



Saturday 22 October, 7.30pm

St Martin's Church

## INSPIRING BACH

### Spiritato with The Marian Consort

Kinga Ujszászi *director*

Russell Gilmour, Katie Hodges,  
Gareth Hoddinott, William Russell *trumpet*  
Keith Price *timpani*

Kinga Ujszászi, Elizabeth MacCarthy *violin*

Catherine Martin *violin, viola*

Joanne Miller, Nichola Blakey,

Stefanie Heichelheim *viola*

Alice Manthorpe Saunders *cello*

Jonathan Rees *viola da gamba*

Peter McCarthy *violone*

Inga Maria Klaucke *bassoon*

James Bramley *theorbo*

Nicolás Mendoza *organ*

Caroline Halls, Victoria Meteyard,  
Ellie Bray *soprano*

Elizabeth Nurse, Sarah Champion,  
Rory McCleery *alto*

Edward Woodhouse, David de Winter,  
Will Wright *tenor*

Jon Stainsby, Edward Grint,  
Thomas Lowen *bass*

### The music

Johann Pachelbel 1653–1706

Johann Christoph Bach 1642–1703

Pachelbel

Sebastian Knüpfer 1633–1676

Interval

Johann Sebastian Bach 1685–1750

Dietrich Buxtehude 1637–1707

JC Bach

Gott sei uns gnädig

Ach, daß ich Wassers gnug hätte

Christ lag in Todesbanden

Die Turteltaube lässt sich hören

Christ lag in Todesbanden BWV 4

Sonata a2 BuxWV 272

Es erhub sich ein Streit

For this evening's concert, we have chosen composers and music collected or admired by Johann Sebastian Bach, alongside his setting of *Christ lag in Todesbanden* – directly influenced by that of Pachelbel and, arguably, the first cantata the young Bach composed.

Our programme includes works by Johann Christoph Bach – in JS Bach's estimation the most musically 'profound' of his ancestors, whose music was collected in the famous Altbachisches Archiv; Sebastian Knüpfer, a predecessor of JS Bach as Kantor of the Thomaskirche, who ignited the musical explosion that took place in Leipzig in the mid-1600s; Johann Pachelbel, a master organist and close friend of the Bach family; and Dietrich Buxtehude, pre-eminent Danish organist and the musician the young Johann Sebastian sought out to be his tutor.

*Inspiring Bach* is part of an ongoing exploration of the techniques and sounds known to every musician and music listener before the middle of the 19th century. Spiritato first started on this path with a project entitled *Guts and Glory* in 2016. Now, in a wonderful development, we're immersing ourselves once again, in the unique sounds and lost aesthetics of the mid-17th century, joined by The Marian Consort.

We're using natural trumpets with large mouthpieces and no finger holes or valves to help us change the notes. The string players are using equal tension; each string being made from differing thicknesses of gut. The vocalists are confronting and musically negotiating these idiosyncrasies in many cases for the very first time. These methods call for big changes in how we approach not just our music but the very nature of working together as an ensemble.

As always, the balance of budget and artistic endeavour makes for an interesting challenge (and it is certainly not an exclusively modern problem). However, rather than play music we know, on instruments that give us the biggest degree of safety – for reputations are fragile, 'time is money' and no-one should be blamed for using any means available to guarantee that last high note... – we have chosen to look afresh at how we perform. This is not a route easily taken, and perhaps many feel need not be chosen at all. However, why should we always play it safe?

These are words we may come to regret...! Yet if in searching for a stronger flavour of the world from which our repertoire comes, our performance can entertain, excite or intrigue you, perhaps we can unlock a wider curiosity in these methods, creating a greater demand for challenging convention.

After all, not that long ago, even the idea of 'historically informed performance' was considered scandalous...

### **William Russell**

Inspiring Bach is generously supported by The Continuo Foundation, Angel Early Music, The Music Repeival Trust, The Leche Trust and The Harold Hyam Wingate Foundation.

## The performers

**Spiritato** is a pioneering period instrument ensemble with a love for little-known composers and challenging convention. Producing unique, research-based performance projects and avoiding well-trodden paths wherever possible, we actively seek to promote forgotten composers and bring their music to a wider audience.

Following the acclaimed release of Daniel Purcell's daring 1701 opera *The Judgment of Paris* ('High-quality entertainment' – BBC Radio 3 Record Review), in 2016 the group produced *Guts and Glory*, a first look at the experimental methods further developed today. This pioneering project featuring the music of Biber and Schmelzer subsequently toured the UK with great success.

In 2020 the group released *The Taste of this Nation* for award-winning Delphian Records and have recently been in session again, this time exploring music from the Düben Collection of historic manuscripts. The new disc was released in September 2022.

**[spiritato.co.uk](http://spiritato.co.uk)**

**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.

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; performances in the Bascule Chamber underneath 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.

**[marianconsort.co.uk](http://marianconsort.co.uk)**

## The texts

**Gott sei uns gnädig** und segne uns;  
er lasse uns sein Antlitz leuchten, Sela,  
daß wir auf Erden kennen seinen Weg,  
unter allen Heiden sein Heil.  
Es danken dir; Gott, die Völker;  
es danken dir alle Völker.  
Die Völker freuen sich und jauchzen,  
daß du die Leute recht richtest  
und regierest die Leute auf Erden. Sela.  
Es danken dir, Gott, die Völker;  
es danken dir alle Völker.  
Das Land gibt sein Gewächs.  
Es segne uns Gott, unser Gott!  
Es segne uns Gott,  
und alle Welt fürchte ihn!

**Ach, daß ich Wassers gnug hätte**  
in meinem Haupte,  
und meine Augen Tränenquellen wären,  
daß ich Tag und Nacht beweinen  
könnt meine Sünde.

Meine Sünde gehe über mein Haupt.  
Wie eine schwere Last ist sie mir zu  
schwer worden,  
Darum weine ich so, und meine beiden  
Augen fließens mit Wasser.  
Meines Seufzens ist viel, und mein Herz ist betrübet,  
denn der Herr hat mich voll Jammers gemacht  
am Tage seines grimmigen Zorns.

**Die Turteltaube lasst sich hören**  
in unsrem Lande,  
der Feigenbaum hat Knoten gewonnen,  
die Weinstöcke Auben haben gewonnen  
und geben ihren Ruch.

Ich will den Vater bitten,  
und er soll euch einen andern Tröster senden,  
der bey euch bleibt ewiglich.

Ich will euch trösten,  
wie einen seine Mutter tröstet, ja, ja,  
ihr sollet an Jerusalem ergötzt werden.

Ihr werdet sehen und euer Herz wird sich freuen,  
und euer Gebeine wird grünen wie Gras.  
Da wird man erkennen  
die Hand des Herren an seinen Knechten.

God be merciful unto us, and bless us;  
and cause his face to shine upon us; Selah.  
That thy way may be known upon earth,  
thy saving health among all nations.  
Let the people praise thee, O God;  
let all the people praise thee.  
O let the nations be glad and sing for joy:  
for thou shalt judge the people righteously,  
and govern the nations upon earth. Selah.  
Let the people praise thee, O God;  
let all the people praise thee.  
Then shall the earth yield her increase;  
and God, even our own God, shall bless us.  
God shall bless us;  
and all the ends of the earth shall fear him.

Oh, that I had water enough  
in my head  
and that my eyes were springs of tears,  
so that I could bewail my sin  
night and day.

My sin overwhelms me.  
Like a weighty burden, it has become  
too much for me,  
wherefore I weep so, and mine eyes  
flow with tears.  
My sighing is great, and my heart is sad,  
for the Lord has filled me with grief  
in the day of his wrath.

The voice of the turtledove is heard  
in our land,  
the fig tree puts forth its figs,  
and the vines are in blossom;  
they give forth fragrance.

And I will pray the Father,  
and he will give you another Counsellor,  
to be with you for ever.

As one whom his mother comforts,  
so I will comfort you;  
you shall be comforted in Jerusalem.

You shall see, and your heart shall rejoice,  
your bones shall flourish like the grass.  
And it shall be known  
that the hand of the Lord is with his servants.

Gelobet sei Gott und der Vater unsers  
Herrn Jesu Christi. Alleluia.  
Gelobet sei Gott und der Vater der Barmherzigkeit,  
der Gott alles Trostes.  
Gelobet sei Gott der uns tröstet in allem unserm  
Trubsaal. Gelobet sei Gott und der Vater unsers  
Herrn Jesu Christi. Alleluia.

**Es erhob sich ein Streit** im Himmel:  
Michael und seine Engel stritten mit  
dem Drachen; und der Drache stritt,  
und seine Engel, und siegeten nicht.  
Auch ward ihre Stätte nicht mehr funden im Himmel.

Und es ward ausgeworfen der große Drach',  
die alte Schlange, die da heißet  
der Teufel und Satanas,  
der die ganze Welt verführet,  
und ward geworfen auf die Erden,  
und seine Engel wurden auch dahin geworfen.

Und ich hörte eine große Stimme,  
die sprach im Himmel:  
"Nun ist das Heil und die Kraft  
und das Reich und die Macht unsers Gottes,  
seines Christus worden.  
Weil der verworfen ist, der sie  
verklaget Tag und Nacht vor Gott.

Und sie haben ihn überwunden durch  
des Lammes Blut und durch das Wort ihres  
Zeugnis und haben  
ihr Leben nicht geliebet bis an den  
Tod. Darum freuet euch, ihr Himmel  
und die darinnen Wohnen."

**Christ lag in Todesbanden**  
Für unsre Sünd gegeben,,  
Er ist wieder erstanden  
Und hat uns bracht das Leben;  
Des wir sollen fröhlich sein,,  
Gott loben und ihm dankbar sein  
Und singen halleluja,,  
Halleluja!

Den Tod niemand zwingen kunnt  
Bei allen Menschenkindern,,  
Das macht' alles unsre Sünd,  
Kein Unschuld war zu finden..  
Davon kam der Tod so bald  
Und nahm über uns Gewalt,  
Hielt uns in seinem Reich gefangen..  
Halleluja!

Blessed be the God and the Father  
of our Lord Jesus Christ. Alleluia.  
Blessed be the God and the Father of mercies,  
and God of all comfort.  
Blessed be the God who comforts us in all our  
affliction. Blessed be the God and the Father  
of our Lord Jesus Christ. Alleluia.

And there was a war in Heaven:  
Michael and his angels strove against the  
dragon; The dragon and his angels  
strove and were conquered.  
Their dwellings were no longer found in Heaven.

The great dragon was cast out,  
the old Serpent, who there is called  
the Devil and Satan,  
Who did seduce the whole world,  
And was cast down with his angels  
Upon the earth.

And I heard a great voice  
that spoke in Heaven:  
"Now is the power and the glory,  
the realm and might of our God,  
given to his Christ;  
for he who Challenged God  
by day and night is cast down.

They have overwhelmed him  
with the blood of the lamb  
And with the word of their testimony  
And they loved not their lives until their death.  
Then rejoice, you Heavens, and those  
that dwell in therein".

Christ lay in death's bonds  
handed over for our sins,  
he is risen again  
and has brought us life  
For this we should be joyful,  
praise God and be thankful to him  
and sing alleluia,  
Alleluia

Nobody could overcome death  
among all the children of mankind.  
Our sin was the cause of all this,  
no innocence was to be found.  
Therefore death came so quickly  
and seized power over us,,  
held us captive in his kingdom.  
Alleluia !

Jesus Christus, Gottes Sohn,,  
An unser Statt ist kommen  
Und hat die Sünde weggetan,  
Damit dem Tod genommen  
All sein Recht und sein Gewalt,  
Da bleibet nichts denn Tods Gestalt,  
Den Stach'l hat er verloren.  
Halleluja!

Es war ein wunderlicher Krieg,  
Da Tod und Leben rungen,  
Das Leben behielt den Sieg,,  
Es hat den Tod verschlungen.  
Die Schrift hat verkündigt das,  
Wie ein Tod den andern fraß,  
Ein Spott aus dem Tod ist worden.  
Halleluja!

Hier ist das rechte Osterlamm,  
Davon Gott hat geboten,  
Das ist hoch an des Kreuzes Stamm  
In heißer Lieb gebraten,  
Das Blut zeichnet unsre Tür,  
Das hält der Glaub dem Tode für,  
Der Würger kann uns nicht mehr schaden.  
Halleluja!

So feiern wir das hohe Fest  
Mit Herzensfreud und Wonne,  
Das uns der Herre scheinen läßt,  
Er ist selber die Sonne,  
Der durch seiner Gnade Glanz  
Erleuchtet unsre Herzen ganz,  
Der Sünden Nacht ist verschwunden..  
Halleluja!

Wir essen und leben wohl  
In rechten Osterfladen,  
Der alte Sauerteig nicht soll  
Sein bei dem Wort Gnaden,  
Christus will die Koste sein  
Und speisen die Seel allein,,  
Der Glaub will keins andern leben..  
Halleluja!

Jesus Christ, God's son,  
has come to our place  
and has put aside our sins,  
and in this way from death has taken  
all his rights and his power,  
here remains nothing but death's outward form,  
it has lost its sting.  
Alleluia!

It was a strange battle  
where death and life struggled.  
Life won the victory,  
it has swallowed up death  
Scripture has proclaimed  
how one death ate the other,  
death has become a mockery.  
Alleluia

Here is the true Easter lamb  
that God has offered  
which high on the trunk of the cross  
is roasted in burning love,  
whose blood marks our doors,  
which faith holds in front of death,  
the strangler can harm us no more  
Alleluia

Thus we celebrate the high feast  
with joy in our hearts and delight  
that the Lord lets shine for us,  
He is himself the sun  
who through the brilliance of his grace  
enlightens our hearts completely,  
the night of sin has disappeared.  
Alleluia !

We eat and live well  
on the right Easter cakes,  
the old sour-dough should not  
be with the word grace,  
Christ will be our food  
and alone feed the soul,  
faith will live in no other way.  
Alleluia