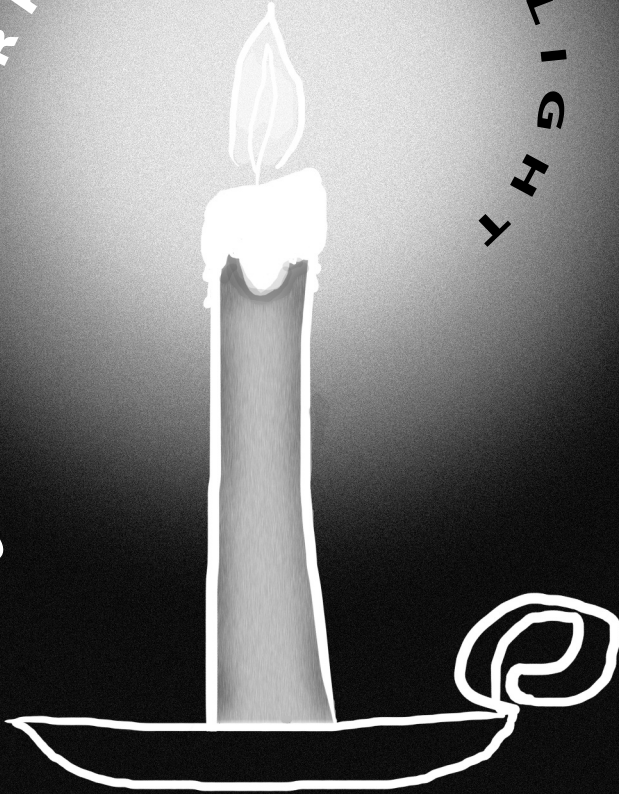


OUT OF DARKNESS INTO LIGHT



Renaissance Voices

Derek Morphy, conductor

December 9th and 10th, 2005



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OUT OF DARKNESS INTO LIGHT

Program

- Genesis 1:1-2** *King James Version*
This is the truth sent from above traditional English
Adam lay ybounden Boris Ord (15th-century text)
Veni, veni Emmanuel Zoltan Kodaly (18th-century French Missal)
On Leaving *by Don McKay*
prairie winter *by Charlene Diehl*
Weihnachtslied Heinrich von Herzogenberg
(text: Ernst Christoph Homburg)
O light of Light David Ashley White (10th-century text)
We Grow Accustomed to the Dark *by Emily Dickinson*
Shine the light Robert Evans
Star carol Kola Owolabi (text: Vincent Hui)
— *intermission* —
All this night Gerald Finzi (text: William Austin)
The stable door C. Armstrong Gibbs (text: Lilian Cox)
On the Seventh Day *by Lorna Crozier*
Un flambeau, Jeanneatte, Isabelle Stephen Hatfield (traditional Provençal)
Torches, torches James Schell (traditional Galician)
soloist: Maureen Ferley; percussion: Mary-
Lynn Berti, Karen Tole-Henderson
Sleeping in the Forest *by Mary Oliver*
and **Starlings in Winter**
O blessed Christmas night Stan DeWitt (text: Frank Pooler)
soloists: Kim Goerzen, Wanda Nicol
This blessed Christmas night Eleanor Daley
Morning Fire *by Louise Erdrich*
O nata lux Morten Lauridsen
Alleluia, a new work is come on hand Peter Wishart (15th-century text)

This year, we consider Advent as a journey “*Out of darkness... into light.*” As well as a ranging selection of musical work around that theme, Winnipeg poet Charlene Diehl—who happens to be a member of our alto section—has selected several texts to punctuate the program; she’ll share the reading with her friend John Weier, the Writer-in-Residence at the Millennium Library.

Our concert begins in symbolic darkness. **This is the truth sent from above** and **Adam lay ybounden** tell of the Fall of man, and the need to be redeemed by God’s gift of his only son. These early texts capture the waiting and longing that characterize Advent: “Four thousand winters thought he not too long.” The desire to be free from the weight of sin is also reflected in the lovely setting by Zoltan Kodaly of **Veni, veni Emmanuel**. In **Weihnachtslied**, by 19th-century German composer, Heinrich von Herzogenberg, we sense a greater assurance that the “light” is “coming and not tarrying.”

Advent occurs at the darkest time of the year, when there is the least daylight. That light functions as the symbolic center of the Christmas story makes sense, because it reflects our hope for warmth and a return to life. Both David Ashley White’s **O light of Light** and Robert Evans’ **Shine the light** explore the generous warmth of the word. We end the first half with **Star carol** by Kola Owolabi, a young Nigerian-Canadian composer, which tells of the “radiant star pouring light onto the searching earth.”

In the second part of our concert, light takes on many forms. Gerald Finzi’s brilliant setting of 17th-century poet William Austin’s **All this night** tells of the chanticleer (cockerel) heralding the coming of the dawn when the Sun of righteousness shall appear. Armstrong Gibbs’ carol **The stable door** draws our attention to the soft light spilling from the stable door, which assures us that “never is night again.”

The Provençal folk carol, **Un flambeau, Jeannette, Isabelle**, here set as a gentle lullaby by Canadian Stephen Hatfield, and the lively Galician carol, **Torches, torches**, suggest the light carried by the shepherds running to Bethlehem to see the Christ child. And that torch light brings us to the stable on the night when Jesus was born, told in the carols **O blessed Christmas night** by American Stan DeWitt, and **This blessed Christmas night** by Canadian Eleanor Daley.

Morten Lauridsen’s slow, rich treatment of the ancient Latin text, **O nata lux**, blooms with the awe of the one “born light of lights.” We end with a cascading “Alleluya” marking the “fulfilment of the prophecy” in a brilliant and confident setting of a 15th-century text **Alleluya, a new work is come on hand** by English composer Peter Wishart.

Out of darkness . . . into light. We thank you for joining us in this season of darkness, and celebrating the light of warmth, company, hope, and beautiful music.

Derek Morphy, conductor

Darkness has always held a fascination for writers: crouching within chaos or sorrow or loneliness is a kernel of richness, a flash of insight that sharpens one’s vision. The incantatory voice of Genesis announces the Spirit of God moving through the void, and that openness to the mystery of what remains hidden—and the quick startle of what might suddenly be revealed—animates each of these pieces. From that ancient seer through Dickinson’s dance of balanced contradictions to the contemplative, provocative, celebratory voices of the contemporary voices gathered here, we’re offered glimpses of what we can’t see, but also what we can.

Charlene Diehl

This is the truth sent from above

(traditional English)

This is the truth sent from above,
The truth of God, the God of love;
Therefore don't turn me from the door,
But hearken all, both rich and poor.

The first thing that I will relate
That God at first did man create;
The next thing which to you I tell—
Woman was made with him to dwell.

Then after that 'twas God's own choice
To place them both in paradise,
There to remain from evil free
Except they ate of such a tree.

But they did eat, which was a sin,
And thus their ruin did begin—
Ruined themselves, both you and me,
And all of our posterity.

Thus we were heirs to endless woes
Till God the Lord did interpose;
And so a promise soon did run:
That he'd redeem us by his Son.

Veni, veni Emmanuel

(text: 18th-century French Missal; setting: Zoltan Kodaly)

*Veni, veni Emmanuel, captivum solve Israel,
Qui gemit in exilio, privatus Dei Filio.
Gaude, gaude! Emmanuel nascetur pro te, Israel.*

*Veni, o Jesse Virgula; ex hostis tuos ungula,
De specu tuos tartari educ et antro barathri,
Gaude, gaude! Emmanuel nascetur pro te, Israel.*

*Veni, veni o Oriens solare nos adveniens;
Noctis depele nebulas, dirasque mortis tenebras.
Gaude, gaude! Emmanuel nascetur pro te, Israel.*

*Veni clavis Davidica; regna reclude caelica;
Fac iter tutum superum, et claude vias inferum.
Gaude, gaude! Emmanuel nascetur pro te, Israel.*

*Veni, veni Adonai, qui populo in Sinai
Legem dedisti vertice, in majestate gloriae.
Gaude, gaude! Emmanuel nascetur pro te, Israel.*

Weihnachtslied

(text: Ernst Christoph Homburg; music: Heinrich von Herzogenberg)

*Kommst du, Licht der Heiden?
Ja, du kommst und säumest nicht,
weil du weißt, was uns gebricht,
o! du starker Trost im Leiden.
Jesu, meines Herzens Tür steht dir offen,
Jesu komm zu mir.*

Adam lay ybounden

(text: 15th century; setting: Boris Ord)

Adam lay ybounden, bounden in a bond;
Four thousand winter thought he not too long.

All was for an apple, an apple that he took,
As clarkes [clergy] finden written in their book.

Ne had the apple taken been,
the apple taken been,
Ne had never our Lady abeen heavene queen.

Blessed be the time that apple taken was;
Therefor we moun [must] singen:
'*Deo gracias!*' ['Thanks be to God!']

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.

O come, Thou Rod of Jesse, free thine own from Satan's tyranny;
From depths of hell Thy people save, and give them victory over the
grave. Rejoice, rejoice! Emmanuel shall come to thee, O Israel.

O come, Thou Dayspring, come and cheer our spirits by Thine advent
here; Disperse the gloomy clouds of night, and death's dark shadows
put to flight. Rejoice, rejoice! Emmanuel shall come to thee, O Israel.

O come, Thou Key of David, come, and open wide our heavenly
home. Make safe the way that leads on high, and close the path to
misery. Rejoice, rejoice! Emmanuel shall come to thee, O Israel.

O come, O come, Thou 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, rejoice! Emmanuel shall come to thee, O Israel.

Are you coming, light of the heathens?
Yes, you are coming and not tarrying,
because you know our needs,
oh, you powerful comfort in suffering.
Jesus, my heart's door stands open to you,
Jesus, come to me.

O light of Light

(text: 10th century; music: David Ashley White)

O light of Light, Love given birth;
Jesus, Redeemer of the earth:
more bright than day your face did show,
your raiment whiter than snow.
O Light!

Two prophets who had faith to see,
with your elect found company;
the heavens above, your glory named,
your Father's voice his Son proclaimed,
Oh light of Light!

May all who seek to praise aright
through purer lives show forth your light.
To you, the King of glory, now
all faithful hearts adoring bow,
O light of Light!

All this night

(text: William Austin, 16th century;
music: Gerald Finzi)

All this night shrill chanticleer [cockere],
Day's proclaiming trumpeter,
Claps his wings and loudly cries:
"Mortals! mortals! wake and rise!
See a wonder heav'n is under;
From the earth is risen [risen] a Sun
Shines all night, though day be done."

"Wake, O earth! wake, ev'rything!
Wake and hear the joy I bring;
Wake and joy, for all this night
Heav'n and ev'ry twinkling light
All amazing still stand grazing;
Angels, power, and all that be,
Wake, and joy this Sun to see."

"Hail, O Sun! O blessed light
Sent into the world by night!
Let they rays and heavenly powers
Shine in this dark soul of ours,
For most duly Thou are truly
God and man, we do confess:
Hail, O Sun of Righteousness!"

Shine the light

(text & music: Robert Evans)

Shine the light on the Saviour of Man,
who is born to be King, to be Lord of us all.
Gentle Jesus in a manger,
shine on us the wonder of your grace,
and give us love, humility;
Angels sing your praises in the starshine Heavens.
Son of God, shine the light on the Saviour of Man.
Gentle Jesus, shine on us your peace;
Gentle Infant, who is born to be King, to be Lord of us all,
shine the light.

Star carol

(text: Vincent Hui; music: Kola Owolabi)

Pouring light onto the searching earth,
The radiant star above hovers o'er the manger of the holy Child of love.
As this beacon breaks through the night's dark veil,
It draws forth shepherds and kings to seek a Child
whose goal shall be to save our souls through His humility.

By the glow of the star, the angel choruses swell,
The heavenly angel choruses swell,
singing praise to Jesus Christ Emmanuel.
But as the sounds soften and the Child gently sleeps,
The star casts its beam on all whom God keeps.

The stable door

(text: Lilian Cox; music: C. Armstrong Gibbs)

A soft light from a stable door
Lies on the midnight lands;
The Wise Man's star burns evermore
Over all desert sands.

Unto all peoples of the earth
A little child brought light;
And never in the darkest place
Can it be utter night.

No flickering torch, no wavering fire,
But Life, the Light of men;
Whatever clouds may veil the sky
Never is night again.

Torches, torches

(traditional Galician; setting: James Schell)

Torches, torches, run with torches
all the way to Bethlehem,
Christ is born and now lies sleeping,
come and sing your song to him.

Ah lullay lullay my baby,
ah lullay my love, lullay.
Sleep you well my heart's own darling
while we sing you our lullay.

Sing my friends and make you merry,
joy and mirth and joy again.
Lo, He lives, the King of heaven,
now and forever more, amen.

Un flambeau, Jeanneatte, Isabelle

(traditional Provençal; setting: Stephen Hatfield)

*Un flambeau, Jeanneatte, Isabelle,
un flambeau, courons au berceau.
C'est Jesus. Bons gens du village,
le Christ est né; Marie appelle.*

*Ah, ah. Que la mère est belle.
Ah, que l'enfant est beau.
Doucement dance l'étab le close.
Doucement, venez un moment.*

*Approchez. Que Jesus est charmant.
Comme il est blank, comme il est rose.
Do, do, qu l'enfant repose.
Do, do, qu'il rit en dormant.*

Bring a torch, Jeanneatte, Isabelle,
bring a torch, let's run to the cradle.
It is Jesus. Good folk of the village,
the Christ is born; Mary is calling.

Ah, ah. How beautiful the mother is.
Ah, how fine and handsome the child is.
Softly now, in the closed-up stable.
Softly now, come here a moment.

Come a little closer. How charming Jesus is.
How white he is, how pink he is.
Hush, hush, how peaceful the child is.
Hush, hush, how he smiles in his sleep.

O blessed Christmas night

(text: Frank Pooler; music: Stan DeWitt)

My heart is always wandering in the lonely manger stall,
My spirit sings full knowing here is my all in all.
The home of all my yearning, this fount of heavenly light.
And I shall never forget Thee, O blessed Christmas night.

The stable dark and lonely shall be my rejoicing place.
All worldly cares are banished as I gaze upon his face.
There I behold abundant my source of joyous praise,
And memories of His manger shall sustain me all my days.

This blessed Christmas night

(text & music: Eleanor Daley)

Look to the east good people, see the wondrous star,
Pointing the way to Bethlehem shining from afar,
Look to the east, behold the star of light,
Love will shine for all this blessed Christmas night.

See the star of Bethlehem, herald of the sky,
Hear the angels singing "Glory to God on high!"
Tell how the shepherds saw the wondrous sight,
Love is seen for all this blessed Christmas night.

Sages bring their gifts to worship the Jesus Child,
Watching over Him sleeping, Mary the Virgin mild,
Gold, myrrh and incense for the Child of Light.
Love was given for all this blessed Christmas night.

Peace to all He brings us, Hope to all the earth,
Love forever bringing life and joy and mirth,
Come into our hearts, Thou chosen Son of Light,
Love has come for all this blessed Christmas night.

Look to your hearts, good people of a world forlorn,
Sorrow and sadness are ended, Christ the Lord is born.
Look to your hearts, oh praise the Lord of Light.
Love is born for all this blessed Christmas night.

On nata lux

(Morten Lauridsen)

*O nata lux de lumine
Jesu redemptor saeculi,
dignare clemens supplicum
laudes preces que sumere.*

*Qui carne quondam contegi
dignatus es pro perditis.
Nos membra confer effici,
tui beati corporis.*

O one born light of light,
Jesus, redeemer of the world,
mercifully deem worthy and accept
the praises and prayers of your supplicants.

Thou who once deigned to be clothed in flesh
for the sake of the lost ones,
grant us to be made members
of your holy body.

Alleluya, a new work is come on hand

(text: 15th century; music: Peter Wishart)

A new work is come on hand
Through might and grace of Gode's son
To save the lost of every land. Alleluya.
For now is free that erst was bound we may well sing: Alleluya.

Now is fulfilled the prophecy
Of David and of Jeremy
And also of Isaiah. Alleluya.
Sing we therefore both loud and high: Alleluya.

Alleluya, this sweeté song
Out of a green branch it sprung
God send us the life that lasteth long. Alleluya.
Now joy and bliss be him among that thus can sing: Alleluya.



Renaissance Voices

Derek Morphy, conductor

Soprano

Mary-Lynn Berti
Louise Friesen
Paula Mcleod
Wanda Nicol
Maureen Ferley
Kim Goerzen
Céline Ross

Alto

Kathryn Balacko
Karen Tole-Henderson
Charlene Diehl
Keira Friesen
Edna Dahl
Martha Graham
Barbara Hicks

Tenor

Peter Dueck
Ted Dueck
Craig Schapansky
Kyle Friesen
David Peters
Greg McLean

Bass

John Brubacher
John Dobson
Mike Schroeder Hubert
Wes Elias
Rudy Dahl
Ted Wiens

Tonight's poems are just a taste...

- Lorna Crozier** *Inventing the Hawk* (McClelland & Stewart, 1992)
Emily Dickinson *Complete Poems of Emily Dickinson* (Back Bay Books, 1976)
Charlene Diehl *Lamentations* (Trout Lily Press, 1997)
Louise Erdrich *Original Fire* (HarperCollins, 2003)
Don McKay *Camber: Selected Poems* (McClelland & Stewart, 2004)
Mary Oliver *New and Selected Poems* (Beacon Press, 1992)
Owls and Other Fantasies: Poems and Essays (Beacon Press, 2003)

Special thanks to Sheldon Chartier, John Weier, Brian Hydesmith, Glenys Friesen, Brian Reimer Audio, and the Winnipeg International Writers Festival for support of various kinds. And to our many willing friends who've worked both behind the scenes and at the door: you make the effort look effortless!

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