

THE CHANTRY SINGERS & PLAYERS
Conductor - Timothy Venvell
present

A CONCERT OF CHORAL MUSIC

in

Holy Trinity Church, Guildford

on

Saturday, 3rd November, 1984

at 7.30 p.m.

Admission by Programme £2.00

Students & O.A.P.'s £1.00

PROGRAMME:-

1. They that go down to the sea in ships..PURCELL

2. A Cantata ofHANS THORIE

3. Cantata BWV 105, 'Herr, geh' nicht
ins Gericht'.....J.S.BACH

1. Coro
2. Recitativo (Alto)
3. Aria (Soprano)
4. Recitativo a tempo (Bass)
5. Aria (Tenor)
6. Choral

INTERVAL OF FIFTEEN MINUTES

4. Missa Sancti Nicolai.....HAYDN

1. Kyrie
2. Gloria
3. Credo
4. Sanctus
5. Benedictus
6. Agnus Dei

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The Chantry Singers & Players - 3rd November, 1984

PROGRAMME NOTES

As a chorister at the Chapel Royal PURCELL (1659-1695) studied under Matthew Locke, the Italian-trained Henry Cooke, Pelham Humphrey and possibly John Blow also, whom he succeeded as organist at Westminster Abbey in 1679. In his anthems and services Purcell became acquainted both with the older musical tradition of Tallis and Byrd and with the newer style which featured solo voices and instruments. Most of his anthems with strings appear to date from his years as organist to the Chapel Royal, to which he was appointed in 1682. The verse anthem, "They that go down to the sea in ships" (1685) is scored for Alto and Bass soloists, chorus, 2 violins and continuo.

ALAN RAWSTHORNE (1905-1971) studied at the Royal Manchester College of Music. He was made a C.B.E. in 1961 and awarded honorary doctorates by three British universities. His works, mainly instrumental and using a contrapuntal texture, betray the influence of Hindemith. An early percussive style gave way to greater warmth and lyricism in the 1950's, of which "The Canticle of Man" (1952) is an early example. This chamber cantata for Baritone solo, chorus, flute and strings was written for the summer school of music at Bryanston. Its composition was the first real evidence of an interest in setting words, which in this piece are by R. Swingler.

J.S. BACH'S Cantata No. 105 was written during his first year in Leipzig (1723) where he held one of the most prestigious positions in German musical life - that of Kantor to St. Thomas's. Composed for the ninth Sunday after Trinity, it follows a favoured plan of: Biblical text - two recitatives with arias - chorale. The large-scale opening chorus takes for its text Psalm 143:2. It is followed by a recitative for Alto, in which the trembling man's conscience is signified by tremolo in the violins, and an impressive aria for Soprano. The recitative and aria which follow are for Bass and Tenor respectively. The final chorale is broken up by instrumental interludes.

- I "Do not bring Your servant into judgment, for no-one living is righteous before You".
- II (recit.) "O God, do not rebuke me. With a humble and repentant heart I come into Your presence and kneel before You. O Lord, I confess my sins and my transgressions; against You, You alone, have I sinned. Have mercy on me O God, according to Your loving kindness. Wash me totally and cleanse me of my sin".
(aria) "I tremble with horror as I look upon the wicked, for he daily breaks your commands and the poor and needy he unjustly oppresses. How they deny themselves forgiveness - those who will not turn away from their sinfulness!"
- III (recit.) "How happy is he who trusts in the Lord and keeps His commandments - he shall know the perfect way that Jesus, in His love, prepared for us. For us He left His Father's home on high and suffered bitter agony and cruel death on the cross so that we might be delivered from the power of sin. Because of this, when our life on this earth is ended, the Lord Himself will come to call home His children".
(aria) "If I have Jesus as my Friend and Saviour all the treasures of the world are as nothing to me. I find no true contentment through them; the pleasures of this world are vain and fleeting".
- IV (chorale) "Now I know that when I take refuge in You nothing can disturb my peace. Living in Your loving grace I find joy and perfect rest. Although we may wander like sheep and disobey His laws, He has sent His only Son, like a shepherd, to bring us back to Himself".

From a choirboy at Vienna Cathedral, JOSEPH HAYDN (1732-1809) rose to Kapellmeister to the Hungarian noble family of Esterhazy, with soloists, a choir and an orchestra at his disposal, and where his duties covered both sacred and secular requirements. The "Missa Sancti Nicolai" is for four soloists, chorus and orchestra. Written in 1772 for the prince's name-day (6th December) it is in a lighter style than the preceding masses. Its pastoral quality is reminiscent of some of the Baroque works occasioned by the Christmas festival. The format follows the traditional pattern of Kyrie - Gloria - Credo - Sanctus - Benedictus - Agnus Dei.

- I "Lord have mercy, Christ have mercy, Lord have mercy".
- II "Glory to God on high and in earth peace, goodwill to men. We praise You, we bless You, we adore You, we glorify You. We give thanks to You for your great glory. Lord God, heavenly King, God the Father Almighty. Lord, only Son of the Father, Jesus Christ, Lord God, Lamb of God, Son of the Father, who takes away the sins of the world, have mercy on us; receive our prayer. You who sit on the right hand of the Father, have mercy on us. You alone are holy, You alone are the Lord, You alone are the most high, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen".
- III "I believe in God, the Father Almighty, maker of heaven and earth, visible and invisible, who for us men and for our salvation came down from heaven. God was incarnate of the Holy Spirit of the virgin Mary, and was made man. He was crucified for us under Pontius Pilate, died and was buried. And He rose again on the third day, fulfilling the scriptures, and ascended into heaven where He is seated at the right hand of the Father. And He shall come again with glory to judge the living and the dead, and His reign will never end. And I believe in one Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who spoke through the prophets; and in one, holy, universal and apostolic church; I acknowledge one baptism for the forgiveness of sins and I look to the resurrection of the dead and the life of the world to come. Amen".
- IV "Holy Lord God of Hosts. Heaven and earth are full of Your glory. Hosanna in the highest".
- V "Blessed in he who comes in the name of the Lord. Hosanna in the highest".
- VI "Lamb of God, who takes away the sins of the world, have mercy on us. Give us Your peace".

Programme notes by Penelope Gordon