

Morning Star

The Gesualdo Six

Owain Park artistic director, bass
Guy James countertenor

Alasdair Austin countertenor
Joseph Wicks tenor

Josh Cooter tenor
Michael Craddock baritone

Giovanni Pierluigi da Palestrina (c.1525-1594)

Orlande de Lassus (c.1530-1594)

Michael Praetorius (c.1571-1621)

Sally Beamish (b.1956)

Jacobus Handl (1550-1591)

Cheryl Frances-Hoad (b.1980)

Plainchant

William Byrd (c.1540-1623)

Francis Poulenc (1899-1963)

Anon

Matin Responsory *arranged by David Willcocks*

Conditor alme siderum

Nun komm, der Heiden Heiland a6

In the stillness (2007)

Mirabile mysterium

The Promised Light of Life

Rorate caeli

Rorate caeli (pub. 1605)

O magnum mysterium from *Quatre motets pour le temps de Noël*

Es ist ein Ros entsprungen *arranged by Michael Praetorius*

Angelus ad virginem

Interval

Plainchant

Peter Cornelius (1824-1874)

Joannes Eccard (1553-1611)

Clemens non Papa (c.1510-1555)

Arvo Pärt (b.1935)

Judith Bingham (b.1952)

Plainchant

Orlande de Lassus

Owain Park (b.1993)

Bob Chilcott (b.1955)

Ecce advenit

The Three Kings from *Weihnachtslieder* Op. 8 (1856 rev. 1859)

Maria wallt zum Heiligtum

Magi veniunt

Morning Star

In Mary's love

Vidimus stellam

Tribus miraculis

O send out thy light

The Shepherd's Carol



UNDER 35S

Supported by the AKO Foundation
Media partner Classic FM

Wigmore Hall is a no smoking venue. No recording or photographic equipment may be taken into the auditorium nor used in any other part of the Hall without the prior written permission of the management. In accordance with the requirements of City of Westminster persons shall not be permitted to stand or sit in any of the gangways intersecting the seating, or to sit in any other gangways. If standing is permitted in the gangways at the sides and rear of the seating, it shall be limited to the number indicated in the notices exhibited in those positions. Disabled Access and Facilities - full details from 020 7935 2141. Wigmore Hall is equipped with a loop to help hearing aid users receive clear sound without background noise. Patrons can use this facility by switching hearing aids to 'T'.



Please ensure that watch alarms, mobile phones and any other electrical devices which can become audible are switched off. Phones on a vibrate setting can still be heard, please switch off.

The Wigmore Hall Trust Registered Charity No. 1024838
36 Wigmore Street, London W1U 2BP • Wigmore-hall.org.uk • John Gilhooly Director

Wigmore Hall Royal Patron HRH The Duke of Kent, KG
Honorary Patrons Aubrey Adams OBE; André and Rosalie Hoffmann; Louise Kaye; Kohn Foundation; Mr and Mrs Paul Morgan



Supported using public funding by
**ARTS COUNCIL
ENGLAND**



For centuries Christmas and the surrounding seasons have inspired composers to new heights of invention. In this programme, The Gesualdo Six weaves a tapestry of well-known seasonal carols together with Renaissance gems and highlights from the 21st Century. Full of hope and joy, much of it alluding to the 'morning star', it offers a promise of renewal and rebirth.

This evening's programme opens with a trio of Renaissance works. The first, 'I Look From Afar'—also known as the *Matin Responsory*—originates in the music of Italian composer **Palestrina**, skilfully arranged by David Willcocks for the Choir of King's College, Cambridge. This is followed by 'Conditor Alme Siderum', one of the earliest known Christian hymns, dating back to the 7th Century. Its familiar melody, often sung to the English text 'Creator of the stars of night', is here brought to life by **Orlande de Lassus**, who beautifully captures the Advent season's themes of anticipation and reflection. Completing our opening triptych is 'Nun Komm, der Heiden Heiland', a vibrant hymn adaptation by prolific 16th-Century German composer **Michael Praetorius**. Setting Martin Luther's text, Praetorius employs dramatic rhetoric, imitative textures, and striking gestures to celebrate the festive spirit.

We then start to weave new with old. The hushed rapture of a small parish church in a snowbound landscape is beautifully captured by **Sally Beamish** in her simple carol, 'In the stillness', which sets words by Katrina Shepherd.

Jacobus Handl was a prolific composer of the late Renaissance. The 'wondrous mystery' of the 'Mirabile mysterium' text—the mystical interaction between the human and the divine—is realised through wandering chromaticism which in combination with melodic imitation generates wild, often unlikely dissonances.

Cheryl Frances-Hoad's 'The promised light of life' sets a Latin text by St Bede, which is briefly conflated with a short phrase in English from the Revelation of St John the Divine: 'I am the bright and morning star.' The voices are gradually revealed through the building-up of chords, an effect repeated at the end of the piece. **William Byrd**'s 'Rorate Caeli' serves as an introit for the votive Mass of the Blessed Virgin Mary during Advent. The text, translated as 'Drop down, ye heavens, from above', is imbued with a sense of yearning and divine anticipation. Similarly steeped in reverence, **Francis Poulenc**'s 'O magnum mysterium', composed in 1952 as part of his *Quatre Motets pour le temps de Noël*, explores the mystery of Christ's birth. Poulenc combines lyrical melodies with moments of striking dissonance that resolve into radiant beauty.

The German hymn 'Es ist ein Ros' entsprungen' first appeared in print in 1599 and became widely associated with a melody harmonised by Michael Praetorius a decade later. The hymn's opening verse evokes the image of a rose springing from the stem of the Tree of Jesse, a symbol rooted in medieval theology and frequently depicted in religious art of the period.

'Angelus ad virginem' is a beloved medieval carol that appears in at least six manuscripts dating from the late 13th to the mid-16th Century across Europe. The text exists in both Latin ('Angelus ad virginem') and Middle English

('Gabriel fram evene king'), with slight variations in melody between sources, reflecting its enduring popularity.

'The Three Kings' is the third song from *Weihnachtslieder*, Op. 8, by German composer **Peter Cornelius**. Following several revisions, Franz Liszt persuaded Cornelius to include the Lutheran chorale 'Wie schön leuchtet der Morgenstern' ('How brightly shines the Morning Star') in the accompanying voices.

Johannes Brahms held **Johannes Eccard** in high esteem, ranking him as one of the most significant Lutheran composers of the 16th Century. Eccard's 'Maria wallt zum Heiligtum' sets a text derived from a poem by Peter von Hagen, itself a paraphrase of the *Song of Simeon*. Depicting Christ's presentation at the temple (Candlemas), the piece exemplifies the 'chorale-motet' style, blending the clarity of a hymn tune with independent melodic and rhythmic lines.

Clemens non Papa's extensive surviving output secures his place as one of the most prolific composers of his era. His motet 'Magi veniunt' is typically responsive to the moods and imagery of the text. Notably, Clemens uses rests to highlight key narrative moments, allowing a collective breath to emphasise significant phrases—such as at the close of the first section, 'et venimus' ('and we have come'), heightening its impact.

Arvo Pärt composed 'Morning Star' to celebrate the 175th birthday of Durham University in 2007, choosing to set a prayer inscribed above the tomb of St Bede in Durham Cathedral. The voices are treated almost orchestrally at first: we imagine flutes and oboes in the legato upper parts, with the middle parts imitating strings playing with separate bow strokes. When the basses arrive, it's a little like the gentle persuasion of timpani with soft bassoons. **Judith Bingham**'s anthem 'In Mary's love' sets a poem by Ben Kaye whose text takes inspiration from a Marian homily given by the 12th-Century Cistercian Amadeus of Lausanne. The lovely series of parallel chords at 'Wondrous newborn life' and the tenderness of a faltering breath at 'unveiled the jewels of heaven' are examples of the piece's elegance and harmonic warmth.

Orlande de Lassus was born in Mons, in modern-day Belgium. His motet 'Tribus miraculis' is joyous. Driving scalic moments in the lower voices provide a bubbling energy for the upper voices, which frequently dance along towards the top of their range in celebration of the three manifestations of Jesus's divinity. 'O send out thy light' sets a verse from Psalm 42 (43) in which the protagonist asks for the divine light to guide them. I wrote this short introit for our Epiphany concert series in 2022 with the singers of the group in mind, splitting the forces in half to form a higher consort, which leads off, and a lower group which responds.

Our final work, **Bob Chilcott**'s 'The Shepherd's Carol' was composed for the famous Choir of King's College, Cambridge in 2000, and choirs have loved it ever since for its sense of calm and contentment. Chilcott sets a text by Clive Sansom, presenting the nativity through the eyes of the shepherds.

© Owain Park 2024

Reproduction and distribution is strictly prohibited.

Giovanni Pierluigi da Palestrina

(c.1525-1594)

Matin Responsory

arranged by David Willcocks

I look from afar:

and lo, I see the power of God coming,
and a cloud covering the whole earth.

Go ye out to meet him and say:

Tell us, art thou he that should come
to reign over thy people Israel?

High and low, rich and poor, one with another.

Hear, O thou shepherd of Israel, thou that leadest
Joseph like a sheep.

Stir up thy strength, O Lord, and come.

Glory be to the Father, and to the Son, and to the
Holy Ghost.

Orlande de Lassus (c.1530-1594)

Conditor alme siderum

Conditor alme
siderum,

aeterna lux
credentium,

Christe, redemptor omnium
exaudi preces
supplicum.

Qui condolens
interitu,
mortis perire
saeculum,
salvasti mundum
languidum,
donans reis
remedium.

Vergente
mundi
vespere,
uti sponsus de
thalamo
egressus
honestissima
virginis matris
clausula.

Cujus forti
potentiae,
genu curvantur
omnia,
coelestia
terrestria
nutu fatentur
subdita.

Creator of the stars of night

Creator of the stars of
night,

Thy people's everlasting
light,

O Christ, Redeemer of all,
hear Thy servants when
they call.

Thou, grieving that the
ancient curse
should doom to death a
universe,
hast found the medicine,
full of grace,
to save and heal a ruined
race.

Thou camest, the
Bridegroom of the
bride,
as drew the world to
evening tide,
proceeding from a virgin
shrine,
the spotless Victim all
divine.

At whose dread Name,
majestic now,
all knees must bend, all
hearts must bow;
and things celestial Thee
shall own,
and things terrestrial
Lord alone.

Te deprecamur
agie,
venture judex
saeculi,
conserva nos in
tempore,
hostis a telo
perfidii.

Laus, honor,
virtus,
gloria Deo Patri
et Filio,
Sancto simul
Paraclito,
in saeculorum saecula.
Amen.

O Thou whose coming is
with dread,
to judge and doom the
quick and dead,
preserve us, while we
dwell below,
from every insult of the
foe.

To God the Father, God
the Son,
and God the Spirit, Three
in One,
laud, honour, might, and
glory be
from age to age eternally.
Amen.

Michael Praetorius (c.1571-1621)

Nun komm, der Heiden Heiland a6

Nun komm der Heiden
Heiland,
der Jungfrauen Kind
erkannt,
daß sich wundert alle Welt,
Gott solch Geburt ihm
bestellt.

Now come, Saviour of the heathen

Now come, Saviour of the
heathen,
recognised as the Virgin's
Child,
so that the world marvels
that God ordained such a
birth for Him.

Sally Beamish (b.1956)

In the stillness (2007)

Katrina Shepherd

In the stillness of a church
Where candles glow...

Due to copyright reasons, we are unable to reproduce the
text of this piece

*Please do not turn the page until the piece and its accompaniment have
ended.*

Jacobus Handl (1550-1591)

Mirabile mysterium

Liturgical text

Mirabile mysterium declaratur hodie, Innovantur naturae: Deus homo factus est. Id quod fuit permansit, Et quod non erat assumpsit, Non commixionem passus neque divisionem.	A wonderful mystery is revealed today, nature itself is transformed: God is made man. He remained what he was and became what he was not, suffering neither confusion nor division.
--	--

Cheryl Frances-Hoad (b.1980)

The Promised Light of Life

Christus est stella matutina Qui nocte saeculi transacta Lucem vitae sanctis promittit Et pandit aeternam.	Christ is the morning star who when the night of this world is past brings to his saints the promise of the light of life and opens everlasting day.
---	---

Plainchant

Rorate caeli

Liturgical text

Rorate caeli desuper, Et nubes pluant iustum.	Drop down the dew, ye heavens, from above and let the skies pour down righteousness.
Ne irascaris Domine, ne ultra memineris iniquitatis: ecce civitas Sancti facta est deserta: Sion deserta facta est: Jerusalem desolata est: domus sanctificationis tuae et gloriae tuae, ubi laudaverunt te patres nostri.	Be not angry, O Lord, and remember no longer our iniquity: behold the city of thy sanctuary is become a desert, Sion is made a desert. Jerusalem is desolate, the house of our holiness and of thy glory, where our fathers praised thee.
Rorate caeli desuper, Et nubes pluant iustum.	Drop down the dew, ye heavens, from above and let the skies pour down righteousness.
Peccavimus, et facti sumus tamquam immundus nos,	We have sinned, and we are become as one

et cecidimus quasi folium
universi: et iniquitates
nostrae quasi ventus
abstulerunt nos:
abscondisti faciem tuam a
nobis, et allisisti nos
in manu iniquitatis
nostrae.

unclean, and we have
all fallen as a leaf; and
our iniquities, like the
wind, have taken us
away thou hast hid thy
face from us, and hast
crushed us by the hand
of our iniquity.

Rorate caeli
desuper,
Et nubes pluant
iustum.

Drop down the dew, ye
heavens, from above
and let the skies pour
down righteousness.

Vide Domine
afflictionem populi
tui, et mitte quem
missurus es:
emitte Agnum
dominatorem
terrae, de petra
deserti ad montem
filiae Sion: ut
auferat ipse
iugum captivitatis
nostrae.

See, O Lord, the affliction
of thy people, and send
him whom thou hast
promised to send. Send
forth the Lamb, the
ruler of the earth, from
the rock of the desert
to the mount of the
daughter of Sion, that
he himself may take off
the yoke of our
captivity.

Rorate caeli
desuper,
Et nubes
pluant iustum.

Drop down the dew, ye
heavens, from above
and let the skies pour
down righteousness.

Consolamini, consolamini,
popule meus: cito
veniet salus tua:
quare maerore
consumeris, quia innovavit
te dolor? Salvabo te,
noli timere,
ego enim sum
Dominus Deus tuus,
Sanctus Israel,
redemptor tuus.

Be comforted, be
comforted, my people;
thy salvation shall
speedily come. Why
wilt thou waste away in
sadness? why hath
sorrow seized thee? I
will save thee; fear not:
for I am the Lord thy
God, the Holy One of
Israel, thy Redeemer.

Rorate caeli
desuper,
Et nubes
pluant iustum.

Drop down the dew, ye
heavens, from above
and let the skies pour
down righteousness.

William Byrd (c.1540-1623)

Rorate caeli (pub. 1605)

Liturgical text

Rorate
caeli desuper,
et nubes pluant
iustum:
Aperiat terra, et germinet
salvatorem.

Drop down ye heavens

Drop down ye heavens,
from above, and let the
skies pour down
righteousness:
let the earth open and
bring forth a Saviour.

Benedixisti, Domine,
terram tuam:
Avertisti captivitatem
Jacob.

Lord, thou hast blessed
thy land:
thou hast turned away
the captivity of Jacob.

Gloria Patri, et Filio,
et Spiritui
Sancto.
Sicut erat in principio,
et nunc, et
semper,
Et in saecula saeculorum.
Amen.

Glory be to the Father,
and to the Son, and to
the Holy Ghost.
As it was in the
beginning, is now, and
ever shall be,
world without end.
Amen.

Francis Poulenc (1899-1963)

O magnum mysterium O great mystery from *Quatre motets* pour le temps de Noël

O magnum mysterium,
et admirabile
sacramentum,
ut animalia viderent
Dominum natum,
jacentem in praeseptio.
Beata Virgo, cujus
viscera
meruerunt portare
Dominum Christum.

O great mystery
and wonderful
sacrament,
that animals should see
the newborn Lord,
lying in a manger.
Blessed Virgin, whose
womb
was worthy to carry
Christ the Lord.

Anon

Es ist ein Ros entsprungen Lo, how a Rose e'er blossoming arranged by Michael Praetorius Anonymous

Es ist ein Ros entsprungen
aus einer Wurzel
zart,
Wie uns die Alten sungen,
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
blossoming from tender
stem hath sprung!
Of Jesse's lineage
coming, as men of old
have sung.
It came, a floweret bright,
amid the cold of winter,
when half spent was
the night.

Angelus ad virginem

Liturgical text

Angelus ad
virginem,
Subintrans in
conclave,
Virginis formidinem
Demulcens, inquit 'Ave!
Ave, regina virginum:
Coeli
terraeque
dominum
Concipies et paries
intacta
Salutem
hominum;
Tu porta coeli
facta,
Medela criminum.'

'Quomodo conciperem,
Quae virum non
cognovi?
Qualiter infringerem,
Quae firma
mente
vovi?'
'Spiritus sancti
gratia
Perficiet haec omnia.
Ne timeas, sed
gaudeas
Secura, quod
castimonia
Manebit in te
pura
Dei
potentia.'

Ad haec, virgo nobilis
Respondens inquit ei,
'Ancilla sum
humilis
Omnipotentis Dei.
Tibi coelesti
nuntio,
Tanti secreti
conscio,
Consentiens et cupiens
videre
Factum quod audio,
Parata sum parere
Dei consilio.'

The angel to the Virgin

The angel came to the
Virgin,
entering secretly into her
room;
calming the Virgin's fear,
he said, 'Hail!
Hail, queen of virgins:
you will conceive the Lord
of heaven and
earth
and bear him, still a
virgin,
to be the salvation of
mankind;
you will be made the gate
of heaven,
the cure of sins.'

'How can I conceive,
when I have never known
a man?
How can I transgress
resolutions that I have
vowed with a firm
mind?'
'The grace of the Holy
Spirit
shall do all this.
Do not be afraid, but
rejoice
without a care, since your
chastity
will remain in you
unspoilt
through the power of
God.'

To this, the noble Virgin,
replying, said to him,
'I am the humble
maidservant
of almighty God.
To you, heavenly
messenger,
and bearer of such a
great secret,
I give my consent, and
wishing to see
done what I hear,
I am ready to obey
the will of God.'

Angelus disparuit Et statim puellaris Uterus intumuit Vi partus salutaris. Qui, circumdatus utero Novem mensium numero, Hinc exiit et iniit conflictum, Affigens humero Crucem, qua dedit ictum Hosti mortifero.	The angel vanished, and at once the girl's womb swelled with the force of the pregnancy of salvation. He, protected by the womb for nine months in number, left it and began the struggle, fixing to his shoulder a cross, with which he dealt the blow to the deadly Enemy.
--	--

Eia Mater Domini, Quae pacem reddidisti Angelis et homini Cum Christum genuisti! Tuum exora filium Ut se nobis propitium Exhibeat, et deleat peccata, Praestans auxilium Vita frui beata Post hoc exsilium.	Hail, Mother of our Lord, who brought peace back to angels and men when you bore Christ! Pray your son that he may show favour to us and blot out our sins, giving us help to enjoy a blessed life after this exile.
---	--

Interval

Plainchant

Ecce advenit

Ecce advenit
dominator Domnius:
et regnum in manu ejus,
et potestas, et
imperium.
Deus, iudicium tuum
Regida: et justitiam tuam
Filio Regis. Gloria Patri.
Euouae.

Behold the Lord

Behold the Lord the Ruler
is come: and the
Kingdom is in His Hand,
and power, and
dominion.
Give to the king Thy
judgment, O God: and
to the king's Son Thy
justice.

Peter Cornelius (1824-1874)

The Three Kings from *Weihnachtslieder Op. 8*

(1856 rev. 1859)
Peter Cornelius

The Three Kings

Drei Kön'ge wandern aus Morgenland; Ein Sternlein führt sie Zum Jordanstrand. In Juda fragen und forschen die drei, Wo der neugeborene König sei? Sie wollen Weihrauch, Myrrhen und gold Dem Kinde spenden zum Opfersold.	Three kings journey from the East, a little star leads them to Jordan's banks, in Judaea the three of them seek and inquire where the new-born king might be. They wish to make offerings to the child: gold, frankincense and myrrh.
--	--

Und hell erglänzet des Sternes Schein: Zum Stalle gehen die Kön'ge ein; Das Knäblein schau'n sie wonniglich, Anbetend neigen die Könige sich; Sie bringen Weihrauch, Myrrhen und Gold Zum Opfer dar dem Knäblein hold.	And brightly shines the light of the star. The three kings enter the stable, they gaze in rapture at the child, bowing low in adoration, gold, frankincense and myrrh they bring to the child as offering.
---	--

O Menschenkind! halte treulich Schritt! Die Kön'ge wandern, o wandre mit! Der Stern der Liebe, der Gnade Stern Erhelle dein Ziel, so du suchst den Herrn, Und fehlen Weihrauch, Myrrhen und Gold, Schenke dein Herz dem Knäblein hold!	O child of man! Follow them faithfully, the kings are journeying, O journey too! Let the star of love, the star of grace, light your way as you seek the Lord, and if you lack frankincense, myrrh and gold, give your heart to that sweet child!
--	---

Joannes Eccard (1553-1611)

Maria wallt zum Heiligtum

Mary made a pilgrimage to the temple

Maria wallt zum Heiligtum und bringt ihr Kindlein dar,	Mary made a pilgrimage to the temple and brought her child there,
--	---

Das schaut der greise Simeon, wie ihm verheissen war.	who was seen by the aged Simeon, as the prophets had foretold.
Da nimmt er Jesum in den Arm und singt im Geiste froh:	Simeon took Jesus in his arms, and joyfully sang:

Nun fahr' ich hin mit Freud, Dich, Heiland, sah ich heut,	Now I go forth with joy, for today I have seen You, Saviour,
Du Trost von Israel, das Licht der Welt.	comfort of Israel, light of the World.

Hilf nun, du liebster Jesu Christ, dass wir zu jeder Frist	O dear Jesus, grant now that we at all times
An dir wie auch der Simeon all uns're Freude han	find all our joy in Thee, just as Simeon did,
Und kommt die Zeit, sanft schlafen ein und also singen froh:	and that, when the time comes, we pass away gently and thus sing gladly:

Nun fahr' ich hin mit Freud, Dich, Heiland, sah ich heut,	Now I go forth with joy, for today I have seen You, Saviour,
Du Trost von Israel, das Licht der Welt.	comfort of Israel, light of the World.

Jacobus Clemens non Papa (c.1510-1555)

Magi veniunt

Magnificat Antiphon at First Vespers on the Feast of the Epiphany

Magi veniunt ab oriente Jerosolimam quaerentes et dicentes: Ubi est qui natus est rex Judaeorum? Cuius stellam vidimus, et venimus cum muneribus adorare Dominum.	The wise men came from the east to Jerusalem, searching and saying: Where is he that is born king of the Jews? His star we have seen and we have come with gifts to worship the Lord.
---	---

Magi videntes stellam, dixerunt ad invicem: Hoc signum magni regis es: eamus et inquiramus eum, et offeramus ei munera: aurum, thus et myrrham. Alleluia.	When the wise men saw the star, they said to one another: This is the sign of a great king: let us go and seek him, and let us offer to him gifts: gold, frankincense and myrrh. Alleluia.
--	---

Arvo Pärt (b.1935)

Morning Star

The Venerable Bede

Christ is the morning star,
Who when the night of this world is past
Brings to his saints the promise of the light of life
And opens everlasting day.

Judith Bingham (b.1952)

In Mary's love

Ben Kaye

In Mary's love, you were the light,
Earth and heaven with one voice ...

Due to copyright reasons, we are unable to reproduce the text of this song

Plainchant

**Vidimus
stellam**

Vidimus stellam eius in
oriente, et venimus cum
muneribus adorare
Dominum.

**We have seen his
star**

We have seen his star in
the east, and we have
come with gifts to
worship the Lord.

Orlande de Lassus

Tribus miraculis

*Antiphon at Second
Vespers on the Feast of the
Epiphany*

Tribus miraculis
ornatum diem sanctum
colimus:
hodie stella magos duxit ad
praesepeium;
hodie vinum ex aqua
factum est ad
nuptis;
hodie a Johanne
Christus baptizari
voluit,
ut salvaret nos.
Alleluia.

Three miracles

We observe this holy day,
ornamented with three
miracles:
Today a star led the Magi
to the manger;
Today wine was made
from water at the
wedding;
Today in the Jordan
Christ desired to be
baptised by John,
so that He might save us,
Alleluia.

Please do not turn the page until the piece and its accompaniment have ended.

Owain Park (b.1993)

O send out thy light

Psalm 42 (43): 3

O send out thy light and thy truth: that they may
lead me
and bring me unto thy holy hill, and to thy dwelling.

Bob Chilcott (b.1955)

The Shepherd's Carol

Clive Sansom

We stood on the hills, Lady,
Our day's work done ...

Due to copyright reasons, we are unable to reproduce the
text of this piece

*Translation by Richard Stokes of 'The Three Kings from
Weihnachtslieder Op. 8' and 'Maria wallt zum Heiligtum' from The Book
of Lieder published by Faber & Faber, with thanks to George Bird, co-
author of The Fischer-Dieskau Book of Lieder, published by Victor
Gollancz Ltd.*