

PROGRAM NOTES

Music for Mary Magdalene: A Spiritual Journey

Our concert this evening traces the spiritual journey of Mary Magdalene through a selection of sacred music drawn primarily from sixteenth-century music manuscripts made for the great Roman Catholic confraternity of Our Illustrious Lady in 's-Hertogenbosch, a thriving town in southern Holland. As a patron saint of this confraternity, the Magdalen's feast day was observed with great pomp every year on July 22. Members gathered in their ornate chapel within the city's grand Gothic church to hear splendid music celebrating the saint's life story, sung by their fine chapel singers. The first segment of tonight's program shines a spotlight on music heard during her festal Mass, followed by a closing segment devoted to song from the Vespers office that concluded the feast day.

Mary Magdalene is a fascinating saint, her life story woven from events associated with three different New Testament women: an unnamed repentant prostitute; another called Mary of Magdala; and finally Mary the sister of Martha and Lazarus. In the year 591, Pope Gregory the Great declared that these women were one and the same person. By so doing, he created a powerful moral narrative that charts the progress of the most abject sinner from repentance through apostleship to salvation. The Latin texts you will hear sung tonight unfold this narrative in plainchant and polyphony.

We open with the entrance song for the Mass celebration, *Gaudeamus omnes*, which identifies the Magdalene as the focus of the celebration and exhorts all assembled to praise her; this plainchant is embellished with improvised polyphony. With the **Kyrie** and **Gloria** from the intricate five-voice *Missa de Sancta Maria Magdalena* by Nicolas Champion, we join the Magdalene at the beginning of her spiritual journey. Champion was a singer, composer, and priest at the Hapsburg-Burgundian court, an institution with close ties to the confraternity. While the outer four voices sing the customary Mass Ordinary texts, the tenor proclaims both the melody and the Proper text of an antiphon that distills the story of a repentant prostitute who came to Jesus as he dined in the house of Simon the Pharisee bearing a jar of costly ointment, washed His feet with her tears, dried them with her hair, kissed them, and anointed them with precious ointment. The result is an elaborate polyphony of both words and melody. Focus on the Magdalen as contrite sinner continues in the ancient plainchant sequence, **Laus tibi Christe**, whose evocative poem and catchy tune were written in the late eleventh century by the German monk Gottschalk of Aachen; our rendition again features improvised polyphony.

With the **Preface**, which was intoned by the celebrant, we evoke the most solemn phase of the Mass ritual, the liturgy of the Eucharist. This prayer introduces Champion's five-voice setting of the **Sanctus**, the heart of the entire service. For this sublime moment, when the Elevation of the Host symbolizes Christ's body elevated on the Cross, the tenor proclaims antiphon texts and tunes that poignantly focus on Mary of Magdala's privileged role as the first to see the risen Christ and to announce His Resurrection to the apostles, a role that earned her the sobriquet *apostola apostolorum* (apostle to the apostles). Following a confraternity custom, the first "Osanna" is here replaced with a four-voice elevation motet **O salutaris hostia** by Pierre de la Rue, one of Champion's colleagues in the Hapsburg-Burgundian court chapel and himself a member of the confraternity.

After the **Pater noster**, which we adorn with simple harmonies, comes the communion rite with Champion's setting of the **Agnus Dei**. Remarkably, the tenor voice here underpins the final invocation of the "Lamb of God" with the words of Jesus himself. In long-held tones he sings "Mary has chosen the best part, which shall not be taken away from her." This Mary is the younger sister of Martha and Lazarus, who Christ commended for listening attentively to Him rather than assisting with meal preparations, thus stressing the importance of spiritual food over food for the body. With

the communion ***Diffusa est gratia***, a short plainchant of praise, our evocation of the Mass service comes to an end.

Although they were copied into the music manuscripts of the 's-Hertogenbosch confraternity, Champion's mass setting and the plainsongs for the Magdalen's feast day were not composed expressly for the confraternity, but were chosen by its members for their specific liturgical needs. The polyphony for the evening Vespers service, on the other hand, is unique to 's-Hertogenbosch and is likely the creation of a local composer. Our evocation of the Vesper service opens with the customary versicle ***Deus in adiutorium***. The anonymous four-voice setting of the vespers psalm antiphon ***Quando Martha satagebat***, found uniquely in the confraternity sources, again confirms the Magdalen's preference for spiritual contemplation over mundane action.

Vespers in 's-Hertogenbosch concluded with the beautifully solemn Magnificat antiphon ***Fidelis sermo***, whose text encapsulates the profound lesson of Mary Magdalen's story, that love eradicates sin. The splendid anonymous **Magnificat** alternates chant with polyphony for mostly four voices, but the "*Fecit potentiam*" verse is scored for just three voices, and the last verse of the doxology, "*Sicut erat in principio*," expands to five voices (with two basses, like the Champion mass). Found in the gospel of Luke, the text of the Magnificat is an ecstatic hymn of praise offered to God by the Blessed Virgin, to whom the Confraternity of Our Illustrious Lady is still dedicated today. And so our sonic evocation of their early sixteenth-century celebration of Mary Magdalene's feast day comes to a sumptuous close – serving, we hope, to bridge the 500 year gap that separates that time from ours.

M. Jennifer Bloxam and Peter de Laurentiis

TEXTS AND TRANSLATIONS

MUSIC FOR THE MASS

Introitus: Gaudeamus omnes

Gaudeamus omnes in Domino
diem festum celebrantes
in honore Marie Magdalene
de cuius solemnitate gaudent angeli
et collaudant Filium Dei.

Let us all rejoice in the Lord
celebrating the feast
in honour of Mary Magdalene,
in whose solemnity the angels rejoice,
praising the Son of God.

Eructavit cor meum verbum bonum:
dico ego opera mea regi [Ps. 44:2].
Gloria Patri et Filio:
et Spiritui Sancto.
Sicut erat in principio et nunc et semper:
et in secula seculorum. Amen.

My heart has uttered a good word:
I speak of my good works for the king.
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, world without end. Amen.

Kyrie

Kyrie eleison.
[Tenor] ***Maria ergo unxit pedes Iesu***
Christe eleison.
[Tenor] ***et extersit capillis suis,***
Kyrie eleison.
[Tenor] ***et domus impleta est odore unguenti.***
Alleluia. [John 12:3]

Lord, have mercy on us.
[Tenor] ***Mary therefore anointed Jesus' feet***
Christ, have mercy on us.
[Tenor] ***and wiped them with her hair,***
Lord, have mercy on us.
[Tenor] ***and the house was filled with the odor of***
the ointment. Alleluia.

Gloria

Gloria in excelsis Deo,
et in terra pax hominibus
bone voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi,
propter magnam gloriam tuam.
Domine Deus, rex celestis,
Deus Pater omnipotens,
Domine, Fili Unigenite Iesu Christe,
Domine Deus, Agnus Dei,
Filius Patris.
[Tenor] ***Maria ergo unxit pedes Iesu***
et extersit capillis suis

Glory be to God on high,
and on earth peace
to men of good will.
We praise you. We bless you,
We worship you. We glorify you.
We give thanks to you
for your great glory.
Lord, God, heavenly king,
God the Father almighty,
Lord, the only begotten Son, Jesus Christ,
Lord God, Lamb of God,
Son of the Father.
[Tenor] ***Mary therefore anointed Jesus' feet***
and wiped them with her hair

Qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis.

You who take away the sins of the world,
have mercy on us;
You who take away the sins of the world,
receive our prayer.
You who sit at the right hand of the Father
have mercy on us.

Quoniam tu solus sanctus
tu solus Dominus
tu solus altissimus
Jesu Christe.
Cum Sancto Spiritu
in gloria Dei Patris. Amen.
[Tenor] *et domus impleta est odore unguenti.*
[John 12:3]

For you alone are holy,
you alone are the Lord,
you alone are the most high,
Jesus Christ
with the Holy Spirit
in the glory of God the Father. Amen.
[Tenor] *and the house was filled with the odour
of the ointment.*

Sequentia: Laus tibi Christe

Laus tibi Christe qui es creator
Et redemptor idem et salvator.

Praise to you, o Christ, who are the creator
and redeemer, and likewise saviour.

Celi terre maris angelorum et hominum,
Quem solum Deum confitemur et Dominum.

Of heaven, earth and sea, angels and humankind,
whom alone we confess as God and Lord.

Qui peccatores venisti ut salvos faceres
Sine peccato peccati assumens formulam.

You who came to save sinful men,
Assuming the form of a sinner though without sin.

Quorum de grege ut Chananæam Mariam
visitasti Magdalenam,
Eadem mensa verbi divini illam micis tac refovet
[hanc refovens] poculis.

When you visited some of the flock of sinners,
such as the Canaanite woman, Mary Magdalene,
at that table of your divine Word, reviving her, the
very same one, with crumbs and the cup.

In domo Symonis leprosi
conviviis accubans typicis,
Murmurat Phariseus
ubi plorat femina criminis conscia.

Reclining at one of the regular meals
at the house of Simon the leper,
the Pharisee muttered
as the woman guiltily lamented her sin.

Peccator contemnit compeccantem
peccati nesciens, paenitentem exaudis,
emundas foedam adamas ut pulchram facias.
Pedes amplectitur dominicos
lacrimis lavat tergit crinibus,
lavanda tergenda
unguento unxit
osculis circuit.

He, a sinner, despises her, his fellow-sinner,
unaware of his own sin, but you hear the penitent,
you purify the unclean, and love her to make her
beautiful. She embraces her Lord's feet,
bathes them with tears and dries them with her
hair, and those things she was moved to wash and
dry she now anoints with ointment, planting
kisses all about them.

Hec sunt convivia que tibi placent,
o Patris sapientia,
Natus ex virgine qui non dedignaris
tangi de peccatrice.

Such are the feasts that delight you,
o wisdom of the Father,
born of a Virgin, yet you did not disdain to be
touched by a sinful woman.

A Phariseo es invitatus
Marie ferculis satiates;
Multum dimittis multum amanti
nec crimen postea repetenti.

You were invited by the Pharisee,
but were satisfied by the dishes Mary supplied;
you forgave her much, who loved you much,
and never again returned to her guilty trade.

Demoniis eam septem mundans
†septiformis Spiritus† [septiformi Spiritu],
Ex mortuis te surgentem
das cunctis videre priorem.

Hanc Christe proselitam signas ecclesiam
quam ad filiorum mensam
vocas alienigenam,
Quam inter convivia legis
et gratie spernit Pharisaeus
fastus lepra vexat heretica.

Qualis sit tu scis,
tangit te quia peccatrix
quia venie optatrix.
Quidnam haberet egra
si non accepisset,
si non medicus adesset?

Rex regum dives in omnes
nos salva peccatorum tergens cuncta crimina,
sanctorum spes et gloria.
Amen.

†These words are textually problematic;
we give the reading found in our source.

Prefatio

Per omnia secula seculorum.
Amen.
V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habemus ad Dominum.
V. Gratias agamus Domino Deo nostro.
R. Dignum et iustum est.

Vere dignum et iustum est, equum et salutare,
nos te, Pater omnipotens, cuius non minor est
misericordia quam potestas, in omnibus
predicare per Christum Dominum nostrum. Qui in
hortu manifestus apparuit Marie Magdalene,
quippe que eum dilexerat viventem, in cruce
viderat morientem, quesierat in sepulcro
iacentem, ac prima adoraverat a mortuis
resurgentem, et eam apostolatus officio coram
apostolis honoravit ut bonum nove vite nuntium
ad mundi fines perveniret. Unde et nos, Domine,
cum Angelis et Sanctis universis tibi confitemur,
in exultatione dicentes:

Cleansing her of seven demons
through your sevenfold Spirit,
you grant her to see you before all others
when you were raised from the dead.

O Christ, you designate this foreign woman as
your church, whom you invited to a meal given by
a son of your nation, though she was foreign-born,
and though the scrupulous Pharisee, whom the
leprosy of heresy tortures, spurns her at this meal
attended by law and grace.

You know what kind of a woman she is,
she touches you because she is a sinner,
because she desires mercy.
What would she have to heal her disease
if she had not received it there,
if you, the physician, had not been present?

King of kings, whose riches are enough for all,
save us, blotting out all the guilt of our sins,
o hope and glory of the saints!
Amen.

Through all ages of ages.
Amen.
The Lord be with you.
And with your spirit.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is fitting and just to do so.

It is truly right and just, our duty and our
salvation, to glorify you in all things, almighty
Father, whose mercy is not less than your power,
through Christ our Lord. He appeared in the
garden and revealed himself to Mary Magdalene,
who had loved him in life, witnessed him dying on
the Cross, sought him as he lay in the tomb, and
was the first to adore him, newly risen from the
dead. He honoured her with the office of being an
apostle to the apostles, so that the good news of
new life might reach the ends of the earth. And
so, Lord, with all the Angels and Saints, we, too,
give you thanks, as in exultation we acclaim:

Sanctus

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.

[Tenor] ***Surgens Iesus mane prima sabbati apparuit primo Mariae Magdalene de qua eiecerat septem demonia, alleluia.*** [Mark 16:9]

Pleni sunt celi et terra gloria tua.

[Elevation motet:]

*O salutaris hostia,
que celi pandis ostium:
bella premunt hostilia,
da robur, fer auxilium.*

Benedictus qui venit

in nomine Domini.

Osanna in excelsis.

[Tenor] ***Venit Maria nuntians discipulis: quia vidi Dominum, alleluia.*** [John 20:18]

Pater noster

Per omnia secula seculorum.

Amen.

Oremus.

Preceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in celis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in celo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Agnus Dei

Agnus Dei, qui tollis peccata mundi, miserere nobis.

[Tenor] ***Dum flerem ad monumentum vidi Dominum meum. Alleluia.***

Agnus Dei, qui tollis peccata mundi, miserere nobis.

[Tenor] ***Optimam partem elegit sibi Maria, que non auferetur ab eam eternum. Alleluia.*** [Luke 10:42]

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Holy, Holy, Holy
Lord, God of Hosts.

[Tenor] ***Jesus rising early on the first day of the week appeared first to Mary Magdalene from whom he had cast seven demons, alleluia.***

Heaven and earth are full of your glory.

[Elevation motet:]

*O saving victim,
who opens the gate of heaven:
hostile wars press upon us,
give strength, bring help.*

Blessed is he who comes

in the name of the Lord:

Hosanna in the highest.

[Tenor] ***Mary came and told the disciples: I have seen the Lord, alleluia.***

Through all ages of ages.

Amen.

Let us pray.

Directed by saving precepts, and formed by divine institution, we make bold to say:

Our Father in heaven, may your name be holy. May your kingdom come. May your will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Lamb of God, who takes away the sins of the world, have mercy on us.

[Tenor] ***While weeping at the tomb I saw my Lord. Alleluia.***

Lamb of God, who takes away the sins of the world, have mercy on us.

[Tenor] ***Mary has chosen the best part, which shall not be taken away from her forever. Alleluia.***

Lamb of God, who takes away the sins of the world, grant us peace.

Communio: Diffusa est gratia

Diffusa est gratia in labiis tuis:
propterea benedixit te Deus in eternum.

Grace flows from your lips:
because God has blessed you forever.

MUSIC FOR VESPERS

Invitatorium: Deus in adiutorium

Deus in adiutorium meum intende:
Domine ad adiuvandum me festina.
Gloria Patri et Filio:
et Spiritui Sancto.
Sicut erat in principio et nunc et semper:
et in secula seculorum. Amen. Alleluia.

O God, come to my assistance:
o Lord, make haste to help me.
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
world without end. Amen. Alleluia.

Antiphon: Quando Martha

Quando Martha satagebat
circa ministerium,
soror eius audiebat
divinum eloquium,
corporali praeferibat
spiritale pabulum.

When Martha bustled about
at her tasks,
her sister listened
to the divine discourse,
preferring spiritual food
to that of the body.

Antiphon: Fidelis sermo / Magnificat

Fidelis sermo et omni acceptione dignus: quia
Christus Jesus venit in hunc mundum peccatores
salvos facere [1 Tim 1:15], et qui nasci dignatus
est de Maria Virgine tangi non dedignatus est a
Maria peccatrice. Hec est illa Maria cui dimissa
sunt peccata multa quia dilexit multum. Hec est
illa Maria que resurgentem a mortuis prima
omnium videre meruit dominum nostrum Jesum
Christum, quem pro nostris reatibus oret
quesumus in eternum.

This is a reliable story and entirely worthy of
belief: that Jesus Christ came into this world to
save sinners, and that he who deigned to be
born of Mary the Virgin did not disdain to be
touched by Mary the sinner. This is that Mary to
whom many sins were forgiven, because she
loved greatly. This is that Mary who was found
worthy to see our Lord Jesus Christ first as he
rose from the dead. We beseech that she might
pray to him eternally for our sins.

Magnificat anima mea Dominum.
Et exultavit spiritus meus in Deo salutari meo.
Quia respexit humilitatem ancille sue,
ecce enim ex hoc beatam me dicent
omnes generationes.
Quia fecit mihi magna qui potens est,
et sanctum nomen eius.
Et misericordia eius a progenie in progenies
timentibus eum.
Fecit potentiam in brachio suo,
dispersit superbos mente cordis sui.
Deposuit potentes de sede,
et exaltavit humiles.

My soul magnifies the Lord,
and my spirit has rejoiced: in God my savior.
For he has regarded the humility of his handmaid,;
behold, from henceforth all generations
shall call me blessed.
For he who is mighty has done great things for
me, and his name is holy.
And his mercy lasts from generation to generation
to them that fear him.
He has shown might with his arm, he has
scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat,
and has exalted the humble.

Esurientes implevit bonis,
et divites dimisit inanes.
Suscepit Israel puerum suum,
recordatus misericordiae suae.
Sicut locutus est ad patres nostros,
Abraham et semini eius in secula.
Gloria Patri et Filio,
et Spiritui Sancto.
Sicut erat in principio et nunc et semper,
et in secula seculorum. Amen.

He has filled the hungry with good things,
and has sent the rich away empty-handed.
He has supported Israel his servant,
and has been mindful of his mercy.
As he promised to our forefathers,
to Abraham and his descendants forever.
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, world without end. Amen.
