

Compact disc  
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School of Music  
University of Washington

**"Medieval Chant, Motets, and  
Carols from Cornwall"**

Sunday, December 16, 2012 4:00 PM  
Mary Gates Hall

COLLEGIUM MUSICUM  
Directed by JoAnn Taricani

MADLINE  
BERSAMINA  
Soprano

TARO  
KOBAYASHI  
Baroque guitar

MARIA  
MANNISTO  
Soprano

JOANN  
TARICANI  
Recorder

CD# 16,594

**PROGRAM**

- 1 "Ave, gloriosa virginum regina" (*Conductus, Paris, 12<sup>th</sup> century*)
- 2 "Puer natus est nobis" (*Chant from the Third Mass for Christmas, 9<sup>th</sup> century*)
- 3 "Hic enim est de quo" (*Trope on "Puer natus est," Italy, 10<sup>th</sup> century*)
- 4 "Hodie salvator mundi" (*Trope on "Puer natus est," Italy, 10<sup>th</sup> century*)
- 5 "Hodie exultant iusti" (*Trope on "Puer natus est," Italy, 10<sup>th</sup> century*)
- 6 "Ave beatissima/Ave Maria" (*Motet, France, 13<sup>th</sup> century*)
- 7 "O Maria, O felix puerpura" (*Conductus, Paris, 12<sup>th</sup> century*)
- 8 "Ex semine rosa/Ex semine Habrahe" (*Motet, France, 13<sup>th</sup> century*)
- 9 "Ex creata, non creatus" (*Conductus, Paris, 12<sup>th</sup> century*)
- 10 "Partus fuit virginalis / Beata viscera" (*Motet, France, 13<sup>th</sup> century*)
- 11 "Nove geniture" (*Conductus, Paris, 12<sup>th</sup> century*)
- 12 "Dies salutis oritur" (*Conductus, Paris, 12<sup>th</sup> century*)
- 13 "Prima dedit femina / Mulierium hodie" (*Motet, France, 13<sup>th</sup> century*)
- 14 "Ave, lux luminum / Salve, virgo" (*Motet, France, 13<sup>th</sup> century*)
- 15 "Dominator Domine / Ecce ministerium" (*Motet, France, 13<sup>th</sup> century*)
- 16 "Resurrexit libere" (*Conductus, Paris, 12<sup>th</sup> century*)

- PAUSE -

- 17 "Chiacona," for guitar, by Francesco Corbetta (*ca. 1615-1681*)
- 18 "When Righteous Joesph Wedded Was" (*Carol, Cornwall, 18<sup>th</sup> century*)
- 19 "Whilst Shepherds Watch'd their Flocks" (*Carol, Cornwall, 18<sup>th</sup> century*)
- 20 "A Virgin Most Pure," (*Carol, Cornwall, 18<sup>th</sup> century*)
- 21 "Tomorrow Shall Be My Dancing Day" (*Carol, Cornwall, 18<sup>th</sup> century*)
- 22 "Let All that Are to Mirth Inclined" (*Carol, Cornwall, 18<sup>th</sup> century*)
- 23 "In dulci jubilo" (*Chorale setting by Michael Praetorius [1571-1621]*)

Please hold applause until the conclusion of each section, at the pauses

The first section of the concert includes some of the earliest preserved chant and tropes, copied in Italy around 1000 AD, often existing centuries earlier. This section also includes several examples of rhythmic conductus, composed for the Cathedral of Notre Dame in Paris in the late 12<sup>th</sup> century, music well suited to the open spaces of Mary Gates Hall. The conductus are not strictly liturgical pieces, so we have

added guitar accompaniment to some of them to emphasize the rhythm. Also in the first half of the program is a series of motets from the 13<sup>th</sup> century, with separate texts for the two voices, and an instrument (recorder here) playing the original chant in the lowest part.

The second section of the concert presents carols from 18<sup>th</sup>-century Cornwall, published in the early 1800s as a memory of childhood music from that region. Some are new to us, while others are still well-known today, such as "Tomorrow will be my Dancing Day." We have added guitar accompaniment to several of the carols, along with a chaconne for a plucked string instrument.

Finally, we are closing the concert with a two-voice setting of "In dulci jubilo" by Michael Praetorius, who published numerous chorale settings in the *Musae Sionae* in the 17<sup>th</sup> century.

**Ave gloriosa** (*conductus from France, ca. 1200 AD*)

Ave, gloriosa virginum regina, Vitis generosa, vite medicina Clementie resina. Ave, copiosa gratie piscine, Carnis maculosa, munda nos sentina, Munditie cortina.	Hail, glorious queen of virgins, Noble vine, medicine of life, Balm of mercy. Hail, copious pool of grace, Cleanse us from the polluted water of flesh Mantle of cleanliness...
Claritate radiosa, stella matutina, Brevitate legis glosa, perte lex divina Irradiat doctrina. Venustate vernans rosa, sine culpe spina, Caritate viscerosa, auren huc inclina, Nos serves a ruina.	"Radiant star, with morning light," By a brief gloss of the law, through you, divine law Has cast light on doctrine. Flowering springtime rose, thorn without sin, Flesh full of caring, incline your ear, And save us from ruin.
Cedrus pudicitie, cypressus puritantis, Mirra penitentie, olive pietatis, Tu myrtus lenitatis. Vitis habundantie, tu palmes honestatis, Palma patientie, tu nardus caritatis, Fons ortus voluptatis.	Cedar of chastity, cypress of purity, Myrrh tree of penitence, olive tree of piety, You are the myrtle of leniency. Vine of abundance, you sprout of honesty Palm tree of patience, you balm of love Pleasantly rising fountain.
Stilla roris, odor floris, verne novitatis, Fons dulcoris, vas decoris, templum trinitatis, Compages unitatis. Stelle decor, placans equor, portus salutaris, Ducem sequor, dulcem precor, Parens expers paris, Maria stella maris.	Drop of dew, floral scent of springtime newness, Sweet fount, elegant vase, temple of unity, Juncture of the unity. Star's elegance, placating senses, harbor of salvation, I follow you as leader, and pray your sweetness, Parent lacking an equal, Mary, star of the sea
O Maria, mater pia, sinus penitentium, Debilium presidium, columpna firmitatis, Alumpna sanctitatis. O benigna, laude digna, iubilus letantium, Flebilium solatium, medela sanitatis, Tutela libertatis.	O Mary, holy mother, confidant of the penitent, Guardian of the failing, column of stability, Nourisher of holiness. O gentle one, worthy of praise, jubilation of the joyful, Solace of the weeping, healthful remedy, Safeguard of liberty.

[CONCLUSION OF TEXT]

**Puer natus est nobis** (Chant, Introit for the third Mass of Christmas, 9<sup>th</sup> century)

*Puer natus est nobis, et filius datus est nobis, cujus imperium super humerum ejus et vocabitur nomen ejus, magni consilii Angelus.*

Cantate Domino canticum novum quia mirabilia fecit. Gloria Patri, et Filio, et Spiritui Sancto, et in sæcula sæculorum. Amen. *Puer natus est nobis . . .*

*A child is born to us, and a son is given to us: Whose government is upon His shoulder: and His name shall be called the angel of great counsel.*

(Ps.97.1). Sing to the Lord a new song: because He has done miraculous things. 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, ages upon ages. Amen. *A child is born to us . . .*

► These next tropes elaborate on the music and text of the Introit “*Puer natus est nobis*”

**Hic enim est de quo: Puer natus est nobis** (Trope on “*Puer natus est*,” Nonatela, Italy, 10<sup>th</sup> century)

Hic enim est de quo prophetae cecinerunt dicentes, *Puer natus est nobis et filius datus est nobis cuius imperium super humerum eius et vocabitur nomen eius.*

Hodie natus est salvator mundi cantemus illi voce precelsa ovantes *magni consilii angelus.*

This is indeed the one of whom the prophets sang, singing: *A Child is born to us, and a Son is given to us: whose government is upon His shoulder: and His name shall be called.*

Today the Savior of the world is born! Let us sing to Him in loud voices, exulting: *The angel of great counsel.*

**Hodie salvator mundi: Puer natus est nobis** (Trope on “*Puer natus est*,” Nonatela, Italy, 10<sup>th</sup> century)

Hodie salvator mundi per virginem nasci dignatus est gaudeamus omnes de christo domino qui natus est nobis eia et eia. *Puer natus est nobis et filius datus est nobis. Quem virgo maria genuit cuius imperium super humerum eius. Nomen eius hemmanuhel vocabitur Et vocabitur nomen eius magni consilii angelus eia iste vocabitur nomen hemmanuhel psallite domino iubilate dicentes magni consilii angelus.*

Today the Savior of the world deigned to be born of the virgin. Let us all rejoice because of Christ the Lord, who is born to us, eia and eia! *A Child is born to us, and a Son is given to us. Whom the virgin Mary bore: Whose government is upon His shoulder. His name shall be called Emmanuel: And His name shall be called: The angel of great counsel, eia! His name shall be called Emmanuel. Sing to the Lord, make a joyful noise, singing: The angel of great counsel.*

**Hodie exultant iusti: Puer natus est nobis** (Trope on “*Puer natus est*,” Nonatela, Italy, 10<sup>th</sup> century)

Hodie exultent iusti natus est filius dei deo gracias dicite, eia. *Puer natus est nobis et filius datus est nobis cuius imperium super humerum eius et vocabitur nomen eius. Deus pater filium suum misit in mundum de quo gratulantes dicamus cum propheta magni consilii angelus. Glorietur pater in filio suo unigenito Gloria patri et filio et spiritui sancto, in principia erat et est in seculorum secula. Sicut erat in principia et nunc et semper et in sæcula sæculorum. Amen.*

The Son of God is born, thanks be to God, sing, eia: *A Child is born to us, and a Son is given to us: whose government is upon His shoulder: and His name shall be called. God the Father sent His Son into the world, of whom we sing joyfully with the prophet: The angel of great counsel. May the Father glory in His only begotten Son: Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning and is forever: As it was in the beginning, is now, and ever shall be, ages upon ages. Amen*

**Ave beatissima/Ave Maria/ AVE MARIS STELLA** (*Motet, France, 13<sup>th</sup> century*)

► Each part is sung once, then both texts are sung simultaneously

TOP PART:

Ave, beatissima,  
Civitas, Divinitas,  
Eterno felix  
gaudio,  
Habitaculum  
Iusticie,  
Karissimum  
lilium;  
Mater nobilis  
obsecra  
Plasmatores  
Quatinus  
redemptos  
sanguine tueatur,  
Ut viventes  
Xristo; Ymicemus  
et zyma.

Hail! most  
blessed city,  
Divinity, happy  
in eternal joy,  
dwelling place of  
justice, dearest lily,  
noble mother,  
pray thy Son,  
so that He, by  
his blood, may  
guard us  
redeemed,  
that living, we may  
sing hymns to  
Christ; and purify  
the old leaven  
before his very  
seat of mercy.

MIDDLE PART:

Ave Maria,  
gracia plena,  
Dominus tecum;  
benedicta tu  
in mulieribus, et  
benedictus fructus  
ventris tui. Amen.  
Natum  
dulcissimum  
pro nobis  
peccatoribus exora,  
beata Maria.

Hail Mary,  
full of grace;  
the Lord be with  
you;  
blessed are you  
among  
women and  
blessed be  
the fruit of thy  
womb,  
Amen. Beseech  
your  
Sweetest Son for  
us sinners,  
blessed Mary.

**O Maria, O felix puerpera** (*Conductus, 12<sup>th</sup>-century Paris*)

O Maria, O felix puerpera,  
Mater pia, Cuius suxit ubera,  
Qui ere avit side ra;  
Munera, De te fluunt dulcia,  
Spiritus sancti cratera.

O Mary, O happy new mother,  
Holy mother, At whose breast  
Was nourished He who created  
the stars: Sweet gifts flow from you,  
Chalice of the Holy Spirit.

Aqua viva, Clausa semper ianua  
Progressiva, Stella non occidua,  
Ficus sed non fatua, Rigua  
Paradisi pascua,  
Balsamus, myrtus, oliva.

Living water, passing through a door  
Always closed, star never setting,  
Fig-tree not barren, well-watered  
Pasture of Paradise,  
Balsam, myrtle, olive.

Salomonis Thronus es eburneus,  
Visionis, Electrinus urceus,  
David sitim satians Puteus,  
Tu septenus cereus  
Donis septenis radians.

You are Solomon's ivory throne,  
Vision's amber water jar,  
Well satisfying David's thirst,  
You, a seven-fold waxen-light  
Radiating the seven-fold gifts.

Iacob scala, Fac me celum scandere,  
Mundi mala, Carnem, Satan fugere,  
Tollens Eve misere  
Scandala, Pietatis ubere  
Gratie fove sub ala.

Jacob's ladder, make me climb the heavens,  
And flee the evils of the world, flesh and Satan,  
Bearing away Eve's wretchedness;  
With your breast of piety  
Nourish us under the wings of grace.

**Ex semine rosa / Ex semine Habrahe/ EX SEMINE** (*Motet, France, 13<sup>th</sup> century*)

► Each part is sung once, then both texts are sung simultaneously

TOP PART:

Ex semine  
rosa prodit spine;  
fructus oleae  
oleastro legitur;  
virgo propagine  
nascitur Iudae:  
stelle matutine  
radius exoritur  
nubis caligine,  
radio sol stelle;  
petra fluit melle;  
parit flos puella  
verbum sine semine.

From the seed of a thorn  
springs forth a rosebud;  
its fruit from the mellow  
olive vine; a virgin arises  
from a descendant of  
Judea:  
a ray of the morning star  
arises from the mists of  
a cloud, the sun from  
the ray of a star; the rock  
flows with honey;  
the maid's flower bears  
the Word, without seed.

MIDDLE PART:

Ex semine Habrahe,  
divino moderamine,  
ignem pio numine  
producis, Domine,  
hominis salutem  
paupertate nuda,  
virginis nativitate  
de tribu Iuda.  
Iam propinas ovum,  
per natale novum,  
piscem, panem dabis  
partu sine semine.

From the seed of Abraham,  
by divine control,  
you in divinity bring  
forth a fire. Lord, and  
by a virgin-birth, from  
the tribe of Judea do  
bring forth man's salvation  
in his direst need.  
Now for this new birthday,  
you set forth an egg,  
and give us fish and bread  
for this birth without seed.

**Ex creata, non creatus** (*Conductus, 12<sup>th</sup>-century Paris*)

Ex creata, non creatus  
Nasci nobis est dignatus,  
Qui pro nobis humanatus  
Nate tulit esse natus,  
Formam indutus huminis,  
Sed salvo iure numinis,  
Ut sic per partum virginis  
Veteris posset criminis  
Dilui reatus.

From her created, yet not created,  
Worthy to be born for us  
Who, made human for us,  
Yielded to being born,  
Taking on the form of man,  
Yet by the unshaken law of divine will,  
So that by a virgin giving birth,  
From ancient sins a sinner  
Might be thoroughly cleansed.

**Partus fuit virginalis / Beata viscera / BEATA** (*Motet, 13<sup>th</sup>-century France*)

► The middle part is sung once, then both texts are sung simultaneously

TOP PART:

Partus fuit virginalis  
nobis necessarius,  
in quo pro parentum  
malis  
natus Dei filius,  
nos a morte liberavit,  
mortem ferens anxius,  
quam nobis cunctis  
paravit  
pomi morsus impius.  
venter tamen puellaris  
remansit insaucius,  
nam nullo semine  
maris, sed potius  
mistico flamine  
concepit divinitus.

The virginal birth was  
necessary for us,  
through which, for the  
sins of our parents,  
the Son of God was  
born, freeing us from  
death, he bore cruel  
death, which the unholy  
bite of the apple had  
prepared for all of us.  
For the maidenly womb  
remained unsoiled  
by no male seed, but  
rather by the flame  
of the Holy Spirit, did  
she conceive.

MIDDLE PART:

Beata viscera  
Marie virginis,  
tam salutifera  
tantique nominis,  
que portaverunt  
proprium  
eterni patris filium,  
qui sumendo carnis  
exilium,  
mundi nefas extersit  
impium,  
nobis parando premium  
iter ad gaudium.

The blessed flesh  
of the virgin Mary,  
giving so great a  
salvation  
and of such fame, which  
carried the very son  
of the eternal Father,  
who taking on  
the exile of our flesh,  
wiped clean the world's  
unholy evil, by  
preparing  
for us the reward of  
a pathway to heaven.

**Nove geniture** (*Conductus, 12<sup>th</sup>-century Paris*)

Nove geniture  
Cedit vis nature,  
Contra carnis iura  
Parit virgo pura,  
Novo quodam iure  
Premitur natura  
Nato Christo.

To a new birth  
Yields the force of nature;  
Contrary to the laws of the flesh,  
A chaste virgin gives birth.  
Indeed, by a new law  
Nature is forced to retreat  
When Christ is born.

Audi non auditum:  
Serva non attritum  
Virgineum florem,  
Mater prater morem,  
Irritansque ritum  
Retinet purem m  
Nato Christo.

Hear of an unheard-of event:  
A maiden preserves unharmed  
Her virgin flower,  
A mother without precedent.  
Provoking the sacred rites,  
Retains her propriety  
When Christ is born.

Totum reseratur,  
Quidquid tegebatur  
Clausum sub figura,  
Prodeunt obscura  
Iamque viduatur  
Littere litura  
Nato Christo.

Wholly unlocked is  
Whatever lay hidden,  
And what was once closed,  
The obscure comes forth,  
And now is widowed  
The erasure of the law  
When Christ is born.

Patet qui descendens,  
Lapis est ascendens,  
Fulget flos insignia,  
Extra micat ignis  
Inter rubum splendens,  
Non est opus signis  
Nato Christo.

He, descending manifest,  
A jewel has arisen:  
Shines a flower of fire,  
It flashes and lightens without  
And within the bush it glitters.  
There is no need of signs  
When Christ is born.

**Dies salutis oritur** (*Conductus, 12<sup>th</sup>-century Paris*)

Dies salutis oritur,  
*In lingo vita moritur,*  
Dies salutis oritur,  
Et culpe nox deletur;  
*In lingo vita moritur,*  
*Ut morti dominetur.*

The day of salvation is arisen,  
*Life dies on the tree,*  
The day of salvation is arisen,  
And the night of sin is destroyed;  
*Life dies on the tree,*  
*That death might be conquered.*

Adam secundus patitur,  
*In lingo vita moritur,*  
Adam secundus patitur,  
Ut primus suscitetur.  
*In lingo vita moritur,*  
*Ut morti dominetur.*

A second Adam suffers,  
*Life dies on the tree,*  
A second Adam suffers,  
That the first may be raised up.  
*Life dies on the tree,*  
*That death might be conquered.*

**Prima dedit femina / Mulierium hodie / MULIERIUM** (*Motet, 13<sup>th</sup>-century France*)

► Each part is sung once, then both texts are sung simultaneously

TOP PART:

Prima dedit femina  
serpentis consilio;  
plange femina!  
Sed tu, domina,  
medicine nuncio  
credis Dei, filium  
concupis in gremio;  
tibi psallat concio  
laudantium.

The first woman  
gave in to the advice  
of the serpent;  
weep, woman!  
But you, mistress,  
when God's remedy  
was announced,  
did believe, and did  
receive his son in  
your womb; and so  
to you may the  
praising chorus  
sing psalms.

MIDDLE PART:

*Mulierum* hodie  
*maior* natus oritur,  
preco gracie,  
sol iusticie,  
templum Dei  
panditur.  
Hic est sydus  
syderum,  
prima lux ecclesie,  
prima vox leticie  
*mulierum*.

Today, born of women,  
a greater birth is arisen,  
the herald of grace,  
the sun of justice;  
the temple of God is open.  
He is the star of stars,  
the first light of the  
Church,  
and of women  
the first voice of joy.

**Ave, lux luminum / Salve, virgo / MULIERIUM** (*Motet, 13<sup>th</sup>-century France*)

► Each part is sung once, then both texts are sung simultaneously

TOP PART:

Ave, lux luminum,  
Ave, splendor et lux  
ecclesie,  
Specie  
Superans omnia,  
Can doris lilia, pie;  
Aduva nos  
in hac valle miserie;  
Mater plena grade,  
Dona nobis  
celestis patrie  
sedem, spes  
hominum.

Hail! light of lights.  
Hail! splendour and  
light  
of the Church,  
graciously  
surpassing all things,  
Lily of bright light;  
in holiness, help us  
in this vale of  
misery;  
Mother, full of grace,  
grant us a seat in the  
heavenly halls,  
hope of men.

MIDDLE PART:

Salve, virgo,  
rubens rosa,  
Sola Christi  
parens gloriosa,  
Fulgida stella,  
lux iocosa,  
Ave, legis glosa  
formosa,  
Cantus dulcis prosa,  
Morte libera nos  
exosa,  
Ut fruamur luce  
graciosa.

Hail! virgin,  
bright-red rose,  
Sole glorious  
parent of Christ,  
Shining star,  
joyful light;  
Hail! beautiful  
gloss of the law,  
Sweet-chanted song,  
free us from hateful  
death  
So that we may  
enjoy grace-giving  
light.

**Dominator Domine / Ecce ministerium / DOMINO** (*Motet, 13<sup>th</sup>-century France*)

► Each part is sung once, then both texts are sung simultaneously

Top part:

Dominator Domine,  
qui de virgine  
matre natus,  
immolatus  
es pro homine;  
munda nos a  
crimine,  
ut leti plausu  
gemino,  
tibi sine termino  
benedicamus  
Domino!

Lord and ruler, who,  
born of a virgin  
mother,  
was sacrificed for  
man;  
cleanse us from sin,  
that with dual  
applause of joy, let  
us,  
without end,  
bless you, the Lord!

Middle part:

Ecce ministerium  
profert alvus virginis  
mire lucis radium;  
primi tollit hominis  
partus iste vicium.  
Nunc sine finali  
termino  
hymnum referamus  
Domino.

Behold the ministry,  
the womb of the virgin  
brings forth a ray of  
marvellous light;  
that birth took away  
the sin of the first man;  
and now without end let  
us  
raise hymns to the  
Lord!

**Resurrexit libere** (*Conductus, 12<sup>th</sup>-century Paris*)

Resurrexit libere Filius puerperae; <i>Die tertia, Eya! Gaudeat ecclesia nova colens sollemnia.</i>	He has risen spontaneously, The Son born of a woman: <i>On the third day, Eya! Let the church rejoice, Observing these new solemnities.</i>
Nos volens redimere Ab inferni carcere <i>Die tertia, Eya! Gaudeat ecclesia nova colens sollemnia.</i>	He wishes to redeem us From the prison of hell: <i>On the third day, Eya! Let the church rejoice, Observing these new solemnities.</i>
Festina iam credere, Iudee gens misere, <i>Die tertia, Eya! Gaudeat ecclesia nova colens sollemnia.</i>	Make haste to believe, Unhappy people of Judah: <i>On the third day, Eya! Let the church rejoice, Observing these new solemnities.</i>

– PAUSE (one minute) –

**Guitar solo: Chiacona, by Francesco Corbetta**  
From the *Varii scherzi di sonate per la chitarra spagnola*, 1648

**When Righteous Joseph Wedded Was** (*Carol, 18<sup>th</sup>-century Cornwall*)

When righteous Joseph wedded was To Israel's Hebrew maid, The Angel Gabriel came from Heav'n, And to the Virgin said: Hail, blessed Mary, full of grace, The Lord remain on thee; Thou shalt conceive and bear a Son, Our Saviour for to be. <b>Chorus.</b> Then sing you all, both great and small, Now well, now well, now well; We may rejoice to hear the voice Of the Angel Gabriel.	Then Joseph he to shun the shame, Thought her for to forsake, But then God's Angel in a dream His mind did undertake. Fear not, just Joseph, this thy wife Is still a spotless maid; And not consent of sin, said he, Against her can be laid. <b>Chorus.</b> Then sing you all, both great and small, Now well, now well, now well; We may rejoice to hear the voice Of the Angel Gabriel.
'Tis wondrous strange, said Mary then, I should conceive and breed, Being never touched by mortal man, But pure in word and deed. The Angel Gabriel thus replied, 'Tis not the work of man, But as the Lord in Heav'n decreed, Before the world began. <b>Chorus.</b> Then sing you all, both great and small, Now well, now well, now well; We may rejoice to hear the voice Of the Angel Gabriel.	

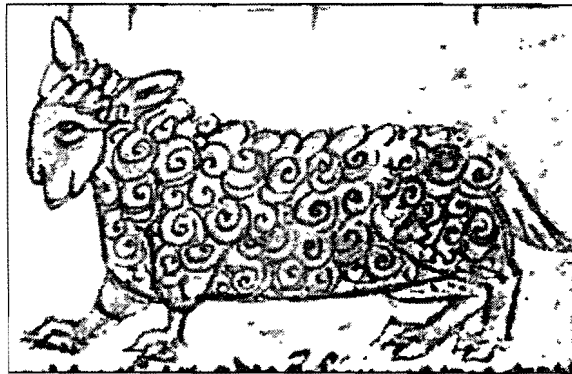
Whilst Shepherds Watch'd their Flocks (Carol, 18<sup>th</sup>-century Cornwall)

Whilst Shepherds watched their flocks by night,  
All seated on the ground,  
The Angel of the Lord came down,  
And glory shone all around.

"To you in David's town this day  
Is born of David's line  
A Saviour, which is Christ the Lord,  
And this shall be the sign.

"Fear not, said he, for mighty dread  
Had seized their troubled mind,  
"Glad tidings of great joy I bring  
To you and all mankind.

"All glory be to God on high,  
And to the earth be peace;  
Good-will henceforth from Heaven to men  
Begin and never cease."



Sheep, from a medieval bestiary, England, 15<sup>th</sup> century, Kongelige Bibliotek, Gl. kgl. S. 1633

A Virgin Most Pure (Carol, 18<sup>th</sup>-century Cornwall)

A virgin most pure, as the Prophets do tell,  
Hath brought forth a baby, as it hath befell,  
To be our Redeemer from death, hell and sin,  
Which Adam's transgression had wrapped us in.

**Refrain**

Aye, and therefore be you merry,  
Rejoice and be merry,  
Set sorrow aside;  
Christ Jesus was born on this tide.

But, when they had entered the city so fair  
A number of people so mighty was there,  
That Joseph and Mary, whose substance was  
small,  
Could get at the Inn there no lodging at all.

**Refrain**

Aye, and therefore be you merry,  
Rejoice and be merry,  
Set sorrow aside;  
Christ Jesus was born on this tide.

Then were they constrained in a stable to lye,  
Where horses and asses they us'd for to tie;  
Their lodging so simple they held it no scorn,  
But against the next morning Christ Jesus was born.

**Refrain**

Aye, and therefore be you merry,  
Rejoice and be merry,  
Set sorrow aside;  
Christ Jesus was born on this tide.

Then God sent an Angel from Heaven so high,  
To certain poor Shepherds in fields where  
they lye,  
And bade them no longer in sorrow to stay,  
Because that Christ Jesus was born on this day.

**Refrain**

Aye, and therefore be you merry,  
Rejoice and be merry,  
Set sorrow aside;  
Christ Jesus was born on this tide.

**Tomorrow Shall Be My Dancing Day** (*Carol, 18<sup>th</sup>-century Cornwall*)

Tomorrow shall be my dancing day;  
I would my true love did so chance  
To see the legend of my play,  
To call my true love to my dance;

***Chorus***

Sing, oh! my love, oh! my love,  
my love, my love,  
This have I done for my true love.

Then was I born of a virgin pure,  
Of her I took fleshly substance  
Thus was I knit to man's nature  
To call my true love to my dance.

***Chorus***

Sing, oh! my love, oh! my love,  
my love, my love,  
This have I done for my true love.

In a manger laid, and wrapped I was  
So very poor, this was my chance  
Betwixt an ox and a silly poor ass  
To call my true love to my dance.

***Chorus***

Sing, oh! my love, oh! my love,  
my love, my love,  
This have I done for my true love.

Then afterwards baptized I was;  
The Holy Ghost on me did glance,  
My Father's voice heard from above,  
To call my true love to my dance.

***Chorus***

Sing, oh! my love, oh! my love,  
my love, my love,  
This have I done for my true love.

**Let All that Are to Mirth Inclined** (*Carol, 18<sup>th</sup>-century Cornwall*)

Let all that are to mirth inclin'd,  
Consider well, and bear in mind,  
What our good God for us has done,  
In sending his beloved Son.

***Chorus***

For to redeem our souls from thrall,  
Was Jesus Christ born to us all.

The twenty-fifty day of December  
We have good cause for to remember:  
In Bethlehem upon that morn,  
There was the bless'd Messiah born.

***Chorus***

For to redeem our souls from thrall,  
Was Jesus Christ born to us all.

Near Bethlehem some Shepherds keep  
Their flocks and herds of feeding sheep;  
To whom God's Angel did appear,  
Which put the shepherds in great fear.

***Chorus***

For to redeem our souls from thrall,  
Was Jesus Christ born to us all.

**In dulci jubilo** (chorale setting, M. Praetorius, Musae Sioniae, 1607)

In dulci jubilo, nun singet und seid froh.  
 Unsers Herzen Wonne leit in præsepio,  
 Und leuchtet als die Sonne, matris in gremio  
 Alpha es et O!

O Jesu parvule, nach dir ist mir so weh  
 Tröst mir mein Gemüte  
 O puer optime  
 Durch alle deine Güte  
 O princeps gloriae  
 Trahe me post te.

O Patris caritas, O nati lenitas  
 Wie wärn all verloren per nostra crimina  
 So hat er uns erworben cœlorum gaudia  
 Quanta gratia.

Ubi sunt gaudia nirgends mehr denn da,  
 Da die Engel singen nova cantica,  
 Und die Schellen klingen in Regis curia  
 Eia wärn wir da.

In dulci jubilo, nun singet und seid froh.  
 Unsers Herzen Wonne leit in præsepio,  
 Und leuchtet als die Sonne, matris in gremio  
 Alpha es et O!

In sweet jubilation now sing and be joyful.  
 Our heart's delight lies in a manger  
 And shines like the sun, in his mother's lap.  
 He is the Alpha and Omega!

O little Jesus, I always yearn for you,  
 Comfort me and stay with me,  
 O best of boys,  
 Through your great goodness,  
 O prince of glory,  
 Draw me closer to you.

O charity of the father, O gentleness of the birth,  
 We had been lost through our sins.  
 But he has granted us the joys of heaven.  
 How much grace!

Where are the joys more deep than there?  
 There the angels sing new songs  
 And the bells are ringing in the court of the king.  
 Ay, would that we were there!

In sweet jubilation now sing and be joyful.  
 Our heart's delight lies in a manger  
 And shines like the sun, in his mother's lap.  
 He is the Alpha and Omega!



Pietro Cavallini:  
 "The Nativity of Christ,"  
 showing Mary, Joseph, Christ,  
 angels, shepherds,  
 flock of sheep, oxen, ass,  
 and the Star of David;  
 Basilica di Santa Maria in  
 Trastevere, Rome,  
 ca. 1300

We would like to thank Stephen Stubbs of Pacific MusicWorks  
 for his loan of the Baroque guitar used in today's concert.

Best wishes for a holiday season of great music and good cheer!

For notification regarding a CD of this concert, please sign up for the mailing list at the door.