



GALA CONCERT

7.30pm, Saturday 28 May 2022
The Marian Consort

Rory McCleery | Artistic Director

Alexandra Kidgell, Elspeth Piggott | Soprano
Sarah Anne Champion, Judy Louie Brown | Alto
Will Wright, Ben Durrant | Tenor
Jon Stainsby, Thomas Lowen | Bass

Peter McCarthy | violone
Masumi Yamamoto | organ

Mit Weinen hebt sich's an

Johann Christoph Bach

Musicalische Exequien

Heinrich Schütz

i *Concert in Form einer teutschen Begräbnis-Messe*

ii Motet *Herr, wenn ich nur Dich habe*

iii Canticum B. Simeonis *Herr, nun lässest du deinen Diener*

Interval

Weint nicht um meinen tod

attributed **Johann Bach**

Sei nun wieder zufrieden

Johann Bach

Lieber Herr Gott, wekke uns auf

JC Bach

Herr, ich warte auf dein Heil

Johann Michael Bach

Das blut Jesu Christi

Johann Ludwig Bach

Komm, Jesu, Komm

Johann Sebastian Bach

Motets by members of the Bach family frame this programme of sublime German baroque works. Central to the sequence is Heinrich Schütz's astonishing *Musikalische Exequien*: Written at the height of the Thirty Years' War, a conflict which decimated much of German-speaking Europe and left more than eight million people dead or displaced, this intensely human requiem combines the austere ritual of ancient chant with all of the colour, urgency and energy of baroque solo singing. Although Dresden, where Schütz held the position of Kapellmeister to Johann Georg I, Elector of Saxony, was not initially involved in the war, at least directly, by 1641 it had had such a profound effect on the Electoral court that Schütz and his fellow musicians were forced to write to the Court Privy Councillor threatening legal action over unpaid salaries, with Schütz later comparing the Hofkapelle to a dying invalid:

'for no less than when a physician [treats] a dangerous illness before it becomes fatal, I out of my incumbent duty should not neglect herewith to intervene on behalf of our corpus musicus as though it were drawing its last breath.'

The ubiquity of death at this time is hard to overstate: Schütz himself witnessed the death of his wife and one of his two daughters, as well as countless close friends and relatives.

In these circumstances, it is perhaps less surprising that someone would make meticulous, detailed plans for their own funeral. This was exactly what happened in the case of the aptly named Prince Heinrich 'Posthumus' of Reuss – the nickname coming not from his obsession with his own death, but instead the fact that his own father died two months before he was born. The prince left specific instructions about the texts that he wanted for his funeral service, many of which he had engraved onto his beautifully ornate copper coffin, and Schütz was commissioned by the Prince's widow and sons to set these to music.

The *Musikalische Exequien*, first performed at the Prince's interment on February 4 1636, is written in three movements for voices with basso continuo and optional colla voce (following the voice) instruments. The first movement is in a new form devised by Schütz, that of a 'Concerto in the form of a German burial mass' (although Schütz, ever the opportunist, says that it could equally be performed 'at the Feast of the Purification or on the sixteenth Sunday after Trinity'). Schütz intersperses first the three sections of the German Kyrie and later a variety of chorales with biblical texts chosen by the Prince, the former set for tutti forces and the latter for a variety of reduced scorings.

These duets and trios in several cases bear a striking resemblance to works published in Schütz's *Kleine Geistliche Konzerte*, the first volume of which appeared in the same year as the *Exequien*, and all of the texts emphasise the acceptance of and even longing for death as a release from the Jammertal or 'vale of tears' and into the promised joy of the afterlife.

The second movement is a double-choir motet very much in the style of Schütz's teacher Giovanni Gabrieli, with antiphonal exchanges between the two groups: again, emphasising the collection's flexibility in performance, Schütz notes in his introductory 'Memoranda and instructions for performance' (where he also includes some very specific notes and rather pointed notes about performance practice for the violone player, 'since there was still room') that the motet 'can also be arranged and performed without the organ, according to preference.' This Venetian double-choir style of motet composition would be taken up by successive generations of German composers after Schütz, including several members of the Bach dynasty, and would arguably culminate in the motets of Johann Sebastian Bach. By tracing the lineage back through the works of JS Bach's cousins, uncles and more distant relations, we can better understand Johann Sebastian's influences (he collected many of these works himself in his private library) as well as appreciating the considerable skill and talent of his compositional forebears.

The third and final movement of Schütz's *Exequien* divides the musicians into two groups: one a lower-scored ensemble of Altos, Tenors and Bass singing the words of the German Nunc Dimittis, and the other, consisting of two upper voices and bass, representing 'the joy of the disembodied blessed soul in heaven, in the company of heavenly spirits and holy angels'. To achieve this, Schütz requests that 'Primus chorus is placed close to the organ, secundus chorus however in the distance'. Schütz also borrows from Gabrieli in giving specific, if rudimentary, dynamic instructions to the five-part choir to sing either 'fortiter' or 'submisse'. This is very much reminiscent of his teacher's earlier *Sonata pian e forte* and, along with the instructions about performance layout, lends Schütz's intensely beautiful work an additional layer of drama to underscore the message of the text.

THE MARIAN CONSORT

The Marian Consort is a vocal ensemble that presents bold and thrilling performances across the UK, Europe and North America. Led by founder and director Rory McCleery, the group is composed of the very best singers in a flexible, intimate ensemble, allowing clarity of texture and subtlety of interpretation that illuminates the music for performer and audience alike. TMC features regularly on BBC Radio 3, and has released twelve recordings to critical acclaim, praised for 'precision and pellucid textures' (The Times).

The Marian Consort performs music from the fifteenth century to the present day, with a focus on bringing to light and championing lesser-known works by composers such as Vicente Lusitano, Raffaella Aleotti, and Jean Maillard. New music is of vital importance to TMC, and in recent years it has commissioned Dani Howard, Cheryl Frances-Hoad, Gabriel Jackson, Donna McKeivitt, and Ben Rowarth. TMC regularly collaborates with instrumental ensembles, including the Carducci Quartet, Berkeley Ensemble, and Illyria Consort.

The Marian Consort is a pioneer of projects which move beyond the confines of the traditional concert, most notably 'Breaking the Rules', a staged concert-drama based on the life and crimes of Carlo Gesualdo called 'daring and vivid' by The Guardian. Other highlights include a debut at the BBC Proms in 2021; performances in the Bascule Chamber underneath London's Tower Bridge; the premiere of Dani Howard's 'Unbound' at Three Choirs Festival; and a Wigmore Hall recital presented in partnership with BBC Radio 3. The Marian Consort will make its debut tour of Japan in 2023.

TEXTS AND TRANSLATIONS

J.C. Bach *Mit weinen hebt sich's an*

Mit Weinen hebt sich's an, dies jammervolle Leben,
es muss das kleinste Kind
der bittern Tränen Schar sich weinend untergeben,
eh' es sich noch besinnt.
Wenn's kaum geboren ist, so höret man doch schon,
dass sich bei ihm erhebt der schmerzenvolle Ton.

Das Mittel unsrer Zeit ist überschwemmt mit Sorgen,
wir sind des Glückes Spiel.
Der weinet durch die Nacht bis an den lieben Morgen,
und hilft ihm doch nicht viel.
Der Furcht- und Hoffnungsstreit zerquälet unsern Sinn
und nimmt, eh man es denkt, die besten Jahre hin.

Das Alter kömmt herbei, die kummervollen Jahre,
die uns gefallen nicht,
und führen uns den Weg zur trüben Totenbahre.
Wann dieses dann geschieht,
so ist es aus mit uns; der tränenvolle Lauf
hat nun das Ziel erreicht und hört mit Weinen auf.

It begins with weeping, this wretched life;
the smallest child must
submit, weeping, to the host of bitter tears
before he is yet aware.
He is scarcely born, but already is heard
the anguished sound rising from him.

The mid-time of our life overflows with tribulation,
we are the playthings of fate.
He who weeps all night until the welcome morning
finds little relief.
The struggle of fear and hope torments our minds,
and takes from us, before we know it, our best years.

Old age approaches, the sorrowful years,
that hold no pleasure,
and lead our way to the dismal funeral bier.
When this comes to pass,
then it is ended for us; the tear-filled course
has attained its goal, and ends its weeping.

Heinrich Schütz *Musikalische Exequien*

Nacket bin ich von Mutterleibe kommen,
nacket werde ich wiederum dahinfahren. Der Herr hat's
gegeben, der Herr hat's genommen, der Name des Herrn sei
gelobet.

Herr Gott, Vater im Himmel, erbarm dich über uns!

Christus ist mein Leben, Sterben ist mein Gewinn. Siehe,
das ist Gottes Lamm, das der Welt Sünde trägt

Jesu Christe, Gottes Sohn, erbarm dich über uns!

Leben wir, so leben wir dem Herren; sterben wir, so sterben
wir dem Herren; darum, wir leben oder sterben, so sind wir
des Herren.

Herr, Gott, Heiliger Geist, erbarm dich über uns.

Also hat Gott die Welt geliebt, dass er seinen eingebornen
Sohn gab,

auf dass alle, die an ihn gläuben, nicht verloren werden,
sondern das ewige Leben haben.

Er sprach zu seinem lieben Sohn: Die Zeit ist hie zu
erbarmen; fahr hin, mein's Herzens werthe Kron, und sei das
Heil der Armen, und hilf ihn 'aus der Sünden Not, erwürg
für sie den bitteren Tod und lass sie mit dir leben.

Das Blut Jesu Christi, des Sohnes Gottes, machet uns rein
von allen Sünden.

Durch ihn ist uns vergeben die Sünd, geschenkt das Leben.
Im Himmel soll'n wir haben, o Gott, wie große Gaben!

Unser Wandel ist im Himmel, von dannen wir auch warten
des Heilandes Jesu Christi, des Herren, welcher unsern
nichtigen Leib verklären wird, dass er ähnlich werde seinem
verklärten Leibe.

Es ist allhier ein Jammertal, Angst, Not und Trübsal überall,
des Bleibens ist ein kleine Zeit, voller Mühseligkeit, und
wer's bedenkt, ist immer im Streit

Wenn eure Sünde gleich blutrot wäre, soll sie doch
schneeweiß werden; wenn sie gleich ist wie rosinfarb, soll
sie doch wie Wolle werden.

Sein Wort, sein tauf, sein Nachtmahl dient wieder allen
Unfall, der heilige Geist im Glauben lehrt uns darauf
vertrauen

Gehe hin, mein Volk, in deine Kammer und schließ die Tür
nach dir zu! Verbirge dich einen kleinen Augenblick, bis der
Zorn vorübergehe.

Naked came I out of my mother's womb, naked shall I
return. The Lord gave and the Lord has taken away, blessed
be the name of the Lord.

Lord God, Father in heaven, have mercy upon us!

Christ is my life and to die is gain. Look, this is the Lamb of
God, which carries the sin of the world.

Jesus Christ, Son of God, have mercy upon us!

When we live, we live for the Lord; when we die, we die for
the Lord: therefore, whether we live or die, we are the
Lord's.

Lord God, Holy Spirit, have mercy upon us!

God loved the world so much, that he gave his begotten
son,

so that all who believed in him would not be lost, but have
everlasting life.

He spoke to his beloved Son: now is the time for mercy, go,
my heart's worthy crown, and be the salvation of the poor
and help them from the distress of sin; take upon yourself
the bitterness of death and let them live with you.

The blood of Jesus Christ, God's Son, cleanses us from all
sin.

Through Him our sin is forgiven, our life restored. In heaven
we shall have, O God, what wondrous benefactions!

Our life is for heaven: from there also we look for the Savior,
Lord Jesus Christ: he will transfigure our futile body to
become similar to His glorious body

Here all around is a vale of tears, need and sorrow
everywhere, our stay here is for but a brief time full of
hardship, and if you think about it, you are always in
disharmony.

If your sin were as red as blood, it shall be as white as snow,
were it red like crimson, it shall be as wool.

His word, His baptism, His Eucharist serve against all
misfortune; belief in the Holy Spirit teaches us to have faith.

Go, my people into your chamber and shut the door behind
you! Hide yourself for a little moment until the wrath has
passed.

Der Gerechten Seelen sind in Gottes Hand, und keine Qual rühret sie an;

für den Unverständigen werden sie angesehen, als stürben sie, und ihr Abschied wird für eine Pein gerechnet, und ihr Hinfahren für Verderben, aber sie sind in Frieden.

Aber sie sind in Frieden.

Herr, wenn ich nur dich habe, so frage ich nichts nach Himmel und Erden. Wenn mir gleich Leib und Seele verschmachtet, so bist du, Gott, allzeit meines Herzens Trost und mein Teil.

Er ist das Heil und selig Licht für die Heiden, zu erleuchten, die dich kennen nicht, und zu weiden. Er ist seines Volks Israel der Preis, Ehr, Freud und Wonne.

Unser Leben währet siebenzig Jahr, und wenn's hochkömmt, so sind's achtzig Jahr, und wenn es köstlich gewesen ist, so ist es Müh und Arbeit gewesen.

Ach, wie elend ist unser Zeit Allhier auf dieser Erden, gar bald der Mensch darniederleit, wir müssen alle sterben, allhier in diesem Jammertal ist Müh und Arbeit überall, auch wenn dir's wohl gelinget.

Ich weiß, dass mein Erlöser lebt, und er wird mich hernach aus der Erden auferwecken, und werde darnach mit dieser meiner Haut umgeben werden und werde in meinem Fleisch Gott sehen.

Weil du vom Tod erstanden bist, wird ich im Grab nicht bleiben, mein höchster Trost dein Auffahrt ist, Todsforcht kannst du vertreiben, denn wo du bist, da komm ich hin, dass ich stets bei dir leb und bin, drum fahr ich hin mit Freuden.

Herr, ich lasse dich nicht, du segnest mich denn.

Er sprach zu mir: halt dich an mich, es soll dir itzt gelingen, ich geb mich selber ganz für dich, da will ich für dich ringen. Den Tod verschlingt das Leben mein, mein Unschuld trägt die Sünden dein, da bist du selig worden.

Herr, wenn ich nur dich habe, so frage ich nichts nach Himmel und Erden. Wenn mir gleich Leib und Seele verschmachtet, so bist du doch, Gott, allezeit meines Herzens Trost und mein Teil.

Herr, nun lässtest du deinen Diener

in Frieden fahren, wie du gesagt hast. Denn meine Augen haben deinen Heiland gesehen, welchen du bereitet hast für allen Völkern, ein Licht, zu erleuchten die Heiden, und zum Preis deines Volkes Israel.

Selig sind die Toten, die in dem Herren sterben, sie ruhen von ihrer Arbeit, und ihre Werke folgen ihnen nach. Sie sind in der Hand des Herren, und keine Qual rühret sie.

The souls of the righteous are in the hand of God and no torment shall touch them;

in the sight of the unwise they seem to die, and their departure is taken for torment, and their going away from us to be destruction; but they are in peace.

But they are in peace.

Lord, if I have but You, I ask neither for heaven nor earth. And when my body and soul are dying, You, God, are always the comfort of my heart and part of me.

He is the salvation and blessed light for the heathen, to enlighten those who don't know You and to tend them. He is of His people Israel the prize, honour, joy and delight.

We live for about seventy years. and at best for eighty years, and if it was delightful, it was trouble and labour.

Ah, how wretched is our time here on earth. soon man lies down, as we all must die: Here, in this vale of tears, is everywhere trouble and labour, even if you prosper.

I know that my Redeemer lives, and he shall make me then stand up from the earth: and this my skin then shall cover my body and in my flesh I shall see God.

Since You arose from death, I shall not remain in the grave, Your Ascension is my greatest comfort, You can drive away the fear of death, for where You are, I will go too, so that I may live and be with You forever, therefore I die with Joy.

Lord, I won't let You go, except if You bless me.

He said to me: Hold on to me, you will succeed; I give myself all for You, and I struggle for you. My life swallows up Death, my innocence bears your sins, and you found salvation.

Lord, if I have but You, I ask neither for heaven nor earth. And when my body and soul are dying, You, God, are always the comfort of my heart and part of me.

Lord, now You let Your servant

go in peace, as You said. For my eyes have seen Your salvation which You offered for all people, a light to enlighten all Gentiles, and for the glory of Your people Israel.

Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them. They are in the hand of the Lord, and no torment touches them.

Attrib. Johann Bach *Weint nicht um meinen tod*

Weint nicht um meinen Tod,
Ich hab in frohen Siegen,
Nun völlig überstiegen
Furcht, Jammer, Angst und Not.
Ich hab' in Christi Wunden
mein höchtes Wohlsein funden.
Weint nicht um meinen Tod.

Das Leben ist voll Müh!
Kaum werden wir geboren,
ist schon das Kreuz erkoren,
das drückt uns spat und früh.
Kann man viel Jahre zählen,
wird Mut und Stärke fehlen.
Das Leben ist voll Müh!

Zuletzt trifft uns der Tod.
Dem müssen alle zollen,
wir leben, wie wir wollen,
noch Kraft, noch Purpurrot
kann diesen Gast bewegen
ein Stündlein zuzulegen.
Zuletzt trifft uns der Tod.

Ach wie selig leben die,
die so wie ich gestorben
und diesen Schmuck erworben
durch Glauben, Furcht und Müh.
Mein Wissen und Erkennen
kann ich vollkommen nennen.
Ach, selig leben die!

Drum Erde, gute Nacht
mit deinem Kummerwesen!
Ich bin nun recht genesen
und ganz in voller Pracht.
Ich hab' den Sieg gewonnen
und bin der Welt entronnen;
drum Erde gute Nacht!

Johann Bach *Sei nun wieder zufrieden*

Sei nun wieder zufrieden, meine Seele.
Den der Herr tut dir gut's
Denn du hast meine Seele
aus dem Tode gerissen,
meine Augen von den Tränen,
meinen Fuß vom Gleiten.

Ich will wandeln für dem Herren
im Lande der Lebendigen.
Ich glaube! Darum rede ich.

J. C. Bach *Lieber Herr Gott, wekke uns auf*

Lieber Herr Gott, wecke uns auf, daß wir bereit sein, wenn
dein Sohn kommt, ihn mit Freuden, zu empfangen, und dir
mit reinem Herzen zu dienen durch den selbigen, deinen
lieben Sohn Jesum Christum unsern Herren. Amen.

Do not weep over my death,
For in gladsome victory
I have now gone beyond
Fear, misery, terror and trouble.
In the wounds of Christ
I have found my greatest comfort.
Do no weep over my death!

Life is full of care:
Scarcely are we born
Than the cross is chosen
That we will always bear.
Should a man live many years,
His courage and strength will fail him.
Life is full of care!

Death claims us finally:
All must succumb to him.
We live as we desire,
But neither strength nor rank
Can move this guest
To grant us one moment more.
Death claims us finally.

Ah, how blessed they live,
Those who, like me, have died
And have earned their laurels
By faith, works and fear of God.
My knowledge and perception
Are now complete.
Ah, how blessed they live!

Earth, I bid you good night,
You and your creatures of sorrow!
I am now restored to full health
And shine in glory.
I have won the victory
And have escaped from the world.
Earth, I bid you good night!

Be now again at peace, my soul,
For the Lord does good for you.
For you have saved my soul
from death,
my eyes from tears,
my foot from slipping.

I will walk before the Lord
in the land of the living.
I believe! Thus I speak.

Lord God, wake us now so that we shall be ready to receive
your son with gladness when he comes, and to serve you
with a pure heart through that same dear son, Jesus Christ
our Lord. Amen.

J.M. Bach *Herr, ich warte auf dein Heil*

Herr, ich warte auf dein Heil,
O komm, und hole mich!
Ach wie sehnlich wart ich der Zeit,
Wenn du, Herr, kommen wirst
Und mich aus diesem Herzeleid
Zu dir in Himmel führst.
Ach wie sehnlich wart ich auf dich,
O komm und hole mich!
Herr, ich warte auf dein Heil,
O komm und hole mich!

Lord, I wait upon your salvation;
o come and take me!
With what longing I await the time
When you, Lord, will come
And lead me from this heartache
To be with you in heaven.
With what longing I wait for you,
O come and take me!
Lord, I wait upon your salvation,
O come and take me!

J.L. Bach *Das Blut Jesu Christi*

Das Blut Jesu Christi, des Sohnes Gottes, macht uns rein
von allen Sünden.

Jesu, du hast weggenommen
Meine Schulden durch dein Blut,
Lass es, o Erlöser, kommen,
Meiner Seligkeit zu gut.
Und dieweil du so zerschlagen,
Hast die Sünd' am Keuz getragen,
Ei, so sprich mich endlich frei,
Dass ich ganz dein eigen sei.

Deine rotgefärbten Wunden,
Deine Nägel, Kron und Grab,
Deine Schenkel, festgebunden,
Wenden alle Plagen ab.
Deine Pein und blutig's Schwitzen,
Deine Striemen, Schläg' und Ritzen,
Deine Marter, Angst und Stich,
O Herr Jesu, Trösten mich.

The blood of Jesus Christ, the son of God, purifies us from
all sin.

Jesus, you have taken away
My sins by your blood,
Let it come to pass, O redeemer,
For the sake of my bliss,
And because you were battered so,
Bore our sin on the cross,
Ah, declare me finally free,
That I might entirely be yours.

Your red-coloured wounds,
Your nails, crown, and grave,
Your legs, bound fast,
Avert all afflictions.
Your suffering and bloody sweat,
Your stripes, blows, and wounds,
Your pain, torture, and piercing
O Lod Jesus, they comfort me.

J.S. Bach *Komm, Jesu, komm*

Komm, Jesu, komm, mein Leib ist müde.
Die Kraft verschwindt je mehr und mehr,
ich sehne mich nach deinem Friede;
der saure Weg wird mir zu schwer!

Komm, komm, ich will mich dir ergeben.
Du bist der rechte Weg, die Wahrheit und das Leben.

Drum schließ ich mich in deine Hände
und sage: Welt, zu guter Nacht!
Eilt gleich mein Lebenslauf zu Ende,
ist doch der Geist wohl angebracht.
Er soll bei seinem Schöpfer schweben,
weil Jesus ist und bleibt
der wahre Weg zum Leben.

Come, Jesus, come, my body is weary.
My strength fails more and more,
I long for your peace;
the bitter path becomes too hard.

Come, come, I will yield to You;
You are the right path, the truth and the life.

So I give myself into Your hands
and say: World, good night!
Just as my life's course is hurrying towards its end,
the spirit is ready.
It hovers next to its creator,
as Jesus is and remains
the true way to life.