Oxford, Bodleian Library, MS. Lat. liturg. f. 4, folio 115v

Henrike Lähnemann
(St Edmund Hall, Oxford)

Singing from the Medingen Manuscripts in the Bodleian Library
A presentation for the International Song Festival 2023

https://oxfordsong.org/events/goostly-psalms
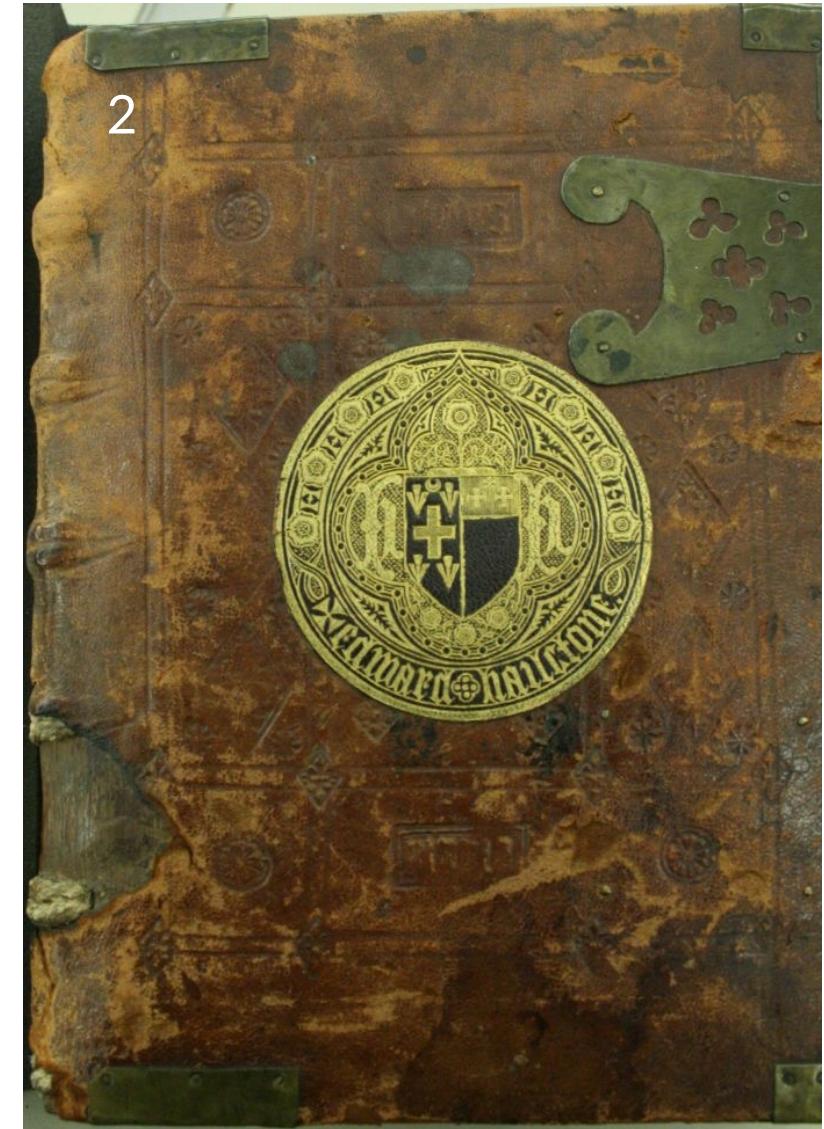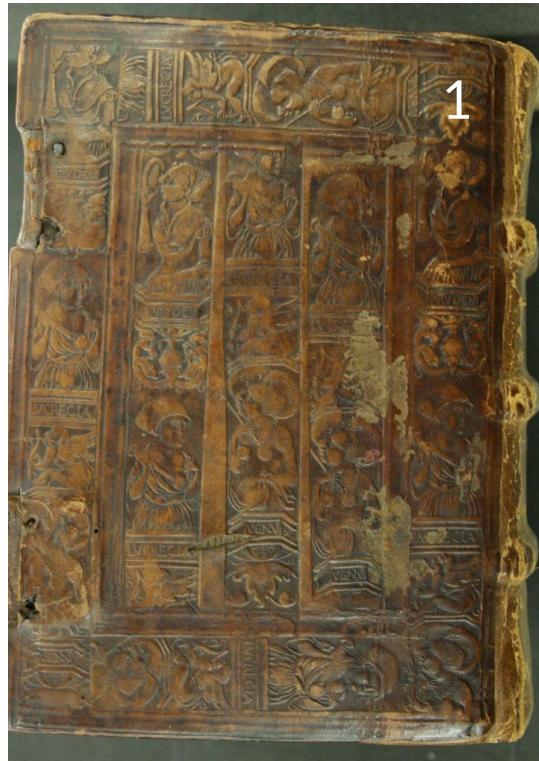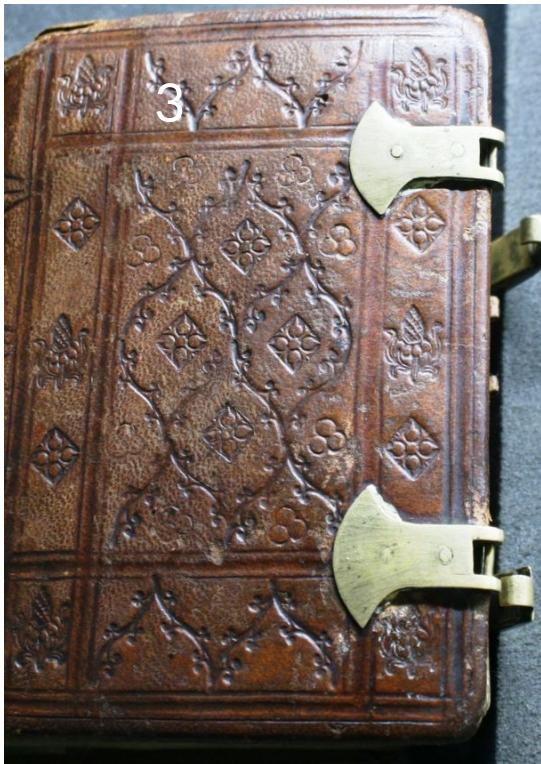
Medingen in Oxford

1. Bodleian Library, MS. Lat. liturg. f. 4, Easter Prayer book, written and reworked in late 15th/early 16th century
2. Bodleian Library, MS. Lat. liturg. e. 18, Handbook for the Medingen Provost 1470s
3. Keble College, Ms. Nr. 18, Prayer book by Mechthild Elebeke ca. 1500
4. Bodleian Library, MS. Don. e. 248, Psalter by Margarete Hopes, early 16th century

Cum rex glorie: Advenisti!

Bodleian Library, MS. Lat. liturg. e. 18, Handbook for the Medingen Provost

Psalter by Margarete Hopes

Handbook, fol. 49r:
Deinde *Victime paschali laudes.* laycis laudem canentibus *Crist is.* quia indignum valde est ut dicit gregorius. quod eo die Laudes debitas taceat lingua carnis quo videlicet die caro resurrexit auctoris.

Oxford, Bodleian Library, MS. Lat. liturg. e. 18, fol. 49r

In the sequence 'Praise to the Paschal Lamb' the laity join in the praise, for it would be quite unseemly, according to Gregory the Great, if on the day when the author of all flesh arose, some carnal voice did not give the due praise.

Lay Involvement in Singing

Postea populus cantet laudes Resurgenti illud iocundum canticum _Crist is vpstande van siner marter alle des scholle we alle vro sin got de wel vnse trost sin Kyrioleis_.
Ideo in sequencia populorum laudibus alternatur quia in christi resurrectione diuinis humana iungitur; merito omnis sexus et gradus consonis resultat vocibus.

After that, the people are to sing the joyful song as hymns of praise to the Risen Lord: Christ is risen from all his torment, therefore let us all be joyful, God will be our comfort, Kyrieleis. This is why the sequence alternates with the vernacular refrain, because in Christ's resurrection the human and the divine are united; accordingly, all sexes and classes join in with their voices sounding together.

Dombibliothek Hildesheim Ms. J 29 (HI1), fol. 40r
(Kloster Medingen, 1478, geschrieben von der Nonne Winheid

Singing as Sacrifice

(Ostergebetbuch, 71r) Post hec sollempniter canitur: Victime paschali laudes inmolant cristiani. **Tunc vniuersus populus offert cruci Paschali denarium et confitetur se precioso sanguine cristi esse redemptum. Offer eciam et tu denarium, scilicet corpus tuum et animam, pro graciarum actione et lege** Gloria tibi domine, qui sur[rexisti...].

Ad hanc Sequenciam cantat populus

Then the sequence is solemnly sung: "To the Paschal Lamb the Christians bring songs of praise...". Then all the people bring the sacrificial groschen to the Easter cross and confess that they are redeemed by the precious blood of Christ. You too offer him the sacrificial groschen, i.e. body and soul, as a sign of thanksgiving and read, "Glory to you Lord, who rose from death."

In response to the sequence, the people sing:
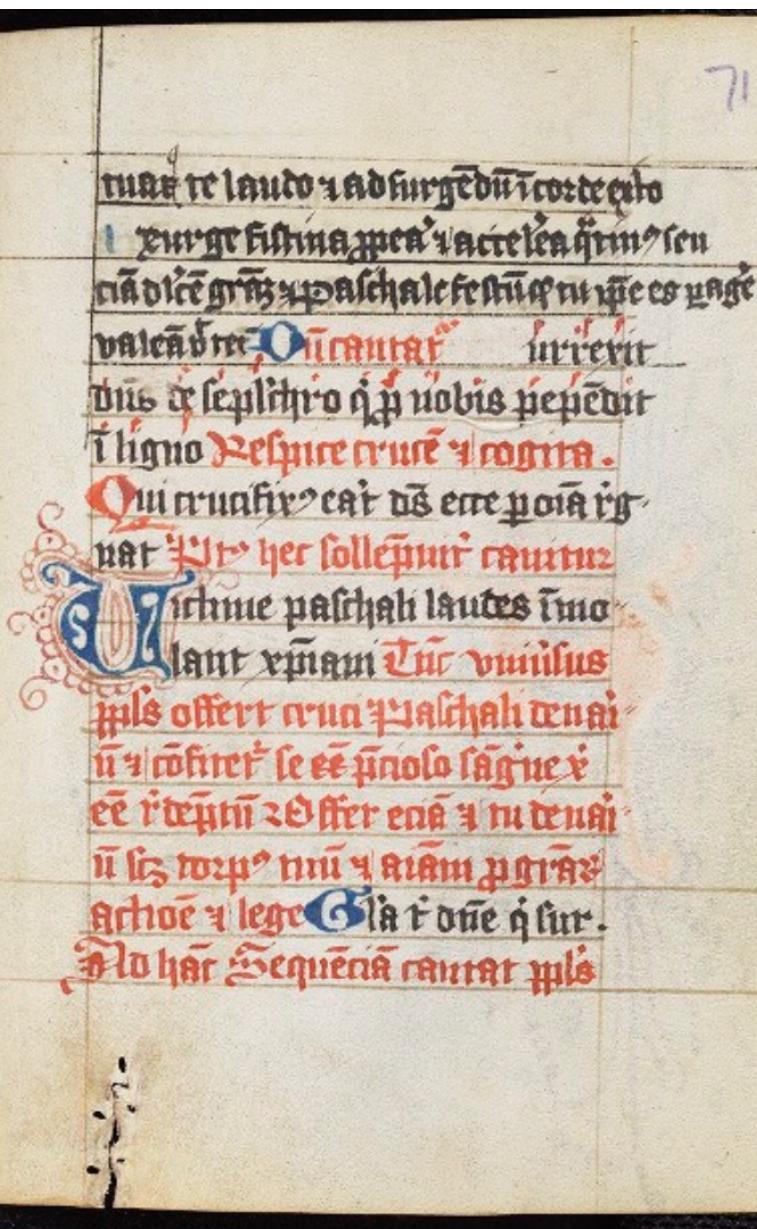
The Meaning of Singing

(71v) Crist is vpstande van syner marter alle,
des scholle wij alle fro syn,
god de wel vnse trost syn.

O dulce carmen! O mellifluum verbum "god wel vnse trost syn";
wen wij den hebben, so enbeghere wy nicht mer, wy behouen ock
nicht mer; ergo consolamini in hijs verbis.

Tunc suscipe resurgentem regem in vlnas anime t[ue]

Aduenisti desiderabilis, sponse inmortalis!

"Christ is risen from the torment, let us all rejoice, let God be our consolation." O sweet song! O honey-flowing word, "God will be our consolation"; when we have that, we desire nothing more, need nothing more; therefore we comfort ourselves with these words.Then receive the resurrected King in the arms of your soul (and say): You have appeared, my desired, immortal Bridegroom!

Singing of Easter

Oxford, Bodleian Library, MS. Lat. liturg. f. 4, fols. 288r–289r
MS. Lat. liturg. e. 18, fol. 49r

Victime paschá- li laudes ímmo- lent Cri- sti- á- ni.
Christians, to the paschal victim   Offer your thankful praises!

Crist ist erstanden von der Marter al- le; des solln wir
Christ is risen again   From all   his torment: Therefore will

al- le froh sein, Crist will unser Trost sein. Ky- ri- e- leis.
we merry be   And rejoice with him gladly.

Agnus re- démit o- ves: Cristus ínno- cens Patri re- conci- li- á-
A Lamb the sheep redeemeth: Christ, who only is sinless,   Reconcileth sinners
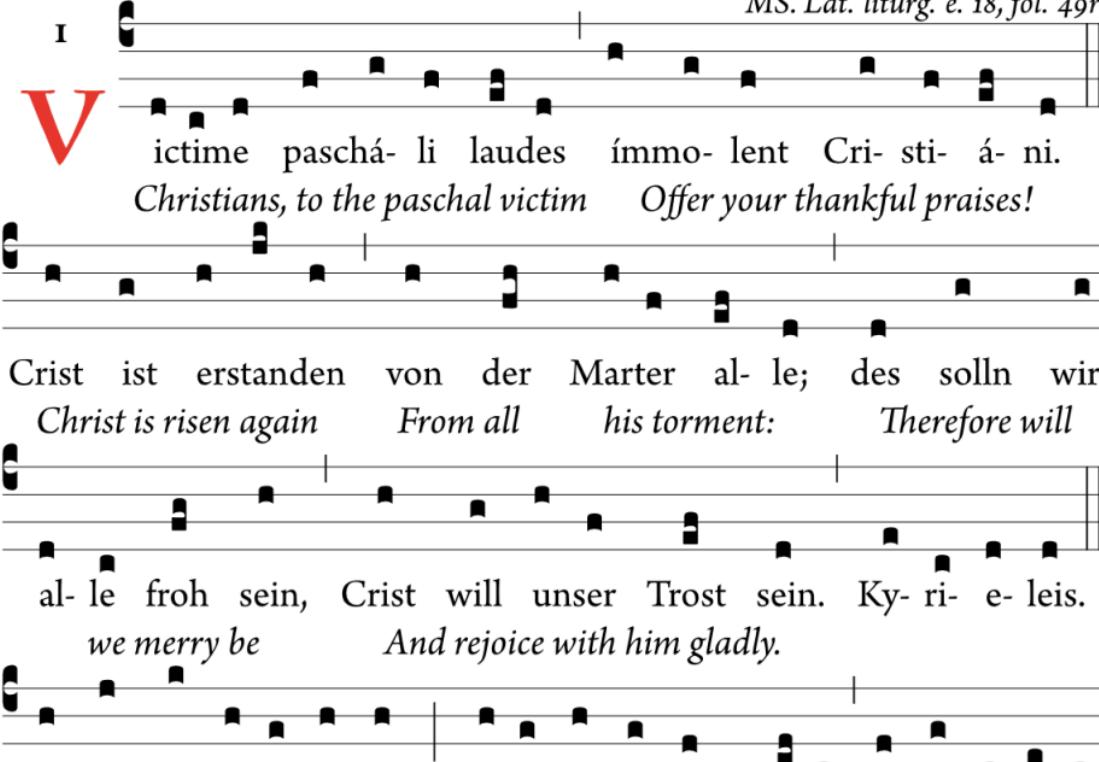
The Wienhausen Easterplay

Maria Magdalena

Mary Magdalene

Vic-ti-me pa-scha-li lau-des im-mo-lent Chris-ti-a-ni.

Victime paschali laudes
immolent Christiani.
Dat pasche opper unde lam,
90   dat uns van dhem hymele quam, 90

(4v) dhes scolen loven hůdhe
alle Christene ludhe.

To the Paschal sacrifice
may Christians offer songs of praise.
The Easter lamb and sacrifice
that came from heaven for our
            sake
should on this day be all the aim
of every Christian's praise.

Kloster Wienhausen, Hs. 36, fol. 3v-4r
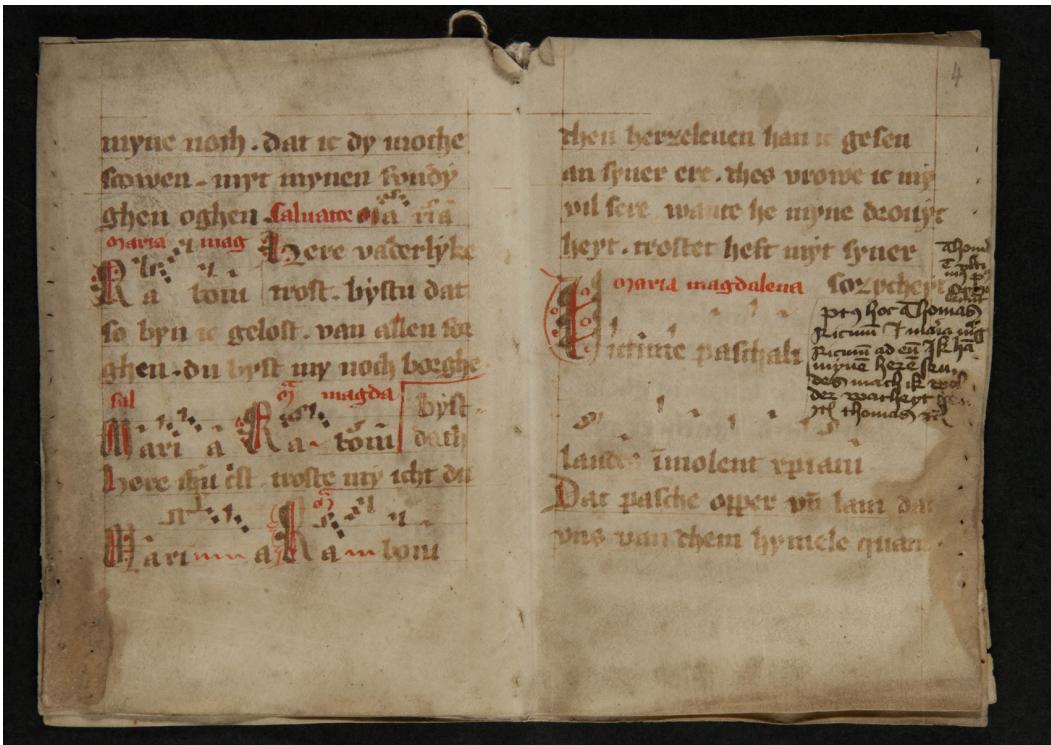
The Sequence 'Victimae Paschali'
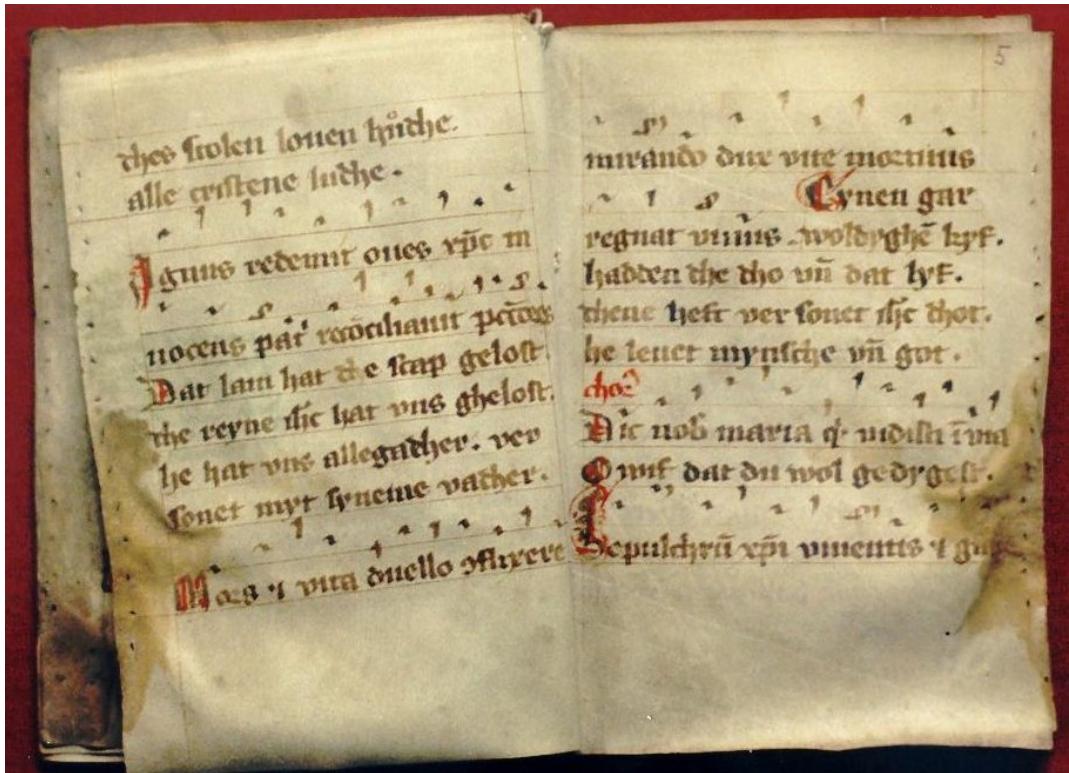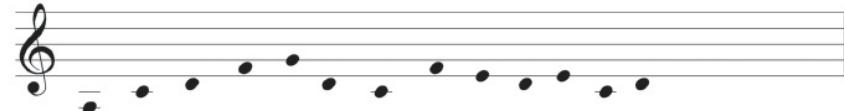
Chorus	Choir
Dic no-bis Ma-ri-a, quid vi-dis-ti in vi-a.	

Dic nobis Maria, 110 quid vidisti in via. O wif, dat du wol gedygest.	Tell us, Mary, 110 what you saw on the way. O woman, may you fare well.
[Maria Magdalena]	Mary Magdalene
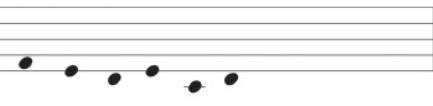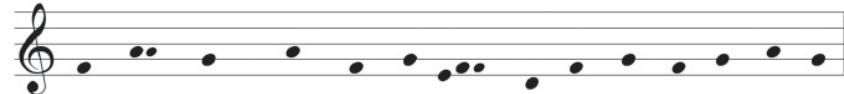
Se-pul-chrum Chris-ti   vi-ven-tis, et glo-ri-am vi-di

Kloster Wienhausen, Hs. 36, fol. 4v-5r

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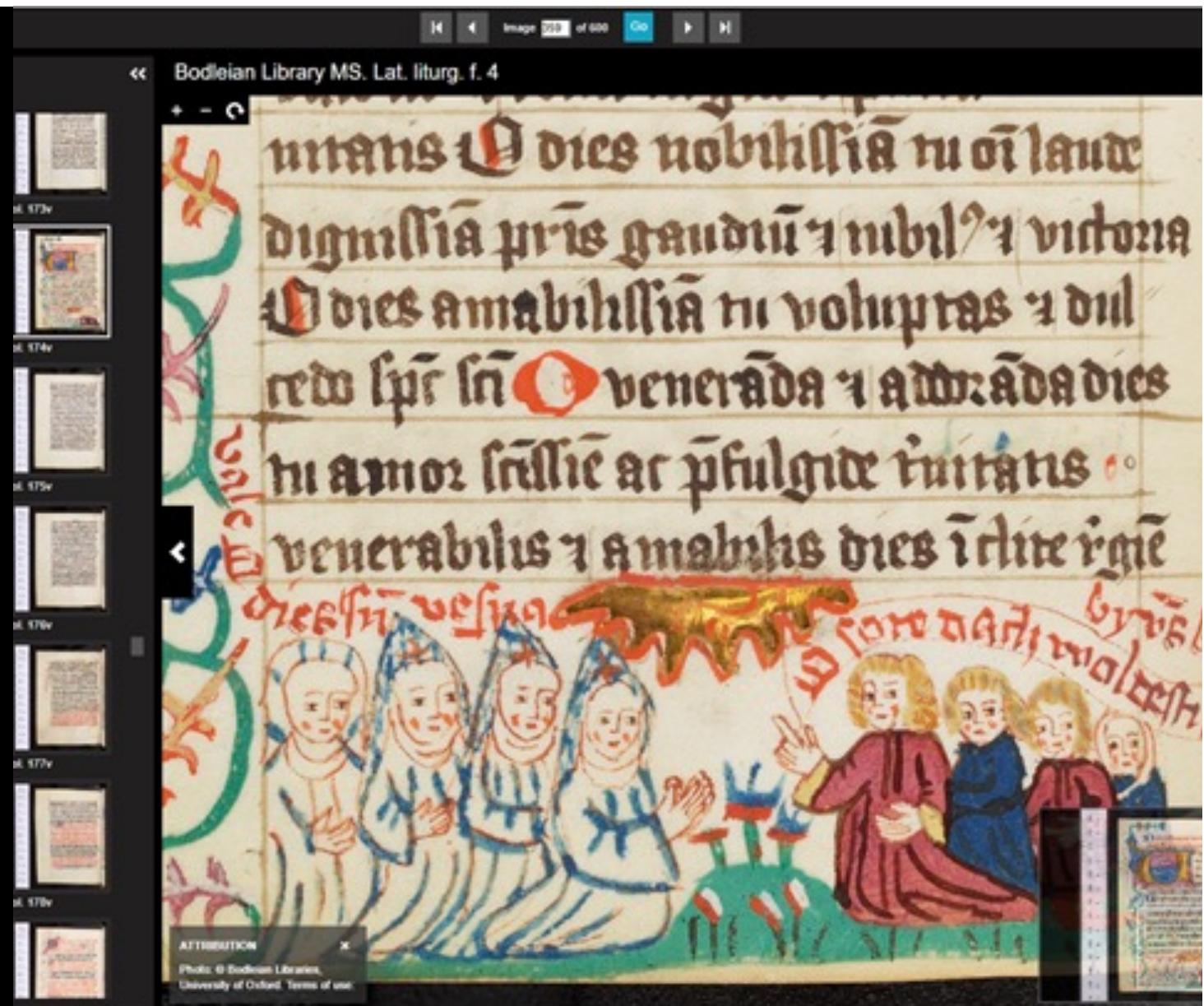
Quis est iste rex glorie?

Oxford Medieval Mystery Cycle 2019: Harrowing of Hell

856 Aufrufe...

www.seh.ox.ac.uk/mystery-cycle

Map labels (main map):
Vadstena, Visby, SWEDEN, Gotland, North Sea, Newcastle, DENMARK, Malmö, Falsterbo, Edinburgh, Hull, York, Boston, King's Lynn, Yarmouth, Ipswich, London, Damme, Bruges, Antwerp, Ghent, Brussels, Liège, Aachen, Cologne, Utrecht, Nijmegen, Rhine, Groningen, Kampen, Zwolle, Deventer, Osnabrück, Soest, Dortmund, Weser, Hamburg, Bremen, Lüneburg, Brunswick, Magdeburg, Goslar, Erfurt, Leipzig, Elbe, Berlin, Frankfurt an der Oder, Wrocław, Oder, Lübeck, Stralsund, Rostock, Wismar, Stettin, Gdańsk, Montau, Thorn, Vistula, Lublin, Krakow, HOLY ROMAN

Inset map (C) labels:
Stade, Elbe, HAMBURG, Holstein, Jork, HARBURG, Geesthacht, Boizenburg, Schaale, Buxtehude, Elbe, Winsen (Luhe), Lüneburg, Lüne, Neuhaus, Tostedt, Buchholz i. d. Nordheide, Hitzacker, Schneverdingen, Medingen, Bad Bevensen, Rotenburg (Wümme), Bispingen, Ebstorf, Visselhövede, Soltau, Munster, Uelzen, Elbe-Seiten-, Walsrode, Hermannsburg, Ortze, Bergen, Isenhagen, Böhme, Schwarmstedt, Hankensbüttel, Celle, Aller, Mariensee, Wienhausen, Neustadt am Rübenbg., Burgdorf, Gifhorn, Wolfsburg, Oker, Marienwerder, HANNOVER, Lehrte, POLAND

H   1500.   D   G   , 16

The Move to Medingen (1326)

(The Provost) considerat gravissimum incommodum claustri antiqvo meding…

Et cum edificaretur ecclesia omni nocte. exepta dominica auditi sunt laborantes et cantantes: *Laudem dicite domino etc.* ita sepe qvod indocti docuerunt.

Umme dat Closter weren nene muren sunder mit plancken un thunen was dat umme dahn. Alse men de Kerke buwede. worden dar alle nachte arbeydeslüde ghehort. un wan murlude des morgens qwemen, so vunden se de muren jo drier stene hogher ghemuret. ane des Sondaghes nicht. eck nicht mit eren stenen. Ock wart dar vaken eyn sang ghehort na de Wyse so men synget in alle godes hilge daghe. *Segget loff gode usem heren*. So dat den sang unghelerte lude konden synghen.

1326: Building of Neuen-Medingen (Lyßmann Nr. 11)

The Move to Medingen (1336)

Et tunc feria qvinta ante dominica Vocem jucunditatis ordinatis omnibus et pulchre preparatis, ipse pius pastor Ludolfus fundator agnas Christi cum summa reverentia, prout decuit, in istam locum transportavit. qvas juvenes, qve precesserant, processione sollempni obviantes. cum vexillis crucibus et patronis, pulsantibus campanis et cantantibus organis seniores suas flentes receperunt letanter et introduxerunt in monasterium presentem. sit laus deo.

1336: The Move to Neuen-Medingen (Lyßmann Nr. 12)

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