

5b. May he bring us from this woe and teach us so to act in this life, however things go, that we may for ever have eternal bliss.

Nativity Kanon – 1st Ode Irmos

3-part Putevoy Polyphony (c. late 16th c.)

Christ is born, give ye glory! Christ comes from heaven, meet ye Him!

Christ is on earth, be ye exalted! O all the earth, sing unto the Lord,

and sing praises in gladness, O ye people, for He has been glorified!

Styrps Jesse – Organum duplum (Magnus Liber Organi, Paris, c.1200)

The rod of Jesse produced a branch, and the branch a flower: And upon this flower rests the loving Spirit.

v. The Virgin Mother of God is the branch, her Son the flower.

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**‘Metamorphosis’
« métamorphose »**

Friday, August 12, 2016, 8:00 pm
Vendredi 12 août 2016, 20:00,
St. Augustine’s Seminary,
2661 Kingston Road, Toronto.

‘Metamorphosis’ « métamorphose »

with Katherine Hill
and Peter Drobac

Michael Luciuk, Bryan Martin (medieval lute),
Milovan Prelevic and Lucian Vasile

The beauty of singing is that it requires living, breathing, interpreting human beings making a conscious effort to create sound. Even when music is meticulously notated, each iteration of a melody takes on new life depending on the context in which it is incarnated – the people singing, the setting, the listeners and the culture by which they are surrounded. And as the context changes and aesthetic ideals wax and wane, so too the reiterations become, of necessity, reinterpretations. Enough reinterpretation in a new direction eventually leads to a new style, and so the development and elaboration of music, the most plastic of a culture’s arts, is borne out. This process is no less present in the realm of church music, though the conservative nature of liturgical worship does impose certain constraints on quite how quickly and broadly this evolution seems to have taken place. This evening’s program explores some of the directions in which the monophonic chant traditions of both East and West ventured, both in terms of melodic development as well as polyphonic re-contextualization.

Katherine Hill is the cantrix at St. Bartholomew’s Anglican Church, where she directs both a polyphonic choir and a women’s chant choir (Vinea); she regularly performs with the Toronto Consort and Ensemble Polaris.

Peter Drobac is the cantor and choir director at St. Silouan the Athonite Carpatho-Russian Orthodox Church (the parish at St. John the Compassionate Mission on Broadview) and runs the Sacred Music in a Sacred Space series at Trinity College Chapel.

forever with thy Son, the King who brings life, pray without ceasing that thy newborn people be guarded on every side and saved from all adverse assault, for we are under thy protection. / (1) And we bless thee in beauty and light unto the ages.

Kyrie eleison - Neo-Gallican ‘chant figuré’

from François de la Feillée 'Méthode nouvelle pour apprendre parfaitement les règles du plain-chant et de la psalmodie' (1760)

Communion Hymn for Sunday

Manuel Gazes (late 15th c) – 2-part Byzantine chant

Praise the Lord from the heavens, praise Him in the highest.
v. Praise Him all ye His angels, praise Him all ye His hosts.

Ar ne kuth ich sorghe non (Middle English Planctus, early 13th century)

1a. Formerly I knew no sorrow, but now I must give voice to my grief; full of care, I sigh in great distress:

1b. Guiltless, I suffer great shame; give aid, O God, Lord of Heaven, for the sake of thy beloved name.

2a. Jesus Christ, true God, true man, Lord, have pity on me. From the prison that I am in, bring me out and make me free.

2b. I and some of my companions --God knows I do not lie-- have been cast into this prison because others have done wrong.

3a. Almighty, who so easily as a remedy and cure of pain (King of Heaven), can bring us out of this misery:

3b. Forgive them (if it is your will), the wicked men, for whose guilt we are thrust into this evil prison.

4a. Let none trust in this life--here he cannot remain; high though he ascend, Death fells him to the ground.

4b. Now man has prosperity and bliss, soon he shall lose them; worldly riches last only for an hour.

5a. Maiden who bore the King of Heaven, beseech, sweet thing, thy Son to have pity on us and bring us, of his great mercy, from this misery.

Glorious King, true light and clarity,
Almighty God, Lord, if it pleases you,
Come now to the aid of my faithful friend:
For I've not seen him since the night,
And soon it will be dawn.

Sweet friend, if you are still asleep,
Sleep no more, now is the time to awake;
For a star is rising in the east
The familiar bringer of the day:
And soon it will be dawn.

Sweet friend, I sing now and call to you!
Sleep no more, for the birds are singing
As they set out for the day in the forest.
I fear jealousy will harm you:
And soon it will be dawn.

Fair friend, since I parted from you,
I've not slept; nor ceased my prayers,
I implore God, the Son of Mary
To grant you to me as my loyal companion:
And soon it will be dawn.

Doxastikon at Vespers of Dormition/Assumption – Serbian Chant, Tones 1-8

(1) By the royal command of God, the divinely inspired apostles
were caught up from over all the world into the clouds on high. /
(5) Reaching thine immaculate body, the source of Life, they
kissed it with exceeding honour. / (2) The highest powers of
heaven stood by with their own Master. / (6) Seized with dread,
they accompanied thine inviolate body that had held God, and they
went on high before thee, crying, unseen, to the hierarchies above:
“Lo, the Queen of all, the Maid of God is come! / (3) Open wide
the gates and receive above the world the Mother of the everlasting
Light!” / (7) For through her the salvation of all mankind has
come. We have not the strength to look upon her, and are unable to
render honours worthy of her, / (4) for her excellence is past all
understanding. / (8) Therefore, O most pure Theotokos, who lives

Programme

Trisagion Medley

Greek chant – Old Roman chant – Stochny polyphony (Russian
17th c) – Ravenna rite – Georgian chant – Beneventan chant –
Demestvenny polyphony (Russian 17th c) – Late-Byzantine chant
(c. 1450)

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

*[There are occasional textual addenda in some of the Western
chant examples.]*

Augoustou monarchesantos

Kassiane the Nun (9th c)

When Augustus reigned alone upon earth, the many kingdoms
of men came to an end;

And when Thou wast made man of the pure Virgin, the many
gods of idolatry were destroyed.

The cities of the world passed under one single rule, and the
nations came to believe in one sovereign Godhead.

The peoples were enrolled by the decree of Caesar, and we, the
faithful, were enrolled in the name of the Godhead,

When Thou, our God, wast made man. Great is Thy mercy –
glory to Thee.

O splendidissima gemma (Antiphon for Mary)

Hildegard of Bingen 1098-1179

O resplendent jewel and unclouded beauty of the sun poured into
you: a fountain springing from the Father's heart.

This is his only Word, by which he created the primal matter of
the world, which Eve threw into chaos.

For you, the Father fashioned this Word into a man.

So you are that luminous matter through which the Word
breathed forth all virtues, as in the primal matter he brought forth
all creatures.

Axion Estin (12th c) *with Kaliphonic Coda* by John Koukouzeles
(d. 1341)

It is truly meet to bless you, O Theotokos,
more honourable than the Cherubim, and beyond more glorious
than the Seraphim; without defilement you gave birth to God the
Word...

...*True Theotokos, it is truly meet to bless you... [to to to, re re
re...]*

True Theotokos, we magnify you.

Dilectus meus loquitur mihi

Kloster Wienhausen, Klosterarchiv, Hs 9 fol. 21 (late 15th c)
Antiphon (with trope) within the Octave of the Assumption
Song of Songs 2:10-12

My beloved said to me, rise up, make haste, my love, my fair
one, and come.

For now the winter is past, the rain is over and gone.

Flowers appear on the earth, the time of pruning has come.

Come, come, you shall be crowned.

Come, bride of the Saviour, bearer of virtue and honour, come.

Come, pure maiden, vessel of health, dew of Gideon.

Come, renowned ruler of the angels, helper of the destitute.

Come, entreat the One whom you gave to the world, for you are
chosen to be the true mother of Christ.

You have brought eternal joy into this desolate world.

Come, you shall be crowned.

excerpts from Polyeleos Servikos (National Library, Athens MS
928) – Ps 134 (135)
Isaiah the Serb (15th c.)

Incipit: O ye servants of the Lord, Alleluia.

Praise ye the name of the Lord, Praise Him all ye servants of the
Lord. (A)

Ye that stand in the house of the Lord, in the courts of the house of
our God. (A)

The Lord has chosen Jacob for Himself, (A) and Israel for His
inheritance. (A)

All that the Lord hath willed He hath done, (A) in heaven and on
earth. (A)

He smote the firstborn of Egypt (A), from man unto beast. (A)

He smote many nations. (A)

And He gave their land for an inheritance. (A)

O house of Israel, bless ye the Lord! (A)

Blessed be the Lord out of Zion, who dwelleth in Jerusalem. (A)

O deus, quis es tu?

(from Hildegard of Bingen's *Ordo Virtutum*)

O God, who are you, who in yourself have had such great counsel;
through which you have destroyed the depths of hell, redeeming
the publicans and the sinners, who now shine in ultimate
goodness! Therefore, O King, praise be to you.

Sticheron to Princes Boris and Gleb, the Passion-bearers –

Znamenny Chant (17th c)

Today the entire church assembles to praise in song the sovereign
Vladimir, worthy of praise; for he consented to put on the royal
robe of Christ's Kingdom and enlightened his people with piety;
from him shone forth two beacons, Boris and Gleb, who were slain
in jealous hatred by their apostate brother. Through the prayers of
Thy martyrs, O God, save our souls.

- Interval -

Ave maris stella

Ave maris stella,

Hail, Star of the sea,

Dei Mater alma,

Nourishing Mother of God,

Atque semper Virgo,

And ever Virgin,

Felix caeli porta.

Happy gate of heaven.

Reis glorios, veray lums e clartatz (Alba)

Giraut de Bornelh (c. 1140-1200)