



CARDUUS

Directed by Holly Druckman



a rose without why

December 18th • 8:00pm

St. Peter's Episcopal Church

838 Mass Ave

Cambridge, MA 02139

December 20th • 8:00pm

Sacred Heart Church

26 Wintonbury Ave

Bloomfield, CT 06002



Donations

1) Cash is welcomed at ticketing

2) Checks,

Carduus, Inc.
Attn: Holly Druckman
P.O. Box 1486
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3) Venmo @carduus

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Program

Twelfth Night

Samuel Barber (1910-1981)

Conditor alme siderum

Soloists: Jeannette, Leo, Elijah

Tomás Luis de Victoria (c.1548-1611)

Lo, how a rose e'er blooming

Michael Praetorius (1571-1621)

Es ist ein Ros entsprungen

Hugo Distler (1908-1942)

Soloists: Sarah, Laura, Rian, Jameson

A spotless rose

Herbert Howells (1892-1983)

Soloist: David

There is no rose of such virtue

anon.

Christmas Round

John Tavener (1944-2013)

Today the Virgin

Veni, veni, Emmanuel

anon.

Soloist: Nathan

Sieben Magnificat-Antiphonen

Arvo Pärt (b. 1935)

Ecce quod natura

anon.

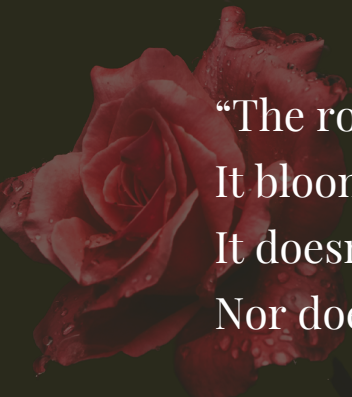
Veni, veni, Emmanuel

Rian Grimmer (b. 1991)

Soloists: Alyssa, Jeannette, Lauren, Nathan

Three Spiritual Madrigals

Daniel Pinkham (1923-2006)



“The rose is without why.
It blooms because it blooms.
It doesn’t draw attention to itself.
Nor does it ask whether anybody sees it.”

As I'm preparing to write these program notes, I find myself reflecting on the past two years. "The rose is without why", by the German Catholic mystic Angelus Silesius (1624-1677), is never far from my mind - in fact, it's been written on a piece of paper and taped over my desk for the past four years or so. The text, in all its beautiful mystery, is familiar to me - but it hits a little differently now.

What has always struck me about the Rose is its multivalence; the Rose has meant so many things – and so many crucial things – to vast numbers of people over hundreds of years. The Rose has been the subject of so much poetry: "...that which we call a rose by any other name...", "...Oh, my love's like a red red rose...", "...my rose is more important than all other roses, since she's the one I cared for...", "...the voice of your eyes is deeper than all roses...", "...stat rosa pristina nomine..."*. And during the Christian season of Advent, the Rose symbolizes the flowering of new life in the bleakest hours of the year.

Several of the pieces we are performing tonight make explicit references to the idea of the Rose; some of them

*Shakespeare; Burns; St. Exupery; Cummings; Eco.

have a more subtle connection to this theme. Many of the pieces on our program celebrate birth; some of them explore the idea of symbolism. A few pieces evoke the fragility of things unique and beautiful, and how carefully we must guard the things and people we love.

Carduus has performed versions of this program before; our last full season concert before the COVID pandemic began was "a rose without why" in December 2019. So it seems fitting that tonight's concert - our first full season concert since that time - should be the same. Over the years, I have come to love this program for its subtlety and variety. Performing it always feels like "coming home" to some of my favorite, most beautiful music.

However: after these two challenging years, I think it's worth mentioning something even more fundamental to this program. "a rose without why" is deliberately not limited to joyful and happy music, and it never has been. In the many ways our society observes the winter holidays, we tend to push any stressful or negative emotions down and not acknowledge them. But these are the hardest weeks of the year for many people, for a whole host of reasons.

This concert is an attempt to portray this time of year without erasing all of its emotional contradictions - a new year rising from the ashes of an old one - a spark of hope appearing only on the darkest day of winter - trying to find moments of warmth and connection during those long, dark, and cold days when time itself seems

frozen. For tonight's concert, Carduus wants to truly acknowledge the depths of that despair and the height of that joy, and to make space for you to feel whichever you need to feel.

In this way, the best representation of the winter holidays, for me, is one that can encompass all of these feelings at once. And this leads me right back to Silesius' Rose, with its multiple meanings. In the symbol of the Rose, there is something that illustrates the mysteries and reconciles the differences in things that are seemingly contradictory.

Or maybe the Rose means something else entirely. I encourage you to reflect on it tonight, to think about what it means to you. We will, too - and without asking why.

-Holly Druckman

Sopranos

Laura Thomas, Alyssa Weathersby, Sarah Welden

Altos

Lauren Hsu, Jeannette Lee, Julia Marcus

Tenors

Leo Balkovetz, Peyton Echelson-Russell, Rian Grimmer

Baritone

Jacob Hiser, David Thomas Mather

Basses

Elijah Botkin, Nathan Halbur, Jameson Wells

Lyrics & Translations

Barber, "Twelfth Night"

No night could be darker than this night, no cold so cold,
as the blood snaps like a wire and the heart's sap stills,
and the year seems defeated.

O never again, it seems, can green things run,
or sky birds fly, or the grass exhale its humming breath,
powdered with pimpernels, from this dark lung of winter.

Yet here are lessons from the final mile of pilgrim kings;
the mile still left when all have reached their tether's end:
that mile where the Child lies hid.

For see, beneath the hand, the earth already warms and glows;
for men with shepherd's eyes there are signs in the dark,
the turning stars, the lamb's returning time.

For see, out of this utter death he's born again, his birth our
Saviour; from terror's equinox he climbs and grows,
drawing his finger's light across our blood, the sun of heaven,
and the son of God.

-Laurie Lee, 1955

Victoria, "Conditor Alme Siderum"

Conditor alme siderum,	Generous creator of the stars,
aeterna lux credentium,	eternal light of believers,
Christe redemptor omnium,	O Christ, redeemer of us all: hear our
exaudi preces supplicum.	prayers.

Qui condolens interitu mortis	You, who suffer the decay of death,
perire saeculum,	the perishing of all,
Salvasti mundum languidum,	You save the suffering world,
donans reis remedium.	bringing us the remedy.

Vergente mundi vespere,	As the world turned to evening, like
uti sponsus de thalamo,	a bridegroom from his chamber,
Egressus honestissima	You came forth from the most pure
Virginis matris clausula.	cloister of the Virgin mother.

Cuius forti potentiae genu	Before your mighty power, all
curvantur omnia,	creatures kneel.
Caelestia, terrestria, nutu	In heaven and on earth, all creatures
fatentur subdita.	accept your command.

Te deprecamur agie venture	We pray, o holy judge of all the
iudex saeculi	world to come,
Conserva nos in tempore	That you will keep us safe when we
hostis a telo perfidi.	face the enemy.

Laus, honor, virtus, gloria Deo	Praise, honor, might, and glory be to
Patri, et Filio,	God the Father, the Son,
Sancto simul Paraclito, in	And the Holy Spirit forever and ever.
saeculorum saecula. Amen.	Amen.

-Anonymous hymn, 7th cent,
for Vespers at Advent

Praetorius, "Lo, how a rose e'er blooming" (Verses 1 and 4)

Lo, how a rose e'er blooming,
From tender stem hath sprung.
Of Jesse's lineage coming,
As men of old have sung;
It came, a flow'ret bright,
Amid the cold of winter
When half spent was the night.

This Flower, whose fragrance tender
With sweetness fills the air,
Dispel with glorious splendour
The darkness everywhere;
True man, yet very God,
From sin and death he saves us,
And lightens every load.

-German hymn, 15th cent. English version by Theodore Baker
from 1894.

Distler, "Es ist ein Ros entsprungen" (from "Die Weihnachtsgeschichte")

Es ist ein Ros entsprungen,
aus einer Wurzel zart,
wie uns die Alten sunen,
von Jesse kam die Art
Und hat ein Blümlein bracht
mitten im kalten Winter,
wohl zu der halben Nacht.

Lo, how a rose e'er blooming,
From tender stem hath sprung.
Of Jesse's lineage coming,
As men of old have sung;
It came, a flow'ret bright,
Amid the cold of winter
When half spent was the night.

Howells, "A Spotless Rose"

A spotless rose is blowing,
Sprung from a tender root,
Of ancient seers' foreshowing
Of Jesse promised fruit.
Its fairest bud unfolds
To light amid [the cold] cold winter,
And in the dark midnight.

The rose which I am singing,
Whereof Isaiah said,
Is from its sweet root springing
In Mary, purest maid.
For through our God's great love
And might, the [blessed] babe she bare us
On a cold winter's night.

-paraphrase of "Lo how a rose e'er blooming" by Catherine
Winkworth, 1869

Anonymous, "There is no rose"

There is no rose of such virtue
as is the rose that bare Jesu,
Alleluia.

For in this rose contained was
Heaven and Earth in little space,
Res miranda.

Res miranda – Miraculous thing!

By that rose we may well see
that he is God in persons three.
Pari forma.

Pari forma – [all three] equal in
form.

The angels sung, the shepherds
to: "Gloria in excelsis Deo,
Gaudeamus."

Gloria in excelsis Deo - Glory to
God in the highest
Gaudeamus – Let us rejoice.

-Anon., Early Fifteenth cent.,
Trinity roll (early 15th cent)

Tavener, "Christmas Round"

Today the Virgin bears a child whose birth cannot be borne.

-Greek, for the Feast of St. Nektarios of Aegina

Tavener, "Today the Virgin"

Today the Virgin comes to the cave
to give birth to the Word eternal:
Rejoice, O World! With the Angels and the Shepherds,
give glory to the Child! Alleluia!

Mary, my wife, o Mary, my wife! What do I see?
I took you blameless before the Lord
from the priests of the temple. What do I see?
Rejoice, O World...

Joseph, the bridegroom, o Joseph the bridegroom! Do not fear.
God in His mercy has come down to earth.
He takes flesh in my womb for all the world to see.
Rejoice, O World...

Mary, my wife, o Mary, my wife! What do I see?
You, a Virgin giving birth. Strange mystery!
Rejoice, O World...

Joseph, the bridegroom, o Joseph the bridegroom! Do not fear.
God in His mercy has come down to earth.
He takes flesh in my womb for all the world to see.
Rejoice, O World...

Warned by the Angel, we believe that Mary gives birth,
inexplicable, to the infant, Christ our God.
Rejoice, O World...

-Mother Thekla

Anon., "Veni, veni Emmanuel"

Veni, veni Emmanuel!
Captivum solve Israel!
Qui gemit in exilio,
Privatus Dei Filio,
Gaude, gaude, Emmanuel
nascetur pro te, Israel.

O come, O come, Emmanuel,
and ransom captive Israel
That mourns in lonely exile here
until the Son of God appear.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

Veni o Jesse virgula!
Ex hostis tuos ungula,
De specu tuos tartari
educ, et antro barathri.
Gaude, Gaude...

O come, thou rod of Jesse, free
thine own from Satan's tyranny.
From depths of hell thy people save,
and give them victory o'er the grave.
Rejoice...

Veni, veni o oriens!
Solare nos adveniens,
Noctis depelle nebulas,
dirasque noctis tenebras.
Gaude, gaude...

O come, thou dayspring, from on high,
and cheer us by thy drawing nigh;
disperse the gloomy clouds of night,
and death's dark shadows put to flight.
Rejoice...

Veni clavis Davidica!
Regna reclude coelica,
Fac iter Tutum superum,
et claude vias inferum.
Gaude, gaude...

O come, thou key of David, come
and open wide our heav'nly home;
make safe the way that leads on high,
and close the path to misery.
Rejoice...

Veni, veni Adonai!
Qui populo in Sinai
Legem dedisti vertice,
in maiestate gloriae.
Gaude, gaude...

O come, Adonai, Lord of might,
who to thy tribes, on Sinai's height
in ancient times didst give the law
in cloud and majesty and awe.
Rejoice...

-Anon., metrical Hymn
paraphrase of anonymous "O
Antiphons" for Advent

Pärt, "Sieben Magnificat-Antiphonen"

O Weisheit, hervorgegangen aus dem Munde des Höchsten, die Welt umspannst du von einem Ende zum andern. In Kraft und Milde ordnest du alles: O komm und offenbare uns den Weg der Weisheit und der Einsicht.

O Adonai, der Herr und Führer des Hauses Israel, im flammenden Dornbusch bist du dem Mose erschienen und hast ihm auf dem Berg das Gesetz gegeben: O komm und befreie uns mit deinem starken Arm.

O Sproß aus Isais Wurzel, gesetzt zum Zeichen für die Völker, vor dir verstummen die Herrscher der Erde, dich flehen an die Völker. O komm und errette uns, erhebe dich, säume nicht länger.

O Schlüssel Davids, Zepter des Hauses Israel, du öffnest, und niemand kann schließen, du schließt, und keine Macht vermag zu öffnen. O komm und öffne den Kerker der Finsternis und die Fessel des Todes.

O Wisdom, coming forth from the mouth of the Most High, reaching from one end of the world to the other, mightily and sweetly ordering all things: Come and teach us the way of wisdom and prudence.

O Adonai, leader of the House of Israel who appeared to Moses in the fire of the burning bush and gave him the law on Mount Sinai: Come and redeem us with your outstretched arm.

O Root of Jesse, set as a sign among the peoples; before you the earthly kings are dumbstruck, to you the nations will pray: Come and deliver us, and delay no longer.

O Key of David and sceptre of the House of Israel; you open and no one can shut; you shut and no power can open: Come and free the prisoners who dwell in darkness and the shadow of death.

O Morgenstern, Glanz des
unversehrten Lichtes. Der
Gerechtigkeit strahlende Sonne: o
komm und erleuchte, die da sitzen
in Finsternis und im Schatten des
Todes.

O Morning Star, splendour of
light eternal and sun of
righteousness: Come and
enlighten those who dwell in
darkness and the shadow of
death.

O König aller Völker, ihre Erwartung
und Sehnsucht, Schlußstein, der
den Bau zusammenhält: o komm
und errete den Menschen, den du
aus Erde gebildet.

O King of the nations, their
anticipation and desire, the
cornerstone holding them all
together: Come and save
mankind, whom you fashioned
from clay.

O Immanuel, unser König und
Lehrer, du Hoffnung und Heiland
der Völker: o komm, eile und
schaffe uns Hilfe, du unser Herr und
unser Gott.

O Emmanuel, our king and our
teacher, the hope and Saviour
of all the nations: Come and
save us, O Lord our God.

-Anon., "O Antiphons" for Advent

Anonymous, "Ecce quod natura"

Ecce quod natura
mutat sua jura:
virgo parit pura
Dei filium.

Behold, nature
changes her laws:
a pure virgin gives birth
to the son of God.

Ecce novum gaudium,
ecce novum mirum:
virgo parit filium
que non novit virum.

Behold, a new joy,
behold, a new wonder:
a virgin gives birth to a son,
she who knew not man.

Que non novit virum,
sed ut pirus pirum,
gleba fert saphirum,
rosa lilium.

She knew not man,
but bore as the pear tree bears a pear,
a clod of earth a sapphire,
the rose a lily.

Mundum Deus flebilem
videns in Ruina,
florem delectabilem
produxit de spina;
produxit de spina
virgoque regina,
mundi medecina,
salus gentium.

Seeing the wretched world
in ruin, God
brought forth a delightful flower
from a thorn;
from a thorn
a virgin and queen brought forth
healing for the world,
the salvation of the peoples.

Nequivit divinitas
plus humiliari,
nec nostra fragilitas
magis exaltari;
magis exaltari
quam celo collocari
Deoque equari
per conjugium.

Divinity could not have been
more humbled,
nor our fragility
more exalted;
more exalted
than to be raised to heaven
and made equal to God
through this union.

-Selden Carol Book (early 15th
cent)

Grimmer, "Veni,Veni Emmanuel"

(See page 10-11)

Pinkham, "Three Spiritual Madrigals"

Jesu that dost in Mary dwell

Jesu that dost in Mary dwell,
Be in thy servants' hearts as well,
In the spirit of thy holiness,
In the fullness of thy force and stress,
In the very ways that thy life goes,
And virtues that thy pattern shows,
In the sharing of thy mysteries;
And every power in us that is
Against thy power put under feet
In the Holy Ghost the Paraclete
To the glory of the Father. Amen.

Christmas Day

Moonless darkness stands between.
Past, o past, no more be seen!
But the Bethlehem star may lead me
To the sight of Him who freed me
From the self that I have been.
Make me pure, Lord: Thou art holy;
Make me meek, Lord: Thou wert lowly;
Now beginning, and alway:
Now begin, on Christmas day.

Jesu Dulcis Memoria

Jesus to cast one thought upon
Makes gladness after He is gone,
But more than honey and honeycomb
Is to come near and take Him home.

Song never was so sweet in ear,
Word never was such news to hear,
Thought half so sweet there is not one
As Jesus God the Father's Son.

Jesu, their hope who go astray,
So kind to those who ask the way,
So good to those who look for Thee,
To those who find what must Thou be?

To speak of that no tongue will do
Nor letters suit to spell it true;
But they can guess who have tasted of
What Jesus is and what is love.

Jesu, a springing well Thou art,
Daylight to head and treat to heart,
And matched with Thee there's nothing glad
That can be wished or can be had.

Wish us good morning when we wake
And light us, Lord, with Thy day-break.
Beat from our brains the thick night
And fill the world up with delight.

Be our delight, O Jesu, now
As by and by our prize art Thou,
And grant our glorying may be
World without end alone in Thee.

-Gerard Manley Hopkins

(specific dates of poems uncertain; Hopkins' dates are 1844-1889)




Many thanks to...

St. Peter's Episcopal Church for graciously opening their space for our rehearsals and concert in Cambridge. We have enjoyed the luxury of preparing for this concert in the impeccable acoustics of this space.

Sacred Heart Church for hosting us on such short notice in Connecticut! We are immensely grateful to have been given the chance to perform our first "out-of-state" Christmas concert here, and to also perform Rian's piece for an audience so familiar with him.

Our donors past and present for enabling us to continue bringing such beautiful music to your communities. Your support over the last 2 years allowed Carduus to survive the pandemic. Thank you for supporting us at our concerts and online fundraisers!

Last but not least, Carduus' board and all our musicians who worked tirelessly behind the scenes to tie this all together.



About Carduus

Founded in 2016, Carduus presents the best of early and modern acapella music to Boston audiences.

Led by Holly Druckman, they explore journeys and musical soundscapes designed to connect meaning and purpose between pieces in a way that sheds new light upon the relationship between the obscure and canon. They have recorded and premiered numerous works for fellow intrepid musicians, and have even collaborated with video installation artists such as Maya+Rouville and Guggenheim fellow, Marsia Alexander-Clarke.

The cultural richness of Boston is special to Carduus and that has inspired community-centric projects such 2021's community concert "Concert for remembrance: A Requiem for the Living", lead by guest conductor Lorraine Fitzmaurice, and 2020's fundraiser with composer Bernie Zelitch, "Come Up for Air", benefiting the Boston Children's Chorus.

Holly Druckman is Carduus' Founder and Artistic Director; its Treasurer is Elijah Botkin, its Secretary is Jacob Hiser, and its Marketing Director is Wei En Chan.

