EVANGELIA DO-

MINICORVM ET FESTORVM
DIERVM MVSICIS NVMERIS
pulcherrimè comprehenſa & ornata.

1554

XVI.
Clemens non Papa
Mirabile misterium declaratur hodie

TOMI PRIMI

CONTINENTIS HISTORI-
as & doctrinam, quę ſolent in Eccleſia proponi.

De Natiuitate.
De Epiphanijs.
De Reſurrectione Ieſu Chriſti.

NORIBERGAE IN OFFICINA IOANNIS MONTANI ET VLRICI NEVBERI, ANNO M. D. LIIII.

Editor, Anthony Maydwell

Gospels for Sundays and Feasts.
The musical settings of the season
beautifully composed and decorated.

The first volume.

Containing the histories and doctrines
which are usually set forth in the Church concerning
the Nativity,
the Epiphany,
and the Resurrection of Jesus Christ.

Nuremberg, in the workshop of Johann Montanus and Ulric Neuberi, in the year 1544

Editor's note

While the musical reconstructions were relatively straightforward the textual underlays were problematic both in initial position and the use of the repeat (ii) sign. Suffice it to say there are many passages that might have legitimate alternative solutions.

Choral directors and choristers may wish to experiment with alternatives and should feel comfortable so to do because of the ambiguities that exist on every page of the part books.

Anthony Maydwell, 2024

(Original Preface found at the beginning of the Tenor part):

The city was renowned for the most extensive and prudent order of Nuremberg senators.

To its most gracious Lords.

Of all the arts, there is none in the world more ancient than music, and therefore it is believed to have been divinely given by the wisest for these three reasons: First, to serve as a pedagogy. For God willed the heavenly Doctrine to be propagated and preserved through Music, particularly through an instrument which would sound the praises of God: And he would bend the youth to civility and society, just as the manners of those who are skilled in this art are far more peaceful and elegant than those who prefer to hear the neighing of a horse, as they recall something of the Scythians.

In addition, musicians are fond of society, teaching, or organized for the purpose of learning. Everything is good for its own company.
Let us presume, therefore, that a group of this kind, which sings the glory of God, is truly angelic.

Thus, Moses sings in Exodus 15 επινιχρον (deliberating [?]) about the bringing out and liberating of the people from the house of slavery. Psalm 68, on the triumph of Christ. Zacharias magnifies the horn of salvation, and the East from on high. Mary celebrates the mercy of God keeping the promise of the coming seed. Simeon, filled with the Holy Spirit, preaches the salvation of God, whose day the highest kings and prophets had wished to see.

In the same way, the most wise and every leader of the Church composed songs about the sacred mystery, and about the stages of life, which they would hand down to posterity to learn. Among these we may count the Psalms of David, and of those who illustrated the teaching of the Gospels by their confession.
Wherefore this art contributes so much to πρὸς παιδαγογίω (to the teacher), that with virtue it could not by any other means transport youth to the true religion, at least to them the melody, even to soothe the Sirens with song, as the examples of Ecclesiastical songs prove. Then, however, this art leads to soothing πρὸς καθαρσιν (towards purification) the emotions, which is expressly testified by the history of Saul, from whom David drove away the evil spirit with the sound of the harp, for he had a wonderful effect of subduing or calming the emotions of the mind.

Alexander the Great is said to have had Timotheus the cithara player, who was able to control the strings with such skill that he always urged the emperor to battle, and he was able to transfer that excitement to action.

The same Homer writes of Achilles, that he was captivated by the sweetness of the lyre κοτον, when he raged against Agamemnon.

It also has such a power in driving away discomfort, stiffness and sadness of the mind, that its gentleness is beneficial to the health in many ways. For where the mind is strong, there the body is easily understood.
Finally, Music also enriches, Πεός Ιδονών (God willing), for God created the human race, not principally for the miseries of this life, but for the true recognition and propagation of the divine name, which is not only done by the word (voice), but also by other musical instruments, from which an ineffable pleasure is given, restoring the nature of truth.

But what are the joys of this life compared to this pleasure, which gives us a taste of the heavenly life?

For this reason, I think that our ancestors depicted angels with psalteries, decachordions, lyres, and other musical instruments, to signify that this art was brought forth from heaven as a solace for evil, with which to moderate the miseries and sufferings of the present life. These things being so, I have decided in my place to do the work for posterity, and to publish the six volumes from the Gospels, which are usually treated in the church on Sundays and feast days, not by one, but by the most eminent artists of this and the past century.

Ασχομλνα δεγα προσωπον χρη θεμεν τηλαυγες ('We ask for criticism in person', as Pindar says). So, I can nowhere better recommend this work, than to issue it under the auspices of your excellency, and because I understand that the principal senators of the council are greatly pleased with this art. And in these most turbulent times, in which everything is tumultuous, to have no other refreshment than from the word of God, and from these musical compositions. This is clearly demonstrated by your attendance in the holy place, where prayers and vows are united with the Church.

Then, for that reason also, I preferred to learn of your excellence rather than that of another, to suppress the slanders of the malicious, who love to detract from the esteem of others.

For when Perseus was flying through the sky, and overturning the head of the Gorgon in Germany, and languishing in the lives of many here and there: Nevertheless, in such a disturbance of things, your service to me enabled me to publish the useful books of those who are, and have been, the lights of the Church.

This is an excellent example of the guarding of doctrine against the gates of hell. If, then, this work is very pleasing to you, and has benefited the Orthodox Church a great deal: so do you think that this work will benefit the schools? It is proper for you to undertake the care and defence of both. For in the schools are fostered nurseries, for whom heaven is 'made plain', as Isaiah says. It is so important, therefore, to be properly accustomed to the tender, that the Church may be preserved from the Pharisaic leaven, by which both conscience and body are polluted, as (unfortunately) the present times make sufficiently clear.

But the fact that I am now sending the first volume separately is done with the intention that many, if they understand that I will not lack fidelity, will be invited to enrich this work, when they will supply those things which may be useful to them. By which office they will conquer all posterity for ever.

And with ardent wishes I pray to the eternal God, the father of our saviour Jesus Christ, that in these times of great confusion of government, και εωι τον ξνρον (that I know Him), may He direct your plans, and kindly guard this city, that it may be acceptable to Him.

Nuremberg, 28 August, 1554

Joannes Montanus
Printer

Evangelia Dominicorum et Festorum Dierum Musicis Numeris

Nuremberg 1554

XVI. Mirabile misterium declaratur hodie

In Circumcisione Domini.
Antiphon ad Lauds ad Benectione

Editor, Anthony Maydwell
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Clemens non Papa
c.1510 - 1555/56

Translation

A marvelous mystery is declared, this day, natures are renewed,
God is made man,
that which was, remained, and that which was not hath taken unto it
not suffering co-mixture or division.

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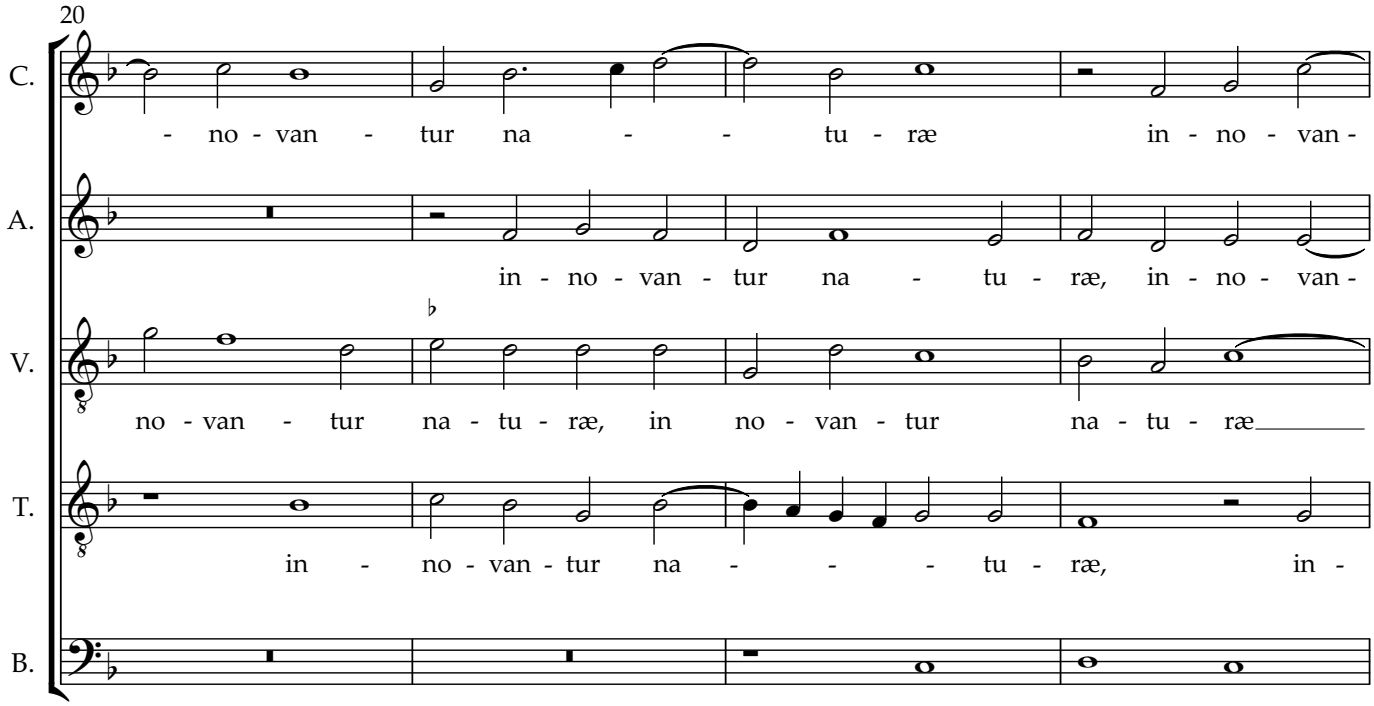
8
C.
- le mi - ste - ri - um Mi - ra - bi - le
A.
- ri - um, mi - ste - ri - um, mi -
V.
mi - ste - ri- um mi - ra - bi - le mi -
T.
- ri - um Mi - ra - bi - le mi - ste - -
B.
- bi - le mi - ste - ri - um mi - ste - ri - um Mi -
12
C.
mi - ste - ri - um Mi - ste - - - ri - um de - cla -
A.
- ra - bi - le mi - ste - - ri - um
V.
ste - ri - um de - cla - ra - tur
T.
- ri - um, mi - ra - bi - le mi - ste - ri - um de -
B.
ra - bi - le mi - ste - - ri - um.
16
C.
ra - tur ho - di - e in - no - van - tur, in -
A.
de - cla - ra - tur ho - - - di - e
V.
ho - di - e ho - - di - e in no - van - tur in
T.
cla - ra - tur ho - di - e in - no - van - tur
B.
de - cla - ra - tur ho - di - e,


20
C.
- no - van - tur na - - tu - ræ in - no - van -
A.
in - no - van - tur na - tu - ræ, in - no - van -
V.
no - van - tur na - tu - ræ, in no - van - tur na - tu - ræ
T.
in - no - van - tur na - - - tu - ræ, in -
B.
in - no - van -

24
C.
- tur na - - tu - ræ De - us ho - mo fac - tus
A.
- tur na - tu - - ræ De - us ho - mo fa - ctus
V.
De - us ho - mo fa - - -
T.
no - van - tur na - tu - ræ De - us ho - mo fa - ctus
B.
tur na - tu - ræ,

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C.
est, De - us ho - - - mo fac - -
A.
est id quod fu - it
V.
- ctus est, De - us ho - mo fa - - - ctus est
T.
est, De - us ho - mo fa - - ctus est
B.
De - us ho - mo fa - - ctus est,
32
C.
tus id quod fu - it per-man - sit, id quod fu - it per -
A.
per - man - sit, id quod fu - it per - man-
V.
id quod fu - it per - man - sit, id quod fu - it per -
T.
id quod fu - it per - man - sit
B.
id quod fu - it per -
36
C.
man - sit, per - man - sit, Per - man -
A.
- - - sit, id
V.
man - - sit, id quod fu - it per -
T.
id quod fu - it per - man - sit,
B.
man - sit, id quod fu - it per - man - sit,

40
C.
- sit id quod fu - it per - man - sit,
A.
quod fu - it per - man - sit, id quod fu - it per - man - sit,
V.
man - sit id quod fu - it per -
T.
id quod fu - it per - man - sit id
B.
id quod fu - - - it per -
44
C.
id quod fu - it per - man - sit, et quod non e - rat
A.
id quod fu - it per - man - sit, et quod non e - rat
V.
man - - - - sit, et quod non e - rat as - sump -
T.
quod fu - it per - man - sit
B.
- man - sit,
48
C.
as - - sump - sit et quod fu -
A.
as - sump - - - - sit, et quod
V.
- sit, as - - - - sump - - sit
T.
et quod non e - rat as - sump - sit et quod
B.
et quod non e - rat as - sump

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C.
it as - sump - - - - - - - sit
A.
__ non e - rat as - sump - sit non com-mix - ti -
V.
et quod__ non e - rat__ as - sump - sit, non com
T.
non e - rat et quod non e - rat as - sump - sit,
B.
- sit, et quod non e - rat_____ as - sump - sit,
56
C.
non com-mix - ti - o - nem pas - - sus,
A.
o - nem pas - - sus non com-mix - ti - o -
V.
mix - ti - o - nem pas - - sus, non com
T.
non com-mix - ti - o - nem pas -
B.
non com-mix - ti - o - nem pas -
60
C.
non com-mix - ti - o - nem_ pas - sus,
A.
- nem pas - - - sus,
V.
mix - ti - o - nem pas - sus, non com - -
T.
- - - - - - sus non com - mix -
B.
- - - - - sus,

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C.
non com-mix - ti - o-nem pas - sus
A.
non com-mix ti - o - nem pas - sus ne - que di - vi - si - o -
V.
mix - ti - o - nem pas - sus ne - que di -
T.
- ti - o - - nem pas - sus ne -
B.
ne - que di - vi - si - o -
67
C.
ne - que di - vi - si - o - nem, ne - que di - vi -
A.
nem ne - que di - vi - si - o - - - nem, ne -
V.
vi - si - o - nem, di - vi - si - o - nem, ne - que di -
T.
- que di - vi - - si - o - - - nem ne -
B.
nem, ne - que
71
C.
si - o - nem ne - que di - vi - si - o - nem di -
A.
- que di - vi - si - o - em, ne - que di - vi - si - o - nem
V.
vi - si - o - - nem, di - vi - si - o - nem,
T.
- que di - vi - si - o - nem ne - que di - vi - si - o -
B.
di - vi - - si - o - nem ne -

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C.
- vi - si - o - nem
A.
di - vi - - si - o - nem ♭ ne - que di - vi - si - o -
V.
ne - que di - vi - - si - o -
T.
- - - - - nem.
B.
- que di - vi - si - o - nem. ne - que di -
79
C.
A.
- - ♭ - - - - nem.
V.
nem, ne - que di - vi - - si - o - nem.
T.
B.
- vi - si - - - o - nem.