

# WIGMORE HALL

Thursday 23 December 2021 7.30pm

## Arcangelo

**Jonathan Cohen** harpsichord\*, director  
**Bojan Čičić** violin, leader  
**Henry Tong** violin  
**Jonathan Manson** viol\*  
**Emily Ashton** viol  
**Tim Amherst** violone\*  
**Rebecca Miles** recorder  
**Ian Wilson** recorder

**Inga Maria Klauke** dulcian  
**Doron Sherwin** cornet  
**Conor Hastings** cornet  
**Emily White** trombone  
**Simen van Mechelen** trombone  
**Sergio Bucheli** lute\*  
**Tom Foster** organ\*

**Miriam Allan** soprano (Angel in *Die Weihnachtshistorie*)  
**Zoë Brookshaw** soprano  
**Alexander Chance** alto  
**Laurence Kilsby** tenor  
**Nicholas Mulroy** tenor (Evangelist in *Die Weihnachtshistorie*)  
**Guy Cutting** tenor  
**James Newby** baritone  
**Dingle Yandell** bass  
**William Gaunt** bass

\*continuo

**Heinrich Schütz** (1585-1672)

**Johann Vierdanck** (c.1605-1646)

**Michael Praetorius** (c.1571-1621)

**Johann Hermann Schein** (1586-1630)

Hodie Christus natus est SWV456 (1640-50)

Sonata No. 28 (pub. 1641)

Wie schön leuchtet der Morgenstern (pub. 1619)

Intrada a4 from *Banchetto musicale* (pub. 1617)

Suite No. 10 in D minor from *Banchetto musicale* (pub. 1617)

*Gagliarda • Allemanda*

**Heinrich Schütz**

**Michael Praetorius**

Heute ist Christus der Herr geboren SWV439 (1632-8)

Terpsichore (pub. 1612)

*Ballet TMA 268 • La Bourée TMA 32*

**Heinrich Schütz**

**Johann Hermann Schein**

**Heinrich Schütz**

Auf dem Gebirge SWV396 (pub. 1648)

Padouana from Suite No. 10 in D minor from *Banchetto musicale* (pub. 1617)

Siehe, es erschien der Engel SWV403 (pub. 1650)

Interval

**Heinrich Schütz**

Die Weihnachtshistorie (The Christmas Story) SWV435 (1664)

### Welcome back to Wigmore Hall

We are grateful to our Friends and donors for their generosity as we rebuild a full series of concerts in 2021/22 and reinforce our efforts to reach audiences everywhere through our broadcasts. To help us present inspirational concerts and support our community of artists, please make a donation by visiting our website:

[Wigmore-hall.org.uk/donate](https://www.wigmore-hall.org.uk/donate). Every gift is making a difference. Thank you.

*Wigmore Hall is a no smoking venue. No recording or photographic equipment may be taken into the auditorium nor used in any other part of the Hall without the prior written permission of the management.*

*In accordance with the requirements of City of Westminster persons shall not be permitted to stand or sit in any of the gangways intersecting the seating, or to sit in any other gangways. If standing is permitted in the gangways at the sides and rear of the seating, it shall be limited to the number indicated in the notices exhibited in those positions.*

*Disabled Access and Facilities - full details from 020 7935 2141.*

*Wigmore Hall is equipped with a 'Loop' to help hearing aid users receive clear sound without background noise. Patrons can use this facility by switching hearing aids to 'T'.*



*Please ensure that watch alarms, mobile phones and any other electrical devices which can become audible are switched off. Phones on a vibrate setting can still be heard, please switch off.*

The Wigmore Hall Trust Registered Charity No. 1024838  
36 Wigmore Street, London W1U 2BP • [Wigmore-hall.org.uk](https://www.wigmore-hall.org.uk) • John Gilhooly Director

Wigmore Hall Royal Patron HRH The Duke of Kent, KG

Honorary Patrons Aubrey Adams OBE; André and Rosalie Hoffmann; Louise Kaye; Kohn Foundation; Mr and Mrs Paul Morgan



The Italian Renaissance came to Germany largely through the composer **Heinrich Schütz**, born exactly a hundred years before JS Bach and in the same German state - Saxony. A talented youth with a beautiful treble, Schütz was sponsored by Landgrave Moritz of Hesse-Kassel, whose court prized music, and sent to Venice to learn from Gabrieli. The Italian master had choirs and instruments echoing each other in aural volleyball across St Mark's Basilica, one of the wonders of music history. Schütz brought north of the Alps what he had learned and passed it on to his contemporaries who feature in the programme. The second half consists of a single work, Schütz's *Christmas Story*, where the Italian heritage is explicit.

Schütz was sent for by the Elector of Saxony, and poor Moritz, who'd spotted him singing in his father's pub, had to give him up. Schütz became Royal Kapellmeister with a choir and orchestra at his disposal to create music reflecting the magnificence of the Dresden Court. After a stately opening, 'Hodie Christus natus est' bounces with antiphonal allelujas. Merry Christmas! The text is the angelic announcement. Schütz makes space for 'pax'. The Latin came naturally with Italy and Schütz's younger days, but the majority of his work is in the German of the Lutheran church.

The Dresden choristers became Schütz's pupils, including **Johann Vierdanck** whose counterpoint Schütz commended. Vierdanck rose to be organist of the vast Marienkirche at Stralsund on the Baltic coast where he published this Sonata in 1641. A cornet takes the solo, Vierdanck's own instrument, pitted against two trombones and dulcian (sweet bassoon), concerto style. It uses *basso continuo*, as Vierdanck writes in the preface, the Italian practice of harmonising with improvised chords on keyboard or lute over a bassline 'continuing' through the piece.

In Saxony, Schütz was matched with **Michael Praetorius** who accompanied him on artistic missions around the Elector's kingdom. Praetorius was Kapellmeister at Wolfenbüttel and in 1619 published *Polyhymnia*, a volume of German choral works named after the muse of sacred music, including 'Wie schön leuchtet der Morgenstern' for five voices and instruments in a sumptuous mix. The poem, addressing Christ as bridegroom, was written by priest-composer Philipp Nicolai during a plague in 1597. Praetorius's score alternates between contrapuntal four-time and homophonic three.

**Johann Hermann Schein** was also a Dresden chorister but before Schütz's and Vierdanck's time. His sponsor, the Elector, would run to an Italian trip. Schein and Schütz became friends as adults and, with Samuel Scheidt, make a Saxon triumvirate which dominated the era before Bach. Schein wrote dances, grouping them in fours (which Bach would call suites), and published them in 1617 as *Banchetto musicale* ('Musical banquet'). The *Intrada* introduces the dancers in processional four-time. Suite No. 10 is scored for full ensemble. Its *Gagliarda* is quick and in three, its *Allemanda* in four, but with a jig-time conclusion labelled *Tripla*. Its *Padouana* ('Pavan') is slow and expressive and follows later in the programme. Schein

conceived them without continuo, but promised in the preface that his next volume would be different. He died too soon. Schütz, who lived to be twice his age, wrote his friend a deathbed motet.

Schütz's 'Heute ist Christus der Herr geboren' is his earlier Latin work 'Hodie Christus' germanicised. It dates from the 1630s when Saxony had committed itself to the Thirty Years War which spelt ruin for musicians. The music is different but the format similar: stately opening, skipping allelujas, the Hebrew word retained.

In 1612 Praetorius published *Terpsichore*, after the muse of dance, which included tonight's *Ballet* and *La Bourée*, the former in four-time and AAB form, where B is minor, the latter also in four with a catchy pecking motif for the Strictly contestants.

War ended in 1648 and commerce resumed. Schütz published *Geistliche Chormusik* that year and *Symphoniae Sacrae* shortly after, from which come the last pieces of the half. 'Auf dem Gebirge' sets the prophecy of Herod's infanticide. Two altos overlap in delicious biting dissonances. 'Siehe, es erschien die Engel' depicts a second angelic intervention, this time into Joseph's dream, telling him to take the family and *fleuch* ('flee') to flying melismas (multi-note syllables) for the soprano. It is a foretaste of what follows after the interval.

In the preface to the *Weihnachtshistorie* Schütz, aged 79, wrote that the narrating tenor would sing in *stylo recitativo*, 'which is new and has hitherto, as far as I know, not appeared in print in Germany'. In fact Schütz's new was already 60 years old when the work was published (the war hadn't helped) and was surely familiar as a performance practice. In any case Schütz was in no hurry as publication without copyright was of little benefit and in the event he published only the recitatives because, he said, few performances could do justice to the choral magnificence required.

*Weihnachtshistorie* comprises eight episodes. Each has a strict-time section followed by the Evangelist's free narration in recitative. A scene-setting introduction features a cradle-rocking chorus and the first recitative about the nationwide census. In episode I, two violins ping-pong Venetian style and a soprano angel sings of great joy in a minor descending scale. II, the full ensemble is the angelic host melismatically honouring God and repeating *Friede* ('peace'), so long desired in Saxony. III, flutes rusticate a trio of alto shepherds. IV, the wise men are tenors in mathematical counterpoint. V, trombones, pompous and ponderous, mimic the high priests, who are basses. VI, Herod, also bass, enters to a regal fanfare. VII, the angel urges Joseph's getaway. A scene returns: 'Auf dem Gebirge' but with heightened chromatic bitterness. VIII, the increasingly anxious angel tells Joseph to get a move on. The finale has singers responding to instruments in weighty blocks of sound, praising God across the expanse of the Elector's chapel.

© Rick Jones 2021

*Reproduction and distribution is strictly prohibited.*

## Heinrich Schütz (1585-1672)

**Hodie Christus natus est Today is Christ born**

**SWV456** (1640-50)

*Biblical text*

Hodie Christus natus est. Alleluia.	Today is Christ born; Alleluia.
Hodie Salvator apparuit.	Today the Savior has appeared.
Hodie in terra canunt Angeli, laetantur Archangeli	Today the Angels sing, the Archangels rejoice;
Hodie exsultant justi, dicentes:	today the righteous rejoice, saying:
Gloria in excelsis Deo,	Glory to God in the highest.
Et in terra pax hominibus bonae voluntatis.	And on earth peace to people of good will.
Alleluia.	Alleluia.

## Johann Vierdanck (c.1605-1646)

**Sonata No. 28** (pub. 1641)

## Michael Praetorius (c.1571-1621)

**Wie schön leuchtet der How lovely shines the  
Morgenstern (pub. 1619) morning star**

Wie schön leuchtet der Morgenstern	How lovely shines the morning star
Voll Gnad und Warheit von dem Herrn	full of grace and truth from the Lord,
Die süsse Wurzel Jesse!	the sweet root of Jesse!
Du Sohn David aus Jakobs Stamm,	You, son of David of Jacob's stem,
Mein König und mein Breutigam, Hast mir mein Herz besessen,	my king and my bridegroom, have taken possession of my heart,
Lieulich, freundlich,	dearly, kindly,
Schön und herrlich, gross und ehrlich,	lovely and glorious, great and sincere,
Reich von Gaben,	rich in gifts,
Hoch und sehr prächtig erhaben.	highly and in great splendor exalted.

## Johann Hermann Schein (1586-1630)

**Intrada a4 from *Banchetto musicale*** (pub. 1617)

**Suite No. 10 in D minor from *Banchetto musicale***

*Gagliarda*

*Allemanda*

## Heinrich Schütz

**Heute ist Christus der Today Christ the Lord is  
Herr geboren SWV439 born**

(1632-8)

*Anonymous*

Heute ist Christus der Herr geboren. Alleluja.	Today Christ the Lord is born. Alleluia.
Heute is der Heiland der Welt ins Fleisch kommen. Alleluja.	Today the Saviour of the world is come in the flesh. Alleluia.
Des freuet sich die werte Christenheit. Alleluja.	Therefore all dear Christians rejoice. Alleluia.
Heute singen die heiligen Engel mit Schalle: Ehre sei Gott in der Höhe,	Today the holy angels sing with a loud voice: Glory to God in the highest,
Friede auf Erden und den Menschen ein Wohlgefallen. Alleluja.	Peace on earth and goodwill towards men. Alleluia.

## Michael Praetorius

**Terpsichore** (pub. 1612)

*Ballet TMA 268*

*La Bourée TMA 32*

## Heinrich Schütz

**Auf dem Gebirge**

**SWV396** (pub. 1648)

*Biblical text*

Auf dem Gebirge hat man ein Geschrei gehöret, Viel Klagens, Weinens und Heulens, Rahel beweinete ihre Kinder, Und wollt sich nicht trösten lassen, Denn es war aus mit ihnen.	<b>On the mountains</b> A voice is heard on the mountains of weeping and great lamentation. Rachel is weeping for her children, and will not be comforted because they are no more.
---	--

## Johann Hermann Schein

**Padouana from Suite No. 10 in D minor from  
*Banchetto musicale*** (pub. 1617)

## Heinrich Schütz

### Siehe, es erschien der Engel SWV403 (pub. 1650)

*Biblical text*

Siehe, es erschien der Engel des Herren Joseph im Traum und sprach:  
Steh auf und nimm das Kindlein und seine Mutter zu sich, und fleuch in Egyptenland;  
Und bleibe allda, bis ich dir's sage; denn es ist vorhanden, Dass Herodes das Kindlein suche, dasselbe umzubringen.  
Und er stund auf und nahm das Kindlein und seine Mutter zu sich bei der Nacht  
Und entweich in Egyptenland.  
Und blieb allda bis nach dem Tod Herodes, auf dass erfüllet würde,  
Das der Herr durch den Propheten gesagt hat: Aus Egypten hab' ich meinen Sohn gerufen.

### And behold, the angel appeareth

And behold, the angel of the Lord appeareth to Joseph in a dream, saying,  
Arise, and take the young child and his mother, and flee into Egypt,  
and be thou there until I bring thee word:  
for Herod will seek the young child to destroy him.  
When he arose, he took the young child and his 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.

## Interval

## Heinrich Schütz

### Die Weihnachtshistorie SWV435 (1664)

*Biblical text*

#### *Introduction*

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

#### *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,

### The Christmas Story

#### *Introduction*

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

#### *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,

Dass er sich schätzen liesse, ein jeglicher in seine Stadt.

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 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.

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  
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 furchten 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 miteingeführet 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 bewege 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,

Now when Jesus was born in  
Bethlehem of Judaea

Zur Zeit des Königes Herodis,  
siehe, da kamen  
Die Weisen aus Morgenlande  
gen Jerusalem und sprachen:

in the days of Herod the king,  
there came  
wise men from the East to  
Jerusalem, saying:

*Intermedium IV*  
Wo ist der neugeborne König  
der Juden? Wir haben seinen  
Stern  
Gesehen im Morgenlande und sind  
gekommen, ihn anzubeten.

*Intermedium IV*  
Where is he that is born King of  
the Jews? We have seen his  
star  
in the East and are come to  
worship him.

*Rezitativ*  
Da das der König Herodes  
hörete, 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:

*Recitative*  
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:

*Intermedium V*  
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.“

*Intermedium V*  
In Bethlehem of Judaea,  
for thus it is written by the  
prophet:  
'And thou, Bethlehem of  
Judaea,  
art not the least among the  
Judaeen lands,  
art not the least among the  
princes of Judah;  
for out of thee shall come a  
Governor  
that shall rule my people  
Israel.'

*Rezitativ*  
Da berief Herodes die Weisen  
heimlich  
Und erlernete mit Fleiss von ihnen,  
Wenn der Stern erschienen wäre,  
Und weisete sie gen Bethlehem  
und sprach:

*Recitative*  
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:

*Intermedium VI*  
Ziehet hin und forschet fleissig  
nach dem Kindlein,  
Und wenn ihr's findet, so saget  
mir es wieder,  
Dass ich auch komme und es  
anbete.

*Intermedium VI*  
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.

*Rezitativ*

Als sie nun den König gehöret hatten, zogen sie hin, 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.

Da sie aber hinweggezogen waren, siehe, da erschien Der Engel des Herren dem Joseph im Traum und sprach:

*Intermedium VII*

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.

*Rezitativ*

Und er stund auf und nahm das Kindlein Und seinen Mutter zu sich bei der Nacht Und entweich in Egyptenland, und bleibe 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.“

Da nun Herodes sahe, dass er von den Weisen betrogen war, Ward er sehr zornig und schicket aus und liess alle Kinde

*Recitative*

When they heard the King, they departed. 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.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream saying:

*Intermedium VII*

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.

*Recitative*

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.'

Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children

Zu Bethlehem töten und an ihren Grenzen, die da zweijährig Und drunter waren, nach der Zeit, die er mit Fleiss von den Weisen Erlernet hatte, da, da ist erfüllet das gesagt ist Durch den Propheten Jeremias, der da spricht: „Auf dem Gebirge hat man ein Geschrei gehöret, Viel Klagens, Weinens und Heulens. Rahel beweinete ihre Kinder Und wollte sich nicht trösten lassen, denn es war aus mit ihnen.“

Da aber Herodes gestorben war, siehe, da erschien Der Engel des Herren dem Joseph im Traum und sprach:

*Intermedium VIII*

Stehe auf, Joseph, und nimm das Kindlein und seine Mutter zu dir, Und zeuch hin in das Land Israel, sie sind gestorben, Die dem Kinde nach dem Leben stunden.

*Rezitativ*

Und er stund auf und nahm das Kindlein Und seine Mutter zu sich und kam in das Land Israel. Da er aber hörete, dass Archelaus im jüdischen Lande König war, Anstatt seines Vaters Herodis, fürchtet er sich dahin zu kommen, Und im Traum empfing er Befehl von Gott und zog an die Örter Des galilaeischen Landes und kam und wohnete in der Stadt, Die da heisset Nazareth, auf dass erfüllet würde, was da gesaget Ist durch den Propheten: „Er soll Nazarenus heissen.“

Aber das Kind wuchs und war stark im Geist, Voller Weisheit, und Gottes Gnade war bei ihm.

that were in Bethlehem, and in all the coasts thereof, from two years and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: 'In Rama there was a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not.'

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph, saying:

*Intermedium VIII*

Arise, Joseph, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.

*Recitative*

And he arose and took the young child and his mother and came to the land of Israel. But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither. Notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: 'He shall be called a Nazarene.'

And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

*Beschluss*

Dank sagen wir alle Gott,  
unserm Herrn Christo,  
Der uns mit seiner Geburt hat  
erleuchtet  
Und uns erlöset hat mit seinem  
Blut von des Teufels Gewalt.  
Den sollen wir alle mit seinen  
Engeln loben,  
Mit Schalle singen: Preis sei  
Gott in der Höhe.

*Conclusion*

Thank we all our God, our Lord  
Jesus Christ,  
who by his birth hath  
enlightened  
and redeemed us through his  
blood from the devil's power.  
Then shall we praise him with  
all his angels,  
in music, singing 'Praise be to  
God in the highest'.