi- tur.



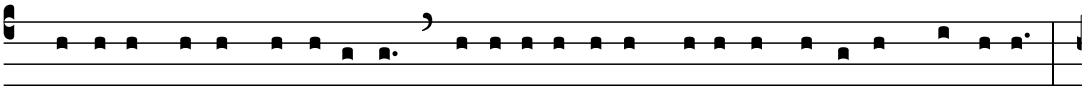
6. In memó-ri- a æ-térna *e-rit* **ju**-stus: * ab audi- ti- óne ma-la non ti-**mé**-bit.



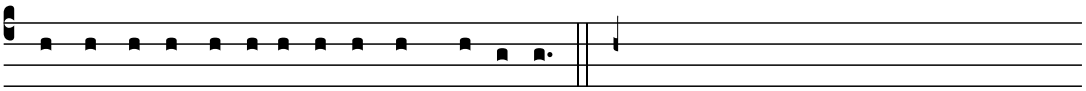
7. Pa-rá-tum cor e-jus spe-rá-re in Dó-*mi-no,* † confirmá-tum *est cor* **e**-jus: *



non commo-vé-bi- tur donec despí- ci- at in-imí-cos **su**- os.



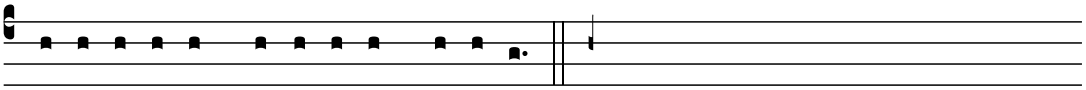
8. Dispérsit, de-dit paupé-*ri-bus:* † justí- ti- a e-jus manet in sæ-*cu-lum* **sæ**-cu-li, *



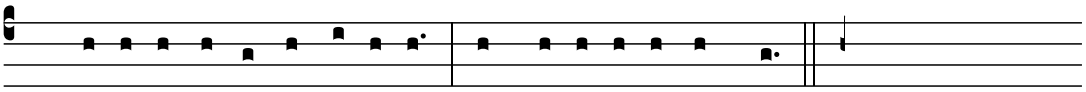
cornu e-jus ex-altá-bi- tur in **gló**- ri- a.



9. Peccá-tor vi-dé-bit, et i- ra-scé-*tur,* † déntibus su- is fremet *et ta*-**bé**-scet: *



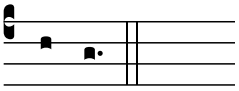
de- si-dé- ri- um pecca-tó-rum per-**í**-bit.



10. Gló- ri- a Pa-*tri*, *et* **Fí**- li- o, * et Spi- rí- tu- i **San**-cto.



11. Sic-ut e-rat in princí-pi- o, et *nunc*, *et* **sem**per, * et in sæcu-la sæcu-ló-rum.



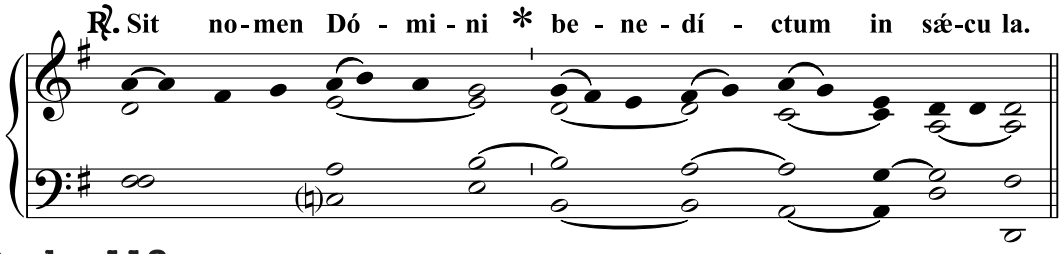
... as always, the Refrain is repeated.

Amen.

Psalm
4 of 5

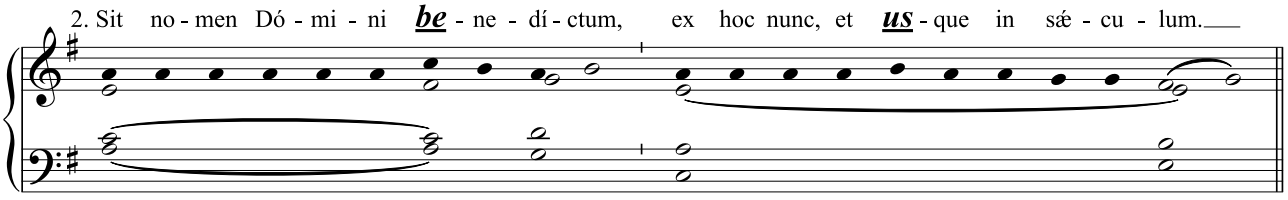
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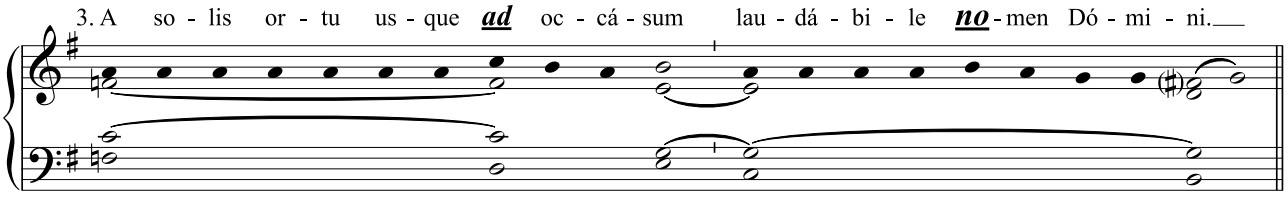




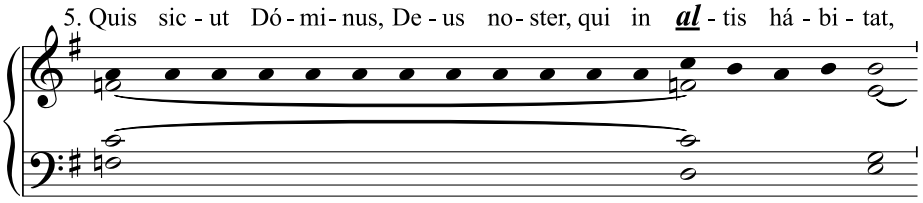
Psalm 112











et hu - mí - li - a ré - spi - cit in cæ - lo ***et*** in ter - ra?

6. Sú - sci - tans a ***ter*** - ra í - no - pem, et de stér - co - re ***é*** - ri - gens páu - pe - rem:

7. Ut cól - lo - cet e - um ***cum*** prin - cí - pi - bus, cum prin - cí - pi - bus ***pó*** - pu - li su - i.

8. Qui ha - bi - tá - re fa - cit sté - ri - ***lem*** in do - mo, ma-trem fi - li - ***ó*** - rum læ - tán - tem.

9. Gló - ri - a ***Pa*** - tri, et Fí - li - o, et Spi - ***rí*** - tu - i San - cto.

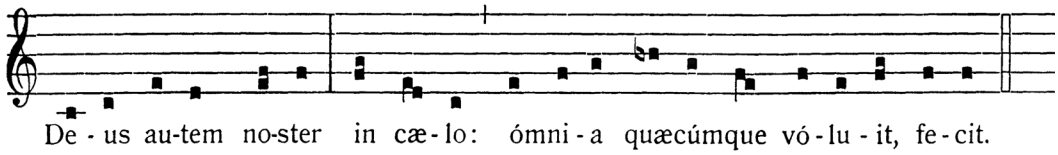
10. Sic - ut e - rat in prin - cí - pi - o, et ***nunc,*** et sem - per,

et in sǽ - cu - la sæ - cu - ***ló*** - rum. A - men.

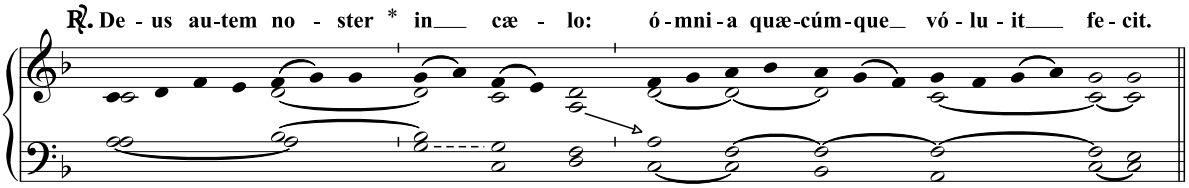
Repeat Refrain

Ps. 5 of 5

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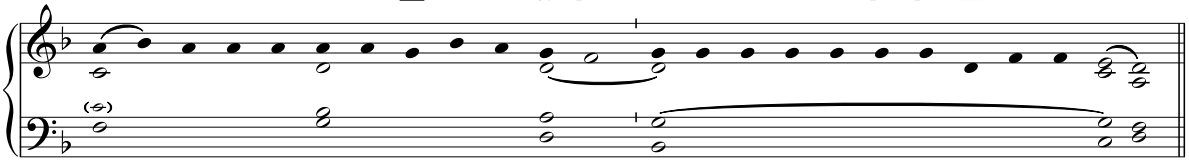


℟. De - us au-tem no - ster * in___ cæ - lo: ó - mni - a quæ-cúm-que___ vó - lu - it___ fe - cit.

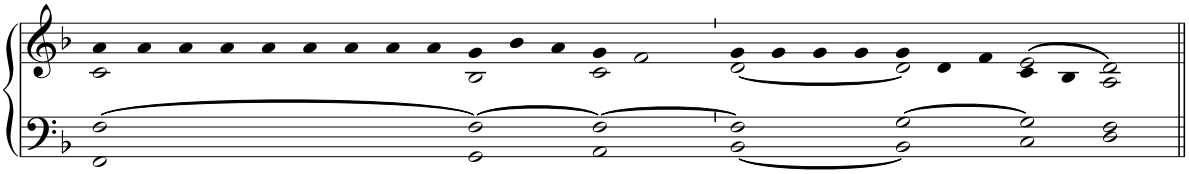


Psalm 113

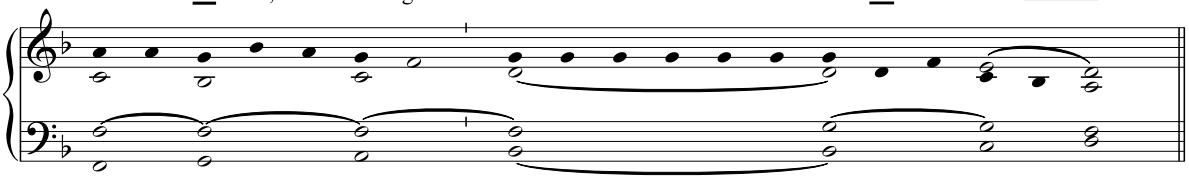
1. In___ éx - i - tu Is - ra - ***ël*** de Æ - gy - pto do - mus Ja - cob de pó - pu - ***lo*** bár - ba - ro.___



2. Fa - cta est Ju - dǽ - a san - cti - fi - ***cá*** - ti - o e - jus, Is - ra - ël po - té - ***stas*** e - jus.____



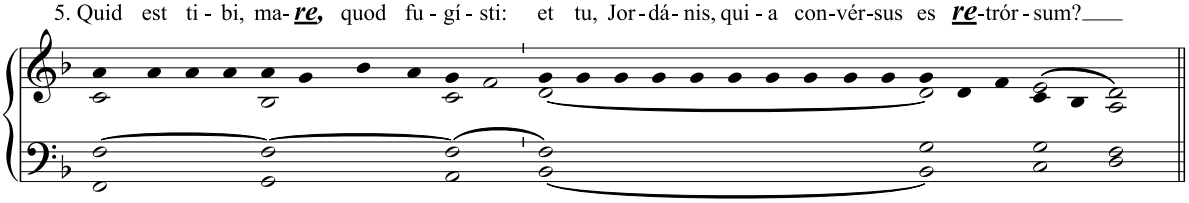
3. Ma - re ***vi*** - dit, et fu - git: Jor - dá - nis con - vér - sus est ***re*** - trór - sum.____



4. Mon - tes ex - sul - ta - vé - ***runt*** ut a - rí - e - tes, et col - les sic - ut a - ***gni*** ó - vi - um.____

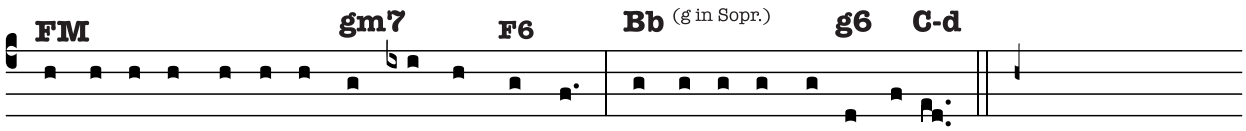


5. Quid est ti - bi, ma - ***re,*** quod fu - gí - sti: et tu, Jor - dá - nis, qui - a con - vér - sus es ***re***-trór - sum?____



6. Mon - tes, ex - sul - tá - stis ***si*** - cut a - rí - e - tes, et col - les sic - ut a - ***gni*** ó - vi - um.___

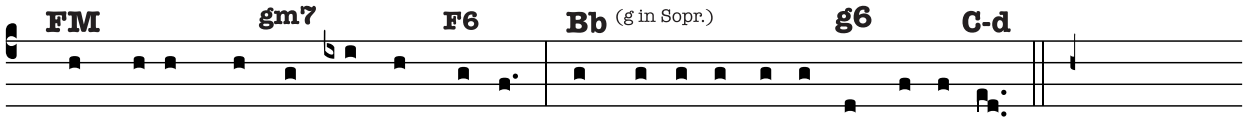




7. A fá-ci- e Dómi-ni *mo- ta est* **ter**-ra, * a fá-ci- e De- *i* **Ja**cob.



8. Qui convértit petram in *sta-gna a*-**quá**-rum, * et rupem in fontes *a*-**quá**-rum.



9. Non nobis, Dó-*mi- ne*, *non* **no**-bis: * sed nómi-ni tu- o *da* **gló**-ri- am.



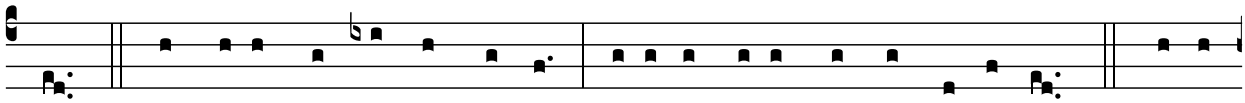
10. Super mi-se-ri-córdi- a tu- a, et ve-*ri- tá-te* **tu**- a: * nequándo di-cant gentes: Ubi



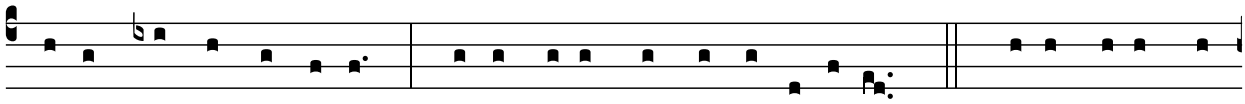
est De- us *e*- **ó**-rum? 11. De- us autem *no- ster in* **cæ**-lo: * ómni- a quæcúmque vó-lu-



it, **fe**-cit. 12. Simu-lácra génti- um ar-*gén-tum*, *et* **au**-rum, * ópe-ra mánu- *um* **hó**-mi-



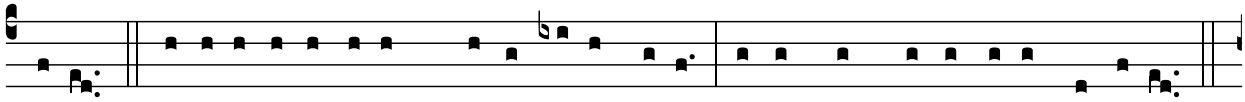
num. 13. Os habent, *et non lo*-**quén**tur: * ócu-los habent, et non *vi*-**dé**-bunt. 14. Aures



ha-*bent*, *et non* **áu**-di- ent: * na-res habent, et non o-*do*-**rá**bunt. 15. Manus habent, et



non palpá*bunt:* † pedes habent, et *non ambu*-**lá**-bunt: * non clamábunt in gúttu-*re*



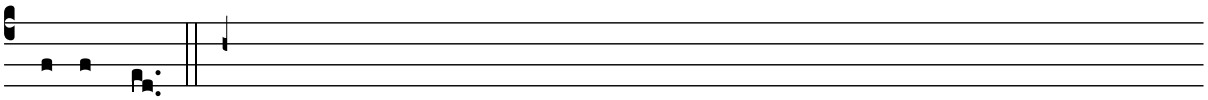
su-o. 16. Símiles il-lis fi- ant qui *fá- ci- unt* **e**- a: * et omnes qui confídunt *in* **e**- is.



17. Domus Isra- ël spe-*rá- vit in* **Dó**mino: * adjú-tor e- ó-rum et pro-téctor *e-* **ó**-rum



est, 18. Domus Á- ä-ron spe-*rá- vit in* **Dó**mino: * adjú-tor e- ó-rum et pro-téctor *e-*



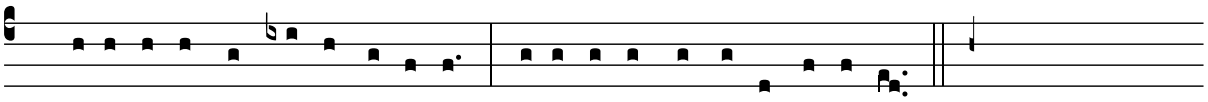
ó-rum est,



19. Qui timent Dóminum, spe-ra-*vé- runt in* **Dó**mino: * adjú-tor e- ó-rum et pro-téctor



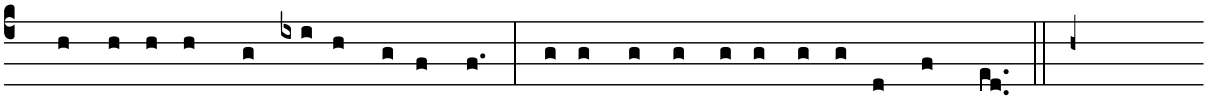
e- **ó**-rum est. 20. Dóminus me-*mor fu- it* **no**-stri: * et bene-dí-*xit* **no**bis:



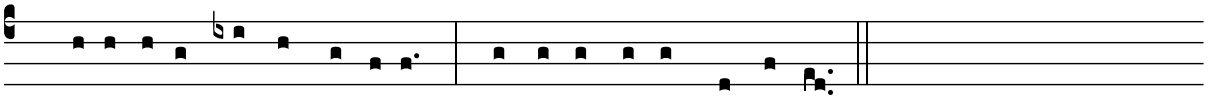
21. Bene-dí- xit *dó- mu- i* **Is**ra- ël: * bene-dí- xit dómu- *i* **Á**- ä-ron.



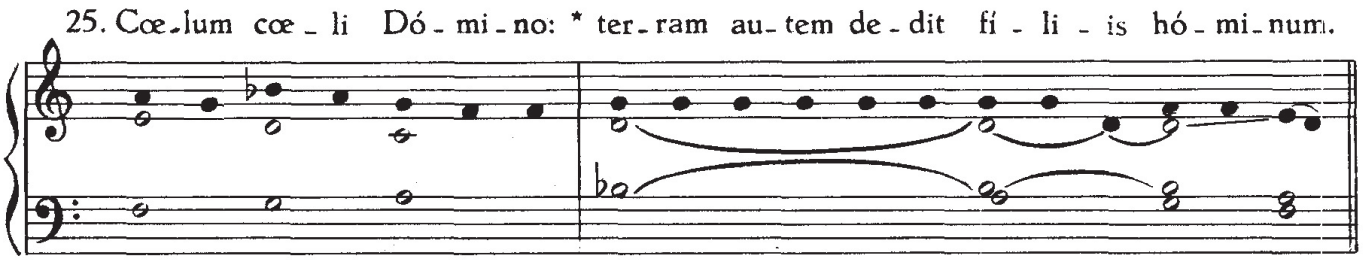
22. Bene-dí- xit ómnibus, *qui timent* **Dó**minum, * pu- síl- lis cum *ma-***jó**- ri-bus.

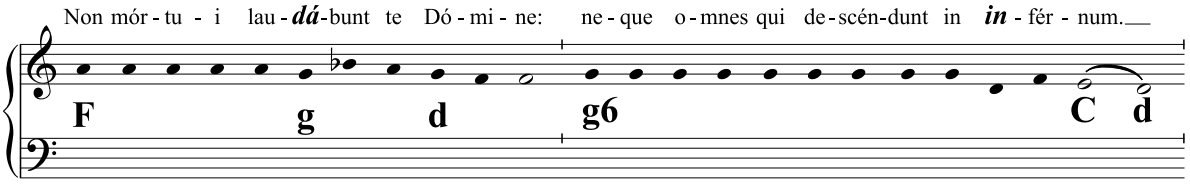


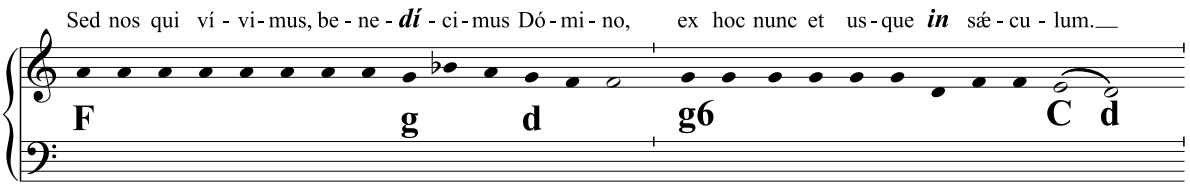
23. Ad-jí- ci- at *Dó- minus* **su**per vos: * super vos, et super fí- li- *os* **ve**-stros.

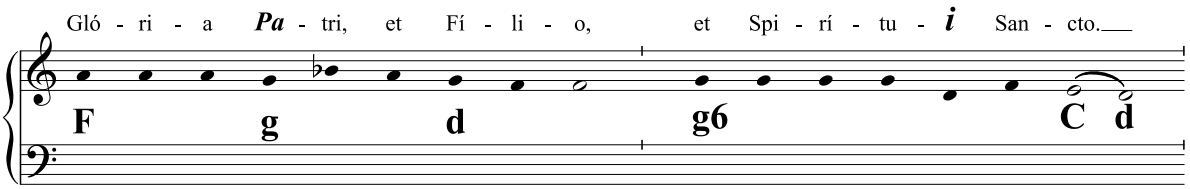


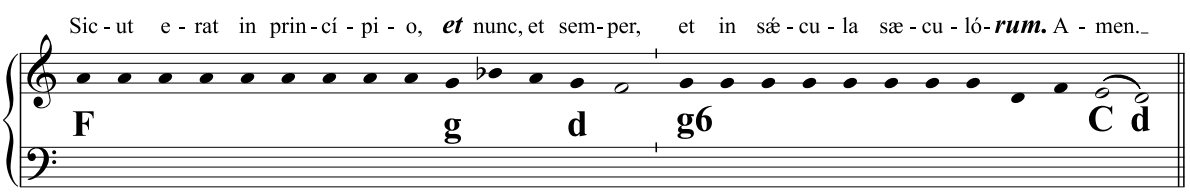
24. Bene-díc*ti vos a* **Dó**mino, * qui fe- cit cæ-lum, *et* **ter**ram.

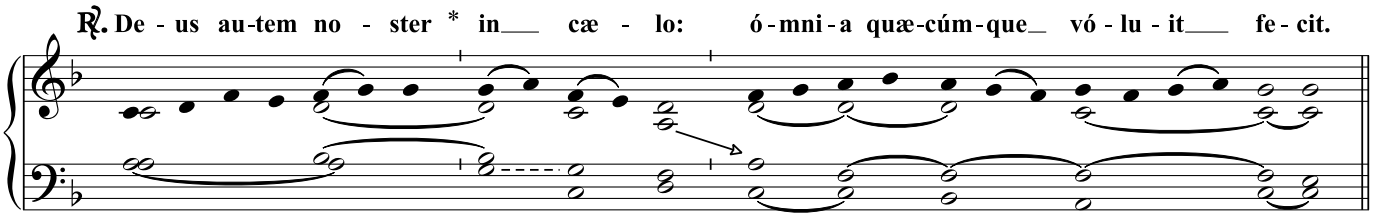












STAND

Little Chapter.

A short reading from Holy Scripture.

The officiant then sings:

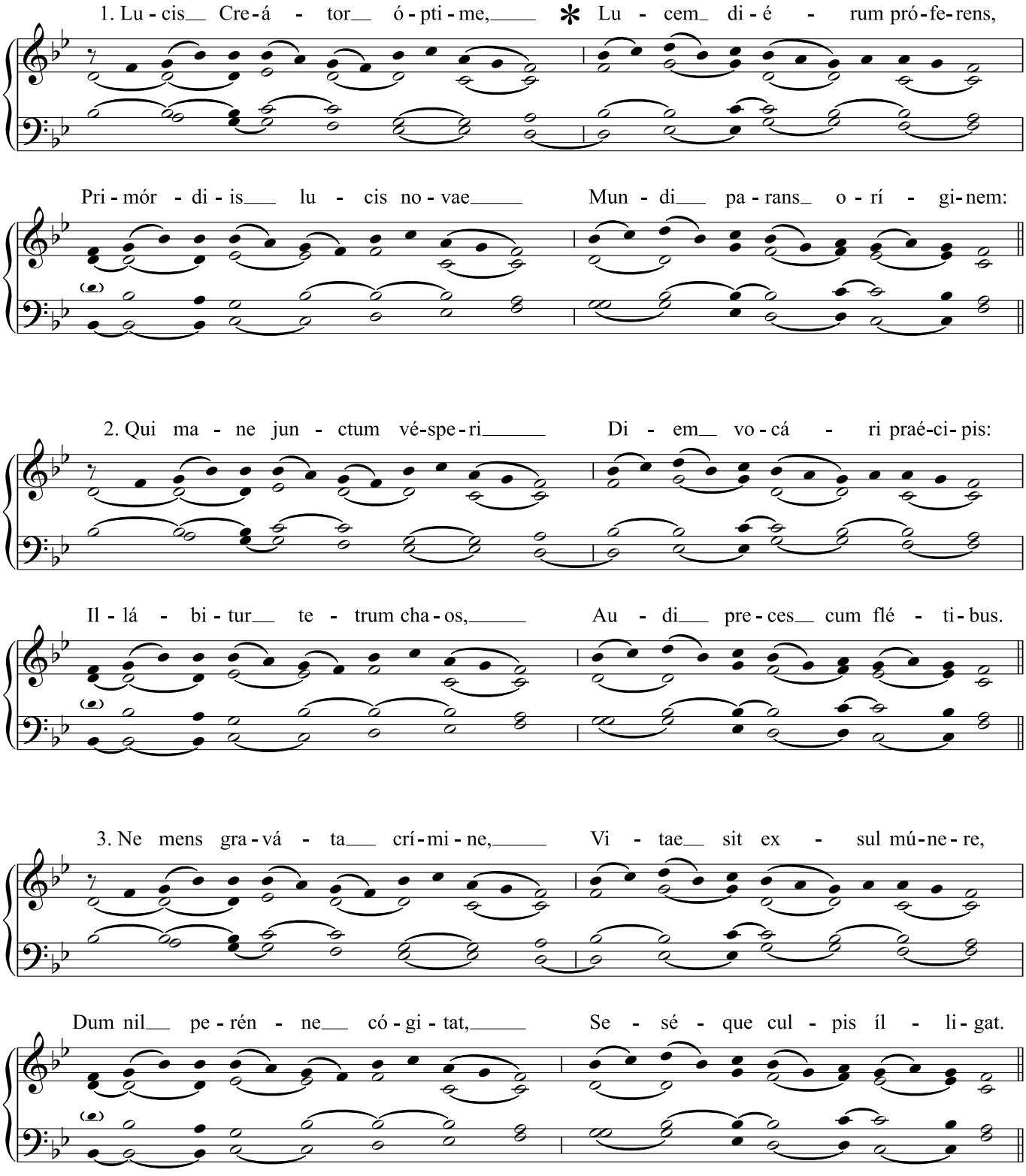


Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation. *2 Cor. 1, 3-4.* ℟. Thanks be to God.

Hymn + Versicle

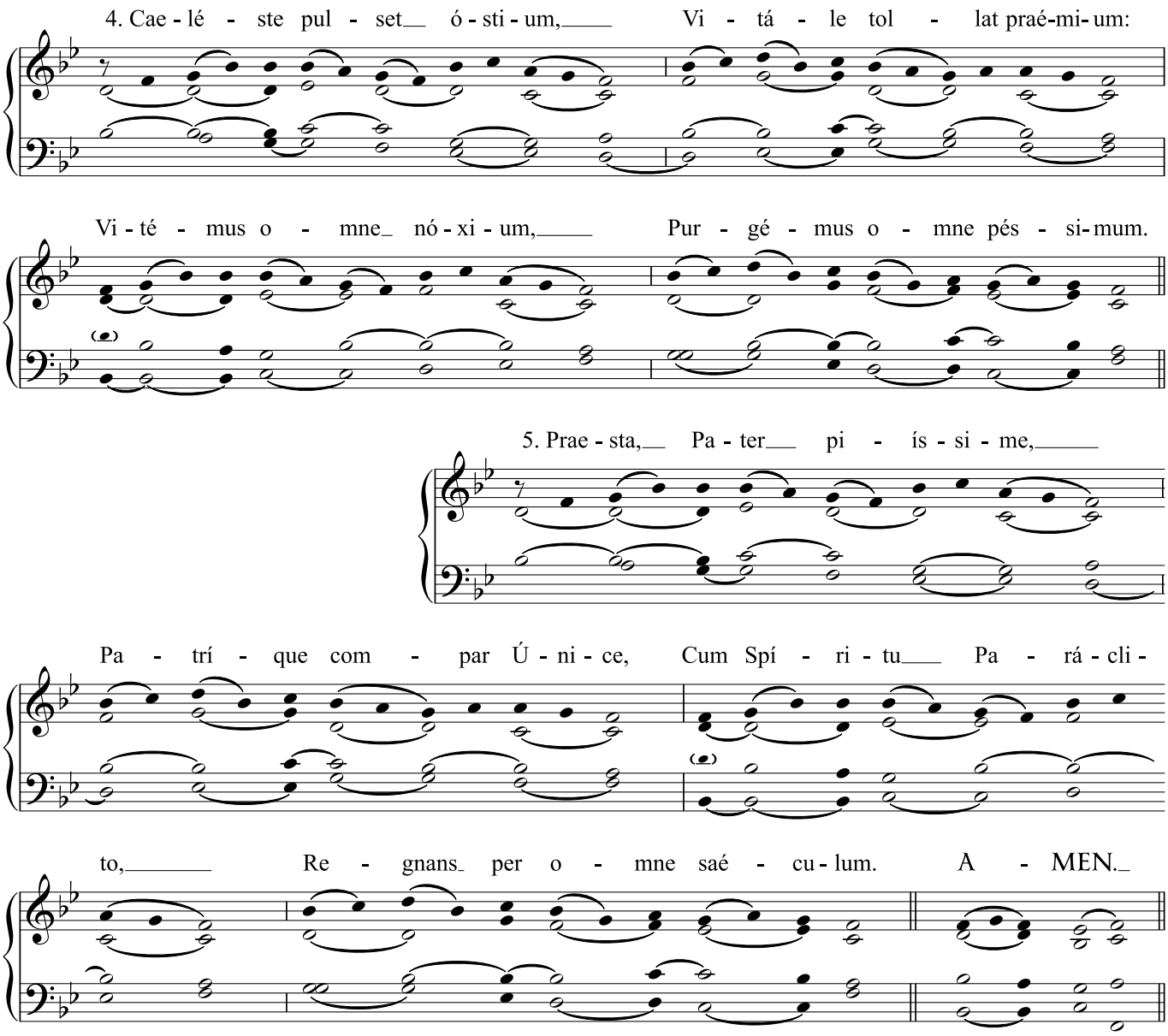
Hymn for Sundays

https://www.ccwatershed.org/2020/01/21/pdf-download-lucis-creator-optime-vespers-hymn/



The Father John Brébeuf Hymnal **"has no parallel and not even any close competitor."**

https://ccwatershed.org/hymn/ —Author for the *Church Music Association of America* weblog • 10 June 2022



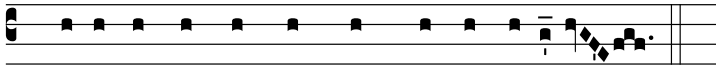
During the final verse of hymn, Cantors C + D come to the center, bow to each other, genuflect, and then sing:



Vs. Diri-gátur, Dómi-ne, oráti-o me-a.

Vs. Let my prayer be directed, O Lord.

And everyone responds:



R. Sicut incénsum in conspéctu tu-o.

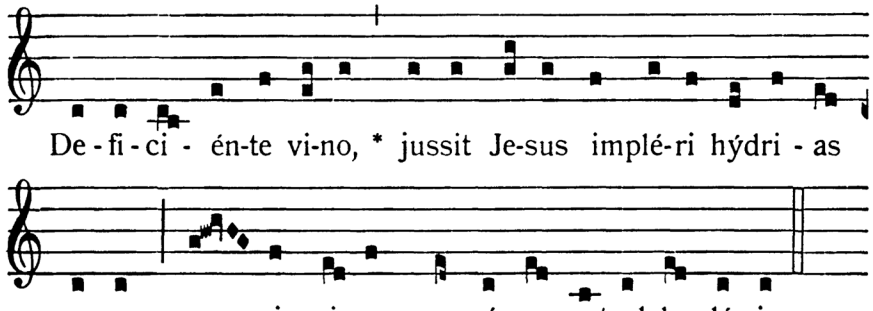
R. As incense in thy sight.

Cantors C + D now genuflect, bow to each other, and return to their places.

Magnificat

Two (2) versions of the antiphon are provided. One is in modern notation, with a harmonization from the Mechlinian school. The other is "box notation" on 5 lines, for organists who prefer to improvise their own harmonization, or simply accompany in octaves.

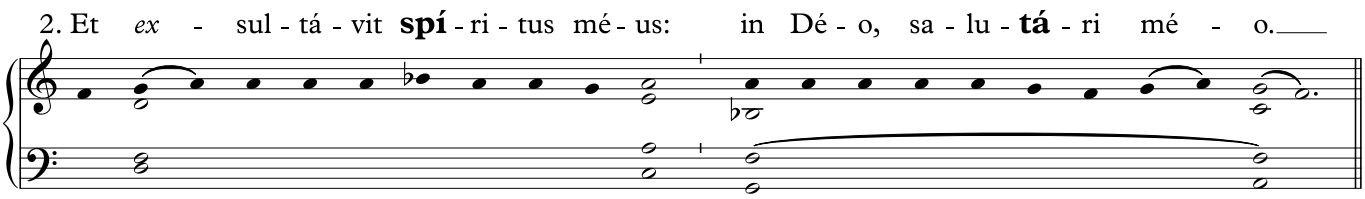
The wine failing, * Jesus commanded the water pots to be filled with water, which was changed into wine, alleluia.









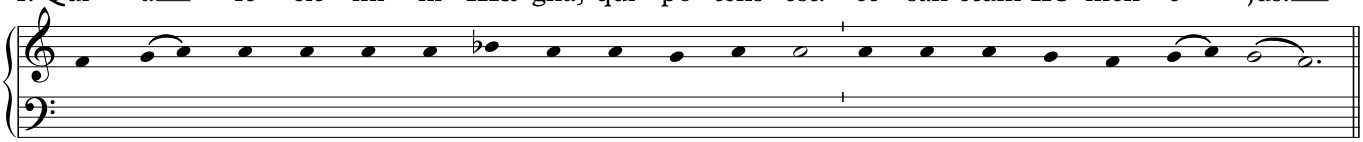




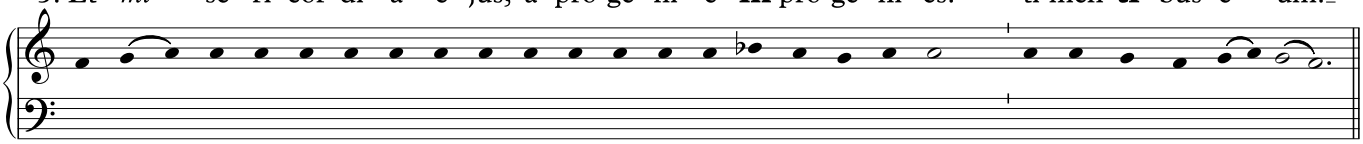


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4. Quí - *a*__ fé - cit mí - hi **má**-gna, qui pó - tens est: et sán-ctum **nó**-men é - jus.__



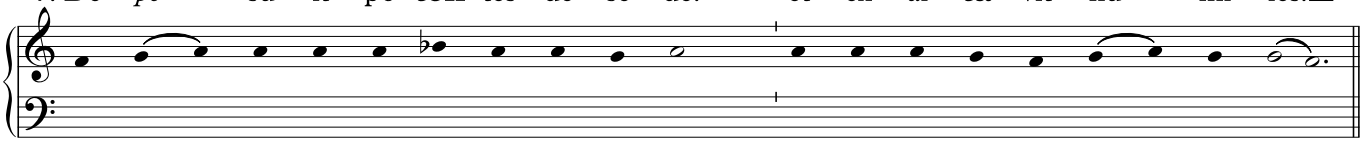
5. Et *mi* - se - ri - cór - di - a é - jus, a pro-gé - ni - e **in** pro-gé - ni - es: ti-mén-**ti**-bus é - um._



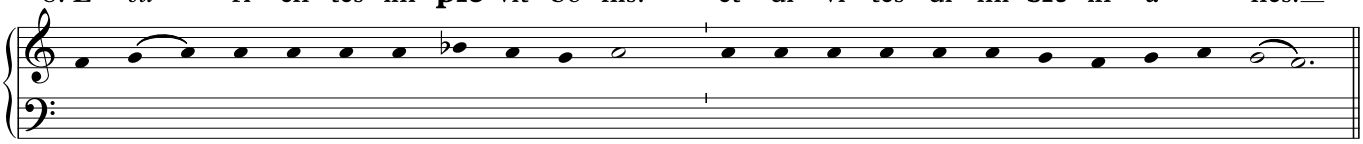
6. Fé - *cit*_ pot-én - ti - am in **brá**chi - o sú - o: di-spér-sit su-pér-bos mén-te **cór** dis sú - i.__



7. De - *pó* - su - it po-**tén**-tes de sé - de: et ex - al - **tá** - vit hú - mi - les.__



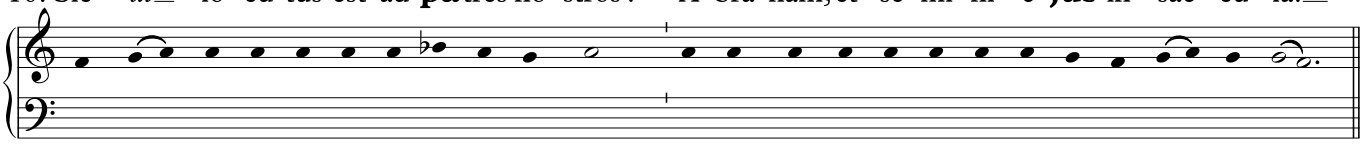
8. E - *su* - ri - én - tes im-**plé**-vit bó - nis: et dí - vi - tes di - mí-**sit** in - á - nes.__



9. Sus - *cé* - pit Ís - ra - ël **pú** - e - rum sú - um: re - cor - dá - tus mi - se - ri - cór-**di** - æ sú - æ.___



10. Síc - *ut*__ lo - cú - tus est ad **pá**tres nó - stros : Á - bra - ham, et sé - mi - ni é-**jus** in saé - cu - la.__

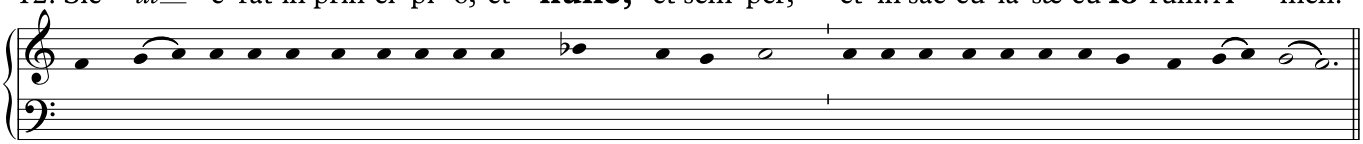


11. Gló - *ri* - a **Pá** tri, et Fí - li - o, et Spi-rí-**tu** - i Sán - cto.__

IMPROVISATION



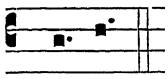
12. Síc - *ut*__ é - rat in prin-cí - pi - o, et **nunc,** et sém - per, et in saé-cu-la sæ-cu-**ló** rum. Á - men.



Officiant Sings :
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Orémus :

Without a Deacon or Priest :
V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Orémus :

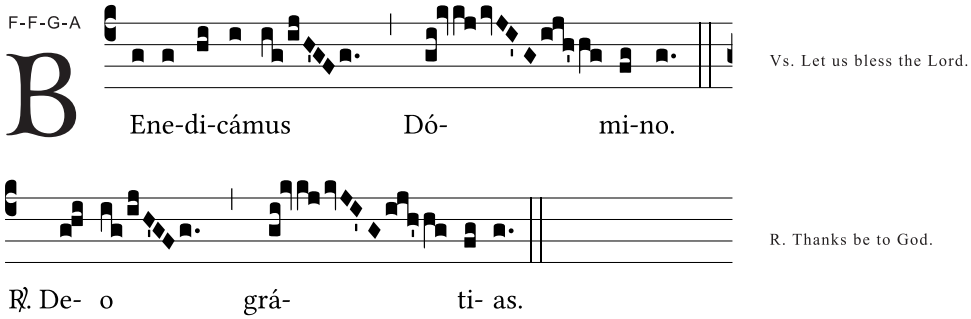
The Officiant now sings a short prayer, to which all respond :



Officiant Sings :
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

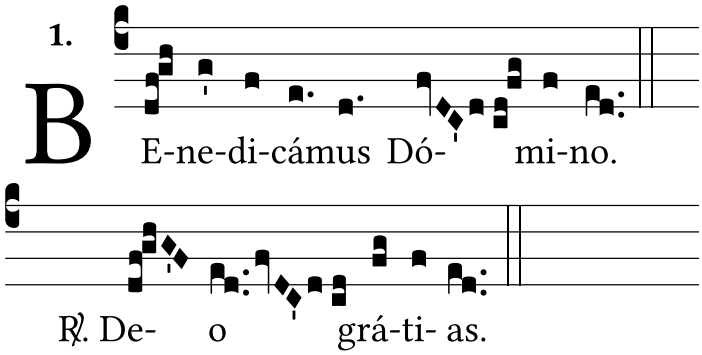
Without a Deacon or Priest :
V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.

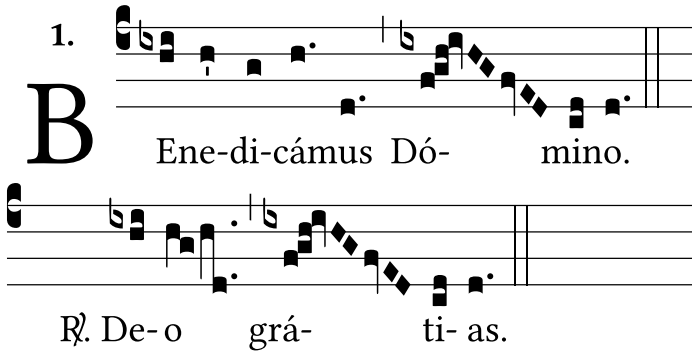
During the conclusion of the prayer above, Cantors C + D repeat the actions they undertook for the Versicle, and this time sing "Benedicámus Dómino" :



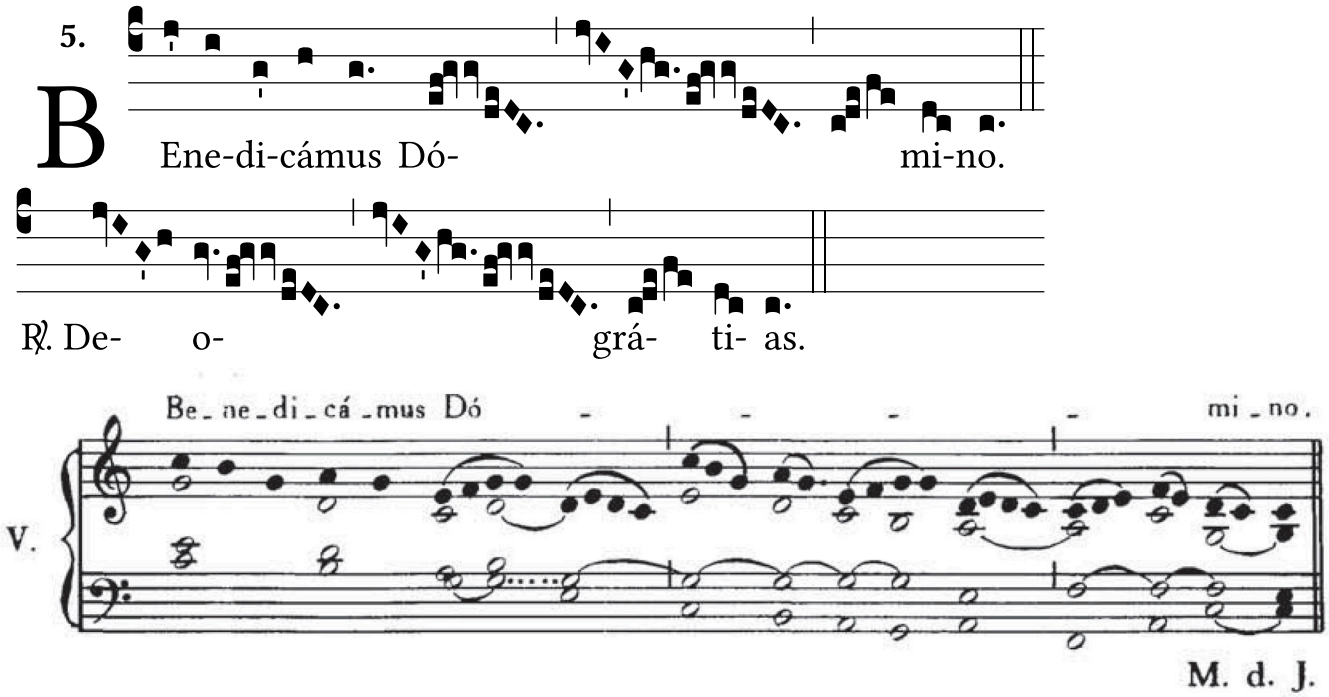
Officiant Sings :
V. Fidélium ánimae per misericórdiam Dei requiéscant in pace.
R. Amen.

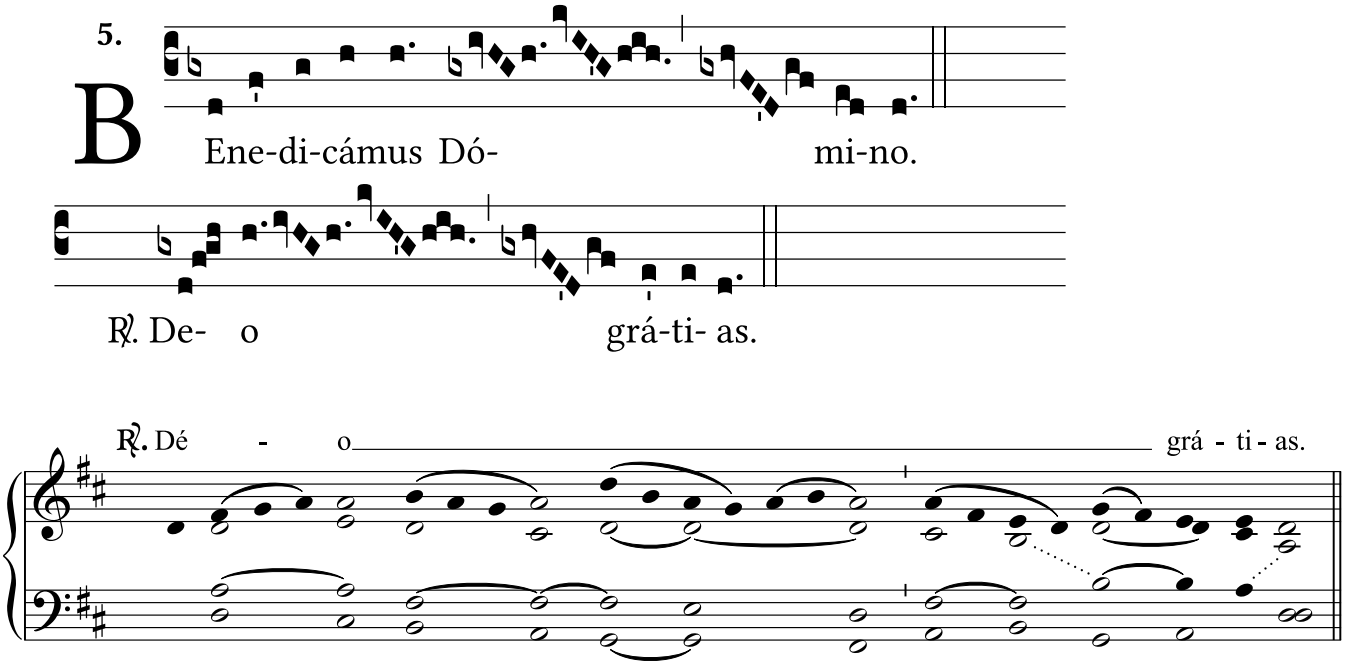
Officiant Sings :
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.





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https://ccwatershed.org/hymn/ —Author for the *Church Music Association of America* weblog • 10 June 2022





It's not required to have a "Recessional Hymn"
for Vespers, but neither is it forbidden.

Turn the page ⇨
and you will find a hymn from the Saint John Brébeuf
Hymnal, which has been provided for your convenience.

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