

KARL JENKINS MOTETS
mixed voices a cappella

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motets

mixed voices **a cappella**



BOOSEY & HAWKES

Motets For Mixed Voices

Karl Jenkins



Motets For Mixed Voices:

Five motets for four-part chorus of mixed voices, a cappella Melchior Franck, 1965 **The Light** Mario Castelnuovo-Tedesco, 1956 *Motets for mixed voices* Johann Sebastian Bach, 1958 **The A cappella singer** Henry Clough-Leigher, 1936 **Motets for mixed voices** Johann Sebastian Bach, 1962 **The Willis Collection of Sacred Choruses, Chorales and Motets** Matthew Nathanael Lundquist, 1942 **Two motets** Jean Berger, Michael Haydn, 1961

Motet III: Jesu, my great pleasure; for mixed voices Johann Sebastian Bach, 1958 **Four Motets 4- and 6- Part Mixed Voices and Organ (ad Lib.), Opus 246, 1-4** Alan Hovhaness, 1973 *Motets* Karl Jenkins, 2014-05-23 *Rex Gloriae* William Mathias, 1982 **Hodie Christus natus est** Giovanni Maria Nanino, 1899 *The White List of the Society of Saint Gregory of America* Society of St. Gregory of America. Music Committee, 1928 **Two motets** Jean Berger, Michael Haydn, T. D. Thomas, 1961 **The International Cyclopedia of Music and Musicians** Oscar Thompson, 1975 *Grove's Dictionary of Music and Musicians* George Grove, 1927 *Catalog of Copyright Entries* Library of Congress. Copyright Office, 1967 *Catalogue of (printed) music. Music. Accessions, pt.[1]-94* British museum dept. of pr. books, 1884

Mapping the Motet in the Post-Tridentine Era Esperanza Rodríguez-García, Daniele V. Filippi, 2018-09-03 Mapping the Motet in the Post Tridentine Era provides new dimensions to the discussion of the immense corpus of polyphonic motets produced and performed in the decades following the end of the Council of Trent in 1563 Beyond the genre's rich connections with contemporary spiritual life and religious experience the motet is understood here as having a multifaceted life in transmission performance and reception By analysing the repertoire itself but also by studying its material life in books and accounts in physical places and concrete sonic environments and by investigating the ways in which the motet was listened to and talked about by contemporaries the eleven chapters in this book redefine the cultural role of the genre The motet thanks to its own protean nature not bound to any given textual functional or compositional constraint was able to convey cultural meanings powerfully give voice to individual and collective identities cross linguistic and confessional divides and incarnate a model of learned and highly expressive musical composition Case studies include considerations of composers Palestrina Victoria Lasso cities Seville and Granada Milan books calendrically ordered collections non liturgical music books and special portions of the repertoire motets pro defunctis instrumental intabulations *The Oxford History of British and Irish Catholicism, Volume I* James E. Kelly, John McCafferty, 2023-09-01 The first volume of *The Oxford History of British Irish Catholicism* explores the period 1530-1640 from Henry VIII's break with Rome to the outbreak of the civil wars in Britain and Ireland It analyses the efforts to create Catholic communities after the officially implemented change in religion as well as the start of initiatives that would set the course of British and Irish Catholicism including the beginning of the missionary enterprise and the formation of a network of exile religious institutions such as colleges and convents This work explores every aspect of life for Catholics in both islands as they came to grips with the constant changes in religious

policies that characterised this 110 year period Accordingly there are chapters on music on literature in the vernaculars on violence and martyrdom and on the specifics of the female experience Anxiety and the challenges of living in religiously mixed societies gave rise to new forms of creativity in religious life which made the Catholic experience much more than either plain continuity or endless endurance Antippery or the extent to which Catholics became a symbolic antitype for Protestants became in many respects a kind of philosophy about which political life in England Scotland and colonised Ireland began to revolve At the same time the legal frameworks across both Britain and Ireland which sought to restrict fine or exclude Catholics from public life are given close attention throughout as they were the daily exigencies which shaped identity just as much as devotions liturgy and directives emanating from the Catholic Reformation then ongoing in continental Europe

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