



PRESENTS

Anonymous 4

Saturday, 12 December 2009 at 5:00 ■ St. Joseph Center Chapel ■ Milwaukee, Wisconsin

The Cherry Tree *Songs, Carols and Ballads for Christmas*

*This program will be presented without intermission.
Please hold applause until the completion of each section.*

- I -

Sequence: Prophetarum presignata
Carol: Nowell syng we bothe al and sum
Carol: Alma redemptoris mater
Folk hymn: The Shepherd's Star

- II -

Carol: Newell - Tydings trew
Carol: Mervele noght iosep
Carol: Syng we to this mery cumpane
Song: Qui creavit celum
Folk hymn: A Virgin Unspotted

- III -

Carol: As y lay up on a ny3t
Carol: Now may we syngen
Ballad carol: Lullay my child - This ender nithgt
Folk hymn: Star in the East

- IV -

Carol: Veni redemptor gencium
The Cherry-Tree Carol
Sequence: Salve mater misericordie
Carol: Hail mary ful of grace
Fuging tune: Bethlehem

*Anonymous 4 is represented exclusively by Alliance Artist Management
and records exclusively for harmonia mundi usa*



ABOUT THE MUSIC

Anonymous 4 was once asked to adapt our **American Angels** program for Christmas. We added a few traditional American pieces on Christmas themes, including **The Cherry Tree Carol**, in which Joseph doubts the divine origin of Mary's pregnancy; Jesus then miraculously speaks from within Mary's womb, causing a cherry tree to bend and offer his mother its fruit. This miracle ballad has roots in medieval England: it was spoken or sung during the *Coventry Plays* for the Feast of Corpus Christi, around 1400; the cherry tree story also made its way into medieval British carols of the mid-15th century. Our program blends **The Cherry Tree Carol**, the medieval carol ancestors of that story, and other medieval British carols and British-rooted American songs and hymns.

Early in the 13th century, Franciscan missionaries traveled to the British Isles, preaching a return to a simple, selfless form of Christianity. As in Italy, where Franciscans composed or inspired the composition of numerous *laudi spirituali* (sacred refrain songs in Italian, based on popular models), Franciscans in Britain set in motion a wave of religious poetry and song in English, the language of the common people.

The medieval English carol is a product of this same vernacular-religious song tradition. We now associate the word *carol* with Christmas, but this was not the rule in the 15th century, when carols were written to celebrate other feasts, saints and occasions, or to teach a moral lesson. The origin of the medieval British carol has been the subject of musicological debate in the twentieth century: were these carols composed to accompany liturgical processions, or were they church-sanctioned alternatives to rude and rowdy dance songs with pagan roots? If it was the latter case, it stands to reason that many of these songs would be appropriate to the Christmas season, which was, since ancient and pagan times, a season of riotous festivity and unruly celebration.

15th-century carols all have an opening and recurring *burden* (refrain), to be sung by the chorus, and, for the soloist(s), a number of *stanzas*, the latter word derived from the Latin *stans* (standing). In fact, scholars see the folk origins of the carol's burden-stanza alternation in the 'Obby 'Oss Day (May Day) celebration in Padstow, Cornwall, where the mass procession, or line dance, halts (stands) for the singing of the stanzas of the traditional song, and moves forward while the refrain (burden) is sung by all.

Our carols all have this structure, but several of them have a pre-burden to cue the chorus that "the burden is coming, get ready to sing!" Most of the polyphonic carols are celebratory; we see their verses switched around or omitted in various sources with no harm done to their message. Some are narrative, like **Mervele nocht iosep** and **As y lay upon a ny3t** – both of which tell a version of the cherry tree story.

Although they share the same formal structure, all these carols show a great variety in musical textures and styles. Most are simple, straightforward and sonorous with rich triadic English harmonies, like **Nowell syng we, Alma redemptoris mater, Hail mary, Syng we to this mery cumpane**, and **Now may we syngen**. Others, such as **Mervele nocht iosep** and **Veni redemptor gentium** exhibit the intricate polyphonic writing characteristic of 15th-century art songs. We have occasionally created *fa-burden*, filling in duets with a line that creates the triadic harmonies typical of the time, the *contenance angloise* popularized on the European continent in the mid-15th century, and heard in the works of Guillaume Dufay and his contemporaries.

Our program also includes the monophonic 15th-century ballad carols **Newell: Tydings trew**, and **Lullay my child: This ender nithgt**. The latter is a musical reconstruction from the surviving refrain music and full text. Rather than compose a new tune for the verse, we've used the refrain tune to set the entire story, thus creating a ballad out of this fragment. Typical of many medieval Nativity poems, it makes reference to Jesus' later suffering and death, thus putting Jesus' birth into the context of the salvation story.

Qui creavit celum is the well-known Carol of the Nuns of Chester. While not technically a carol in the "burden-stanza" sense, it has lullaby refrains such as are often found in 15th-century carols. The anonymous Irish sequences, **Prophetarum presignata** and **Salve mater misericordie** are taken from the Dublin Troper, a late 14th-century Irish manuscript compilation of (mainly) tropes, proses and sequences. Sequences are normally sung after the Alleluia of the Mass, and are composed in double versicle, or couplet fashion.

The earliest Anglo-American sacred and secular music traveled to the New World from the British Isles, along with the Colonists. This is true of **The Cherry Tree Carol**, which has flourished in oral tradition through the centuries and is still widely sung in both America and the British Isles. Our version of **The Cherry Tree Carol** was sung for the folk song collector, Cecil Sharp, by William Wooton, of Hindman, Kentucky, in 1917.

A Virgin Unspotted came to America in the second quarter of the 18th century as part of a movement to "improve singing" in the Colonies. William Knapp's four-part setting of the anonymous 17th-century English text was published in London in 1743, and first appeared in an American publication just before the American Revolution. We sing a simple three-part version of **A Virgin Unspotted**, with a new harmonization of Knapp's tune, from the American tunebook *Wyeth's Repository of Music, Part Second* (1813).

For his **Bethlehem**, the 18th-century New England tunesmith William Billings set a popular British psalm text in the form of a joyous, four-part, imitative fugal tune. The tunes of **The Shepherd's Star** and **Star in the East**, both using the same text by the English clergyman and hymnodist, Reginald Heber, were either adapted from oral tradition or newly composed, and arranged in spare, archaic sounding three-part settings typical of their time, yet vaguely reminiscent of medieval harmony. Each of these anonymously-composed or arranged folk hymns made its first appearance in print in the mid-1820s. We sing them as they appear in the famous 19th-century Southern tunebook, *The Southern Harmony* (1835).

- Marsha Genensky and Susan Hellauer

TEXTS AND TRANSLATIONS - PART I

Prophetarum presignata virgo vaticinio
super celos exaltata mater es a filio.

O benedicta circumamicta varietate
te veneratur quem imitatur angelis amica.

Virginum pudica concio stella pudicicie beata
virgo plena gaudio.

Nowel syng we bothe al and sum
now rex pacificus ys ycome.

Exortum est in love and lysse
now cryst hys grace he gan us gysse
and with hys body us bou3t to blysse
bothe alle and sum. *Nowel syng we . . .*

De fructu ventris of mary bryght
both god an man in here alight
owt of dyssese he dyde us dyght
bothe al and sum. *Nowel syng we . . .*

Puer natus to us was sent
to blysse us bou3t, fro bale us blent
and ellys to wo we hadde y went
bothe al and sum. *Nowel syng we . . .*

Lux fulgebit with love and ly3t
in mary mylde his pynon py3t
in here toke kinde with manly my3t
bothe al and sum. *Nowel syng we . . .*

Gloria tibi ay and blysse
God unto his grace he us wysse
the rent of heven that we not mysse
bothe al and sum. *Nowel syng we . . .*

Alma redemptoris mater

As I lay up on a nyth my thowth was on a berd so brith
that men clepyn marye ful of myth redemptoris mater.
Alma redemptoris mater.

[T]o here cam gabryel wyth lyth and seyde heyl be thou blyful
wyth to ben clepyd now art thou dyth redemptoris mater. *Alma*
redemptoris mater.

At that wurd that lady bryth anon conseyyd god ful of myth
than men wyst well that sche hyth redemptoris mater.
Alma redemptoris mater.

Jhesu that syttyst in hevene lyth graunt us to comyn before thi
syth wyth that berde that is so brith redemptoris mater.
Alma redemptoris mater.

The Shepherd's Star

1. Hail the blest morn! See the great Mediator,
Down from the regions of glory descend!
Shepherds, go worship the babe in the manger,
Lo! for his guard, the bright angels attend.
2. Cold on his cradle, the dewdrops are shining;
Low lies his bed with the beasts of the stall;
Angels adore him, in slumbers reclining,
Wise men and shepherds before him do fall.

Foretold of the prophets, prophesied virgin:
you are exalted above the heavens by your son.

O blessed one, clothed all about in colors,
you are adored, lady, whom the angels imitate.

A crowd of chaste virgins bless the star of chastity,
virgin filled with joy.

Nowel sing we both all and some
now the peace-bringing King has come.

He has arisen in love and joy:
now Christ has begun to prepare us for his grace
and with his body has ransomed our bliss,
both all and some. *Nowel sing we . . .*

From the fruit of the womb of Mary bright
both God and man alight in her.
He has brought us out of our affliction,
both all and some. *Nowel sing we . . .*

A newborn boy was sent to us;
he brought us to bliss and eased our suffering
otherwise we would have come to grief,
both all and some. *Nowel sing we . . .*

The Light will shine with love and brightness:
in gracious Mary he planted his standard.
In her, he took human form with righteous dominion,
both all and some. *Nowel sing we . . .*

Glory be to you, and ay, heavenly bliss:
God shows us the way to his grace
so that we will not miss heaven's reward,
both all and some. *Nowel sing we . . .*

Kind mother of the redeemer

As I took my rest one night my thought was on a maiden so
bright whom men call Mary, full of virtue, the mother of the
redeemer. *Kind mother of the redeemer.*

To her came radiant Gabriel and said: Hail be to you, blessed
creature! Now are you chosen to be called the mother of the
redeemer. *Kind mother of the redeemer.*

At that word, the bright lady conceived God almighty;
then mankind yearned to call her the mother of the redeemer.
Kind mother of the redeemer.

Jesus, you who sit in the light of heaven, grant that we may
appear before you and that maiden who is so bright, the mother
of the redeemer. *Kind mother of the redeemer.*

3. Low at his feet we in humble prostration,
Lose all our sorrow and trouble and strife;
There we receive his divine consolation,
Flowing afresh from the fountain of life.
4. Star of the morning, thy brightness declining,
Shortly must fade when the sun doth arise;
Beaming refulgent, his glory eternal
Shines on the children of love in the skies.

TEXTS AND TRANSLATIONS - PART II

Newell Newell Newell Newell
This is the song of angel gabryel.

Tydings trew ther be cum new sent ffrome the trynnye
be gabryel to nazaret cite of gallilye
a clene maydyn and pure virgin thorow hyr humylyte
conseyyd the second person in divynyte.

Wan he ferst presentyd was be for hyr fayir vyssag
with most demuer and godly wysse to hyr he ded omag
and sayd lady of hevyn so high that lordys heritag
the wych of the born wyll be i am sent of messag.

Sodenly abashyd trwly but not all thing dessmayd
with mynd dyscret and meke speryt to the angel sche sayd
be wat maner shuld y child ber the wych ever a mayd
have levyd chast al of my lyve and never man assayd.

Than a gayn to owre lady thus answered the angell
O lady der be of good chaire [and dred the] nev'r'a dell
thow shalt [receve] in thy body mayd godes very selle
in whos berth both hevyn and erth shall joye emanuel.

Yt ys not vi monthys past thi cossyn Elyzabell
that was barene consesyyd a chylde trewthe yt ys [y] the tell
sythe she in age why not in yought ye may conseyye [as well] yff
god wyl whome ys possybyl to have don every dell.

Than a geyn to the angell she aunswerd womanly
wat so ev'r my lord comand me do I wyll obey meekly
ecce sum umilima ancilla domini
secundum tuum verbum fiat mychi.

Mervele noghtiosep on mary mylde
fforsake hyr not tho she be wit childe.

Iiosep wonder how hit may be,
that mary wex gret when y and she
ever have leyvyd in chastite
iff she be wit chylde hit ys not by me.
Mervell notiosep.

Mervele noghtiosep on mary mylde . . .

The holy gost wit mercifull distens,
In here hath entryd witowte offens
God and man conceyved by his presens
An she virgin pure witowte violens.
Mervell notiosep.

Mervele noghtiosep on mary mylde . . .

What the angell of god to me dothe say
Iioseph must and will umble obay
Ellys prively y wolde have stole away
But now will y serve here tille that y day.
Mervell notiosep.

Mervele noghtiosep on mary mylde . . .

Nowel, nowel, nowel, nowel,
This is the song of angel Gabriel.

True tidings have just arrived, sent from the Trinity [brought] by
Gabriel to Nazareth, city of Galilee.
A clean maiden and pure virgin, through her humility,
has borne the second person in divinity [in the trinity].

When he first presented himself before her fair face,
in the most dignified manner, he paid homage to her and said:
lady of heaven so high, the [rightful] inheritance of the Lord
who will be born of you. I am sent with this message.

Suddenly, truly surprised, but not at all dismayed,
with good sense and humble spirit, she asked the angel:
by what manner shall I bear a child, when I have been chaste all
my life and have no experience of [man?]

Then, the angel replied to our lady:
O lady, be glad! You need have no fear at all.
You shall carry in your virgin body God himself
at whose birth both heaven and earth shall praise Emmanuel.

Not even six months ago, your cousin Elizabeth,
who was barren, conceived a child, truly, I tell you.
Since she [conceived] in [old] age, why not you, in youth,
if it is the will of God, who can do anything?

Then, again she answered the angel in a womanly manner:
whatsoever my lord commands me to do, I will humbly obey.
Behold the handmaiden of the lord:
be it done unto me according to your word.

Do not marvel, Joseph, about virtuous Mary;
do not forsake her, although she is with child

I, Joseph, wonder how this can be
that Mary grows large, when she and I
have always lived in chastity.
If she is with child, it is not by me.
Do not marvel, Joseph.

Do not marvel, Joseph about virtuous Mary . . .

The holy ghost, with merciful condescension
has entered into her body without wrongdoing,
God-and-man is conceived by his presence
and she remains a pure, undefiled virgin.
Do not marvel, Joseph.

Do not marvel, Joseph about virtuous Mary . . .

What the angel of God says to me
I, Joseph, must and will humbly obey,
else I might have secretly stolen away;
but now I will serve her until I die.
Do not marvel, Joseph.

Do not marvel, Joseph about virtuous Mary . . .

Syng we to þis mery cumpane

Regina celi letare.

Holy maide blessyd þu be godys sone is born of þe
þe fader of heven thus lyve we regina celi letare.

Synge we . . .

Thou art emperesse of heven fre now art thou moder in
mageste y knytte in the blessyd trinite regina celi letare.

Synge we . . .

Lo this curteys kynge of degre wole be thy sone with
solempnite mylde Mary this ys thy fee regina celi letare

Synge we . . .

Ther fore knele we on oure kne thy blysfyl berthe now
worschyppe we with this songe of melode regina celi letare

Synge we . . .

Qui creavit celum lully lully lu

nascitur in stabulo by by by by by
rex qui regit seculum lully lully lu.

Joseph emit panniculum by by by by by
mater involvit puerum lully lully lu
et ponit in presepio by by by by by.

Inter animalia lully lully lu
jacent mundi gaudia by by by by by
dulcis super omnia lully lully lu.

Lactat mater domini by by by by by
osculatur parvulum lully lully lu
et adorat dominum by by by by by.

Roga mater filium lully lully lu
ut det nobis gaudium by by by by by
in perenni gloria lully lully lu.

In sempiterna secula by by by by by
in eternum et ultra lully lully lu
det nobis sua gaudia by by by by by.

A Virgin Unspotted

1. A virgin unspotted the prophets foretold,
Should bring forth a Savior which now we behold;
To be our Redeemer from death, hell & sin,
Which Adam's transgression involved us in.
2. Through Bethlehem city in Jewry it was,
That Joseph and Mary together did pass;
And for to be taxed when thither they came,
Since Caesar Augustus commanded the same.
3. But Mary's full time being come, as we find,
She brought forth her first born to serve all mankind.
The inn being full for this heavenly guest,
No place there was found for to lay him to rest.

Let us sing to this merry company:

Rejoice, O queen of heaven!

Holy maiden, you are blessed: you bore God's son.
We therefore profess him to be the father of heaven.
Rejoice, O queen of heaven! *Let us sing . . .*

You are empress of precious heaven. Now you are mother in
majesty, pregnant with the Holy Trinity.
Rejoice, O queen of heaven! *Let us sing . . .*

Behold, this courteous king of high degree Will be your son,
[crowned] with solemnity. Gracious Mary, this is your due.
Rejoice, O queen of heaven! *Let us sing . . .*

Therefore we kneel down upon our knees. We honor your
blissful childbirth with this melodious song:
Rejoice, O queen of heaven! *Let us sing . . .*

He who created heaven, lully lully lu,
is born in a stable, by by by by by,
the king who rules the ages, lully lully lu.

Joseph bought a little cloth;
the mother swaddled her baby boy
and placed him in a manger.

Among the animals,
the world's joys are laid,
sweet above all things.

The mother nurses the lord;
she kisses her little child
and thus adores her lord.

Mother, pray your son
that he may give us joy
in eternal glory.

Through everlasting ages,
through eternity and beyond,
may he grant us to rejoice in him.

4. But Mary, blest Mary, so meek and so mild,
Soon wrapped in swaddlings this heavenly child.
Contented she laid him where oxen did feed,
The great God of nature approv'd of the deed.
5. Then presently after, the shepherds did spy
Vast numbers of angels to stand in the sky;
So merrily talking so sweet they did sing:
All glory and praise to our heavenly king.

TEXTS AND TRANSLATIONS - PART III

As y lay up on a ny3t

For sothe y sawe a semely sy3t

i be held a berde so bry3t

a child she bare on honde.

Her loking was so lovely, here semblant was so swete
of alle my care and sorwe, she may my balys bete
i be helde that swete wy3t, and to my selfe y sayde
she hadde y do mankynde unry3t, yf she were a mayde.

By here sate a seriant, that saide in his sawe
he semyd by his semblant, a man of the olde lawe
his here was hore al on his hede, his ble be gan to glyde
she herde ful wel what y sayde, and bad me faire a byde.
As y lay . . .

Thou wondryst he seide skilfully, in thyng thou hast beholde
and so y dyde trywyly, tyl talys were me tolde
and saide she was a lone, maide and moder y core
and with oute wem of man, a childe she hadde y bore.

They that y unworthy be, she is mary myn owne wyf god wote
she hadde never childe by me and 3yt y love here as my lyf.
but er ever y wyste here womb be gan to rise,
y telle 3ow trywthe trywly y note in whoche wyse.
As y lay . . .

Y trust un to here godenys she wolde not mysdoo
that y wist ful wel y wys for ofte y have found it soo
that rather a maide sholde with oute man conceyve
that mary misdo wolde & so josep disceyve.
As y lay . . .

Now may we syngen as it is

quod puer natus est nobis.

This babe to us that now is bore
wundyrful werkys he hath y wrowt
he wil not lese that was y lore
but boldly a3en it bowth
and thus it is ffor sothe y wys
he asketh nouth but that is hys.
Now may we syngen . . .

This chaffare lovyd he rith weel
the prys was hey & bowth ful dere
qwo wold suffre and for us feele
as did that prince was was owten pere
and thus it is . . . *Now may we syngen . . .*

Hys raunsum for us hath y paid
of resoun than we owyn to ben hys
be mercy asked and he be prayd
we may be rith kalange blys.
and thus it is . . . *Now may we syngen . . .*

Almythy god in trynyte
thy mercy we pray with hool herte
thy mercy may all woo make fle
and daungerous dreed fro us do sterte.
and thus it is . . . *Now may we syngen . . .*

As I lay sleeping upon a night,

truly, I saw a beautiful sight.

I beheld a maiden so bright:

she held a child in her arms.

Her appearance was so lovely, her expression was so sweet.
Despite all my care and sorrow she could relieve me of my
misery. I beheld that sweet creature and I said to myself: she
would have done mankind an injustice if she hadn't borne a child.

A squire sat by her and uttered these words.
He seemed by his appearance to be a man of the old law.
His hair was greying on his head; his complexion had begun
to fade. [He] heard full well what I had said And bade me stay
awhile. *As I lay sleeping . . .*

You wonder, he said wisely, about this thing you have seen. And
so I did, truly, until it was explained to me.
He said she alone was the chosen virgin and mother,
and without the stain of mankind she had born a child.

Though I am not worthy of her, she is Mary, my own wife.
God knows, she never had a child by me, and yet I love her as my
life. But before I even knew it her womb began to swell.
I tell you the truth, verily, I do not know how it happened.
As I lay sleeping . . .

I trust in her goodness: she would not do wrong.
This I know for certain, absolutely, for I have often found it so. It
is more likely that a virgin should conceive without a man, than
would Mary transgress, and so deceive Joseph.
As I lay sleeping . . .

Now may we sing as it is:

for unto us a child is born

This baby, who has been born for us,
has done miraculous deeds;
he will not forsake those who are lost,
but will boldly redeem them.
And thus it is, certainly:
he asks for nothing but what is his.
Now may we sing . . .

He consented to this bargain;
the price was high and paid for very dearly.
Who [else] would suffer and die for us
as did that prince without peer?
And thus it is . . . *Now may we sing . . .*

The ransom for us has been paid,
and for this reason, we are in his debt.
By asking mercy and by praying to him
we may claim heavenly bliss as our due.
And thus it is . . . *Now may we sing . . .*

Almighty God in Trinity,
we pray for your mercy wholeheartedly.
Your mercy will dispel all affliction
and keep from us the most perilous danger.
And thus it is . . . *Now may we sing . . .*

*Lullay my child and wepe no more
slepe and be now styll
kyng of blis thi fader he es
and thus it es his wyll.*

This ender nithgt I sauy ha sithgt
ha may ha credill kepe hand ever schuy sang
hande sayde in mang lullay my child ande slepe.

I may nocht slepe I may bot wepe
i ham so wobegony. slepe I wolde
but me hes colde hande clothse hauf I nony.

The chylde was swet hand sor he wepe
hande ever me thoht he sayde moder dere
way doy I here in crache wy ham I layde

Adam gilt that man has spilde
that syn rues me fole sore man for the
here sal I be xxx yere ande mor.

Dolles to dreye and I sale dye,
ande hyng I sale on the rode wondys to wete
my bals to bethe ande gif my fleches to blode.

A spere so charpe sale thirll my hert
for the dede that man has done fadere ofe blys,
wartu thu has forsakin me thi sone.

Star in the East

1. Hail the blest morn, see the great Mediator
Down from the regions of glory descend!
Shepherds, go worship the babe in the manger,
Lo, for his guard the bright angels attend.

*Chorus: Brightest and best of the sons of the morning!
Dawn on our darkness, and lend us thine aid;
Star in the east, the horizon adorning,
Guide where our infant Redeemer was laid.*

TEXTS AND TRANSLATIONS - PART IV

Veni redemptor gencium

This worle wondreth of all thyng
howe a maide conceyved a kynge
to 3eve us al ther of shewynge.
veni redemptor gencium.

Whan gabriel come with his gretynge
to mary moder that swete thyng
he graunted and saide with grete lykynge.
veni redemptor gencium.

Ambrose saide in his writynge
cyst sholde be in a maide dwellynge
to make sothe alle that syngynge,
veni redemptor gencium.

Cryst y crowned at oure begynnyng
Be with us at oure endynge
Us to that ioye for to bryng.
Veni redemptor gencium.

*Lullay my child and weep no more,
sleep and be still now.
Your father is the king of heavenly bliss
and thus it is all as he wishes it to be.*

The other night, I saw a sight,
a maiden watched by a cradle, and ever she sang
and all the while said: lullay my child and sleep.

I cannot sleep, I can only weep:
I am so woebegone. I would sleep,
but I am cold, and I have no clothing.

The child was sweet, but he wept sorely,
and ever I thought he said: Mother dear,
what am I doing here? Why am I lying in a manger?

Adam's transgression that condemned humankind to perdition,
that sin grieves me sorely. Mankind, for you
will I stay here for thirty years and more.

I will endure suffering, and I will die,
and I will be hung on the cross. To wash away sin
and to redeem mankind I will give my body to be bloodied.

A spear so sharp will pierce my heart
because of the sins of man. Father of heavenly bliss,
why have you forsaken me, your son?

2. Cold on his cradle the dew-drops are shining:
Low lies his bed, with the beasts of the stall;
Angels adore him, in slumbers reclining,
Wise men and shepherds before him do fall.

3. Say, shall we yield him, in costly devotion,
Odours of Eden, and offerings divine,
Gems from the mountain, and pearls from the ocean,
Myrrh from the forest, and gold from the mine?

Come, redeemer of the peoples

The entire world wonders how, of all things,
a virgin conceived a king
to bestow on all of us that divine manifestation.
Come, redeemer of the peoples.

When Gabriel came with his greeting
to Mary, mother, that sweet thing,
he acknowledged her and called, with great delight:
Come, redeemer of the peoples.

Ambrose proclaimed in his hymn
that Christ should be made incarnate through a virgin,
to make true every word in that hymn
Come, redeemer of the peoples.

Christ, who is crowned at our beginning,
be with us at our ending
to bring us to heavenly bliss.
Come, redeemer of the peoples.

The Cherry-Tree Carol

1. When Joseph was a young man, A young man was he,
He courted Virgin Mary, The Queen of Galilee.
2. As Joseph and Mary Were walking one day,
Here is apples and cherries Enough to behold.
3. Then Mary spoke to Joseph So meek and so mild:
Joseph, gather me some cherries, For I am with child.
4. Then Joseph flew in angry, In angry he flew:
Let the father of the baby Gather cherries for you.

Salve mater misericordie mundi salus et datrix venie
Porta vite celestis curie stella maris decus ecclesie.
Que portasti regem iusticie miro modo non nostra serie
Miserere huius familie et a malis salva nos hodie.
Maria ave plena gracie.

Hail mary ful of grace Modyr in virgynytee.

The holy gost is to the sent ffrom the fadyr omnipotent
now is god wyth in the went [whan] the aungel seyde ave.
Hail mary . . .

Qwan the aungel ave began fflesch & blood to gedyr ran
marye bar bothe god and man thorw vertu & pour dyngnyte.
Hail mary . . .

So seyth the gospel of seynt ion gode & man is mad but on
in flesch & blode body and bon o[n] god in personys thre.
Hail mary . . .

And the prophete Jeremye told in hys prophecye
that the sone of Marye schuld deye for us on rode tre.
Hail mary . . .

Meche ioye to us was graunth and in erthe pees [y] plaunth
qwan that born was this faunth in the lond of galyle.
Hail mary . . .

Bethlehem

1. While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.
2. Fear not, said he, for mighty dread
Had seiz'd their troubled mind,
Glad tidings of great joy I bring
To you and all mankind.

5. Lord Jesus spoke a few words All down unto them:
Bow low down, low down, cherry tree,
Let the mother have some.
6. The cherry tree bowed low down, Low down to the ground,
And Mary gathered cherries While Joseph stood around.
7. Then Joseph took Mary All on his right knee.
He cried: O Lord, have mercy For what have I done.

Hail mother of mercy the world's welfare and giver of grace,
gate of life in heaven's court, star of the sea and jewel of the
church, you who bore the king of justice by miraculous means,
not of our [human] seed: have mercy on your servants and save
us from evil today. Hail Mary, full of grace!

Hail, Mary, full of grace, mother in virginity.

The holy ghost has been sent to you by the omnipotent father;
now did god go within you when the angel said "Ave."
Hail Mary . . .

When the angel began his greeting, flesh and blood ran together;
Mary bore both God and man through virtue and through
dignity. *Hail Mary . . .*

So says the gospel of Saint John, God and man are made one,
in flesh and blood, body and bone: one God in persons three.
Hail Mary . . .

And the prophet Jeremy told us in his prophecy
that the son of Mary would die for us on the cross.
Hail Mary . . .

Much joy was granted to us and peace on earth was established
when this infant was born in the land of Galilee.
Hail Mary . . .

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