Department of Music Presents

MUSIC The Universal Connection

GLAD TIDINGS

SUNY New Paltz Choral Ensembles

Members of the College-Youth Symphony

Dr. Colin Britt, conductor Alex Ruvinshteyn, organ

Studley Theatre
Tuesday, December 6, 2022
7:30 pm

GLAD TIDINGS Program

CONCERT CHOIR

Al Hanissim Traditional, arr. Elliot Z. Levine

(b. 1948)

No la debemos dormir Christina Whitten Thomas

CONCERT CHOIR AND CHAMBER SINGERS

Lo, How a Rose E'er Blooming Michael Prætorius

(1571 -1621)

arr. Jan Sandström

CHAMBER SINGERS

Riu, Riu Chiu attr. Mateo Flecha the Elder,

ed. Noah Greenberg

Daniel McDonald, Aidan Stoddard, Michael Puglisi, soloists

O magnum mysterium Tomás Luis de Victoria

(1548–1611)

Winter Song Sara Bareilles

(b. 1979)

Ingrid Michaelson

(b. 1979)

Ashe Matteson, Isabella Kerr, soloists

Program

COLLEGE-COMMUNITY CHORALE

Messiah (Part 1 and Hallelujah)

G. F. Handel (1685-1759)

Overture

Comfort Ye/Every Valley Shall Be Exalted

Marc Molomot, tenor

And the Glory of the Lord

Thus Saith the Lord/But Who May Abide the Day of His Coming

Dan Chiu, baritone

And He Shall Purify

Behold, a Virgin Shall Conceive/O Thou That Tellest Good Tidings to Zion Lily Moskwa, mezzo-soprano

For Behold, Darkness Shall Cover the Earth/The People That Walked in Darkness

Dan Chiu, baritone

For Unto Us a Child is Born

Pifa (Pastoral Symphony)

There Were Shepherds Abiding in the Field/And Lo, the Angel of the Lord Came Upon Them/And the Angel Said Unto Them/And Suddenly There Was with the Angel

Alyssa DeLessio, soprano

Glory to God

Rejoice Greatly, O Daughter of Zion

Hailey Brown, soprano

Then Shall the Eyes of the Blind/He Shall Feed His Flock Like a Shepherd

<u>Jillian Prakelt, soprano</u>

His Yoke is Easy

Hallelujah

SUNY New Paltz Choral Ensembles

CONCERT CHOIR

Soprano

Isabel Arter
Madison Caines
Riley Doyle
Danielle Finelli
Marissa Gordon
Ronnie Gregor
Sarah Hock
Nicola Kelly
Jenna Lauria
Lauren Loenardi
Nancy Mac Innes
Kristen McQuaid
Nicole Pottgen
Jillian Prakelt
Olivia Spiwak

Tenor

John Cossentino Calvin Dean Shay Kessler Tyler Thurston

Alto

Alyssa Canala
Caris Carbone
Lis Hernandez
Harper Latcholia
Ashe Matteson
Leeza Pantano
Gina Ruiz
Rachel Sacher
Gabrielle Bush
Abby Stritt
Zihui Sun
Alexandra Vaynerchuk

Bass

John Alexander Isaac Freierman Ryan Mauer Daniel McDonald Aidan Stoddard Michael Puglisi

CHAMBER SINGERS

Soprano

Eileen Bronk Allyson Holguin Jillian Prakelt Olivia Spiwak

Alto

Alicia Crespo Isabella Kerr Ashe Matteson Nicole Pottgen

Tenor

John Alexander Sydney Tolokonsky

Bass

Daniel McDonald Aidan Stoddard Michael Puglisi

COLLEGE-COMMUNITY CHORALE

Soprano

Fern Ashworth
Sandra Cranswick
Isabella DeBenedictis
Katherine Duffy
Mary Fasano
Danielle Finelli
Gianna Geraci
Kathy Gregory
Mary McMullen

Brina Novogrebelsky Deborah O'Connor Susan Pitzele Jennifer Poroye Jane Ruback Constance Rudd Paige Shaver Pilar Starr Janet Wiggin

Alto

Nancy Aronzon Lisa Avila Catharine Baldwin Sue Books Riley Brite Alli Byrne Lee Degnan Sophia DesMarais Sophia Guelke Sandie Hutton Marlena Lange Wren MacDonald Lauren Meeker Carol Rietsma Jo Sanders Hadley Taylor Ciara Timoney Shirley Warren Susan Wile

Tenor

Nick Fasano Tom Fife Trevor Keller John Litton Tyler Patti

Bass

Miles North Michael Saunders Bill Wolz

ORCHESTRA

Violin 1

Carole Cowan Saskia Kamerling Nicola Kelly Martin Moehn-Aguayo

Violin 2

Marla Rathbun Christiana Fortune-Reader Juliana Freiberg

Viola

Josie Rose Gabriella Blakely Julia Zieminski

Cello

Susan Seligman Abigal Dentico Sion Kikuchi

Bass

Joshua Depoint

Continuo

Colin Britt Alex Ruvinshteyn

Oboe

Joël Evans Anne Churukian

Trumpet

Vincent Santini Donovan Swartz

Timpani

Iulia Colombo

CONCERT CHOIR

Elliot Z. Levine's lively arrangement of the traditional Chanukkah song Al Hanissim features a recurring rhythmic ostinato in the lower voices while sections of the choir sing the melody, first in unison and then in an increasingly complex canon. In the final verse, the canon is split between altos and basses on the ostinato and sopranos and tenors on the melody, growing in rhythmic complexity until a final burst of sound.

For the miracles and for the deliverance, and for the mighty acts, and for the acts of salvation that You performed for our ancestors in those days,

at this time of year;

In the days of Mattathias the son of Yochanan, the high priest, the Hasmonean and his sons.

when the Greek empire sought to force Your people Israel to abandon Your Torah and to deviate from Your chosen laws and practices,

 ${\it You in Your great mercy stood with them in their hour of distress.}$

Christina Whitten Thomas's No la Debemos Dormir combines the original sixteenth-century Spanish poetry of Fray Ambrosio Montesino with Thomas's English translation. The music is evocative of a poignant lullaby, as if, as the composer writes, "to calm all Christians as they await, as Mary did, the birth of Jesus Christ."

No la debemos dormir la noche santa, no la debemos dormir. La Virgen a solas piensa qué hará cuando al Rey de luz immensa parirá, si de su divina esencia temblará.

O que le podrá decir.

No, we must not sleep on this holy night, we must not sleep.

The Virgin is alone, thinking of what she will do when the King of immense light is born, whether before his divine essence she will tremble. Oh what will she say to him?

CONCERT CHOIR AND CHAMBER SINGERS

Swedish composer Jan Sandstrom became famous for his adaptation of Praetorius's chorale Lo how a rose eer blooming. Sandstrom's arrangement cause on a double choir texture, in which the first group sings the unaltered chorale tune while the second accompanies on very slow moving, wordless wash of sound.

CHAMBER SINGERS

Riu, Riu Chiu is probably the best-known of a collection of anonymous villancicos (Spanish Chrismas carols) published together in 1556. Commonly attributed to Valencian court composer Mateo Flecha the elder, "Riu, Riu Chiu" is a lively madrigal depicting the Virgin Mary as an innocent sheep, protected from the sinful "wolf" by God.

Riu, riu, chiu The river bank protects it, As God kept the wolf from our lamb

The rabid wolf tried to bite her But God Almighty knew how to defend her He wished to create her impervious to sin Nor was this maid to embody original sin

He who's now begotten is our mighty Monarch Christ, our Holy Father, in human flesh embodied He has brought atonement by being born so humble Though He is immortal, as mortal was created

The newborn child is the mightiest monarch, Christ patriarchal invested with flesh. He made himself small and so redeemed us: He who was infinite became finite.

Many prophecies told of his coming, And now in our days have we seen them fulfilled. God became man, on earth we behold him, And see man in heaven because he so willed.

One of the responsorial chants from the Matins of Christmas, O Magnum Mysterium is one of the most frequently set Christmas texts, expressing wonder that animals should have been the primary witnesses to the birth of Christ. One of the most well-known settings of this text is by Tomás Luis de Victoria, a prominent Spanish composer from the Renaissance. Victoria's setting is characteristically imitative (trading melody lines between multiple parts) and solemn, with a lively Alleluia refrain in triple meter at the end.

O great mystery
and wonderful sacrament,
that animals should see the new-born Lord
lying in a manger!
O blessed is the Virgin, whose womb
was worthy to bear Christ the Lord.
Alleluia!

Both Sara Bareilles and Ingrid Michaelson have enjoyed highly successful careers as singer-songwriters. Their duet Winter Song was originally released in 2008, and though it was included on a holiday compilation album, no direct reference to any holiday is present. Rather, the song ruminates on the metaphorical winter that comes at the end of a relationship, followed by hope of a possible thaw; that imagined spring is realized as the voices come together repeating the words, "Is love alive?"

COLLEGE-COMMUNITY CHORALE

George Friederic Handel is doubtlessly one of the most consequential and influential composers of the Baroque era. His cosmopolitan and varied career spanned much of continental Europe and the British Isles. Following a move to England in 1712, he was instrumental in introducing Italian opera to the British nobility, and many his catalogue of 42 operas remain central to the opera canon to this day.

In the 1730s, Handel turned towards English oratorio, an unstaged sacred dramatic work, as a preferred medium, and following the 1742 success of his most famous oratorio Messiah, he never composed another Italian opera for the rest of his life. While many of his other oratorios, including Saul, Israel in Egypt, L'Allegro..., Samson, Semele, and Judas Maccabaeus have enjoyed a prominent place in the concert hall, none have come close to the popularity and universality of Messiah. Composed in only 24 days, the work is in three large parts (Christmas, Christ's passion and resurrection, and the final promise of eternal life). Our performance this evening includes only the Christmas portion and the Hallelujah Chorus.

Unlike most of his other oratorios, Handel's Messiah does not actually feature dramatic scenes or characters, but rather sets excerpts from biblical sources. The Christmas portion begins with Isaiah's prophecy of salvation (Comfort Ye, Every Valley, And the Glory of the Lord), a warning in Haggai and Malachi about the coming judgement (Thus saith the Lord, But who may abide, And he shall purify), and Isaiah's prophecy of Christ's birth (Behold, a virgin shall conceive, O thou that tellest good tidings to Zion, For behold, darkness shall cover the earth, The People that Walked in Darkness, For unto us a child is born). Then Handel moves to the New Testament for narration of the annunciation to the shepherds (There were shepherds abiding in the field, And lo, the angel of the Lord came upon them, And the angel said unto them, And suddenly there was with the angel, Glory to God), and the promise of Christ's healing and redemption (Rejoice greatly, Then shall the eyes of the blind, He shall feed his flock, His yoke is easy). Incidentally, "Hallelujah" actually occurs much later in the larger work, at the end of Part II, but as has become customary in abridged performances of Messiah, we will conclude our concert with this rousing chorus.



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