

Darkness into Light – Latin texts

English translations: Susan Hellauer (except 12) & Michael Smith

1 Vespers hymn: O lux beata trinitas (3:00)

O lux, beata trinitas
et principalis unitas
jam sol recedit igneus,
infunde lumen cordibus.

Iam noctis tempus advenit,
noctem quietam tribue,
diluculo nos respice,
salvator unigenite.

Te mane laudum carmine,
te deprecemur vespere,
te nostra supplex gloria
per cuncta laudet secula.

O light, blessed threeness
and primal oneness:
as the fiery sun sets
pour light into our hearts.

Already night approaches;
grant us a peaceful night.
Watch over us at sunrise,
our only begotten saviour.

With song we praise you in the morning,
we pray to you at sunset:
with our “glory” may the suppliant
praise you through every age.

2 Jube domine / Lection: In principio erat verbum (4:18)

Jube domine leccionis nove melos
cum laude transvehi celos.
Ut te deum possimus laudare
et tu nos benedicere dignare.

In principio erat verbum
 et verbum erat apud deum
 et deus erat verbum.
 Hoc erat in principio apud deum.
 Omnia per ipsum facta sunt
 et sine ipso factum est nichil
 quod factum est;
 in ipso vita erat,
 et vita erat lux hominum,
 et lux in tenebris lucet
 et tenebre eam non comprehenderunt.

Lord, command that the melody of the new reading be carried across the heavens with praise, so that we may praise you, God, and that you may deign to bless us.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not. [John 1:1-5] King James version

3. JOHN TAVENER: Come and do Your will in me (1997) (voices & strings)
Commissioned by The Friends of Chester Cathedral to celebrate their Diamond Jubilee.
First performed on June 20, 1998, by Chester Cathedral Choir conducted by David Poulter.

Composer's note

“The music must be sung with enormous intensity and sonority, casting *all* into the fire of God.”
 –John Tavener

“I do not wish, I do not desire to live long. I wish to live with You. It is You, who are long life, vital, and without end... with him in sleep, and in waking, filling his life with sweetness... not to check our plans, and hopes, and our life, but to confirm, strengthen, and bless them.”
 – from the *Hymn of Entry* by Archimandrite Vasileios

Sung text:

Come and do Your will in me.
 Come when You wish and as You see fit.
 Come like a breeze, [come] like a blessing, if You think it right.
 Come like a thunderbolt to test me and burn up my being,
 If You think that is how it should be.

Let each journey freely on the road of his life.
 Let each sail on the sea of his uncertain fate.

Sail with the voyagers,
Fare with the wayfarers,
Heal the sick, O Physician of our souls and bodies.

Come and do Your will in me...
- from the *Hymn of Entry*
and from the Orthodox Liturgy

4 Compline hymn: Christe qui lux es et dies (3:00)

Christe, qui lux es et dies,
noctis tenebras detegis,
lucifer, lucem preferens,
lumen beatum predicans,

precamur, sancte domine,
defende nos in hac nocte,
sit nobis in te requies,
quietam noctem tribue,

oculi somnum capiant,
cor semper ad te vigilet;
dextera tua protegat
famulos, qui te diligunt.

Defensor noster, aspice,
Insidiantem reprime,
guberna tuos famulos,
quos sanguine mercatus es.

Memento nostri, domine,
in gravi isto corpore
qui es defensor anime;
adesto nobis, domine.

Christ, you who are light and day,
dispel the darkness of the night,
light-bearer, holding forth the light,
the blessed flame proclaiming.

We pray you, holy lord,
defend us in this night,
let our rest be in you,
grant us a peaceful night.

The eyes may feel sleepy,
but the heart ever wakes for you.
With your right hand protect
your servants who love you.

Look upon us, our protector,
restrain him who would ambush us.
Guide your servants
whom you bought with your blood.

Remember us, O lord,
in these burdensome bodies,
you who are protector of the soul,
be ever present for us, lord.

5 Lectio Ysaye prophete / Lection: Surge illuminare Jerusalem (2:10)

Lectio Ysaye prophete.
Surge illuminare Jerusalem
quia venit lumen tuum.
Et gloria domini super te orta est.
Quia ecce tenebre operient terram
et caligo populos.
Super te autem orietur dominus.
Et gloria eius in te videbitur.
Et ambulabunt gentes in lumine tuo.
Et reges in splendore ortus tui.
Leva in circuitu oculos tuos et vide.
Omnes isti congregati sunt venerunt tibi.

A reading from Isaiah the prophet:

Arise, shine [O Jerusalem]; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: [thy sons shall come from far, and thy daughters shall be nursed at thy side.]

[Isaiah 60:1- 4] King James version

6. JOHN TAVENER: As one who has slept (1996) (voices & strings)

Commissioned by Winchester Cathedral. First performed on January 25, 1997, by the Winchester Cathedral Choir, conducted by David Hill.

Composer's note

“As the great Orthodox liturgical texts ring out on Great and Holy Saturday, the Resurrection of Christ is already happening. Liturgical vestments change in front of our eyes from black to silver, and the Church waits with anticipation until midnight, to proclaim that ‘Christ is Risen.’

So, therefore, the mood of *As one who has slept*, taken from the great liturgy of Saint Basil on Easter Saturday morning, is full of awe, silence and expectation. The atmosphere is deeply solemn as we stand before the greatest mystery of our salvation. Christ has descended into Hades, and ‘trampled down death by death; and to those in the tomb He has given life.’” – John Tavener

Sung text:

As one who has slept,
the Lord has risen,
and rising He has saved us.
Alleluia. Alleluia.

7 Nocturn hymn: *Medie noctis tempus est* (3:00)

Medie noctis tempus est;
prophetica vox admonet,
dicamus laudes ut deo
patri semper ac filio

sancto quoque spiritui.
Perfecta enim trinitas
uniusque substantie
laudanda nobis semper est.

Occurrunt sancte virgines
obviam tunc adventui
gestantes claras lampadas
magno letantes gaudio;

stulte vero remanent, que
extinctas habent lampadas,
frustra pulsantes ianuam
clausa iam regni regia.

Quare vigilemus sobrie
gestantes mentes splendidas
advenienti ut jesu
digni curramus obviam.

Midnight is the time,
the prophetic voice tells us,
that we should ever sing praise to God
the father, and to the son,

and also to the holy spirit.
For the perfect trinity,
also single of substance,
should always be praised by us.

The holy virgins run
then to meet his coming,
holding forth bright lamps,
rejoicing with great joy.

But indeed the foolish ones stay back,
who let their lamps go out,
vainly pounding at the royal gate,
now shut, of the kingdom.

Wherefore we should watch soberly,
holding forth our shining spirits;
so that we may be worthy to run
and meet Jesus at his coming.

8 *Lection: Vidi civitatem* (4:30)

Leccio libri apokalipsis Johannis apostoli

In diebus illis

vidi civitatem sanctam Jherusalem novam descendentem de celo

tanquam sponsam ornatam viro suo

Et audivi vocem magnam de throno dicentem

Ecce tabernaculum dei cum hominibus

et habitabit cum eis

Et ipsi populus eius erunt et ipse deus cum eis erit eorum deus.

Et absterget deus omnem lacrimam ab oculis eorum

et mors ultra non erit neque luctus neque clamor

quia prima abierunt

Et dixit qui sedebat in throno
Ecce nova facio omnia.

A reading from the book of the apocalypse of the apostle John:

In those days: I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. [Revelation 21: 2-5] King James version

9. JOHN TAVENER: The Lord's Prayer (1999)

Commissioned by the Guildford Philharmonic for The Tallis Scholars, with assistance from South East Arts. First performed by The Tallis Scholars on March 10, 2000, at Holy Trinity Church, Guildford.

Composer's note:

“*The Lord's Prayer* should be sung very quietly, with an inner serenity and calm that is almost ‘silent.’ This is the Prayer of all Prayers, and nothing can violate its silent theophany.” – John Tavener

Sung text:

Our Father, who art in heaven,
Hallowed be Thy name.
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive those who trespass against us,
And lead us not into temptation,
but deliver us from evil.
Amen.

10 Alleluia: Quinque prudentes (3:10)

Alleluia. Alleluia.
Quinque prudentes virgines
acceperunt oleum in vasis suis cum lampadibus:
media autem nocte clamor factus est:
Ecce sponsus venit: exite obviam christo domino.
Alleluia.

Alleluia. Alleluia.

Five wise virgins

took oil in jars with their lamps.

And at midnight a noise was made:

Behold, the bridegroom comes: go out to meet Christ the lord.

Alleluia.

11. JOHN TAVENER: *The Bridegroom* (1999) (voices & strings)

Based on the parable of the wise and foolish virgins.

The Bridegroom was written for and premiered by Anonymous 4 and the Chilingirian String Quartet at the Queen Elizabeth Hall, London, on October 17, 2000. The Bridegroom is dedicated to the memory of Janet Keeble.

Composer's note

“These texts are sung in the first three days of Holy Week in the Orthodox Church. The Bridegroom who comes is God. He constantly requires Love put to the ultimate test. There is no room for pride, callousness — we must repent, i.e. have a *metanoia* (an inner change of mind), weeping holy tears as we stand outside the Heavenly bridal chamber.”

“The end of our lives is also our spiritual end if we join in rejecting the Bridegroom — the Light and the Life of the world. Such is the theme of the piece — at once ecstatic, full of compunction and radiant. The music should be almost unbearable in its ecstatic light, its endless melodic arc, its intense compunction. The quartet of strings represents Christ the Bridegroom, and the female voices the people in the world, full of that longing which is a kind of Divine eros.

The Bridegroom should be performed in a large building with a resonant acoustic, preferably a church, with the voices at a far distance from the string quartet.” —John Tavener

Sung text:

The Exaposteilarion

Thy bridal chamber I see adorned, O my Saviour, and I have no wedding garment that I may enter there. O Giver of Light, enlighten the vesture of my soul, and save me.

The Troparion

Behold, the Bridegroom comes at midnight, and blessed is the servant whom He shall find watching; and again, unworthy is the servant whom He shall find heedless. Beware, therefore, O my soul, do not be weighed down with sleep, lest you be given up to death and lest you be shut out of the Kingdom. But rouse yourself crying: Holy, holy, holy, art Thou, O our God. Through the Mother of God, have mercy on us.

12 Hymn for the New Light: Inventor rutili (4:00)

Inventor rutili, dux bone luminis,
 qui certis vicibus, tempora dividis,
 merso sole chaos, ingruit horridum,
 lucem redde tuis, Christe, fidelibus.

Vivax flamma viget, seu cava testula
 succum linteolo suggerit ebrio,
 seu pinus piceam fert alimoniam,
 seu ceram teretem stупpa calens bibit.

Nectar de liquido vertice fervidum
 guttatim lacrimis stillat olentibus,
 ambustum quoniam vis facit ignea
 imbrem de madido flere cacumine.

O res digna, deus, quam tibi roscide
 noctis principio grex tuus offeret!
 Lucem, qua tribuis nil pretiosius,
 lucem, qua reliqua premia cernimus.

Tu lux vera oculis, lux quoque sensibus,
 intus tu speculum, tu speculum foris,
 lumen, quod famulans offero, suscipe
 tinctum paciferi chrismatis unguine.

Deviser of the flaming light,
 you who divide time from time inalterably --
 the sun has sunk, fearful chaos rushes in.
 Grant light again, O Christ, to your faithful.

The lively flame lives on, whether a hollow shell
 feeds sap to the drunken wick,
 or pinewood nourishes it with black pitch,
 or a twist of tow drinks up the smooth wax.

Flaming nectar, down from the clear shining head
 distills, drop by drop, in fragrant tears,
 for the strength of fire makes it weep
 a burnt rain from the soaked torch's end.

O God, it is a worthy thing, at the dewy
entry of night, that your flock offers you;
light – of all you give us, nothing more precious;
light, through which alone we discern all your other gifts.

You, true light to our eyes, and to our other senses;
you, the inward mirror, and the outward;
take this light, as I your servant offer it,
tinged with the peace-bearing unction of holy oil.