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

PROGRAM

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

- PAUSE -

17. "Chiacona,” for guitar, by Francesco Corbetta (ca. 1615-1681)
18. "When Righteous Joesph Wedded Was” (Carol, Cornwall, 18th century)
19. "Whilst Shepherds Watch’d their Flocks” (Carol, Cornwall, 18th century)
20. "A Virgin Most Pure,” (Carol, Cornwall, 18th century)
21. "Tomorrow Shall Be My Dancing Day” (Carol, Cornwall, 18th century)
22. "Let All that Are to Mirth Inclin’d” (Carol, Cornwall, 18th 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 12th 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 13th 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 18th-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 17th century.

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

Ave, gloria**sa virginum regina,**
Vitis **generosa, vite medicina**
* Clementie resina.*
Ave, copiosa gratia piscine,**
Carmis maculosa, munda nos sentina,**
Mund**itie cortina.*

Clarte**itate radiosa, stella matutina,**
Brevitate legisl gl**os**a, perte lex divina**
Irradiat doctrina.*
Venustate vern**a**s rosa, sine culpe spina,**
Caritate viscerosa, auren huc inclina,**
Nos serve a ruina.*

Cedrus pudicitie, cypressus puritantis,**
Mirra penitentie, olive pietatis,**
Tu myr**tu**s lenitatis.*
Vitis habundantie, tu palmes honestatis,**
Palma patience, tu nardus caritatis,**
Fons ortus voluptatis.*

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.*

O Maria, mater pia, sinus penitentium,**
Debilium presidium, columna firmitatis,**
Alumpna sanctitatis.*
O benigna, laude digna, iubilus letantium,**
Fle**bilium solatium, medela sanitatis,**
Tutela libertatis.*

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.*

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.*

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.*

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 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, 9th century)

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

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. _Puer natus est nobis . . ._

▷ 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** (Tropo on “Puer natus est,” Nonatela, Italy, 10th century)

_Hic enim est de quo prophetae cecinerunt dicentes, Puer natus est nobis et filius datus est nobis cujus imperium super humerum ejus et vocabitur nomen eius._

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._

_Hodie natus est salvator mundi cantemus illi voce precelsa ovantes magni consilii angelus._

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

**Hodie saluator mundi: Puer natus est nobis** (Tropo on “Puer natus est,” Nonatela, Italy, 10th 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 cujus imperium super humerum ejus. Quem virgo maria genuit cujus imperium super humerum ejus. Nomen eius hemmanuhel vocabitur Et vocabitur nomen eius magni consilii angelus eia iste vocabitur nomen hemmanuhel psalitile 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, eya and eya! _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, eya! His name shall be called Emmanuel._ Sing to the Lord, make a joyful noise, singing: _The angel of great counsel._

**Hodie exulant iusti: Puer natus est nobis** (Tropo on “Puer natus est,” Nonatela, Italy, 10th century)

_Hodie exultent iusti natus est filius dei deo gracious dicite, eia. Puer natus est nobis et filius datus est nobis cujus imperium super humerum ejus et vocabitur nomen eius._

The Son of God is born, thanks be to God, sing, eya: _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._

_Deus pater filium suum misit in mundum de quo gratulantes dicamus cum propheta magni consilii angelus._

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, 13th century)*

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

**TOP PART:**

- Ave, beatissima,
- Civitas, Divinitas,
- Eterno felix
- gaudio,
- Habitaclum
- lusticie,
- Karissimum
- lilium:
- Mater nobilis
- obseca
- Plasmatorem
- Quatinus
- redemptos
- sanguine tueatur.
- Ut viventes
- Xristo; Ymicemus
- et zyma.

**MIDDLE PART:**

- Ave Maria,
- gracia plena,
- Dominus tecum;
- benedicta tu
- in mulieribus, et
- benedictus fructus
- ventris tui. Amen.

**O Maria, O felix puerpera** *(Conductus, 12th-century Paris)*

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

- Aqua viva, Clausa semper ianua
- Progressiva, Stella non occidua,
- Ficus sed non fatua, Riga
- Paradisi pascua,
- Balsamus, myrthus, oliva.

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

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

- Hail! most
- blessed city,
- Divinity, happy
- dwelling place of
- justice, dearest lily,
- noble mother,
- 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.

- 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.

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

- 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.

- 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, 13th century)

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

**TOP PART:**
Ex semine
rosa prodit spine;  
fructus olee  
oleastro legitur;  
virgo propagine  
nascitur ludee;  
stelle matutine  
radius exoritur  
nubis caligine,  
radio sol stelle;  
petra fluit melle;  
parit flos pue
ter verbum sine semine.

From the seed of a thorn  
springs forth a rosebud;  
its fruit from the nello
mellow olive; a virgin arises  
from a descendant of  
Judean;  
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,  
vinginis nativitate  
de tribu Juda.  
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 creati, non creati (Conductus, 12th-century Paris)

Ex creati, non creati  
Nasci nobis est dignatus,  
Qui pro nobis humanatus  
Nate tulti 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, 13th-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  
mali  
natus Dei filius,  
nos a morte liberavit,  
mortem ferens anxius,  
quam nobis cunctis  
paravit  
pomi morsus impius.  
venter tamen puellaris  
remansit insaciatus,  
num nullo semine  
maris, sed potius  
mistico flame  
conceptit 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, 12th-century Paris)

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nove geniture Cedit vis nature, Contra carnis iura Parit virgo pura, Nove quodam iure Premit tur natura Nato Christo.</td>
<td>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.</td>
</tr>
<tr>
<td>Audi non auditum: Serva non attritum Virginem florem, Mater prater morem, Irritansque ritum Retinet pura rem Nato Christo.</td>
<td>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.</td>
</tr>
<tr>
<td>Totum reseratur, Quidquid tegebatur Clausum sub figura, Prodeunt obscura Iamque viduatur Littere litera Nato Christo.</td>
<td>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.</td>
</tr>
<tr>
<td>Patet qui descendens, Lapis est ascendens, Fulget flos insignia, Extra micat ignis Inter rubum splendens, Non est opus signis Nato Christo.</td>
<td>He, descending manifest, A jewel has arisen: Shines a flower of fire, It flashes and lightens without And within the bush it glimmers. There is no need of signs When Christ is born.</td>
</tr>
</tbody>
</table>

### Dies salutis oritur (Conductus, 12th-century Paris)

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dies salutis oritur, In lingo vita moritur, Dies salutis oritur, Et culpe nox deletur; In lingo vita moritur, Ut morti dominetur.</td>
<td>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.</td>
</tr>
<tr>
<td>Adam secunduns patitur, In lingo vita moritur. Adam secunduns patitur, Ut primus suscitetur. In lingo vita moritur. Ut morti dominetur.</td>
<td>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.</td>
</tr>
</tbody>
</table>
Prima dedit femina / Mulierium hodie / MULIERIUM (Motet, 13th-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
credcis Dei, filium
concipis in gremio;
tibi psallat conacio
laudancium.

**MIDDLE PART:**
Mulierum hodie
maior natus oritur,
preco gracie,
sol iusticie,
templum Dei
panditur.
Hie est sydus
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, 13th-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,
Dono nobis
celestis patrie
sedem, spe
hominum.

**MIDDLE PART:**
Salve, virgo,
rubens rosa,
Sola Christi
paren 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,
free us from hateful
death
So that we may
enjoy grace-giving
light.

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

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

**Top part:**
Dominator Domine,
qui de virgine
mater natus,
immolatus
es pro homine;
munda nos a
crimine,
ui leti plausu
gemino,
tibi sine termino
benedicamus
Domino!

**Middle part:**
Ecce ministerium
profert alvus virginis
mire lucis radium;
primi tollit hominis
partus iste vicium.
Nunc sine finali
termino
hymnnum 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, 12th-century Paris)

Resurrexit libere
Filius puerperae;  
Die tertia, Eya! Gaudeat ecclesia  
Nova colens sollemnia.

Nos volens redimere  
Ab inferni carcere  
Die tertia, Eya! Gaudeat ecclesia  
Nova colens sollemnia.

Festina iam credere,  
Iudee gens misere,  
Die tertia, Eya! Gaudeat ecclesia  
Nova colens sollemnia.

He has risen spontaneously,  
The Son born of a woman:  
On the third day, Eya! Let the church rejoice,  
Observing these new solemnities.

He wishes to redeem us  
From the prison of hell:  
On the third day, Eya! Let the church rejoice,  
Observing these new solemnities.

Make haste to believe,  
Unhappy people of Judah:  
On the third day, Eya! Let the church rejoice,  
Observing these new solemnities.

— 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, 18th-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.  
Chorus.

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.  
Chorus.

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.  
Chorus.

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, 18th-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.

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

"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.

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

A Virgin Most Pure  (Carol, 18th-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.

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.

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 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, 18th-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.

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 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.

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.

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**Let All that Are to Mirth Inclin'd** *(Carol, 18th-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 cælorum 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!

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.

Basilica di Santa Maria in Trastevere, Rome, ca. 1300