Solemn Vespers and Benediction

Monteverdi – Vespers of 1610
Bornfield – Beatis videamus

Brian Bartoldus, Artistic Director

in collaboration with

Chorus Sine Nomine

Saturday November 15, 2014: 7 PM
Holy Comforter - St. Cyprian Catholic Church
Washington, DC 20003

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Holy Comforter – St. Cyprian Catholic Church
The Vespers of 1610 has its genesis in a time of extreme cultural change. Europe was in the process of reclaiming centuries-old Greek and Roman arts, drama in particular. At the same time, the grand, hyper-structured counterpoint of the 16th century, though gorgeous in its own right, came under increasing fire for its tendency to obscure lyrics. In seeking a music that would make a fitting match to Ancient drama, a group known as the Florentine Camerata adopted a reductionist approach – instead of employing dozens of singers and instruments, each playing against each other in dense harmonious counterpoint, this new music would call for one singer, supported by a lute or similar accompanying instrument. This style, called monody, allowed for maximum flexibility in declamation, as well as an immediacy that forged an intimate connection between performer and audience.

As with all artistic innovation, the threatened old guard quickly rallied to dismiss the new approach in a flurry of condescending letters. Monteverdi, a young but established composer with published works in both old and new styles, became the face of this controversy in 1600 with the publication of the candidly titled "Artusi's book concerning the imperfections of modern music." Its author, a proponent of the earlier style, cast his treatise as a dialogue between a fictional master and student discussing excerpts from a now famous madrigal of Monteverdi's. The seasoned tutor calls on the time-honored rules of 16th century voice leading and discovers the new work wanting – the pupil, accepting these prescriptivist notions as scientific fact, dutifully concurs.

Monteverdi replied to these attacks in a forward to his next collection of madrigals (whose first piece was, conveniently, the work that Artusi so maligned). In it, he differentiates the thoroughly codified musical language so beloved of his detractor from the newer musical style developing all around them. He argued that these two schools of thought, which he labeled the First and Second Practice, were equally legitimate and rational, and should be taken on their own terms. The fact that Monteverdi did not disparage the older art form is illuminating to his compositional approach, which was far-reaching and non-exclusive. Despite being on the forefront of the most drastic European musical development in centuries, he did not abandon what came before, but instead chose to perform and compose pieces in both styles. Monteverdi, perhaps first among his colleagues, was able to dialogue freely between both sides of the musical war that consumed his associates' time and energy, mastering both arts in the process.

Which brings us to the Vespers, possibly the most encyclopedic sacred work of Monteverdi's output. Its publication was, effectively, a sort of job application, an excuse to show off his myriad skills to any potential employer. In trying to display so many different facets of his compositional personality, Monteverdi created a work that encompasses both the First and Second Practice. Each of the five Psalm settings in the work favors the strict counterpoint and grandiose polyphony of Monteverdi's Renaissance predecessors, while the four interspersed sacred concerti typify the intimate, expressive nature of the budding Baroque style. In a nod to traditional tastes, the Vespers constantly quotes the Gregorian psalmtones of the ancient Roman church, still used in Christian worship to this very day. These short, memorable melodic fragments unify the larger ensemble movements, allowing for a large degree of stylistic leeway while still maintaining cohesion. It is here that we see that Monteverdi the church musician and Monteverdi the madrigalist are one in the same, as the psalmtones weave throughout each psalm and the Magnificat like a musical protagonist, cast in ever-changing scenarios that vividly paint the scriptural
text. In this regard, even Monteverdi's more traditional moments carry with them elements of his new style. This fusion of old and new has been labeled by those of our day as the Third Practice – it is our ensemble’s namesake, and the Vespers our inspiration.

As a special tribute to Monteverdi's cutting edge dialogue between old and new, Third Practice has commissioned a brand-new work to be performed within the Vespers, courtesy of Baltimore's own Joshua Bornfield. The resulting piece, titled *Beatis videamus*, is best described in the composer's own words: "It is a litany of the saints based on Monteverdi's ornamentation practices to match the grammar and syntax of the Vespers, but in a contemporary style … like a footnote that clarifies and makes relevant a difficult chapter of a book." One can hear the distinctive, hiccupping "goat trills," a popular ornamentation during Monteverdi's day, as well as ornate flourishes in quick tempos, deftly outlining clear tonalities as the singers run up and down their register. It is a spectacular piece on its own terms, but also one that seeks to enrich the listener's experience of the older masterwork while being enriched itself in such an illuminating context.

NOTES ON THE SERVICE

Vespers is the evening prayer of the Church and this evening it is celebrated in its most solemn form. The service is a collection of the psalms, passages from sacred scripture, and ancient prayers, sung to God as a sacrifice of praise. This sacrifice is emphasized by the use of incense which, since the worship of the Jewish temple, has been understood to be a sign of prayer rising to God. At the climax of the service is the Gospel Canticle, *Magnificat*, which is the song of the Blessed Virgin Mary from the Gospel according to Saint Luke. It is during that the altars of the church - the place of sacrifice - are honored with incense. After Vespers the Blessed Sacrament is exposed for our adoration and worship. This is the consecrated Host, the bread taken up at the offering of the Mass which becomes the Body of Christ. We then offer our prayers to God - who is really present in our midst - and receive a blessing (Benediction) with the Sacred Host. Whether you have come here for this act of worship, or simply to hear this glorious music, you are very welcome. It is our hope that by setting the beauty of art in the context of the beauty of truth, we are all caught up in the worship of God this evening and, even if just for a moment, allowed a glimpse of the heaven to which we are all called.
SOLEMN VESPERS AND BENEDICTION

Vespro dell beata Vergine – Claudio Monteverdi

INTRODUCTION: Fr. James Bradley  Personal Ordinariate of Our Lady of Walsingham

This presentation of the Vespro della beata Vergine by Claudio Monteverdi will be within the context of the Roman Catholic liturgy, as celebrated during Monteverdi’s lifetime. The music has been slightly reordered to follow the order of the Vespers liturgy today.

PRELUDE

Pulchra es from Monteverdi Vespers

You are beautiful, my love,
sweet and gilded daughter of Jerusalem.
You are beautiful, my love,
sweet and gilded as Jerusalem,
striking as armies arrayed for battle.
Turn your eyes from me,
for they make me flee.

Please stand as the Altar Party enters.

INVITATORY

* Make the sign of the cross

Deus, * In adjutorium meum intende:  O God, * to my aid attend:
Domine, ad adjuvandum me festina.  O Lord, to my aid hurry:
Gloria Patri et Filio et Spiritui Sancto.  Glory be to the Father and to the Son and to the Holy Spirit.
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.  As it was in the beginning, is now, and always, for ever and ever.
Amen. Alleluia.

ANTIPHON 1

Dum esset rex in accubitu suo, nardus mea dedit odorem suavitatis.  While the king was upon his bed, my nardus yielded an odor of sweetness.

All sit.

PSALM 109

Dixit Dominus Domino meo:  The Lord said to my Lord,
Sede a dextris meis,  sit at my right hand,
donec ponam inimicos tuos scabellum pedum tuorum.  until I make your enemies your footstool.
Virgam virtutis tuae emittet  The scepter of your strength will be sent
Dominus ex Sion:  by the Lord from Zion:

Gloria Patri et Filio…

Ant. Dum esset rex in accubitu suo, nardus mea dedit odorem suavitatis. While the king was upon his bed, my nardus yielded an odor of sweetness.  

ANTIPHON 2

Laeva eius sub capite meo, a dextera illius amplexabitur me. His left hand is under my head, and his right hand shall embrace me.  

PSALM 112


Gloria Patri et Filio…

Ant. Laeva eius sub capite meo, a dextera illius amplexabitur me. His left hand is under my head, and his right hand shall embrace me.  

ANTIPHON 3

Nigra sum sed formosa filiae Ierusalem: ideo dilexit me Rex, et introduxit me in cubiculum suum. I am black, but comely, O daughters of Jerusalem. Therefore the king loved me and brought me into his bedroom.
Laetatus sum in his quae dicta sunt mihi:
in domum Domini ibimus.
Stantes erant pedes nostri,
in atriis tuis, Jerusalem.
Jerusalem, quae aedificatur ut civitas:
cujus participatio ejus in idipsum.
Illuc enim ascenderunt tribus,
tribus Domini,
testimonium Israel
ad confitendum nomini Domini.
Quia illic sederunt sedes in judicio,
sedes super domum David.
Rogate quae ad pacem sunt Jerusalem:
et abundantia diligentibus te.
Fiat pax in virtute tua:
et abundantia in turribus tuis.
Propter fratres meos, et proximos meos,
loquebar pacem de te:
Propter domum Domini Dei nostri,
quasesivi bona tibi.
Gloria Patri et Filio…

Ant. Nigra sum, sed formosa,
filiae Jerusalem.
Ideo dilexit me rex
et introduxit me in cubiculum suum
et dixit mihi:
Surge, amica mea, et veni.

I was glad in what they said to me,
“We will go into the house of the Lord.”
Our feet were standing
in your courts, O Jerusalem.
Jerusalem, which is built as a city
which is compacted in together.
For here went up the tribes,
the tribes of the Lord,
the testimony of Israel
to proclaim the name of the Lord.
For there was set the seats of judgment,
seats over the house of David.
Pray for the peace of Jerusalem,
and abundance for those that love you.
Let peace be in your strength,
and abundance in your towers.
For my brothers and my neighbors,
I spoke peace of you.
For the house of the Lord our God,
I have sought your good.
Glory be to the Father and to the Son…

ANTIPHON 4

(continuation of Monteverdi Nigra sum)
Jam hiems transiit,
imber abiit, et recessit.
Flores apparuerunt in terra nostra,
tempus putationis advenit.

For now the winter is passed,
the rain is over and gone;
Flowers have appeared in our land,
the time of pruning has arrived.

PSALM 126

Nisi Dominus aedificaverit domum,
in vanum laboraverunt
qui aedificant eum.
Nisi Dominus custodierit civitatem,
frustra vigilat qui custodit eam.
Vanum est vobis ante lucem surgere:
surgite postquam sederit,
qui manducatis panem doloris.
Cum dederit dilectis suis somnum:
ecce, haereditas Domini filii:
merces, fructus ventris.
Sicut sagittae in manu potentis:
ita filii

Unless the Lord build the house,
in vain they labor
who build it.
Unless the Lord guard this city,
uselessly they watch who guard it.
It is futility for you to rise before dawn,
to stay up late,
you who eat the bread of sorrow,
when he gives his beloved sleep.
Behold, the Lord’s inheritance is children:
a reward, fruit of the womb.
Like arrows in the band of the mighty,
so are the children
excussorum.  
Beatus vir  
qui implevit desiderium suum ex ipsis:  
non confundetur cum loqueretur  
inimicis suis in porta.  
Gloria Patri et Filio…

Winter is now past: the rain is over and gone: arise my love, and come.

ANTIPHON 5

Speciosa facta es, et suavis in deliciis tuis, sancta Dei genitrix.  
Thou art made fair and sweet in thy delicateness, o holy Mother of God.

PSALM 147

Lauda, Jerusalem, Dominum:  
lauda Deum tuum, Sion.  
Quoniam confortavit  
ersas portarum tuarum:  
benedixit filiis tuis in te.  
Qui posuit fines tuos pacem:  
et adipe frumenti satiat te.  
Qui emittet eloquium suum terrae:  
velociter currit sermo ejus.  
Qui dat nivem sicut lanam:  
nebulam sicut cinerem spargit.  
Mittit crystallum suam sicut buccellas:  
ante faciem frigoris ejus quis sustinebit?  
Emittet verbum suum, et liquefaciet ea:  
flabit spiritus ejus,  
et fluent aquae.  
Qui annunciat verbum suum Jacob:  
justitias et judicia sua Israel.  
Non fecit taliter  
omni nationi:  
et judicia sua non manifestavit eis.  
Gloria Patri et Filio…

Ant. Speciosa facta es, et suavis in deliciis tuis, sancta Dei genitrix.  
Thou art made fair and sweet in thy delicateness, o holy Mother of God.

All stand.

LITTLE CHAPTER  
Ecclesiasticus 24, 14

Ab initio, et ante saecula creata sum, † et usque ad futurum saeculum non desinam: * et in habitacione sancta coram ipso ministrai.  
From the beginning, and before the world was created, and unto the world to come I shall not cease to be: and in the holy dwelling place I ministered before Him.

All: Deo gratias.  
Thanks be to God.
Ave maris stella,
Dei Mater alma
Atque semper Virgo
Felix coeli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evae nomen.

Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam praesta puram,
Iter para tutum,
Ut videntes Jesum
Semper collaetemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto
Tribus honor unus. Amen.

* - Eve in Latin is spelled 'Eva.' As Eve was the first to take the fruit of the forbidden tree, she was considered the means by which sin and death entered the world. Mary, by contrast, is considered a second Eve, who through giving birth to Jesus reverses original sin. The angel's salutation to Mary was 'Ave,' which is the reverse spelling of 'Eva.'

Cantor: Dignáre me laudáre te Virgo sacrátá.
(Make me worthy to praise you, O sacred Virgin.)

All: Da mihi virtútum contra hostes tu-os.
(Give me strength against your enemies.)
MAGNIFICAT

All sit for antiphon.

ANTIPHON


O blessed Mary Mother of God, perpetual virgin, temple of our Lord, the sanctuary of the Holy Spirit: you alone without example, did please our Lord Jesus Christ, alleluia.

Please stand before the Magnificat. During singing of the Magnificat, the altars of the Church will be honored with incense as a sign of our prayer rising to God.

CANTICLE OF THE BLESSED VIRGIN MARY - Luc. 1:46-55

✠ Make the sign of the cross

Magnificat ✠ anima mea Dominum:
et exultavit spiritus meus
in Deo salutari meo.

My soul ✠ magnifies the Lord,
and my spirit rejoiced
in God my savior.

Quia respexit humilitatem
ancillae suae:
ecce enim ex hoc
beatam me dicent
omnes generationes.

For he has regarded the lowliness
of his handmaiden:
behold, from henceforth
they shall call me blessed
unto all generations.

Quia fecit mihi magna
qui potens est:
et sanctum nomen ejus.

for he has done great things for me,
be who is mighty,
and holy is his name.

Et misericordia ejus
a progenie in progenies
timentibus eum.

And his mercy
from generation to generation
is on them that fear him.

Fecit potentiam in brachio suo:
dispersit superbos
mente cordis sui.

He has used the power of his arm:
he has scattered the proud
in the thoughts of their own heart.

Deposuit potentes de sede,
et exaltavit humiles.

He put down the mighty from their seat,
and has exalted the lowly.

Esurientes
implevit bonis:
et divites dimisit inanes.

The hungry
he has filled with good things,
and the rich he has sent away empty.

Suscepit Israel puerum suum,
recordatus misericordiae suae.

He has helped Israel his servant,
remembering his mercy.

Sicut locutus est ad patres nostros,
Abraham et semini ejus in saecula.

As he told to our forefathers,
Abraham and his seed for ever.

Gloria Patri et Filio
et Spiritui Sancto.

Glory be to the Father and to the Son
and to the Holy Spirit.

Sicut erat in principio,
et nunc, et semper,
et in saecula saeculorum. Amen.

As it was in the beginning,
is now, and always,
for ever and ever. Amen.
Ant. Beata Dei Genetrix Maria, Virgo perpetua, templum Domini, sacrarum Spiritus Sancti: sola sine exemplo placuisti Domino Jesu Christo, alleluia. O blessed Mary Mother of God, perpetual virgin, temple of our Lord, the sanctuary of the Holy Spirit: you alone without example, did please our Lord Jesus Christ, alleluia.

COLLECT

Officiant: Dóminus vobiscum. R. The Lord be with you.
All: Et cum spíritu túdo. V. And with thy spirit.
Officiant: Orémus. R. Let us pray

Concede nos famulos tuos quaesumus Domine Deus perpetua mentis, et corporis sanitate gaudere: † et gloriósa intercessione beatae Mariae semper virginis intercensiónem a praesenti liberarí tristitiam, et aeternam perfrue laetitiam. Per Dominum nostrum Iesum Christum filium tuum: Qui tecum vivit et regnat in unitate spiritus sancti Deus, per omnia saecula saeculorum.

All: Amen

CONCLUSION

Officiant: Dóminus vobiscum. The Lord be with you.
All: Et cum spíritu tuo. And with your spirit.

Cantors: Be-nedi-camus Do-mino. Let us bless the Lord.
All: De-o gra-ti-as. Thanks be to God.

Officiant: Fidélium ánimae per misericórdiam Dei requiéscant in pace. May the souls of the faithful through the mercy of God rest in peace.

All: Amen.

All sit.
MEDITATION
As candles lit in preparation for Benediction

Duo Seraphim from Monteverdi Vespers
Duo Seraphim clamabant
alter ad alterum:
Sanctus Dominus Deus Sabaoth.
Plena est omnis terra gloria ejus.
Tres sunt,
qui testimonium dant in coelo:
Pater, Verbum et Spiritus Sanctus:
et hi tres unum sunt.
Sanctus Dominus Deus Sabaoth.
Plena est omnis terra gloria ejus.

Two seraphim cried
one to another:
Holy is the Lord God of Sabaoth.
Full is the whole earth of his glory.
There are three
who bear witness in heaven:
the Father, the Word, and Holy Spirit:
and these three are one.
Holy is the Lord God of Sabaoth.
Full is the whole earth of his glory.

BENEDICTION OF THE BLESSED SACRAMENT

All kneel (if able) or sit.

The Blessed Sacrament is taken out of the tabernacle and placed in the monstrance and exposed to
the view of the people (Exposition).

O Saving Victim, opening wide
The gate of heav’n to man below;
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

To thy great name be endless praise,
Immortal Godhead, One in Three;
O grant us endless length of days
In our true native land with Thee.

BEATIS VIDEAMUS (Litany of the Saints) – Joshua Bornfield

Kyrie eleison,
Christe eleison.
Kyrie eleison.
Christe, audi nos,
Christe, exaudi nos.
Pater de caelis, Deus,
miserere nobis.
Fili, redemptor mundi,
miserere nobis.
Spiritus sancte,
miserere nobis.
Sancta trinitas, unus Deus,
miserere nobis.
Sancta Maria,
Sancta Dei Genetrix,
Sancta Virgo virginum,
Sancte Michael,
Sancte Gabriel,
Sancte Raphael,
Omnes sancti Angeli et Archangeli,
Omnes sancti beatorum
Spiritus ordines,
Lord have mercy,
Christ have mercy,
Lord have mercy,
Christ, hear us,
Christ, listen to us.
Father of heaven, God,
have mercy on us.
Son, redeemer of the world,
have mercy on us.
Holy Spirit,
have mercy on us.
Holy trinity, one God,
have mercy on us.
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Saint Michael,
Saint Gabriel,
Saint Raphael,
All holy Angels and Archangels,
All holy orders
of blessed Spirits,
Orate pro nobis.
Ab omni malo,
Ab omni peccato,
Ab ira Tua et odio
et omni mala voluntata,
A morte perpetua,
Libera nos, Domine.
Ora pro nobis.

Sancte Ioannes Baptista,
Sancte Ioseph,
Omnes sancti Patriarchae et Prophetae,
Sancte Petre,
Sancte Paule,
Sancte Andrea,
Sancte Iacobe,
Sancte Ioannes,
Sancte Thoma,
Sancte Iacobe, Philippe, Bartolomaee,
Sancte Mattheae,
Sancte Simon,
Sancte Thaddaeae,
Sancte Matthia, Barnaba, Luca, Marce,
Per mysterium
sanctae incarnationis tuae,
Per nativitatem tuam,
Per crucem et passionem tuam,
Per mortem et sepulturam tuam,
Per admirabilem ascensionem tuam,
Per adventum
Spiritus Sancti Paracliti,
In die iudicii,
Libera nos, Domine.

Sancti Stephane, Laurenti,
Vincenti, Fabiane, Sebastiane,
Sancti Johannes et Paule
et Cosma, Damiane,
Gervasi et Protasi,
Omnes sancti martyres,
Sancti Sylveter, Gregori,
Ambrosi, Augustine,
Sancti Hieronyme, Martine, Nicolae,
Omnes sancti Pontifices et Confessores,
Omnes sancti Doctores,
Peccatores,
Ut nobis parcas,
Ut nobis indulgeas,
Ut cuncto populo
pacem et unitatem largiri digneris,

Pray for us.
From all evil,
From all sin,
From your anger, and hatred
and all ill will,
From death eternal,
Deliver us, Lord.
Pray for us.

Saint John the Baptist,
Saint Joseph,
All holy Patriarchs and Prophets,
Saint Peter,
Saint Paul,
Saint Andrew,
Saint James,
Saint John,
Saint Thomas,
Saint James, Philip, and Bartholomew,
Saint Matthew,
Saint Simon,
Saint Jude,
Saint Matthias, Barnabas, Luke, Mark,
By the mystery
of your Holy incarnation,
By your nativity,
By your cross and passion,
By your death and burial,
By your glorious ascension,
By the coming
of the Holy Spirit, the advocate,
On the day of judgment,
Deliver us, Lord.

All holy Apostles and Evangelists,
All holy disciples of the Lord,
All holy innocents,
Pray for us.

Saint Stephen, Lawrence,
Vincent, Fabian, Sebastian,
Saint John and Paul,
and Cosmas, Damian,
Gervasius, and Protasius,
All holy martyrs,
Saint Sylvester, Gregory,
Ambrose, Augustine,
Saint Jerome, Martin, Nicholas,
All holy Bishops and Confessors,
All holy Doctors,
Though we are sinners,
That you may spare us,
That you may pity us,
That on all people you would
vouchsafe to bestow peace and unity,
Ut mentes nostras
ad caelestia desideria erigas,
Ut fructus terrae dare
et conservare digneris,
Ut omibus fidelibus defunctis
requiem aeternam donare digneris.
Te rogamus, audi nos.

Sancti Antoni, Benedicte,
Barnarde et Dominice,
Sancte Francisce,
Ora [orate] pro nobis.
Omnes sancti Sacerdotes et Levitae,
Omnes sancti Monachi et Eremite,
Omnes sanctae Virgines et Viduae,
Orate pro nobis.

Sancta Maria Magdalena,
Sancta Agatha,
Sancta Lucia,
Sancta Agnes,
Sancta Catharina,
Sancta Anastaasia,
Sancta Cecilia,
Ora pro nobis.
Omnes Sancti et Sanctae Dei,
intercedite pro nobis.
Propitius esto.
Parce nos, Domini.
Propitius esto,
Exaudi nos, Domine.

Fili Dei,
Agnus Dei
qui tollis peccata mundi,
Parce nos, Domine.
Agnus Dei
qui tollis peccata mundi,
Exaudi nos, Domine.
Agnus Dei
qui tollis peccata mundi,
Miserere nobis.

Kyrie eleison,
Christe eleison,
Kyrie eleison.
Christe, audi nos,
Christe, exaudi nos.
et ne nos inducas in tentationem,
sed libera nos a malo.

Sancti Anto

Saint Anthony, Benedict,
Saint Bernard, and Dominic,
Saint Francis,
Pray for us.

All holy Priests and Levites,
All holy Monks and Hermits,
All holy Virgins and Widows,
Pray for us.

Saint Mary Magdalene,
Saint Agatha,
Saint Lucy,
Saint Agnes,
Saint Catherine,
Saint Anastaasia,
Saint Cecilia,
Pray for us.

All Saints of God,
Intercede for us.
Be forgiving,
Spare us, Lord.
Be forgiving,
Listen to us, Lord.

Son of God,
Lamb of God
who takes away the sins of the world,
Spare us, Lord.
Lamb of God
who takes away the sins of the world,
Listen to us, Lord.
Lamb of God
who takes away the sins of the world,
Have mercy on us.

Lord have mercy,
Christ have mercy,
Lord have mercy.
Christ, hear us,
Christ, listen to us.
and lead us not into temptation,
buts deliver us from evil.
TANTUM ERGO

Cantor:

Therefore we, before him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the new rite is here;
Faith, our outward sense befriending,
Makes the inward vision clear.

Glory let us give, and blessing
To the Father and the Son;
Honor, might, and praise addressing,
While eternal ages run;
Ever too his love confessing,
Who from both, with both is one. Amen.

All:

Omne delectámentum in se habénitem.

Containing within itself all sweetness.

Priest: Panem de caelo præstitísti eis.

You gavest them Bread from heaven.

All: Orémus: Deus, qui nobis sub Sacraménto mirábili passiónis tue memóriam reliquisti: † tribue, quaésumus, ita nos córporis et sánquitís tui sacra mystériá venerári; ut redemptiónis tue fructum in nobis júgiter sentiámus. Qui vivís et regnas in saécula saéculórum.

Let us pray, Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this sacrament of your body and blood, help us to experience the salvation won for us and the peace of the kingdom, where you live with the Father and the Holy Spirit, one God, for ever and ever.

All: Amen.
The celebrant will then bless all present with the Blessed Sacrament.

THE DIVINE PRAISES

Blessed be God.
Blessed be his Holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be his most Sacred Heart.
Blessed be his most Precious Blood.
Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his Angels and in his Saints.

REPOSITION

The priest replaces the Blessed Sacrament in the tabernacle.
When the doors of the tabernacle have been closed, all stand and sing:

V
D-o-rému s in æ-térum sanctíssimum Sacra- mèntum.
Let us worship forever the most holy Sacrament.

Cantors:
Laudate Dominum omnes gentes:
laudate eum omnes populi.
Quoniam confirmata est super nos misericordia ejus.

All: Adoremus in aeternum ...

Cantors:
Gloria Patri et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper: et in saecula saeculorum.
Amen.

All: Adoremus in aeternum ...

O praise the Lord, all ye nations: praise Him, all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end.
Amen.
Audi, coelum, audi verba mea
plena desiderio et perfusa gaudio.

Audio

Dic, quae est ista
quia consurgens ut aurora rutilat,
ut ut benedicam?

Dicam

Dic nam ista pulchra ut luna,
electa ut sol,
replet laetitia terras, coelos, maria,

Maria

María virgo illa dulcis
praedicta de propheta Ezekiel,
porta orientalis?

Talis

Illa sacra et felix porta
per quam mors fuit expulsa
introduxit autem vita?

Ita

Quae semper tutum est medium
inter homines et Deum
pro culpis remedium?

Medium

Omnes hanc ergo sequamur
qua cum gratia
mereamur vitam aeternam.

Consequamur.

Sequantur

Praestet nobis Deus,
Pater hoc et Filius et Mater
cujus nomen invocamus dulce
misericordi solamen.

Amen.

Benedicta es, virgo Maria,
in saeculorum saecula.

Hear, O heaven, hear my words,
full of longing and steeped in joy.

I hear

Tell, please, to me:
who is she
that shines like the dawn at its rising,
that I might bless her?

I will tell

Tell, for she, beauteous as the moon,
chosen as the sun,
fills with joy the earth, heavens, seas—

Mary

Mary, that sweet virgin,
foretold by the prophet Ezekiel,
the portal to the East?

She is such

That holy and happy portal
through which death was driven out
and life brought in?

Yes

She who is always a sure mediator
between men and God,
for sins the remedy?

The Mediator

Let us all therefore follow here
who, through grace,
we may merit eternal life.

Let us act in such a manner.

Let us follow

May God help us,
the Father, Son, and Mother,
on whose sweet name we call
as a comfort to the wretched.

Amen.

Blessed are you, virgin Mary,
for ever and ever.

Please turn to face the Altar of the Blessed Virgin Mary for the singing of the Audi Coelum.
**Third Practice** is a professional chamber vocal ensemble that seeks to bring the beauty of the human voice to new and broader audiences. Its mission is to bridge the gap between traditional classical and contemporary music through thoughtful and adventurous programming that explores the close connections between today's music and the music of the past. Third Practice is named after a term for the late style of composer Claudio Monteverdi, in which he is said to have fused elements of the older "first practice" with the contemporary "second practice," creating a rich new musical language.

Since its founding in 2012, Third Practice has established itself as a leading voice for contemporary vocal music. Its opening benefit concerts of David Lang's *little match girl passion* raised thousands of dollars to fight homelessness in the local community. During the spring of 2013, Third Practice sang alongside The City Choir of Washington as the echo chorus for the world premiere of Sir John Tavener's *Three Poems of George Herbert*. A year later, the group enjoyed a further collaboration with Great Noise Ensemble and the Children's Chorus of Washington for the performance of Louis Andriessen's tour-de-force oratorio, *La Commedia*. The ensemble's artful singing won plaudits from the press, commending their "evocative heavy lifting" (Anne Midgette, *The Washington Post*) and "first-rate" musicality (Corinna da Fonseca-Wollheim, *The New York Times*). The Third Practice concert experience endeavors to equip listeners with the tools necessary to engage with unfamiliar works through informed programming and in-concert discussion. This approach endeavors to illuminate the inner workings of the music while tearing down barriers that too frequently discourage a first-time listening experience. In creating a safe performance space for listeners to experience new music, Third Practice seeks to build a larger audience for vocal music in Washington and beyond.

**Brian Bartoldus** is a conductor active in the greater Washington, DC area. He has gained plaudits from The Washington Post, who particularly noted his ability to summon “stunning melismas” while leading the City Choir of Washington. In 2011, he and several of his colleagues founded Third Practice as a means of bringing contemporary and early vocal music to a new and broader audience. Brian earned his Master of Musical Arts in choral conducting from the Yale School of Music, studying with Marguerite Brooks, Jeffrey Douma, Simon Carrington, and Masaaki Suzuki. He is also in demand as a lecturer, presenting throughout the United States and abroad on such far-reaching topics as Gregorian chant, early American music, and Soviet composer Alfred Schnittke. Brian serves as the Music Director and Organist at Frederick Presbyterian Church as well as the Director of Music Ministry at Mount St. Mary's University.
THIRD PRACTICE

Soprano
Shauna Kreidler Michels
Bonnie McNaughton
Robin Smith
Callie Wolhertz

Tenor
Daniel Merceruio
Jacob Perry, Jr.
Jason Rylander
Eric Sillers

Alto
Joshua Bornfield
Sonya Alexandra Knussen

Bass
Max Kuzmyak
Daryl Yoder

Organ
John Henderson

Theorbo
John Armato

Gamba
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Brian Bartoldus, Artistic Director
Shauna Kreidler Michels, Singer Representative
Robin Smith, Singer Representative

Find out more at www.thirdpractice.com

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