

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*

PROGRAM NOTES ON MUSIC

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 *Beatiss 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

Pulchara es from Monteverdi Vespers

Pulchra es, amica mea,
suavis et decora filia Jerusalem.
Pulchra es, amica mea,
suavis et decora sicut Jerusalem,
terribilis ut castrorum acies ordinata.
Averte oculos tuos a me,
quia ipsi me avolare fecerunt.

*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

Deus, ✠ In adiutorium meum intende:
Domine, ad adjuvandum me festina.
Gloria Patri et Filio
et Spiritui Sancto.
Sicut erat in principio,
et nunc, et semper,
et in saecula saeculorum.
Amen. Allelujah.

*✠ Make the sign of the cross
O God, ✠ to my aid attend:
O Lord, to my aid hurry.
Glory be to the Father and to the Son
and to the Holy Spirit.
As it was in the beginning,
is now, and always,
for ever and ever.
Amen. Allelujah.*

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:
Sede a dextris meis,
donec ponam inimicos tuos
scabellum pedum tuorum.
Virgam virtutis tuae emittet
Dominus ex Sion:

*The Lord said to my Lord,
sit at my right hand,
until I make your enemies
your footstool.
The scepter of your strength will be sent
by the Lord from Zion:*

dominare in medio inimicorum tuorum.
Tecum principium in die virtutis tuae
in splendoribus sanctorum:
ex utero ante luciferum
genui te.
Juravit Dominus,
et non poenitebit eum:
tu es sacerdos in aeternum
secundum ordinem Melchisedech.
Dominus a dextris tuis,
confregit in die irae suae reges.
Judicabit in nationibus, implebit ruinas:
conquassabit capita in terra multorum.
De torrente in via bibet:
propterea exaltabit caput.
Gloria Patri et Filio...

*"rule in the midst of your enemies."
At your beginning in the day of glory
in the splendour of the holy places,
from the womb before the first light
I begat you.
The Lord has sworn,
and he will not regret:
"you are a priest forever
after the order of Melchisedech."
The Lord at your right hand
will crush kings in the day of his wrath.
He will judge the nations, piling up ruins,
smashing heads in many lands.
Of the torrent in his way he will drink;
therefore he shall lift up his head.
Glory be to the Father and to the Son...*

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

Laudate, pueri, Dominum:
laudate nomen Domini.
Sit nomen Domini benedictum,
ex hoc nunc, et usque in saeculum.
A solis ortu usque ad occasum,
laudabile nomen Domini.
Excelsus super omnes gentes Dominus,
et super coelos gloria ejus.
Quis sicut Dominus Deus noster,
qui in altis habitat,
Et humilia respicit
in coelo et in terra?
Suscitans a terra inopem,
et de stercore erigens pauperem:
Ut collocet eum cum principibus,
cum principibus populi sui.
Qui habitare facit sterilem in domo,
matrem filiorum laetantem.
Gloria Patri et Filio...

*Praise, ye youths, the Lord:
praise the name of the Lord.
Let the name of the Lord be blessed,
from this time, and on through the ages.
From the sun's rising unto its setting,
praised be the name of the Lord.
Highest over all the nations is the Lord,
and above the heavens his glory.
Who is as the Lord our God,
who in the heights dwells,
and humbly regards
what is on heaven and on earth?
He raises from the earth the helpless,
and from the dung heap lifts up the poor:
Who places them among princes,
with the princes of his people.
He settles the barren woman in her home
as a joyful mother of children.
Glory be to the Father and to the Son...*

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.*

PSALM 121

Laetatus sum in his quae dicta sunt mihi:	<i>I was glad in what they said to me,</i>
in domum Domini ibimus.	<i>"We will go into the house of the Lord."</i>
Stantes erant pedes nostri,	<i>Our feet were standing</i>
in atriis tuis, Jerusalem.	<i>in your courts, O Jerusalem.</i>
Jerusalem, quae aedificatur ut civitas:	<i>Jerusalem, which is built as a city</i>
cujus participatio ejus in idipsum.	<i>which is compacted in together.</i>
Illuc enim ascenderunt tribus,	<i>For here went up the tribes,</i>
tribus Domini,	<i>the tribes of the Lord,</i>
testimonium Israel	<i>the testimony of Israel</i>
ad confitendum nomini Domini.	<i>to proclaim the name of the Lord.</i>
Quia illic sederunt sedes in iudicio,	<i>For there was set the seats of judgment,</i>
sedes super domum David.	<i>seats over the house of David.</i>
Rogate quae ad pacem sunt Jerusalem:	<i>Pray for the peace of Jerusalem,</i>
et abundantia diligentibus te.	<i>and abundance for those that love you.</i>
Fiat pax in virtute tua:	<i>Let peace be in your strength,</i>
et abundantia in turribus tuis.	<i>and abundance in your towers.</i>
Propter fratres meos, et proximos meos,	<i>For my brothers and my neighbors,</i>
loquebar pacem de te:	<i>I spoke peace of you.</i>
Propter domum Domini Dei nostri,	<i>For the house of the Lord our God,</i>
quaesivi bona tibi.	<i>I have sought your good.</i>
<i>Gloria Patri et Filio...</i>	<i>Glory be to the Father and to the Son...</i>

Ant. Nigra sum, sed formosa,	<i>I am black, but comely,</i>
filiae Jerusalem.	<i>O daughters of Jerusalem.</i>
Ideo dilexit me rex	<i>Therefore the king loved me</i>
et introduxit me in cubiculum suum	<i>and brought me into his bedroom</i>
et dixit mihi:	<i>and said to me:</i>
Surge, amica mea, et veni.	<i>Arise, my love, and come.</i>

ANTIPHON 4

<i>(continuation of Monteverdi Nigra sum)</i>	
Jam hiems transiit,	<i>For now the winter is passed,</i>
imber abiit, et recessit.	<i>the rain is over and gone;</i>
Flores apparuerunt in terra nostra,	<i>Flowers have appeared in our land,</i>
tempus putationis advenit.	<i>the time of pruning has arrived.</i>

PSALM 126

Nisi Dominus aedificaverit domum,	<i>Unless the Lord build the house,</i>
in vanum laboraverunt	<i>in vain they labor</i>
qui aedificant eum.	<i>who build it.</i>
Nisi Dominus custodierit civitatem,	<i>Unless the Lord guard this city,</i>
frustra vigilat qui custodit eam.	<i>uselessly they watch who guard it.</i>
Vanum est vobis ante lucem surgere:	<i>It is futility for you to rise before dawn,</i>
surgite postquam sederitis,	<i>to stay up late,</i>
qui manducatis panem doloris.	<i>you who eat the bread of sorrow,</i>
Cum dederit dilectis suis somnum:	<i>when he gives his beloved sleep.</i>
ecce, haereditas Domini filii:	<i>Behold, the Lord's inheritance is children:</i>
merces, fructus ventris.	<i>a reward, fruit of the womb.</i>
Sicut sagittae in manu potentis:	<i>Like arrows in the hand of the mighty,</i>
ita filii	<i>so are the children</i>

excussorum.
Beatus vir
qui implevit desiderium suum ex ipsis:
non confundetur cum loquetur
inimicis suis in porta.
Gloria Patri et Filio...

*of them who have been shaken.
Blessed the man
who has filled his desire of them:
he will not be confounded when speaking
with his enemies in court.
Glory be to the Father and to the Son...*

Ant. Iam hiems transiit: imber abiit, et
recessit: surge amica mea, et veni.

*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
seras 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...

Praise, O Jerusalem, the Lord:
praise your God, O Zion.
For he has strengthened
the bolts of your gates,
and has blessed your children with you,
who placed peace within your borders,
and fills you with fat corn,
who sends out his sermon to the earth
—swiftly runs his word—
who lays snow like wool,
scattering mists like ashes.
He casts his hail like crumbs,
when facing his cold, who can stand?
He sends forth his word, and melts it,
he blows forth his spirit,
and the waters flow.
He announces his word to Jacob,
His justices and judgments to Israel.
He has not done so
for all the other the nations,
nor revealed his justice to them.
Glory be to the Father and to the Son...

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 habitatione sancta
coram ipso ministravi.

*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.

HYMN - AVE MARIS STELLA

Ave maris stella,
Dei Mater alma
Atque semper Virgo
Felix coeli porta.

*Hail, star of the sea,
of God the nurturing mother,
and yet ever Virgin,
happy heaven's gate.*

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

Taking that 'Ave'
from the mouth of Gabriel,
bind us in peace,
changing Eve's name.**

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

*Loose the bonds of the accused,
Give light to the blind,
banish our sin,
invoke all things good.*

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

*Show yourself to be a mother,
May he heed, through you, our prayers,
he who for us was born,
brought to be through you.*

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

*Virgin unique,
more mild than all others
Absolving our misdeeds,
make us meek and pure.*

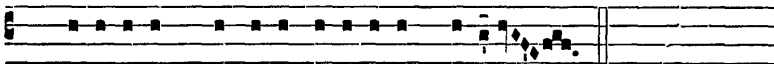
Vitam praesta puram,
Iter para tutum,
Ut videntes Jesum
Semper collaetemur.

*Grant us a pure life,
prepare the journey to be safe
that by seeing Jesus
we may rejoice forever.*

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

*Praise be to God the Father,
glory to Christ on high,
with the Holy Spirit
honor to the three in one. 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 sacrá- ta.
(Make me worthy to praise you, O sacred Virgin.)

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

MAGNIFICAT

All sit for antiphon.

ANTIPHON

Ant. Beata Dei Genetrix Maria, Virgo
perpetua, templum Domini, sacrarium
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.*

*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

	<i>✠ Make the sign of the cross</i>
Magnificat ✠ anima mea Dominum: et exultavit spiritus meus in Deo salutari meo.	<i>My soul ✠ magnifies the Lord, and my spirit rejoiced in God my savior.</i>
Quia respexit humilitatem ancillae suae: ecce enim ex hoc beatam me dicent omnes generationes.	<i>For he has regarded the lowliness of his handmaiden: behold, from henceforth they shall call me blessed unto all generations.</i>
Quia fecit mihi magna qui potens est: et sanctum nomen ejus.	<i>for he has done great things for me, he who is mighty, and holy is his name.</i>
Et misericordia ejus a progenie in progenies timentibus eum.	<i>And his mercy from generation to generation is on them that fear him.</i>
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.	<i>He has used the power of his arm: he has scattered the proud in the thoughts of their own heart.</i>
Deposuit potentes de sede, et exaltavit humiles.	<i>He put down the mighty from their seat, and has exalted the lowly.</i>
Esurientes implevit bonis: et divites dimisit inanes.	<i>The hungry he has filled with good things, and the rich he has sent away empty.</i>
Suscepit Israel puerum suum, recordatus misericordiae suae.	<i>He has helped Israel his servant, remembering his mercy.</i>
Sicut locutus est ad patres nostros, Abraham et semini ejus in saecula.	<i>As he told to our forefathers, Abraham and his seed for ever.</i>
Gloria Patri et Filio et Spiritui Sancto.	<i>Glory be to the Father and to the Son and to the Holy Spirit.</i>
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.	<i>As it was in the beginning, is now, and always, for ever and ever. Amen.</i>

Ant. Beata Dei Genetrix Maria, Virgo perpetua, templum Domini, sacrarium 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 vobíscum.

R. *The Lord be with you.*

All: **Et cum spírítu túo.**

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 gloriosa beatae Mariae semper virginis intercessione * a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Dominum nostrum Iesum Christum filium tuum: Qui tecum vivit et regnat in unitate spiritus sancti Deus, per omnia saecula saeculorum.

O Lord God we beseech thee grant us thy servants, to enjoy perpetual health of mind, and body: and by the glorious intercession of the ever blessed virgin Mary, to be delivered from this present sorrow, and to enjoy gladness everlasting. Through our Lord Jesus Christ thy son: who liveth and reigneth, God, with thee, in the unity of the Holy Ghost, world without end.

All: **Amen**

CONCLUSION

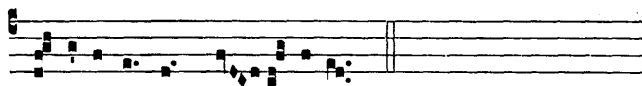
Officiant: Dóminus vobíscum.

The Lord be with you.

All: **Et cum spírítu 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 ánimæ 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
Spirituum 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, Bartolomaeae,
Sancte Matthaee,
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.

Omnes sancti Apostoli et Evangeliste,
Omnes sancte discipuli Domini,
Omnes sancti innocentes,
Orate pro nobis.

Sancti Stephane, Laurenti,
Vincenti, Fabiane, Sebastiane,
Sancti Iohannes 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 Propbets,
Saint Peter,
Saint Paul,
Saint Andrew,
Saint James,
Saint John,
Saint Thomas,
Saint James, Philip, and Bartholomen,
Saint Matthew,
Saint Simon,
Saint Jude,
Saint Matthias, Barnabus, 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 Cosmos, 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 omnibus fidelibus defunctis
requiem aeternam donare digneris.
Te rogamus, audi nos.

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

Sancta Maria Magdalena,
Sancta Agatha,
Sancta Lucia,
Sancta Agnes,
Sancta Catharina,
Sancta Anastasia,
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.

*That you may lift our minds
to heavenly desires,
That you may give
and conserve the fruits of the earth,
That all the faithful departed
may be granted rest eternal.
We beseech you, hear us.*

*Saint Anthony, Benedict,
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 Anastasia,
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,
but deliver us from evil.*

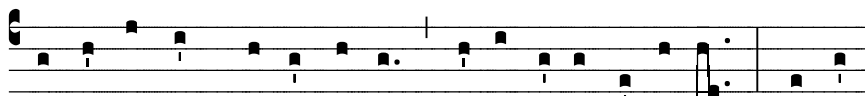
TANTUM ERGO

Cantor:

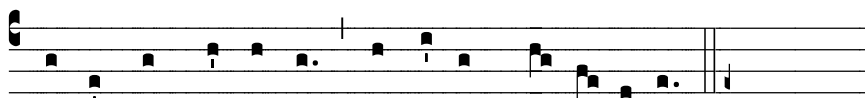
All:



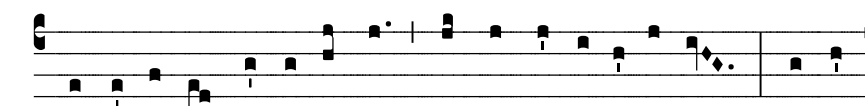
1. TANTUM ERGO Sacraméntum Vene-rémur cérnu- i:



Et antíquum do-cuméntum Novo cedat rí-tu- i: Præstet



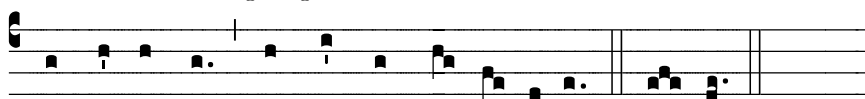
fi-des suppleméntum Sensu- um de- féctu- i.



2. Ge-ni-tó-ri, Ge-ni-tó-que Laus et ju-bi-lá-ti- o, Sa-lus,



ho-nor, virtus quoque Sit et bene-dícti- o: Procedénti



ab utróque Compar sit lau-dá- ti- o. A-men.

*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.*

Priest: Panem de cælo præstitisti eis.
You gavest them Bread from heaven.

All: **Omne delectaméntum in se habéntem.**
Containing within itself all sweetness.

Priest: Orémus: Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: † tribue, quaesumus, ita nos córporis et sánguinis tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas in saécula sæculórum.

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.

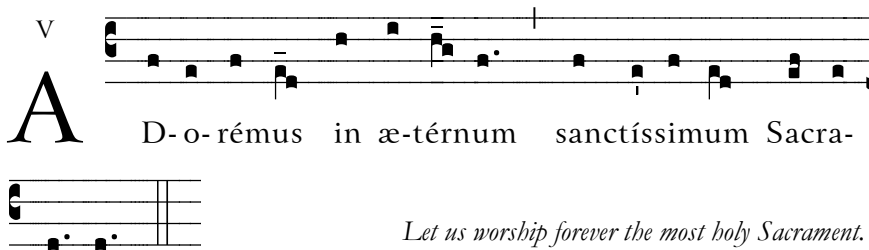
THE DIVINE PRAISES

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
A D-o-rémus in æ-térnum sanctíssimum Sacra-
méntum.



Let us worship forever the most holy Sacrament.

Cantors:

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

*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.*

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.

*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.*

All: Adoremus in aeternum ...

Please turn to face the Altar of the Blessed Virgin Mary for the singing of the Audi Coelum

AUDI COELUM

Audi, coelum, audi verba mea
plena desiderio et perfusa gaudio.

Audio

Dic, quaeso, mihi:
Quae est ista
quae consurgens ut aurora rutilat,
ut benedicam?

Dicam

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

Maria

Maria 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.

Sequamur

Praestet nobis Deus,
Pater hoc et Filius et Mater
cujus nomen invocamus dulce
miseris 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 remain standing as the Altar Party departs.

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 Wolhetz

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

Niccolo Seligmann

Echo

Santana Bartoldus

Board of Directors

Ann Stahmer, *Chair*
James Aaron Martin, *Secretary*
Zain Shariff, *Treasurer*
Christopher Riggs

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

Find out more at www.thirdpractice.com

CHORUS SINE NOMINE

Paul English,
Francis Feingold
Cole Milliard
Anthony Smitha

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