

## O Sapientia:

### Medieval and Renaissance Music for Advent and Christmas

Friday, December 3, 2021, 7:00pm, Seven Dolors Catholic Church

K-State Early Music Ensembles

David Simmons Wood, Director

#### **Personent hodie**

*(Piae Cantiones, 16thC.)*

Resound today, voices of children,  
Praising merrily, He who is born to us,  
Given by the Supreme God,  
And being born of a virgin's womb.

He was born into the world,  
Wrapped in rags, placed in a manger in a stable for animals,  
The Ruler of Heaven;  
The Prince of Hell has lost his spoils.

Three Magi came, they offered gifts,  
They sought the Child, following the Star  
In total adoration.  
They offered gold, incense, and myrrh

All clerics, together with the children,  
Sing like the angels: "You have come into the world;  
I pour out praises to you.  
Therefore: Glory to God in the highest.

#### **Ther is no rose of swych vertu**

*(Trinity Roll, 15thC.)*

*Amanda Letter, Terran Homburg, and Ryan Hernandez*

There is no rose of such virtue  
As is the rose that bares Jesus;  
*Praise God.*

For in this rose contained was  
Heaven and earth in little space;  
*Thing of wonder.*

By that rose we may well see  
That he is God in persons three,  
*Equal in form.*

The angels sang to the shepherds:  
*Gloria in excelsis Deo:*  
*Let us rejoice.*

Leave we all this worldly mirth,  
And follow we this joyful birth;  
*Let us go.*

#### **Conditor alme siderum**

*(Anonymous 15thC.)*

*Collegium Musicum*

*Megin Jacques and Tim Price, soloists*

Kind creator of the stars,  
eternal light of those who believe,  
O Christ, Redeemer of all,  
hear the petitions of your supplicants.

You are the one, having compassion  
that the race should perish in the destruction of death,  
who saved the fainting world,  
giving the remedy to all things.

When the world's evening drew to an end,  
as the spouse from his chamber,  
he came forth from the most honored  
womb of a Virgin Mother.

To whose almighty power all are bowed  
on bended knee,  
things of heaven and earth,  
acknowledging themselves submitted to his command.

O you, Holy One, we ask in faith,  
O coming judge of the world,  
preserve us in our time  
from the dart of the treacherous foe.

To you, O Christ, king most loving,  
and to the Father be glory  
with the Spirit, the Paraclete,  
for everlasting ages. Amen.

**Be mery. Be mery**

*(Trinity Roll, 15thC.)*

*Terran Homburg, Ryan Hernandez, and Kolby Van Camp*

*Be mery, I pray you everyone.*

A principal point of charity  
It is, it is merry to be  
in Him that is but One,  
*Be mery...*

For He that is but One in bliss,  
To us hath sent His son, assuredly,  
To save us from our foes.  
*Be mery...*

For of a maid a Child was born,  
To save mankind that was forlorn,  
Man think thou thereupon  
*Be mery...*

Now Mary for thy Son's sake,  
Save them all that mirth make,  
And longest hold on.  
*Be mery...*

**Alle, psallite cum luya**

*(Anonymous, 13thC.)*

*Collegium Musicum*

Alle- (sing with) -luya

Alle- (resounding loudly sing with) -luya

Alle- (with heart devoted all to God sing with) -luya  
Alleluya

**Beata viscera**

*(Pérotin, fl. c. 1200)*

*Ryan Hernandez, soloist*

Blessed flesh of the Virgin Mary,  
at whose breasts the king of eminent name,  
concealing, under altered guise, the force of divine nature,  
has sealed a pact of God and Man

*O astonishing novelty and unaccustomed joy of a mother still pure  
after childbirth.*

The people of the nations huddling in the darkness  
rise up at the joy of so celebrated a birth.  
Judea nourishes its resentment in the shadows,  
its heart bearing the knowledge of the fatal crime.

*O astonishing novelty...*

### **Carols of Scotland, Cornwall, and England**

- ❖ Tàladh ar Slànaigheir (Our Savior's Lullaby)
- ❖ Cornish Wassail
- ❖ Somerset Wassail

*David Simmons Wood, bagpipes*

### **Angelus ad virginem**

*(Dublin Troper, 14th C.)*

*Collegium Musicum*

*Tim Price and Haley Piroutek, soloists*

An angel came to the Virgin slipping into her room  
To calm the Virgin's fear, he said, "Hail!  
Hail, Queen Of Virgins; you will conceive The Lord of Heaven and  
Earth  
You shall conceive, and bear, still a virgin, to be the salvation of men;  
You will become the gate of heaven, the cure of sins."

"How can I conceive, When I have not known a man?  
How can I break promises that I have vowed with a determined  
mind?"

"The grace of the Holy Spirit shall do all this.  
Do not be afraid, but rejoice without worry, for your chastity  
Will remain in you unspoiled through the power of God."

To this, the noble Virgin, responded, saying to him,  
"I am a humble servant of Almighty God.  
To you, heavenly messenger, bearer of this a great secret,  
And consenting I long to see it.  
I hear what will happen and will obey God's intention."

The angel left the girl, and in that moment her virginal womb  
conceived.

She was with child for nine months.

Then he left it, and began the great combat,  
carrying the cross upon his shoulders,

wherewith he struck the enemy who brought death into the world.

O Mother Of God you have restored peace  
To the angels and to men, with Christ whom you will bear;  
Your son shall speak out and show himself benevolent to us  
Revealing this, he will wipe away our sins;  
Giving support to enjoy a blessed life after that exile.

### **Pray for us the Prince of Peace**

*(Trinity Roll, 15th C.)*

*Madrigal & Motet Ensemble*

Pray for us to the Prince of peace,  
*Christ's friend, John*

To thee now, Christ's dear darling,  
That wert \*maiden both old and young,  
My heart is set a song to sing,  
*Christ's friend, John*

For thou wert so clean a maiden,  
The secrets of heaven were to thee said  
When on Christ's breast thou wert laid,  
*Christ's friend, John*

When Christ before Pilate was brought,  
Thou, clean of heart, forsook Him nought,  
To die with Him was all thy thought,  
*Christ's friend, John*

Christ's mother thou tookest home with thee  
Maiden, a maiden's friend to be,  
Thou be our help, we pray to thee,  
*Christ's friend, John*

*\*\*"Maiden" in Middle English can refer to female virgin or "a man lacking or abstaining from sexual experience."*

### **O Sapientia**

*(Anonymous, 13thC.)*

*Collegium Musicum*

O Wisdom, coming forth from the mouth of the Most High,  
reaching from one end to the other,  
mightily and sweetly ordering all things:  
Come and teach us the way of prudence.

### **Ave Maria ... Virgo serena**

*(Josquin des Prez, 1450/1455-1521)*

*Madrigal & Motet Ensemble*

Hail Mary, full of grace, the Lord is with thee, serene Virgin.  
Hail, thou whose Conception, full of great joy,  
Fills heaven and earth with new gladness.  
Hail, thou whose Nativity became our great celebration,  
As the light-bearing Morning Star anticipates the true Sun.  
Hail, faithful humility, fruitful without man,  
Whose Annunciation was our salvation.  
Hail, true virginity, immaculate chastity,  
Whose Purification was our cleansing.  
Hail, glorious one in all angelic virtues,  
Whose Assumption was our glorification.  
O Mother of God, remember me. Amen.

### **Puer natus est nobis**

*(Anonymous, Middle Ages)*

*Collegium Musicum*

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  
Sing ye to the Lord a new song for he has done wonderful things.

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

As it was in the beginning, and now, and always, and forever and  
ever. Amen.

*A child is born...*

### **Alleluia: A newë work.**

*(Selden MS, 15thC.)*

*Ryan Hernandez, David Simmons Wood,  
and Kolby Van Camp*

Alleluia! A new work is come on hand  
Through might and grace of God's son  
To save the lost of every land.  
For now is free that first was bound.  
We may well sing Alleluia!

Alleluia, this sweet song  
Out of a green branch it sprung;  
God send us the life that lasts long.  
Now joy and bliss be them among  
That thus can sing Alleluia!

### **Es ist ein Ros entsprungen**

*(Michael Praetorius, 1571-1621*

*& Melchior Vulpius, 1570-1615)*

A rose has sprung up,  
from a tender root.  
As the old ones sang to us,  
Its lineage was from Jesse.  
And it has brought forth a floweret  
In the middle of the cold winter  
Right upon midnight.

The rosebud that I mean,  
Of which Isaiah told  
Is Mary, the pure,  
Who brought us the floweret.

At God's immortal word,  
She has borne a child  
Who makes us blessed.

**Verbum caro factum est**

(Mateo Flecha el Viejo, 1481–1553)

The Word is made flesh  
for the salvation of us all.

And the Virgin spoke to Him:  
“Life of my life, My son, what shall I do,  
having nothing in which to dress you?”  
*The Word is made flesh...*

O you the rich of this world,  
will you not give a swaddling cloth  
to Jesus, born amidst the beasts  
as you may behold?  
*The Word is made flesh...*

**Collegium Musicum**

Kaylin Berendzen  
Megin Jacques  
Hayley Piroutek  
Tim Price  
Bailee Tucker

**Madrigal & Motet Ensemble**

Ryan Hernandez  
Terran Homburg  
Amanda Letter  
Kolby Van Camp  
Katherine Westhoven

**Director's Notes**

Thank you for joining us for the first live performance of the K-State Early Music Ensembles since Fall 2019! We are absolutely thrilled to be presenting this program for you this evening without interruption.

I would like to thank our host, Seven Dolors Catholic Church, for the use of their beautiful sanctuary. I knew the moment I set foot inside this space after their recent renovation that it would be the perfect spot for early music in Manhattan, and we look forward to many more opportunities to make music in this glorious acoustic. Thank you to Father Ryan McCandless and the Parish staff for their assistance in making this concert possible.

This evening's performance combines musical selections from the 13th to 17th centuries. Many of these melodies are most certainly much older than their publication and were simply put to paper for the first time, to our current knowledge, during the periods identified in the program. Many of the texts which are put to music here come from the middle of the first millennium C.E.

In designing this program, I wanted to highlight music found inside the church (represented by the chant settings and the compositions of Josquin, Praetorius, Vulpius, and Flecha) and outside among the lay population (represented here by an assortment of Medieval carols). Throughout the concert we will alternate between these two musical communities.

The word *carol* in our modern world is nearly synonymous with music of the Christmas season, but the carol genre extends well beyond holiday songs in the medieval world. Some scholars believe the origins of the form are found in the ancient Pagan ring dances performed at May and midsummer festivals, known as *carole*. The Carol as a genre is more strictly defined as “a late medieval English song on any subject, in which uniform stanzas, or verses, alternate with a refrain, or *burden*, in a refrain/verse 1/refrain/verse 2/refrain... pattern.” A form which holds true today in many modern carols.

Carols may have been danced or used as processional and ceremonial music. They may have been sung outside of the church by the congregation before entering, where then the musical voice of the Mass was strictly performed by the clergy. Regardless of the origins and the usage, the English carol form seems to have enjoyed great

popularity during the Christmas season. The carols on this program are from the 14th and 15th century, a time when the medieval carol reached its height of popularity in England.

In the latter part of the program, the Madrigal & Motet Ensemble will perform the motet “Ave Maria... Virgo serena” by Josquin des Prez. This is one of the most famous of the works of Josquin and serves also as our recognition of 2021 as the 500th anniversary of the death of this master of polyphony at the turn of the 16th century. We also recognize the death anniversary of another great composer from a century later in 1621, Michael Praetorius, with a performance of his setting of “Es is ein Ros’ entsprungen,” which may be familiar to some in the audience as the Advent hymn “Lo, How a Rose E’er Blooming.”

Preparing this concert required both ensembles to approach musical styles and languages the majority of them had never encountered. The members of Collegium Musicum spent the first few weeks of the semester learning to read from four line chant notation, which is related to, but quite different from, modern musical notation (see the opening of *O Sapientia* below).



The members of the Madrigal & Motet Ensemble had a baptism by fire with English carols. As simple as the carols may appear at first sight, the complexities of the rhythms and counterpoint are quite foreign to musicians who have studied music primarily from the 18th century and after. And on top of it all, they were tasked with learning the pronunciation of Middle English from the 15th century!

I send my thanks to these remarkable students for their commitment to both ensembles and this evening’s concert. Collegium Musicum

rehearses only twice per week and is composed of Music majors and minors and students from outside the academic Music program altogether. The Madrigal & Motet Ensemble rehearses a single day each week and is an auditioned ensemble and is currently composed of graduate and undergraduate students in the Music program. You can learn more about the K-State Early Music Ensembles at: [k-state.edu/music/early\\_music](http://k-state.edu/music/early_music).

Thank you for your support of the work of these K-State students. I hope you enjoy the program.

- David Simmons Wood

### **K-State Indigenous Faculty and Staff Alliance Land Acknowledgement**

As the first land-grant institution established under the 1862 Morrill Act, we acknowledge that the state of Kansas is historically home to many Native nations, including the Kaw, Osage, and Pawnee, among others. Furthermore, Kansas is the current home to four federally recognized Native nations: The Prairie Band Potawatomi, the Kickapoo Tribe of Kansas, the Iowa Tribe of Kansas and Nebraska, and Sac and Fox Nation of Missouri in Kansas and Nebraska.

Many Native nations utilized the western plains of Kansas as their hunting grounds, and others--such as the Delaware--were moved through this region during Indian removal efforts to make way for White settlers. It’s important to acknowledge this, since the land that serves as the foundation for this institution was, and still is, stolen land.

We remember these truths because K-State’s status as a land-grant institution is a story that exists within ongoing settler-colonialism, and rests on the dispossession of Indigenous peoples and nations from their lands. These truths are often invisible to many. The recognition that K-State’s history begins and continues through Indigenous contexts is essential.