ACCOMPANIMENT BOOKLET
2nd Sunday after Epiphany

EXTRAORDINARY FORM
VESPER S

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). It’s an English translation of “Hostis Herodes Impie,” printed here with kind permission from Sophia Institute Press.  

1. That God Himself as King should come, Why, cruel Herod, fear'st thou?

He takes no earthly realms away, Who doth with Heavenly ones entwined.

2. The Magi saw the star revealed, And followed as it went before;

The true Light by its light they seek, And as true God by gifts adore.

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
3. The pure and Heavenly Lamb of God, Into the limpid waters went,
And washed and cleansed us from our sins, All pure Him-self, and innocent.

4. The water-jars blush rosy red, New prodigy of Pow'r Divine!
The water its own nature changed, When bid-den to pour forth as wine.

5. Who to the Gentiles wast revealed, O Christ, may glory be to Thee,
With Father and with Holy Ghost, Now, and for all Eternity.

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

\[ \text{Deus, in adjutorium meum intende.} \]

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**IN PRINCIPIO**

**VESPERARUM**

\[ \text{Tonus festivus.} \]

\[ \text{Deus, in adjutorium meum intende.} \]

\[ \text{Domine, ad adjuvandum me festina. Gloria a Patri,} \]

\[ \text{et Fili-o, et Spiritu Sancto. Sicut erat in} \]

\[ \text{principio, et nunc, et semper, et in saecula} \]

\[ \text{saecula. Amen. Alleluia.} \]

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\[ \text{O God, come to my assistance;} \]

\[ \text{O Lord, make haste to help me.} \]

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 109

1. Dó-mi-nus me-o: Se-de a dex-tris me-is:

2. Vir-gam vir-tú-tis tu-æ c-mít-tet Dó-mi-nus ex Si-on: do-mi-ná-re in mé-di-o

3. Te-cum prin-ci-pi-um in di-e

vir-tú-tis tu-æ in splen-dó-ri-bus san-ctó-rum: ex ú-te-ro an-te lu-

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 6 lines, for organists who prefer to improvise their own harmonization, or simply accompany in octaves.

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cifereum geni te

Tu es sacers in aeternum secundum ordinem Melchisedech.

Domines a dextris tuis, confrig it in diei sui reges

Judicabit in nationibus, implabit ruinas: conquassabit capita in terram multorum.

De tortenate in via bet: propterea exaltabit caput

Gloria Patri, et Filio, et Spiritui Sancto.


... as always, the Refrain is repeated.
Ps. 2 of 5


Psalm 110

1. Con-fi-té-bor ti-bi, Dó-mi-ne, in to-to cor-de me-o: in con-si-li-o ju-stó-rum,


sé-cu-lum sé-cu-li.

4. Me-mó-ri-am fe-cit mi-ra-bí-li-um su-ó-rum,

5. Memor erit in sæculum testamenti:
   virtutem operum sacerum
   annuntabit populo suo:

6. Ut det illis here diatem gentium:
   operam manum eius veritas, et judicium.

7. Fidelia omnia mandata eius:
   confirmata in sæculum sæculi,
   fecta in veritate et æquitate.

8. Redemptorem misit populo suo:
   mandavit in æternum testamentum suum.

9. Sanctum, et terribile nomen eius:
   ininitium sapientiae temporis Domini.

10. Intellectus bonus omnibus factum est:
    laudatio eius manet in
    sæculum sæculi.


... as always, the Refrain is repeated.
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


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 ténébris lumen re-cis: * mi-sé-ri cors et mi-se-rá-tor et ju-stus.

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

os
in ju-di-ci-o: * qui-a in a-térrnum non commo-vé-bi-tur.


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

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


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


Amen.

... as always, the Refrain is repeated.
Psalm 112

1. Lau - dá - te pú - e - ri Dó - mi - num: lau - dá - te na - men Dó - mi - ni -

2. Sit no - men Dó - mi - ni be - ne - di - ctum, ex hoc nunc, et us - que in sǽ - cu - lum -

3. A so - lis or - tu us - que ad oc - cá - sum lau - dá - bi - le no - men Dó - mi - ni -

4. Ex - cél - sus su - per o - mnes gen - tes Dó - mi - nus, et su - per cæ - los gló - ri - a e - jus -

5. Quis sic - ut Dó - mi - nus, De - us no - ster, qui in al - tis há - bi - tat,
et humilia respicit in caelo et in terra?

6. Suscitant a terra inopem, et de sterno eri gens pauarem:

7. Ut collocet eum cum principibus, cum principibus populi sui.

8. Qui habittere facit sterilem in domo, matrem filiorum laetanem.


10. Sic ut erat in principio, et nunc, et semper,

et in saecula saeculorum. Amen.

Repeat Refrain
Ps. 5 of 5

De·us au·tem no·ster in ca·lo: om·ni·a qua·cúmque vó·lu·it, fe·cit.

1. In ex·i·tu Is·ra·ēl de A·egy·pto do·mus Ja·cob de pó·pu·lo bár·ba·ro.

Psalm 113

2. Fa·cta est Ju·dá·a san·cti·fi·cá·ti·o e·jus, Is·ra·ēl 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·ri·e·tes, et col·les sic·ut a·gni ó·vi·um.

5. Quid est ti·bí, ma·re, quod fu·gi·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·ri·e·tes, et col·les sic·ut a·gni ó·vi·um.

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


ha- bent, et non au-di- ent: * na- res habent, et non o-do-rábunt. 15. Manus habent, et

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

su-o. 16. Sím-i-les il-lis fi- ant qui fá- ci- unt e- a: * et omnes qui confidunt in e- is.


Non mór-tu-i lau-dá-bunt te Dó-mi-ne: ne-que o-mnes qui de-scén-dunt in in-fér-num

Sed nos qui vi-vi-mus, be-ne-di-ci-mus Dó-mi-no, ex hoc nunc et us-que in sæ-cu-lum

Gló-ri-a Pa-tri, et Fi-li-o, et Spi-ri-tu i San-cto


STAND

Little Chapter.

A short reading from Holy Scripture.

The officiant then sings:

B

Enédic-tus Dé-us, et Pá-ter Dó-

mini nóstri Jésu Christi, † Pá-ter mi-se-

ricordi-árum, et Dé-us to-ti-us conso-la-ti-ónis, * qui con-

so-látur nos in ómni tribu-la-ti-óné nóstra. R. Dé-o grá-ti-as.
1. Lucis Creator optimae, * Lucem diemrum profe-rens,

Pri-moris lucis novaem Mun-di parans originem:

2. Qui mane juxta ve-spe-ris Diem vocari praeci-pis:

Il-latuir te-trum cha-os, Audi preces cum fleti-bus.

3. Ne mens grava-ta crimi-ne, Vitae sit ex sul munere,

Dum nil pernen cogitat, Sesque culpis iligat.
During the final verse of hymn, Cantors C + D come to the center, bow to each other, genuflect, and then sing:

Vs. Let my prayer be directed, O Lord.

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

And everyone responds: R. Sicut incénsum in conspéctu tu-o.

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

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Magnificat

Two (8) 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.


Ad Magnif. Ant. I. f
dri-as a-qua, quæ in vi-num convérsa est, al-le-lú-ia.

1. Ma-gní-fi-cat


3. Qué-a re-spé-xit hu-mi-li-tá-tem an-cíl-læ sú-æ:

é-ce é-nim ex hoc be-á-tam me di-c-cent ó-mnes ge-ne-ra-ti-ó-nes.

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4. Qui a fecit mihi magna, qui potens est: et sanctum nomen e jus.

5. Et misericordia e jus, a progenie in progenies: timensibus eum.

6. Fecit potentiam in brachio suo: dispensit superbos mentem cor dis su i.


8. Eserentes impletvit bonis: et divites dimisit inanes.


10. Sic est locutus est ad patres nostros: Abraham, et semini e jus in saecula.

11. GLORI... a Patri, et Filio, et Spiritu Sancto.


Improvisation

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

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

[R. Amen.]

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**Officiant Sings:**
V. Dóminus vobiscum.
R. Et cum spíritu tuo.

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

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

[F-F-G-A]

B

Ene-di-cámus Dó-mi-no.

[R. De-o grá- ti-as.]

**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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and you will find a hymn from the Saint John Brébeuf Hymnal, which has been provided for your convenience.
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1. O Beth-le-hem, thou dost surpass All other cities in renown;

Thy privilege alone it was To call from Heav’n our Savior down.

2. A star, outshining in its light And beauty the revolving sun,

Proclaims to earth the God of might, Who now His mortal course will run.

3. The Magi, who His face behold, for Him their Eastern gifts have spread;

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In incense, myrrh and royal gold, They, prostrate, all their vows have said.

4. His God-head and His Sovereignty, The incense and the gold reveal,
The dust of myrrh foretells the tomb, Which shall His mortal form conceal.

5. Be glory, Jesus, unto Thee Revealed for Gentile eyes to greet,
Be likewise praised eternally The Father and the Paraclete.