



# **H**audete

## *Festival*

*A time for joy and prayer*



Sunday  
December 16, 2018  
4:00pm

St. John Lutheran Church  
305 Circle Avenue  
Forest Park, IL 60130  
708.366.3226  
[www.stjohnforestpark.org](http://www.stjohnforestpark.org)

# I

+++ The word 'Gaudete' means 'Rejoice' and comes from the first Latin word of the traditional Introit "Rejoice in the Lord always" (Philippians 4:1), and Gradual "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your King is coming to you; righteous and having salvation is He. Blessed is he who comes in the name of the Lord! We bless you from the house of the Lord" (Zechariah 9:9; Psalm 118:26).

Gaudete Sunday gets special treatment on Advent wreaths – the third candle is the color rose, as in "Lo, How a Rose E'er Blooming", while all other candles on the wreath are blue. Gaudete was a time of mystery plays, music, dancing and feasting. In the middle ages, mystery plays were performed on large horse-drawn platforms that became a stage for biblical plays – sometimes spoken with scripts, sometimes entirely chanted with bells, and sometimes minstrels in front of the stage sang and played instruments while the actors created tableaux (living statues) depicting the words sung by the minstrels. Carols were originally performed with dancing. In fact, the carol tradition has its roots in very early song dances. The word 'carola' means a 'singing-dance', or 'circle-dance'. In the 14th and 15th centuries The English used the word 'carol' for 'procession', 'game', 'song', and 'dance'. A significant mystery play featured the text "Tomorrow Shall Be My Dancing Day" covering many significant times in the life of Christ, including his birth, temptation in the desert, crucifixion, descent to hell, and resurrection. This carol views the entire life of Christ as being one redemptive act. +++

## Listen, Lordlings, Unto Me

Listen, Lordlings, unto me, a tale I will you tell;  
Which, as on this night of glee, in David's town befell.  
Joseph came from Nazareth, with Mary that sweet maid:  
Weary were they, nigh to death; and for a lodging prayed.

*Refrain:* Sing high, sing low, sing to and fro, go tell it out with speed,  
Cry out and shout all round about That Christ is born indeed.

Shepherds lay afield that night, to keep the silent sheep,  
hosts of Angels in their sight came down from heaven's high steep.  
Tidings! Tidings! Unto you: to you a Child is born,  
Purer than the drops of dew, and brighter than the morn. *Refrain:*

Onward then the angels sped, the shepherds onward went,  
God was in His manger bed, in worship low they bent.  
In the morning see ye mind, my masters one and all,  
at the Altar Him to find, who lay within the stall. *Refrain:*

+++ After greeting the heavenly King who brings blessings to all people, we welcome those who were first to follow Him. And welcome to you, our guests, who come to our *Gaudete Festival*. The term 'Lordlings' means children. The Singer of Inspiration tells us the Salvation story, inviting the listeners to find the Christ Child in the manger by worshipping at the altar on Christmas Day. +++

## **Wake, Awake, for Night Is Flying**

### **Choir:**

1. "Wake, awake, for night is flying,"  
the watchmen on the heights are crying;  
"Awake Jerusalem arise!"  
Midnight hears the welcome voices  
and at the thrilling cry rejoices;  
"Oh, where are ye, ye virgins wise?  
The Bridegroom comes, awake!  
Your lamps with gladness take!  
Alleluia!  
With bridal care, yourselves prepare  
to meet the Bridegroom, who is near."

### **WE SING:**

2. Zion hears the watchmen singing,  
And all her heart with joy is springing:  
She wakes, she rises from her gloom.  
For her Lord comes down all-glorious,  
The strong in grace, in truth victorious;  
Her star is ris'n, her light is come.  
Now come, Thou blessed One,  
Lord Jesus, God's own Son,  
Hail! Hosanna!  
We enter all The wedding hall  
To eat the Supper at Thy call.

### **WE STAND AND SING:**

3. Now let all the heav'ns adore Thee.  
Let saints and angels sing before Thee  
With heart and cymbals clearest tone.  
Of one pearl each shining portal,  
Where, joining with the choir immortal,  
We gather round Thy radiant throne.  
No eye has seen the light,  
No ear has heard the might  
Of Thy glory;  
Therefore will we eternally  
Sing hymns of praise and joy to Thee.

### **WE SIT.**

#### **What Tidings, Messenger**

*Refrain:* What tidings bringest thou messenger,  
Of Christës [Christ's] birth this Jolly day?

A babe is born of high nature,  
is Prince of Peace that ever shall be;  
of heaven and earth he hath the cure, [he cares for and has power over earth  
and heaven]  
His lordship is eternity:  
Such wonder tidings ye shall hear.  
That man is made now Godës [God's] peer,  
whom sin had made but fiendës [fiends; devil's] prey. *Refrain.*

A wondrous thing is now befall; [has now happened].  
That Lord that formëd [formed] star and sun,  
Heaven and earth and angels all,  
now in mankindë [mankind] is begun: [is born as a man]  
Such wondrous tidings ye may hear.  
A child that is not of one year, [not even one year old]  
hath ever been and shall be aye [forever.] [has always been and always will be]  
*Refrain.*

That Lord, that all thing made of naught,  
Is Man become for manës [man's] love;  
For with His blood, he shall be bought  
From sin to bliss that is above!  
Such wondrous tidings ye may hear,  
That Lord us grant now; grant our prayer  
To dwell in heaven that we may. *Refrain.*

+++ Text in brackets is a modern translation of an ancient text. +++

## II

### Gabriel's Message

The angel Gabriel from heaven came.  
His wings as drifted snow, his eyes as flame.  
“All hail to thee, O lowly maiden Mary,  
Most highly favored lady,” Gloria!

“For know a blessed Mother thou shalt be,  
All generations laud and honor thee;  
Thy son shall be Emmanuel, by seers foretold,  
Most highly favored lady,” Gloria!

Then gentle Mary meekly bowed her head;  
“To me be as it pleaseth God,” she said,  
“My soul shall laud and magnify his holy name.”  
Most highly favored lady, Gloria!

## **The Magnificat (My Soul Proclaims the Lord My God)**

My soul proclaims the Lord my God.  
My Spirit sings His praise!  
He looks upon my lowliness,  
and grace now fills my days.  
All nations now will share my joy,  
His blessing now outpoured.  
Great wonders you have done for me,  
and holy is the Lord.  
To all who love His holy name  
His mercy ever flows.  
His strong right arm puts down the proud,  
their wicked hearts exposed.  
The mighty He casts from their seat;  
the meek enthroned instead.  
He brings the hungry to the feast,  
the rich sent off unfed.

To Israel, your servant blest,  
your help forever stands;  
The promise made to Abraham  
filled by His loving hands.  
O Father, Son, and Spirit blest,  
In threefold Name adored,  
To You be ev'ry song addressed,  
From age to age, the Lord.

## **There Is No Rose**

### *Refrain:*

There is no rose of such vertu  
as is the rose that bare Jesu.

There is no rose of such vertu  
as is the rose that bare Jesu.

*Alleluia. Refrain:*

### *Translation*

There is no rose of such virtue  
As is the rose that bore Jesus.

There is no rose of such virtue  
As is the rose that bore Jesus.

Alleluia.

For in this rose conteynynd was  
heaven and earth in little space,

*Res miranda. Refrain:*

By that rose we may well see  
there be one God in persons three,

*Pares forma. Refrain:*

For inside the Rose (called Mary)  
were heaven and earth in a single, little  
space,

Miraculous thing.

By that rose, we now may see  
There be one God in persons three

Created in the Parent's image.

The angels sungen the shepherds to:

*Gloria in excelsis Deo!*

*Gaudeamus. Refrain:*

The angels sang to the shepherds,

Glory to God in the highest!

We rejoice.

Leave we all this werldly mirth,  
and follow we this joyful birth.

*Transeamus. Refrain:*

Leave we all this worldly mirth,  
And follow we this joyful birth.

We cross over to Christ's world.

+++ In the womb of Mary the fantastic truth of heaven and earth united is made manifest. The doctrine of the Trinity is proclaimed as a design of beauty taking the form of three persons in one. We, observing the celebration of this holy event, are moved to pray. "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise His heel." Genesis 3:15. *There Is No Rose* has a macaronic text; that is it is in two languages (in this case, English and Latin). +++

# Lo, How a Rose E'er Blooming *and* O Jesus Christ, Thy Manger Is

Choir, solo and small group:

1. Lo, how a rose e'er blooming  
From tender stem hath sprung!

O Jesus Christ,  
Thy manger is  
My paradise at which my soul reclineth.

Of Jesse's lineage coming  
As prophets long have sung,

For there, O Lord,  
Doth lie the Word  
Made flesh for us; herein Thy grace forth shineth.

It came, a flow'ret bright,  
Amid the cold of winter,  
When half-spent was the night.

2. Isaiah 'twas foretold it,  
The rose I have in mind;

The world may hold  
Her wealth and gold;  
But thou, my heart, keep Christ as Thy true Treasure.

With Mary we behold it,  
The virgin mother kind.

To Him hold fast  
until at last  
A crown be thine and honor in full measure.

To show God's love aright,  
She bore to us a Savior,  
When half-spent was the night.  
Lo, how a rose e'er blooming.



### **WE SING:**

3. This flow'r whose fragrance tender  
With sweetness fills the air.  
Dispels with glorious splendor  
The darkness everywhere.  
True man, yet very God.  
From sin and death He saves us  
And lightens ev'ry load.

### **WE STAND AND SING:**

4. O Savior, child of Mary  
Who felt our human woe;  
O Savior, child of glory,  
Who doth our weakness know;  
Bring us at length we pray  
To the bright courts of heaven,  
And to the endless day.

### **WE SIT.**

### **Advent Collect 1**

Stir up your power, O Lord, and come, that by Your protection we may be rescued from the threatening perils of our sins and save us by Your mighty deliverance; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

# III

## That Yongë Child

### *Translation*

That yongë child when it gan weep  
with song she lulled him asleep:  
That was so sweet a melody  
It passèd alle minstrelsy.

When that young child began to weep  
With song, she lulled him to sleep:  
It was such a sweet melody  
It was so very merry.

The nightingale sang also:  
Her song is hoarse, and nought  
thereto:  
Whoso attendeth to her song  
and leaveth the first then doth he  
wrong.

The nightingale sang also:  
But her song was hoarse, it was not the  
same:  
Whoever listens to the nightingale's song  
Instead of Mary's, does wrong.

+++ The Singer of Inspiration tells the others about Mary's song. In the midst of all this, the crimson Nightingale appears (carried by the 'source of the nightingale'), singing hoarsely of earthly allures and negativity, using it in an iniquitous manner in an attempt to lure others away from the beauty, message, and goodness of the *Magnificat* sung by Mary. It is brightly colored red, like *The Scarlet Letter*. The Singer of Inspiration, struck with an inner vision of the new Word, interprets the conflict to the others, but the Nightingale distracts them from the Truth. The Singer of Inspiration's words, "Whoso attendeth to her (the Nightingale's) song and leaveth the first, then doth he wrong" warns the others about being enticed by the Nightingale and brings them to repentance. Nevertheless, a young Boy of Naïveté, desiring knowledge of evil, but unaware of the consequences, is attracted to the crimson and evil Nightingale. He desires to capture the power that it appears to possess, and steals the Nightingale from its source, who chases after him. He runs off with it, but coming upon the boy Jesus, throws the bird down, and brings the boy Jesus to the others. +++

## I Sing of a Maiden

I sing of a maiden  
That is makeless [matchless, spotless, mateless i.e. virginal];  
King of all kings  
to [as] her son she ches [choose].

He came also [as] stille [quietly]  
Ther [where] his moder [mother] was,  
As dew in Aprille [April]  
That falleth on the gras [grass].

He came also stille  
to his moder's bour [bower]  
as dew in Aprille  
That falleth on the flour [flower].

He came also stille  
There his moder lay,  
As dew in Aprille  
That falleth on the spray.

Moder and maiden  
was never noon [none] but she;  
Wel may swich [such] a lady  
Godës [God's] moder be.

+++ The Choir sings of the “mother and maiden” Mary and the miraculous appearance of Jesus the Savior. The King of all kings came to earth as still as the dew falling on the grass. His childhood was as quiet as the dew falling on the flowers. And His twelfth year came like the dew in April, in which He, during the Feast of Passover, left his parents, and instead went to the temple. After three days of searching for Him, they found Him, asking, “Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.” And he said to them, “Why were you looking for me? Did you not know that I must be in my Father's house?” And they did not understand the saying that he spoke to them. Luke 2:41-52 [ESV]. +++

## **Advent Collect 2**

Stir up our hearts, O Lord, to make ready the way of Your only-begotten Son, that by His coming we may serve You with pure minds; through the same Lord Jesus Christ, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever.

# IV

## Savior of the Nations, Come

Choir:

1. Savior of the nations, come,  
Virgin's Son, make here Your home!  
Marvel now, O heav'n and earth,  
That the Lord chose such a birth.

2. Not by human flesh and blood,  
By the Spirit of our God,  
Was the Word of God made flesh  
Woman's offspring, pure and fresh.

**WE SING:**

**3. Here a maid was found with child,  
Yet remained a virgin mild.  
In her womb this truth was shown:  
God was there upon His throne.**

Choir:

4. Then stepped forth the Lord of all  
From His pure and kingly hall;  
God of God, yet fully man,  
His heroic course began.

**WE SING:**

**5. God the Father was His source,  
Back to God He ran His course.  
Into hell His road went down,  
Back then to His throne and crown.**

Choir:

For You are the Father's Son  
Who in flesh the vict'ry won.  
By your mighty pow'r make whole  
All our ills of flesh and soul.

From the manger newborn light  
Shines in glory through the night.  
Darkness there no more resides;  
In this light faith now abides.

**WE STAND AND SING:**

**8. Glory to the Father sing,  
Glory to the Son, our king,  
Glory to the Spirit be,  
Now and through eternity.**

**WE SIT.**

**Advent Collect 3**

Lord Jesus Christ, we implore You to hear our prayers and to lighten the darkness of our hearts by your gracious visitation; for You live and reign with the Father and the Holy Spirit, one God, now and forever.



**This Little Babe**

This little Babe so few days old,  
is come to rife [Hit, throw, kick] Satan's fold;  
All hell doth at His presence quake [shake, tremble]  
though He Himself for cold do shake [shiver];  
For in this weak unarmed wise [guise]  
the gates of hell He will surprise.

With tears He fights and wins the field,  
His naked breast stands for a shield,  
His batt' ring [battering] shot are babish [babyish] cries,  
His arrows looks of weeping eyes,  
His martial ensigns Cold and Need,  
and feeble Flesh His warrior's steed.

His camp is pitched in a stall,  
His bulwark but a broken wall;  
The crib His trench, haystalks His stakes;  
of shepherds He His muster [assemble] makes;  
And thus, as sure His foe to wound,  
the angels' trumps [formal gathering of troops] alarum [alarm] sound.

My soul, with Christ join thou in fight;  
stick to the tents that He hath pight [pitched, set-up].  
Within His crib is surest ward [protection];  
this little Babe will be thy guard.  
If thou wilt foil [prevent] thy foes with joy,  
then flit [move swiftly] not from this heav'nly Boy.

+++ *This Little Babe* depicts a battle between baby Jesus Christ and Satan (good and evil). With only the innocent weapons of Truth, the Holy Child takes on all the forces of hell. This text of *This Little Babe* is the second half of the poem *Newe Heaven, Newe Warre* by Robert Southwell (1595). Southwell portrays the story of Jesus's birth as a sneak attack on the forces of evil. Who would expect God to send a baby to vanquish Satan? Every element of the Christmas story is a metaphor of paradoxical spiritual warfare. +++

## **The Nightingale Renewed (Lusciniae Reducis)**

+++ The Boy of Naïveté has wandered away from Jesus, and his life has lost meaning and purpose; he is walking through life seeking experience and beauty. He comes again upon the bird that he cast away where he had left it and once again is attracted to its allures. He picks it up and attempts to awaken its power, trying to make it sing, but fails in his naïveté to make it “work.” It cannot, having been separated from its source of power. However, the source appears, demanding to have the Nightingale and takes the bird away from the young boy, who flees in fright. The Singer of Inspiration, finding the Nightingale reunited with its source of power, courageously casts down the two, thus preventing another cycle of negativity. They kneel before Jesus. Instead of destroying the Nightingale and its power, Inspiration lifts them up with the force of good, with the power of Truth and the weapons of innocence. He brings the others to help the bird in its new struggle. Confronted by the boy Jesus, the bird overcomes its evil or negative ways, and changes to white, like the dove of the Spirit. Together the others show the transformed and renewed bird how to stretch and free itself. While all watch, it takes flight, and escapes the bonds of evil. +++

### **Advent Collect 4**

Stir up your power, O Lord, and come and help us by Your might, that the sins which weigh us down may be quickly lifted by Your grace and mercy; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

## **VI**

### **While Shepherds Watched Their Flocks By Night**

While shepherds watched their flocks by night,  
All seated on the ground,  
The angel of the Lord came down,  
And glory shone around.

“Fear not,” said he (for mighty dread  
Had seized their troubled mind);  
“Glad tidings<sup>1</sup> of great joy I bring  
To you and all mankind.”

“To you, in David’s town this day,  
Is born of David’s line  
The Savior who is Christ the Lord,  
And this shall be the sign:”

“The heav’nly Babe you there shall find  
To human view displayed,  
All meanly wrapped in swathing bands<sup>2</sup>,  
And in a manger laid.”

Thus spake the seraph<sup>3</sup>, and forthwith  
Appeared a shining throng<sup>4</sup>  
Of angels praising God, who thus  
Addressed their joyful song:

“All glory be to God on high  
And on the earth be peace.  
Goodwill henceforth from heav’n to men  
Begin and never cease.”

1. Tidings means news
2. ‘Swathing bands’ means narrow strips of cloth wrapped around an infant to restrict movement
3. Seraph means an angelic being, regarded in traditional Christian angelology as belonging to the highest order of the nine fold celestial hierarchy, associated with light, ardor, and purity.
4. Throng means a large crowd

### **O Who Would Be a Shepherd Lad**

O who would be a shepherd lad In Beth'lem's fields of old?  
O who would mind the restless sheep In times of fear and cold?  
O I would be that shepherd lad If only for a night  
To hear the angel choirs proclaim In heav’nly hymns so bright.  
Could I but catch that brief refrain Could I but view the Child  
I'd risk the dark, the fear, the cold To gain a peace so mild.

O who would take a wise man's part And cross the dreary sands?



O who would sleep on camel's back And travel foreign lands?  
O I would take that wise man's part If only for a day  
To kneel before Messiah's throne Low cradled in the hay.  
Could I but glimpse his natal star Could I but touch His hand  
I'd come though weary, tired and poor To seek God's gracious plan.

O who would change his present state For grief and sure despair?  
O who would wish to bear a cross Or suffer unaware?  
O I would leave my present joys Return to days gone by  
If I could play a special part Beneath that Christmas sky  
To watch with awe inspired faith The wonder of Christ's birth  
I'd sacrifice all that I have The treasures of this earth.

To heed the song, behold the star God's Son in cattle stall  
To be the first to worship Christ Whose advent saves us all!

+++ This text, written for Dr. Thomas Gieschen, was set for solo voice and piano, and then sent on Christmas Cards for his friends. Paul Lindblad reset this for mixed chorus. +++

### **Drop Down, Ye Heavens**

Drop down, ye heavens, from above,  
and let the skies pour down righteousness.  
Let the earth open; and bring forth salvation.

Comfort, comfort ye my people;  
my salvation shall not tarry.  
I have blotted out as a thick cloud thy transgressions.  
Fear not for I will save thee,  
for I am the Lord, thy God,  
the holy one of Israel, thy redeemer.

+++ The advent prose (Rorate Coeli) is a series of texts adapted from the book of the prophet Isaiah, and said, or more usually sung, in churches during the season of advent. In its Latin form, it is attributed to Aurelius Clemens Prudentius, who lived in the fourth century. +++

# VII

## Break Forth, O Beauteous, Heavenly Light

Break forth, O beauteous heav'nly light,  
to herald our salvation;  
You stoop to earth, the God of might,  
our hope and expectation.  
You come in human flesh to dwell,  
our God with us, Immanuel;  
the night of darkness ending,  
our fallen race befriending.

## Unto Us a Boy is Born

### WE STAND AND SING:

#### ALL

1. Unto us a boy is born!  
King of all creation,  
Came He to a world forlorn,  
The Lord of ev'ry nation.  
The Lord of ev'ry nation.

#### WOMEN AND UNCHANGED VOICES

2. Cradled in a stall was He  
With sleepy cows and asses,  
But the very beasts could see  
That He all men surpasses,  
That He all men surpasses.

#### MEN

3. Herod then with fear was filled:  
'A prince,' he said, 'in Jewry!'  
All the little boys he killed  
At Bethlem in his fury,  
At Bethlem in his fury.

## **WOMEN AND UNCHANGED VOICES**

**4. Now may Mary's Son, Who came  
So long ago to love us,  
Lead us all with hearts aflame  
Unto the joys above us,  
Unto the joys above us.**

## **ALL**

**5. Alpha and Omega he!  
Cantemus in choro,  
Voice and organ, sing with glee,  
Benedicamus Domino,  
Benedicamus Domino.**

## **WE SIT.**

+++ Like *There is No Rose, Unto Us a Boy is Born*, has a macaronic text; that is it is in two languages (in this case, English and Latin). The translations for the Latin phrases are as follows:  
*Alpha and Omega*: He is the beginning and the end  
*Cantemus in choro*: We sing in chorus  
*Benedicamus Domino*: Let us bless the Lord +++

# **VIII**

**Let Us Now Go Even Unto Bethlehem and Tomorrow Shall Be My Dancing  
Day and A Great and Mighty Wonder**

Let us now go even unto Bethlehem, and see this thing which is come to pass  
which the Lord has made known unto us.

Tomorrow shall be my dancing day;  
I would my true love did so chance  
To see the legend of my play,  
To call my true love to my dance;

*Refrain*: Sing, oh! my love, This have I done for my true love.

In a manger laid, and wrapped I was  
So very poor, this was my chance  
Betwixt an ox and a silly poor ass  
To call my true love to my dance. *Refrain:*

A great and mighty wonder,  
a full and holy cure!  
the Virgin bears the Infant  
with virgin-honour pure:

The Word becomes incarnate,  
and yet remains on high;  
and cherubim sing anthems  
to shepherds from the sky.

While thus they sing your Monarch,  
those bright angelic bands,  
rejoice, O vales and mountains,  
ye oceans, clap your hands.

Since all He comes to ransom,  
by all be He adored,  
the Infant born in Bethl'em,  
the Savior and the Lord.

Then on the cross hanged I was,  
Where a spear My heart did glance;  
There issued forth both water and blood,  
To call my true love to my dance. *Refrain:*

Then down to hell I took my way  
For my true love's deliverance,  
And rose again on the third day,  
Up to my true love and the dance. *Refrain:*

+++ Thomas Cahill, in his book *'Mysteries of the Middle Ages'* (Doubleday, 2006), presents this song as an English carol in which Christ speaks of his incarnation, his "dancing day". Cahill writes that the carol can be found on extant broadsides, which makes it at least as old as early printing, but still impossible to date. He goes on to suggest that the phrase "the legend of my play" appears to be an allusion to a mystery play, and that the song might well have been sung at the beginning of one of those dramas. That, he writes, would place it in the later Middle Ages, perhaps the 14th century. Although this carol has Jesus refer to mankind as 'his love' and to living as 'my dance' - imagery many find very modern - the carol was first published in Sandys' 1833, *Christmas Carols, Ancient and Modern*, and probably goes back to medieval times. In the use of dance as a metaphor for living, this carol has, indeed, close parallels with a number of 15th century carols in which the infant foretells his future to his mother. The line 'To see the legend of my play' suggests it may have originally been part of a medieval mystery play, in the same way as was the Coventry Carol was, but perhaps in this case, part of one of the three-day religious plays performed in the Cornish language during the 14th and 15th century. +++

## Gaudete

### *Refrain*

*Gaudete! Gaudete!*  
*Christus est natus*  
*Ex Maria virgine. Gaudete!*

### *Translation*

Rejoice! Rejoice!  
Christ is born  
of the Virgin Mary: rejoice!

*Tempus adest gratiae*  
*Hoc quod optabamus,*  
*Carmina laetitiae*  
*Devote reddamus. Refrain:*

The time of grace has come  
this that we have desired;  
Verses of joy,  
Let us devoutly return

*Deus homo factus est*  
*Natura mirante,*  
*Mundus renovatus est*  
*A Christo regnante. Refrain:*

God has become man,  
Nature marveling;  
the world has been  
renewed, by the reigning Christ.

*Ezechielis porta*  
*Clausa pertransitur,*  
*Unde lux est orta*  
*Salus invenitur. Refrain:*

The closed gate of Ezekiel  
is passed through;  
whence the light is born,  
Salvation is found

*Ergo nostra contio  
Psallat iam in lustro,  
Benedicat Domino,  
Salus Regi nostro. Refrain:*

Therefore, let our gathering,  
now sing in brightness.  
Let it give praise to the Lord:  
Greeting to our King

+++ Gaudete (English: /'gaʊdeɪtɪ/; Ecclesiastical Latin: [gaw'detɛ] "rejoice" in Latin) is a sacred Christmas carol, which is thought to have been composed in the 16th century, but could easily have existed as a monophonic hymn in the late medieval period, with polyphonic alto, tenor, and bass parts added during the 15th century, particularly due to its Medieval Latin lyrics. The song was published in *Piae Cantiones*, a collection of Finnish/Swedish sacred songs published in 1581. No music is given for the verses, but the standard tune comes from older liturgical books.

We rejoice in the Word become flesh, who has conquered sin, death and the devil. The Gaudete Festival does not cease. Instead, we carry it out into the world, praising God, and like the Nightingale renewed, stretch and become free ourselves from the power of evil, and fly toward the Light. +++

# CAST

(in order of appearance)

Singer of Inspiration ..... Teodor Zajler

Mary ..... Courtney Roberson

Joseph..... Grant Neubieser

Angel Gabriel..... Chris Osterlund

Boy of Naïveté ..... Tristian Wright

The Nightingale ..... Eric Neubieser

Worshiper ..... Judy Thompson

Angels ..... Kathryn Alexander, Claire Carlson, Maria Dalton,  
..... Nathan Gibes, Eunice Ho, Elizabeth Walz

Shepherds, Group 1 ..... Ethan Gettinger, Carina Hodges, Laurel Hodges,  
..... Grace Murphy, Luke Murphy, Megan Ottesen

Shepherds, Group 2 ..... Journi Bolar, Ethan Gale, Rayonna Herron  
..... Joshua Mu, Isabella Ziupsnys

Shepherds, Group 3 ..... Mayumi Barrack, Nanci Granahan,  
..... Judy Thompson, Claudia Wilson

Watchmen ..... John Boyle, John Craven, Phillip Frigo, Rob Lyman  
..... Emmanuel Mackenzie, Juan Valezquez, Mark Wilson

Messengers of Christian Invitation ..... John Carlson James Dalton,  
..... Ethan Gale, Justin Segawa

Banner Bearers ..... Ethan Gale, Ethan Jones,  
..... Emmanuel Mackenzie, Justin Segawa

# INSTRUMENTALISTS

Violin 1.....	Min Park, Rebecca Edge
Violin 2.....	Myra Hinrich, Christina Lee
Viola.....	Brittany Nelson, Taisiya Sokolova
Cello.....	Aaron Gottl
Bassoon.....	Andrei Muravev
Percussion .....	Nils Higdon
Percussion .....	Emmanuel Mackenzie, Grant Neubieser, ..... Rob Lyman, Teodor Zajler
Organ.....	Paul Lindblad
Handbells .....	Eunice Ho, Joshua Mu, Justin Segawa

# SOLOISTS

Messenger of Inspiration.....	Teodor Zajler
Worshiper.....	Judy Thompson
Joseph .....	Grant Neubieser
Tenor.....	Paul Vaccarello
Soprano .....	Christina Ray



# CHOIR

**Consisting of OAK PARK CONCERT CHORALE, ST. JOHN CHORISTERS,  
SCHOLA CANTORUM, ST. JOHN ADULT CHOIR, and GUESTS**

Kathryn Alexander  
Judy Banks-Johnson  
Mayumi Barrack  
Mildred Benson  
Mary Block

Allen Harris  
Latrell Hassell  
Muriel Henning  
Rayonna Herron  
Phyllis Hightower

Tim Okal  
Ruth Otten  
Angela Poulos  
Katherine Roberson  
Gail Sellers

Mel Block  
Journi Bolar  
John Boyle  
Barbara Brotman  
Leslie Carranza

Dave Hill  
Eunice Ho  
Nathan Ho  
Erik Hollander  
Jacqui Ingram

Carolyn Scott  
Justin Segawa  
Donavin Sharber  
Lisbeth Siler  
Amanda Sosa

John Craven  
Elise Dalton  
Julie DeLong  
Jeanne DeVore  
Robert Fredland

Benjamin Janssen  
Helen Jensen  
Hannah Kennedy  
Brendan Krueger  
Rob Lyman

Judy Thompson  
Aniela Tyksinski  
Juan Valezquez  
Claudia Wilson  
Mark Wilson

Phil Frigo  
Ethan Gale  
Nathan Gibes  
Kate Goetz  
Julia Janik  
Erich Baacke  
Natalie La Rocque  
Chen Sen

Emmanuel Mackenzie  
Justin Martin  
Joshua Mu  
Grant Neubieser  
Andrea Ojeda  
Julia Janik  
Kim Meyer  
Lynn Zamora  
Chelsea Zhao

Patrick Wright  
Tristan Wright  
Teodor Zajler  
Isabella Ziupsnys  
Jeff Kiel  
Nancy Kingsbury  
Courtney Roberson  
Zhaohui Zhang

# CREW

## A Special Thank You

to the following groups and individuals  
for their generous donations of time, talent, and materials.

Director ..... Paul Lindblad

Conductor ..... Paul Lindblad

Guest Conductor (for *I Sing of a Maiden*) .....Paul Laprade

Stage, manger, and other stage items..... Shawn Dahlstrand

Costume Assistance, Lantern,  
Chorister Chaperone/Counselor, Ticket Sales .....Muriel Henning, Nancy Martinka,  
..... Tina Neubieser

Costumes, Banner Backings, props, Pillow, Nightingales,  
Sash for processional cross, Tablecloths, ..... Kathi Dahlstrand

Costume administration .....Catherine Walz

Curtains, Electricals, Technician, Lighting; setup and take down .....Bill Henning

Banner and Logo Design, Publicity and program artwork.....Liz Zielke

Program and Administration, Website, Support ..... De Ann Beger

Trinity/Manger sign, star and holder, painter .....Robert Fredland

Programs and Publicity ..... Paul Lindblad, Linda Nelson

Lighting .....Eric Hodges, Zsazsa Leverett  
..... Minor Lor, Bevin Zamora

Stage Building and Set-Up ..... William Bales, Emma Brauckman, Christina Buhler,  
..... Emil Clausing, Shawn Dahlstrand, Elise Dalton,  
..... Robert Fredland, , Bill Henning, Dave Hill,

..... Eric Hodges, Matt Huner, Benjamin Janssen,  
..... James Kirk, Paul Kressin, Chris Osterlund,  
..... Mark Prescott, Pete Schoedel, Daniel Thaelke,  
..... David Walz, Jason Weidler, Erich Baacke,  
..... Kurt Baacke, Sandra Prescott

Reception – setup, cleanup, food, administration .....Elise Dalton, Muriel Henning,  
..... May Hzcovitch, Jennifer Jones, Paul Kreiss,  
..... Sue Lombardo, Evadney Maughn, Lucy Osterlund,  
..... Kathy Roberson, Kurt and Kim Zoellick,  
..... Sue Lombardo, Evadney Maughn, Gregory Roberson

Reception decorations.....Kathi Dahlstrand, Paul Lindblad,  
..... Tina Neubieser, Lucy Osterlund

Spotlight aiming and focus .....Eunice Eifert

## **A Public Apology**

To anyone who, in our ignorance, we have neglected to mention in the above lists,  
please forgive us.

*Thank  
you*

# DONORS

## Premier

Robert Fredland – In memory of Audrey Fredland  
The Krengel Living Trust, in loving memory of Elsa Krengel

## Sustainer

Mel and Mary Block – In memory of loving parents  
Marian Flight – In memory of Earl J. Flight and Robert Rehfeldt  
Hemmann, Holstein, and Ziupsnys Families  
Timothy & Betty Loewe, in honor of the music ministry at St. John, Forest Park  
Bruce & Jkrista Lucas, in honor of composer and historian Carl Schalk  
Jeffrey Leeb, in thanksgiving for colleagues and friends, Carl & Faith Lucas  
Gary and Tina Neubieser  
Organ Historical Society, Chicago-Midwest Chapter  
Robert & Otilia Osterlund  
Greg & Kathy Roberson  
Steve and Susan Wente

## Sponsor

Jane Berryman  
Mel & Mary Block  
Kathi Dahlstrand – In memory of Paul Dahlstrand  
Elise Dalton  
The DeLong Family  
Erik and Mary Beth Hollander – In memory of our parents  
Rev. and Mrs. Walter Otten  
Gpbo Rai, in thanksgiving for family, Karishma, Balljit, Amrit, & Kiran  
Nancy Schnurstein – In memory of Glen Schnurstein

## Supporter

Louise Engert  
Robert and Carolyn Rescino  
Willard Thomen  
Romelle Weidler

# SOURCES

Music composed and arranged by Carl Schalk

## *Lo, How a Rose E'er Blooming*

Text: German, 16<sup>th</sup> century, tr. Theodore Baker, 1851-1934 alt., stanzas 1-2;  
Fridrich L. C. Layriz, 1808-59, tr. Harriet R. K. Spaeth, 1845-1925, stanza 3;  
German, 16<sup>th</sup> century, tr. John C. Mattes, 1876-1948, stanza 4

Setting: Michael Praetorius, 1571-1621

Fauxbourdon: Carl Schalk

Descant: Kevin Allen

Advent Collects – commissioned for Gaudete Festival

Text: ancient Latin 7<sup>th</sup> century;

Music: Carl Schalk \*

## *O Jesus Christ, Thy Manger Is*

Text: Paul Gerhardt, 1607-76; translation, The Lutheran Hymnal, 1941

Music: Carl Schalk \*

## *Savior of the Nations, Come*

Text: attributed Ambrose of Milan, 340-397; German version, Martin Luther, 1483-1546; translated. William M. Reynolds, 1812-76, stanzas. 1-2; translation.

Lutheran Service Book, 2006, stanzas. 3; translation. F. Samuel Janzow, 1913-2001, stanzas 4, 5, 8; translated Martin L. Seltz, 1909-1967, stanza 6; translated.

Gifford A. Grobien, b. 1973, stanza 7

Tune: Geystliche gesangk Buchleyn, Wittenbert, 1524, edited. Johann Walter.

Settings: Melchoir Vulpus; stanzas 1, 7; Carl Schalk, stanzas 2, 4, 6; Paul Lindblad, stanzas 3, 5, 8

Music edited by Paul Lindblad

## *Break Forth, O Beauteous Heavenly Light*

Text: Arthur Tozer Russell *Psalms & Hymns*, 1851, alt. Paul Lindblad

## *There Is No Rose*

Text and choral setting: England c. 1420 from a manuscript, Trinity College Library, Cambridge

*While Shepherds Watched*

Text: Nahum Tate 1652-1715

Music: Thomas Este's Psalter 1592

Descant: Alan Gray 1855-1935

Music arranged by Paul Lindblad

*Tomorrow Shall Be My Dancing Day \**

English carol c. 14<sup>th</sup> century; first appeared in print Sandy's "Christmas Carols", 1833

*Gaudete*

Text and tune 16<sup>th</sup> century

*Unto Us a Boy Is Born \**

Text: Latin, 15<sup>th</sup> century; translation. Percy Dearmer, 1867-1936 alt.

Tune: from Piaie Cantiones, 1582

*A Great and Mighty Wonder \**

Text: Germanus, c. 634-c. 734; translation. John Mason Neale, 1816-66, alt.

Tune: Geistliche Kirchengesäng, Köln, 1623

*Listen, Lordlings, unto Me*

Text: Henry Ramsden Bramley, 1833-1917

Tune: Frederick Arthur Gore Ouseley, 1825-1889

*Wake, Awake, for Night Is Flying*

Text: Philipp Nicolai, 1556-1608, translation. Catherine Winkworth, 1827-78, alt.

Tune: Philipp Nicolai, 1556-1608

*What Tidings, Messenger*

Text and choral setting: medieval Selden manuscript B.26, Bodleian Library, Mode XIII

*O Who Would Be a Shepherd Lad \**

Text: Michael J. Meyer d 2011

Tune: Thomas Gieschen, 1931-2006

Music composed by Paul Lindblad

*Gabriel's Message\**

Text: Public domain

*Magnificat \**

Text: Paul Lindblad, Teodor Zajler

*That Yöngre Child \**

Text: English 14<sup>th</sup> century

*I Sing of a Maiden\**

Text: English 15<sup>th</sup> century Sloane manuscript

*This Little Babe \**

Text: from Robert Southwell's "New Heaven, Newe Warre", 1595

*Drop Down Ye Heavens \**

Text: Isaiah 45:8; 40:1; 46:13; 44:22; 43:1,3 (King James Version)

Music: verse: Plainchant

*Let Us Now Go Even unto Bethlehem \**

Text: Luke 2:15 (King James Version)

*The Nightingale Renewed (Lusciniae Reducis)*

Descant composers

*Wake, Awake, For Night is Flying* descant - Paul Lindblad

*Lo, How a Rose E'er Blooming* descant - Kevin Allen

*While Shepherds Watched* descant - Alan Gray 1855-1935

- Denotes music arranged and or composed for this program