

WIGMORE HALL

Tuesday 20 December 2022
7.30pm

Dunedin Consort

Joanne Lunn soprano (Der Engel)
Alexandra Kidgell soprano
Alex Potter alto
Nicholas Mulroy tenor
(Evangelist)
Matthew Long tenor
Christopher Bowen tenor
Michael Mofidian bass (Herod)
Robert Davies bass
Jon Stainsby bass
Ben McKee bass

John Butt director, harpsichord

Matthew Truscott violin I
Huw Daniel violin II
John Crockatt viola
Oliver Wilson viola
Jonathan Manson viola da
gamba
Christine Sticher G-violone
Jamie Akers lute
Stephen Farr organ

Inga Maria Klaucke dulcian
Gawain Glenton cornetto,
recorder
Conor Hastings cornetto,
recorder
Philip Dale sackbut
Emily White sackbut

Heinrich Schütz (1585-1672)

From *Geistliche Chormusic* Op. 11 (pub. 1648)
Das Wort ward Fleisch • Der Engel sprach zu den Hirten

Alessandro Grandi (1590-1630)

Plorabo die ac nocte (1616)

Giovanni Gabrieli (c.1554-1612)

O Jesu mi dulcissime C56 (pub. 1615)

Heinrich Schütz

Hodie Christus natus est SWV315 (pub. 1639)

David Pohle (1624-1695)

Sonata a5 in C

Claudio Monteverdi (1567-1643)

Laudate pueri Dominum (Secondo) SV271 (pub. 1641)

Giovanni Gabrieli

Quem vidistis, pastores (pub. 1615)

Interval

Heinrich Schütz

Die Weihnachtshistorie (The Christmas Story) SWV435 (c.1660)

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Venice in 1609 was a place like nowhere else on earth. The topography, atmosphere and weight of political and cultural clout meant that, in many ways, it was the centre of the Western World.

Travellers and pilgrims have always flocked to *La Serenissima*, drawn by the mysteries and the beauty that she holds. This is the blazingly vivid world of Tintoretto and Titian, whose musical sibling at the great Basilica of San Marco was **Giovanni Gabrieli** (c.1554-1612). Like the great Venetian painters' work, Gabrieli's music foregrounds blazing colour and tonal harmony rather than beauty of line.

Gabrieli's music, and in particular his use of *cori spezzati* (with groups placed around the building) means that his music exists in space as much as in time. *Quem vidistis, pastores*, his setting of one of the Responds for Christmas Day Matins, opens with an earthy procession towards the crib, and culminates in spectacularly grandiloquent Alleluias that rend the skies, the sonic equivalent of San Marco's lavish, gilded ceiling. Meanwhile, his *O Jesu mi dulcissime* showcases a devotion of a more private kind. Here, we're taken into one of the building's side chapels, offering quietly intense petition. It is hard to think of a composer whose music is more inextricable from the place for which it was written, and Gabrieli's imaginative responses to the idiosyncrasies of the Basilica's space give us music that is by turns opulently sonorous and harmonically sensuous.

When Gabrieli died in 1612, he was succeeded by **Claudio Monteverdi** (1567-1643), whose *Vespro* of 1610 acted in support of a job application as well as a compendium for the range of possibilities within liturgical music. Monteverdi came to Venice, eventually, from Mantua, where his later years had been punctuated by grief and ill health, as well as attempts at various exit strategies. He had come into contact there with figures like Rubens and Galileo, and his contribution to the birth of what we now call opera is just one of his many extraordinary musical innovations that reflect Mantua's position at the vanguard of progressive culture. His music for San Marco was perhaps less radical in general, but combined virtuosic agility with the vibrantly colourful harmonic instinct of his predecessor. His *Laudate pueri Dominum* alternates the ebullient calls to praise of two tenors with triple-time trios that are open-hearted and light-footed.

The final Italian composer here is **Alessandro Grandi** (1590-1630), a student of both Monteverdi and Gabrieli, whose *Plorabo die ac nocte* is an aching, daring setting of a text from the Lamentations of Jeremiah. This feels like another private prayer: syllabic vocal writing of economy and bracing directness underpinned by often stinging dissonance. Each solo singer declaims their own lamentation, before a chorus of 'Behold and see if there be any sorrow like unto my sorrow', perhaps familiar from

Handel's *Messiah*, but here treated with more deliciously tortuous agony.

It is tempting to imagine the experience **Heinrich Schütz** would have had on his first visit to Venice, in 1612. Travelling across the Alps, he had written: '... a truly celebrated but quite old composer [Gabrieli] was still living in Italy. I should not miss the chance to hear him and learn from him'. Imagine the sights - and moreover the *sounds* - that would have greeted him as he arrived in the great city.

It is Schütz's music that binds this evening's programme together, as he studied with Gabrieli in 1609-12 and then with Monteverdi in the 1620s. It is his reach and influence - as well as his genius as a composer - that tonight principally celebrates, as we head towards Christmas.

He is an often overlooked figure, but had a long, full life, and remains one of the very greatest composers of the 17th Century, a real musicians' composer. He provides a crucial link, too, offering connections with the late Renaissance of Gabrieli and Italy and the High Baroque of JS Bach in Germany. The motets that run through tonight's first half demonstrate a synthesis of Gabrieli's expansive chordal writing and a more Teutonic attention to text rhetoric, where the clarity of the sung text is paramount. To compare the dancing 'Alleluias' of *Hodie Christus natus est* with those of his teacher's *Quem vidistis* is to witness two composers offering their differing expressions of joy at the season of Christ's birth.

Schütz wrote his *Christmas Story* late in his career, aged 75. It's a mature work which wears its many influences lightly, and is characterised by a restraint that might feel unseasonal, but whose charm and grace are all the more moving for their modesty and subtlety. The narrative of the story is related in the style of Italian recitative by the Evangelist. Schütz finds moments of poignant emotion, like the subdued benediction of a light source in a painting: harmonic twists as events accelerate, a brief contemplation of the baby's swaddling bands, a tender melodic descent as the Kings offer their gifts. In the choruses, populated by the customary cast, his writing for vocal ensemble provides meaning in its imaginative use of sonority: the Three Wise Men (basses) are accompanied by an intrepid bassoon, the soprano Angel by two violins, and Herod by royal trumpets, as if to contrast his flawed earthly majesty with the less ostentatious Infant King.

In its reflections on various elements of the Nativity story - hope, love, birth, longing - Schütz's music offers an emotional equilibrium not often found at Christmas. His mature style synthesises not only the genius of his master-teachers and the experience of his well-travelled career, but also the humane wisdom of a long life, well lived.

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Heinrich Schütz (1585-1672)

From *Geistliche Chormusic Op. 11* (pub. 1648)

Das Wort ward Fleisch The Word was made flesh

Das Wort ward Fleisch und wohnt unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit, als des eingebornen Sohns vom Vater voller Gnade und Wahrheit.

The Word was made flesh and lived among us, and we saw His glory, a glory like the only-begotten Son of the Father, full of grace and truth.

Der Engel sprach zu den Hirten The angel spoke to the shepherds

Der Engel sprach zu den Hirten:
Ich verkündige euch grosse Freude,
Denn euch ist heute der Heiland geboren,
Welcher ist Christus der Herr
In der Stadt David,
Und er heist
Wunderbar,
Rat, Kraft, Held,
Ewig Vater,
Friedefürst.
Alleluia.

The angel spoke to the shepherds:
'I bring you good tidings of great joy,
for to you is born this day a Saviour,
which is Christ the Lord in the city of David,
and He shall be called Wonderful,
Counsellor, Mighty, Hero,
Everlasting Father, Prince of Peace.
Alleluia.

Alessandro Grandi (1590-1630)

Plorabo die ac nocte (1616) I will weep day and night

Plorabo die ac nocte, interfectum principem populi mei. Quid enim mihi est in cælo, et a te quid volui super terram?

I will weep day and night for the slain prince of my people. For what have I in heaven, and besides you what do I desire upon earth?

Videte, omnes populi, si est dolor sicut dolor meus.

See, all people, if there is any sorrow like my sorrow.

Renuet consolari anima mea, quia tulerunt Dominum meum, et nescio ubi posuerunt eum.

My soul will refuse to be comforted, because they have taken away my Lord, and I do not know where they have laid him.

Videte, omnes...

See, all people...

Quomodo cecidisti fortis in prælio et occissus es? Dolebo super te, mi bone Jesu, decore nimis et amabilis.

How have you, O valiant one, fallen in battle and been killed? I grieve for you, my good Jesus, beyond beautiful and amiable.

Videte, omnes...

See, all people...

O Jesu, fili mi, quis mihi det, fili mi, ut ego moriar pro te?

O Jesus, my son, would to God that I might die for you.

Sciant omnes populi, quia non est dolor similis sicut dolor meus/tuus.

Let all people know, for there is no sorrow like to my/your sorrow.

Giovanni Gabrieli (c.1554-1612)

O Jesu mi dulcissime C56 (pub. 1615)

O my sweetest Jesus

O Jesu mi dulcissime,
Adoro te in stabulo commorantem.
O puer dilectissime,
Adoro te in praesepio iacentem.
O Christe, rex piissime,
Adoramus te in faeno cubantem,
In caelo fulgentem.
O mira Dei pietas!
O singularis caritas!
Christus datus est,
Jesus natus est;
Datus est a Patre,
Natus est de virgine matre.
O divina ergo proles,
Te colimus hic homines
Ut veneremur caelites.

O my sweetest Jesus,
I worship you staying in the stable.
O most beloved child,
I worship you lying in the manger.
O Christ, most holy king,
we worship you asleep in the hay,
resplendent in heaven.
O wondrous compassion of God!
O unique love!
Christ is given,
Jesus is born;
he was given by the Father and born of a virgin mother.
O divine offspring,
as men we honour you here that we may worship you as citizens of heaven.

Heinrich Schütz

Hodie Christus natus est SWV315 (pub. 1639)

Today Christ is born

Hodie Christus natus est:
Hodie Salvator apparuit:
Hodie in terra canunt Angeli,
laetantur Archangeli
Hodie exsultant justi, dicentes:
Gloria in excelsis Deo.
Alleluia.

Today Christ is born:
today the Saviour appeared:
today on earth the Angels sing,
archangels rejoice:
Today the righteous rejoice, saying:
Glory to God in the highest.
Alleluia.

David Pohle (1624-1695)

Sonata a5 in C

Claudio Monteverdi (1567-1643)

**Laudate pueri
Dominum (Secondo)
SV271** (pub. 1641)

**Praise the Lord, you
servants**

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
caelos gloria eius.
Quis sicut Dominus Deus
noster, qui in altis habitat,
Et humilia respicit
in caelo 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, gloria et Filio,
gloria et Sancto sicut erat
in principio et nunc et
semper in saecula
saeculorum. Amen.

Praise the Lord, you
servants; praise the
Name of the Lord.
Blessed be the Name of
the Lord: from this time
forth for evermore.
From the rising of the sun
until its setting the
Lord's Name is praised.
The Lord is high above all
nations: and his glory
above the heavens.
Who is like the Lord our
God, who lives on high,
and yet humbles himself
to look on heaven and
earth?
He raises the needy from
the dust: and lifts the
poor out of the mire;
that he may set him with the
princes: even with the
princes of his people.
He makes the barren
woman to keep house:
and to be a joyful
mother of children.
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. Amen.

Giovanni Gabrieli

**Quem vidistis,
pastores** (pub. 1615)

**Who did you see,
shepherds?**

Quem vidistis,
pastores, dicite, annuntiate
nobis, in terris quis
apparuit?
Christum salvatorem de
virgine natum vidimus, et
chorus angelorum
collaudantes Domino.

Who did you see,
shepherds? Tell us,
announce to us who
has appeared on earth.
We saw Christ the Saviour
born of a virgin, and a
choir of angels praising
the Lord.

Mariam et Joseph, in terra
stratos supplices, et
Natum carum pariter
adorantes humiliter.

Mary and Joseph, flat out on
the ground as suppliants,
humbly worshipping the
dear new-born.

Gratia Deo qui dedit nobis
victoriam per Jesum
Christum salvatorem
nostrum.

Thanks be to God who
gave us the victory
through Jesus Christ,
our saviour.

O magnum mysterium et
admirabile sacramentum,
ut animalia viderent
Dominum natum,
iacentem in praesepio.

O great mystery and
wondrous sacrament
that animals should see
the new-born Lord
lying in a manger.

Alleluia.

Alleluia.

Interval

Heinrich Schütz

**Die Weihnachtshistorie
(The Christmas Story)
SWV435** (c.1660)

Introduction

Die Geburt unseres Herren
Jesu Christi,
Wie uns die von den heiligen
Evangelisten beschrieben
Wird.

Introduction

The birth of our Lord
Jesus Christ,
as it has been recorded
by the holy
evangelists.

Rezitativ

Es begab sich aber zu
derselbigen Zeit,
Dass ein Gebot von dem
Kaiser Augusto ausging,
Dass alle Welt geschätzt
würde,
Und diese Schätzung war die
erste und geschah zu der
Zeit,
Da Cyrenius Landpfleger in
Syrien war, und jedermann
ging,
Dass er sich schätzen liesse,
ein jeglicher in seine Stadt.

Recitative

And it came to pass in
those days
that there went out a decree
from Caesar Augustus
that all the world should
be taxed,
and this taxing
was first
made
when Cyrenius was
governor of Syria. And
all went to be taxed,
everyone into his own
city.

Da machte sich auch auf
Joseph aus Galilaea,
Aus der Stadt Nazareth, in
das jüdische Land zu der
Stadt David,
Die da heisset Bethlehem,
darum dass er von dem
Hause
Und Geschlechte Davids war,
auf dass er sich schätzen

And Joseph also went up
from Galilee,
out of the city of
Nazareth, into Judaea,
unto the city of David,
which is called Bethlehem
(because he was of the
house
and lineage of David) to
be taxed

Liesse mit Maria, seinem
vertrauten Weibe, die war
schwanger.
Und als sie daselbst
waren, kam die
Zeit,
Dass sie gebären sollte,
und sie gebar
ihren ersten
Sohn
Und wickelte ihn in
Windeln
Und legte ihn in eine Krippen,
Denn sie hatten sonst keinen
Raum in der Herberge.

with Mary his espoused
wife, being great with
child.
And so it was that, while
they were there, the
time came
that she should be
delivered. And she
brought forth her first-
born son
and wrapped him in
swaddling clothes
and laid him in a manger,
because there was no room
for them in the inn.

Und es waren Hirten in
derselbigen Gegend auf
dem Felde,
Die hüteten des
Nachts ihrer Heerde, und
siehe,
Des Herren Engel trat zu
ihnen,
Und die Klarheit des Herren
leuchtet um sie,
Und sie fürchteten sich sehr,
und der Engel sprach zu
ihnen:

And there were in the
same country
shepherds abiding
in the fields keeping
watch over their flock
by night. And lo,
the angel of the Lord
came upon them,
and the glory of the Lord
shone round about them,
and they were sore afraid.
And the angel said unto
them:

Intermedium I
Worunter
bisweilen des
Christkindleins
Wiege miteingeführt wird.

Intermedium I
During which, from time
to time, the crib of the
Christ Child
is brought in with them.

Fürchtet euch nicht. Siehe,
ich verkündige euch
grosse Freude,
Die allem Volk widerfahren
wird.

Fear not! Behold, I bring
you good tidings of
great joy,
which shall be to all
people.

Denn euch ist
heute der Heiland
geboren,
Welcher ist Christus, der
Herr in der Stadt David.

For unto you is born this
day in the city of David
a Saviour,
which is Christ the
Lord.

Und dies habt zum Zeichen,
ihr werdet finden
Das Kind in Windeln
gewickelt und in einer
Krippen liegen.

And this shall be a sign unto
you: ye shall find the babe
wrapped in swaddling
clothes, lying in a
manger.

Rezitativ
Und alsbald war da bei dem
Engel
Die Menge der himmlischen
Heerscharen,
Die lobeten Gott und sprachen

Recitative
And suddenly there was
with the angel
a multitude of the
heavenly host,
praising God, and saying:

Intermedium II
Ehre sei Gott in der Höhe,
Friede auf Erden
Und dem Menschen ein
Wohlgefallen.

Intermedium II
Glory to God in the
highest and on earth
peace, goodwill toward
men!

Rezitativ
Und da die Engel
von ihnen gen Himmel
fuhren,
Sprachen die Hirten
untereinander:

Recitative
And when the angels
were gone away from
them into heaven,
the shepherds said one to
another:

Intermedium III
Lasset uns nun gehen gen
Bethlehem und die
Geschichte sehen,
Die da geschehen ist, und
der Herr uns kundgetan
hat.

Intermedium III
Let us now go even unto
Bethlehem and see this
thing which is
come to pass, which the
Lord hath made known
unto us.

Rezitativ
Und sie kamen eilend und
funden beide,
Marien und Joseph, dazu das
Kind in der Krippen liegend,
Da sie es aber gesehen
hatten, breiteten sie das
Wort aus,
Welches zu ihnen von
diesem Kinde gesaget war,
Und alle, für die es kam,
verwunderten sich der
Rede,
Die ihnen die Hirten gesaget
hatten. Maria aber behielt
Alle diese Wort
und bewoget sie in ihrem
Herzen,
Und die Hirten kehrten
wieder um, preiseten und
lobeten Gott
Um alles das sie gesehen
und gehöret hatten,
Wie denn zu ihnen gesaget war.

Recitative
And they came with haste
and found them both,
Mary and Joseph, and the
babe lying in a manger.
When they had seen it,
they made known
abroad the saying
which was told them
concerning this child,
and all they that heard it
wondered at those
things
which were told them by the
shepherds. But Mary kept
all these things and
pondered them in her
heart,
and the shepherds
returned, glorifying and
praising God
for all the things that they
had heard and seen,
as it was told them.

Und da acht Tage um waren,
dass das Kind beschnitten
würde,
Da ward sein Name
genennet Jesus, welcher
genennet war
Von dem Engel, ehe denn er
im Mutterleibe empfangen
ward.

And when eight days
were accomplished for
the circumcising
of the child, his name was
called Jesus, which was
so named
of the angel before he
was conceived in the
womb.

Da nun Jesus geboren war zu
Bethlehem im jüdischen
Lande,
Zur Zeit des Königes
Herodis, siehe, da kamen
Die Weisen aus Morgenlande
gen Jerusalem und sprachen:

Now when Jesus was
born in Bethlehem of
Judaea
in the days of Herod the
king, there came
wise men from the East to
Jerusalem, saying:

<i>Intermedium IV</i>	<i>Intermedium IV</i>
Wo ist der neugeborne König der Juden? Wir haben seinen Stern Gesehen im Morgenlande und sind gekommen, ihn anzubeten.	Where is he that is born King of the Jews? We have seen his star in the East and are come to worship him.

<i>Rezitativ</i>	<i>Recitative</i>
Da das der König Herodes hörte, erschrak er Und mit ihm das ganze Jerusalem, und liess versammeln Alle Hohenpriester und Schriftgelehrten unter dem Volk Und erforschte von ihnen, wo Christus sollte geboren werden, Und sie sagten ihm:	When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered together all the chief priests and scribes of the people, he demanded of them where Christ should be born. And they said unto him:

<i>Intermedium V</i>	<i>Intermedium V</i>
Zu Bethlehem im jüdischen Lande, Denn also steht geschrieben durch den Propheten: „Und du Bethlehem im jüdischen Lande, Du bist mit nichten die kleinste im jüdischen Lande, Du bist mit nichten die kleinste unter den Fürsten Juda, Denn aus dir soll mir kommen der Herzog, Der über mein Volk Israel ein Herr sei.“	In Bethlehem of Judaea, for thus it is written by the prophet: ‘And thou, Bethlehem of Judaea, art not the least among the Judaeans lands, art not the least among the princes of Judah; for out of thee shall come a Governor that shall rule my people Israel.’

<i>Rezitativ</i>	<i>Recitative</i>
Da berief Herodes die Weisen heimlich Und erlernete mit Fleiss von ihnen, Wenn der Stern erschienen wäre, Und weisete sie gen Bethlehem und sprach:	Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said:

<i>Intermedium VI</i>	<i>Intermedium VI</i>
Ziehet hin und forschet fleissig nach dem Kindlein, Und wenn ihr's findet, so saget mir es wieder, Dass ich auch komme und es anbe.	Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

<i>Rezitativ</i>	<i>Recitative</i>
Als sie nun den König gehöret hatten, zogen sie hin,	When they heard the King, they departed.

Und siehe, der Stern, den sie im Morgenlande gesehen hatten, Ging für ihnen hin, bis dass er kam und stund oben Über da das Kindlein war. Da sie den Stern sahen, Wurden sie hoch erfreuet und gingen in das Haus Und funden das Kindlein mit Maria seiner Mutter Und fielen nieder und beteten es an und täten ihre Schätze auf Und schenkten ihm Gold, Weihrauch und Myrrhen. Und Gott befahl ihnen im Traum, Dass sie sich nicht sollten wieder zu Herodes lenken, Und sie zogen durch einen andern Weg wieder in ihr Land.	And lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star they rejoiced exceedingly and went into the house and found the child with Mary, his mother, and fell down and worshipped him. And when they had opened their treasures they presented him gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
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Da sie aber hinweggezogen waren, siehe, da erschien Der Engel des Herren dem Joseph im Traum und sprach:	And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream saying:
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<i>Intermedium VII</i>	<i>Intermedium VII</i>
Stehe auf, Joseph, und nimm das Kindlein und seine Mutter zu dir Und fleuch in Egyptenland, und bleibe allda, Bis ich dir sage, denn es ist vorhanden, Dass Herodes das Kindlein suche, das selbe umzubringen.	Arise Joseph, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. For it is come to pass that Herod seeks the young child to destroy him.

<i>Rezitativ</i>	<i>Recitative</i>
Und er stund auf und nahm das Kindlein Und seinen Mutter zu sich bei der Nacht Und entweich in Egyptenland, und bliebe allda Bis nach dem Tode Herodis, auf dass erfüllet würde, Das der Herr durch den Propheten gesaget hat, der da spricht: „Aus Egypten habe ich meinen Sohn gerufen.“	When he arose, he took the young child and mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying; ‘Out of Egypt have I called my Son.’

Da nun Herodes sahe, dass er von den Weisen betrogen war,	Then Herod, when he saw that he was mocked of the wise men,
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Ward er sehr zornig und schicket aus und liess alle Kinde	was exceeding wrath, and sent forth, and slew all the children
Zu Bethlehem töten und an ihren Grenzen, die da zweijährig	that were in Bethlehem, and in all the coasts thereof,
Und drunter waren, nach der Zeit, die er mit Fleiss von den Weisen	from two years and under, according to the time which he had
Erlernet hatte, da, da ist erfüllet das gesagt ist	diligently enquired of the wise men. Then was fulfilled
Durch den Propheten Jeremias, der da spricht:	that which was spoken by Jeremiah the prophet, saying:
„Auf dem Gebirge hat man ein Geschrei gehöret, Viel Klagens, Weinens und Heulens.	‘In Rama there was a voice heard, lamentation, and weeping, and great mourning.
Rahel beweinete ihre Kinder	Rachel weeping for her children,
Und wollte sich nicht trösten lassen, denn es war aus mit ihnen.“	and would not be comforted, because they are not.’

Da aber Herodes gestorben war, siehe, da erschien Der Engel des Herren dem Joseph im Traum und sprach:	But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph, saying:
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<i>Intermedium VIII</i>	<i>Intermedium VIII</i>
Stehe auf, Joseph, und nimm das Kindlein und seine Mutter zu dir,	Arise, Joseph, and take the young child and his mother,
Und zeuch hin in das Land Israel, sie sind gestorben, Die dem Kinde nach dem Leben stunden.	and go into the land of Israel; for they are dead which sought the young child’s life.

<i>Rezitativ</i>	<i>Recitative</i>
Und er stund auf und nahm das Kindlein	And he arose and took the young child
Und seine Mutter zu sich und kam in das Land Israel.	and his mother and came to the land of Israel.
Da er aber hörte, dass Archelaus im jüdischen Lande König war,	But when he heard that Archelaus did reign in Judaea
Anstatt seines Vaters Herodis, fürchtet er sich dahin zu kommen,	in the room of his father Herod, he was afraid to go thither.
Und im Traum empfing er Befehl von Gott und zog an die Örter	Notwithstanding, being warned of God in a dream,
Des galilaeischen Landes und kam und wohnete in der Stadt,	he turned aside into the parts of Galilee, and came and dwelt
Die da heisset Nazareth, auf dass erfüllet würde, was da gesaget	in a city called Nazareth, that it might be fulfilled which
Ist durch den Propheten: „Er soll Nazareneus heissen.“	was spoken by the prophets: ‘He shall be called a Nazarene.’

Aber das Kind wuchs und war stark im Geist, Voller Weisheit, und Gottes Gnade war bei ihm.	And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.
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<i>Beschluss</i>	<i>Conclusion</i>
Dank sagen wir alle Gott, unserm Herrn Christo, Der uns mit seiner Geburt hat erleuchtet	Thank we all our God, our Lord Jesus Christ, who by his birth hath enlightened
Und uns erlöset hat mit seinem Blut von des Teufels Gewalt.	and redeemed us through his blood from the devil’s power.
Den sollen wir alle mit seinen Engeln loben, Mit Schalle singen: Preis sei Gott in der Höhe.	Then shall we praise him with all his angels, in music, singing ‘Praise be to God in the highest’.