



Sergei Rachmaninoff All-Night Vigil, Op. 37



Trinity College Chapel
Saturday 27th January 2024

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Programme

Notes

Rachmaninoff, *All-Night Vigil*, Op. 37

First performed by Moscow Synodal Choir, directed by Nikolai Danilin in Moscow, 1915.

The All-Night Vigil's premiere on 10 March 1915 underscores Rachmaninoff's persistent late-Romantic aesthetic in the face of the period's rampant modernism – the Great War led many composers to espouse discordant sounds and the imminence of the Soviet state demanded an incipient socialist realist approach. Rachmaninoff had contemptuously admitted to '[having] scant sympathy with those who have allowed themselves to succumb to the wanton eccentricities of latter-day musical sensationalism'.

While Rachmaninoff was no devout Christian, he greatly admired the beauty of Orthodox chant and claimed familiarity with Tchaikovsky's setting of the Vigil, especially as he was a zealous (distant) disciple of the older composer. With his own setting, Rachmaninoff adhered to the 'New Direction' of church music spearheaded by the scholar of ancient Russian chant Stepan Smolensky who, as Marina Frolova-Walker has pointed out, advocated for audibly 'Russian' traits – such as heptatonic

harmonisation, heterophonic textures, and the omission of the leading tone – in opposition to the Western style that characterised preceding models. That said, Rachmaninoff 'freely uses the characteristic devices of the New Trend, and with equal freedom forsakes them'.

The Vigil is constructed with *znamenniy* (8, 9, 12, 13, 14), Greek (2, 15), and Kyivan (4, 5) chants, and Rachmaninoff's 'conscious counterfeits'. Its ambivalence to the 'New Direction' is apparent from the offset; while there is a lack of a tonal centre typical of Orthodox chant in the first movement ('Priidite, poklonimsya'), its flashes of chromaticism hint at an allegiance with Western harmonies. Another instance of this varying commitment to tonal traditions is in the second movement ('Blagoslovi, dushe moya, Gospodi') where, after five iterations of heptatonic harmonies supporting the solo alto, respite is offered in the final entry with an ear-catching chromatic tenor line. Apart from the overt use of chants, the work's spiritual leanings are

also indicated by the emulation of bells – a crucial instrument in the liturgy of the Orthodox Church.

One could also hear the swinging incense-emitting censer in the rocking motion dictated by the melodic contours in several sections of the work; this is most prominent in the fifth movement ('Nine otpushchayeshi') which Rachmaninoff had hoped would be sung at his funeral. In addition to the text, its funereal qualities are manifested by the basso profundo's final descent to a low B-flat, evoking the sedate pace at which the body of the departed is laid into the ground. Rachmaninoff incorporated the orchestral technique of melodic colouring by octaves in the most well-known movement (the sixth, 'Bogoroditse Devo'); while it begins and concludes with a homophonic texture, its middle section and climax is formed of two interlocking parts – one of sopranos and tenors and the other of altos and basses in octaves.

In contrast with the mixed reception of Rachmaninoff's earlier liturgical work the Liturgy of St John Chrysostom

(1910) – the Vigil was an instant success in concerts, but the embargo on religious music imposed by the Soviet regime quickly led to its obscurity until 1965 when a recording was made for scholarly study.

Rachmaninoff maintained that his Vigil was among his favourites, which is hardly surprising as the work offers contrasting tonal hues of solemnity and radiance which appealed to the Romantic composer's penchant for dramatic peaks and valleys. Indeed, a performance of the Vigil is no simple feat as it demands from performers the ability to negotiate the extremes of sonorities – from delicate lilt to exuberant proclamations and, often times, swiftly from one to the other.

What the Vigil depicted to Rachmaninoff were perhaps glimmers of light in pervasive darkness, hope in a world at war. Its expressive capacity afforded to both composer and performer is undeniable, justifying Francis Maes's positioning of the work at the summit of the Russian Orthodox tradition.

Nicholas Ong

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Text and Translation

1. Priidite, poklonimsia

Priidite, poklonimsia Tsarevi nashemu Bogu.
Priidite, poklonimsia i pripadem
Hristu Tsarevi nashemu Bogu.
Priidite, poklonimsia i pripadem
samomu Hristu Tsarevi i Bogu nashemu.
Priidite, poklonimsia i pripadem Yemu.

2. Blagoslovi, dushe moya

Blagoslovi, dushe moya, Ghospoda,
blagosloven yesi, Ghospodi.
Ghospodi Bozhe moy, vozvelichsia yesi zelo.
Blagosloven yesi, Ghospodi.
Vo ispovedaniye i v velelepotu obleksia yesi.
Blagosloven yesi, Ghospodi.
Na gorah stanut vodi.
Divna dela Tvoya, Ghospodi.
Posrede gor proydut vodi.
Divna dela tvoya, Ghospodi.
Fsia premudrostiyu sotvoril yesi.
Slava Ti, Ghospodi, sotvorivshemu fsia.

3. Blazhen muzh

Blazhen muzh, izhe ne ide na sovet nechestivih.
Alliluiya, alliluiya, alliluiya.
Yako vest' Ghospod' put' pravednih
i put' nechestivih pogibnet.
Alliluiya, alliluiya, alliluiya.
Rabotayte Ghospodevi so strahom,
i raduytesia Yemu s trepetom.
Alliluiya, alliluiya, alliluiya.
Blazheni fsi nadeyushchisia nan'.
Alliluiya, alliluiya, alliluiya.
Voskresni, Ghospodi, spasi mia, Bozhe moy

1. Come, let us worship

*Come, let us worship God, our King.
Come, let us worship and fall down
before Christ, our King and our God.
Come, let us worship and fall down
before the very Christ, our King and our God.
Come, let us worship, and fall down before Him.*

2. Bless the Lord, O my soul

*Bless the Lord, O my soul,
blessed art Thou, O Lord.
O Lord my God, Thou art very great.
Blessed art Thou, O Lord.
Thou art clothed with honour and majesty.
Blessed art Thou, O Lord.
The waters stand upon the mountains.
Marvellous are Thy works, O Lord.
The waters flow between the hills.
Marvellous are Thy works, O Lord.
In wisdom hast Thou made all things.
Glory to Thee, O Lord, who hast created all!*

3. Blessed is the man

*Blessed is the man, who walks not in the counsel
of the wicked. Alleluia, alleluia, alleluia.
For the Lord knows the way of the righteous,
but the way of the wicked will perish.
Alleluia, alleluia, alleluia.
Serve the Lord with fear
and rejoice in Him with trembling.
Alleluia, alleluia, alleluia.
Blessed are all who take refuge in Him.
Alleluia, alleluia, alleluia.
Arise, O Lord! Save me, O my God!*

Alliluiya, alliluiya, alliluiya.
Ghospodne yest' spaseniye
i na liudeh Tvoih blagosloveniye Tvoye.
Alliluiya, alliluiya, alliluiya.
Slava Ottsu, i Sīnu, i Sviatomu Duhu,
i nīne i prisno, i vo veki vekov. Amin'.
Alliluiya, alliluiya, alliluiya.
Slava Tebe, Bozhe.

4 – Svete tihiy

Svete tihiy sviatiya slavi Bessmertnago,
Ottsa nebesnago, Sviatago, Blazhennago,
lisuse Hriste.
Prishedshe na zapad solntsa,
videvshe svet vecherniy,
poyem Ottsa, Sīna i Sviatago Duha, Boga.
Dostoin yesi vo fsia vremena
Pet biti glasī prepodobnīmi,
Sine Bozhīy, zhīvot dayay,
temzhe mir tia slavīt.

5. Nīne otpushchayeshī

Nīne otpushchayeshī raba Tvoyego, Vladīko,
po glagolu Tvoyemu s mirom,
yako videsta ochi moi spaseniye Tvoye,
yezhe yesi ugotoval
pred litsem vseh liudey,
svet vo otkroveniye yazīkov,
i slavu liudey Tvoih Izraila.

6. Bogoroditse Devo, raduysia

Bogoroditse Devo, raduysia,
Blagodatnaya Mariye, Ghospod' s Toboyu.
Blagoslovenna Tī v zhenakh,
i blagosloven Plod chreva Tvoyego,
yako Spasa rodila yesi dush nashikh.

*Alleluia, alleluia, alleluia.
Salvation belongs to the Lord,
and Thy blessing be upon Thy people.
Alleluia, alleluia, alleluia.
Glory to Father, Son, and Holy Spirit,
both now and ever, and unto ages of ages. Amen.
Alleluia, alleluia, alleluia.
Glory to Thee, O God!*

4. Gladsome Light

*Gladsome Light, holy glory of the Immortal One,
the Heavenly Father, holy and blessed –
O Jesus Christ!
Now that we have come to the setting of the sun,
and behold the light of evening,
we praise the Father, Son, and Holy Spirit – God.
Thou art worthy at every moment
to be praised in hymns by reverent voices.
O Son of God, Thou art the Giver of Life;
therefore all the world glorifies Thee.*

5. Lord, now lettest Thou Thy servant

*Lord, now lettest Thou Thy servant
depart in peace, according to Thy word.
For mine eyes have seen Thy Salvation,
which Thou hast prepared
before the face of all people:
a light to enlighten the Gentiles,
and to be the glory of Thy people Israel.*

6. Rejoice, O Virgin

*Rejoice, O Virgin Mother of God,
Mary full of grace, the Lord is with Thee.
Blessed art Thee among women,
and blessed is the Fruit of Thy womb,
for Thou hast borne the Saviour of our souls*

7. Shestopsalmiye

Slava v vishnih Bogu,
i na zemli mir,
v chelovetseh blagovoleniye.
Ghospodj, ustne moi otverzeshj,
i usta moya vozvestiat hvalu Tvoju.

8. Hvalite imia Ghospodne

Hvalite imia Ghospodne. Alliluiya.
Hvalite, rabi Ghospoda. Alliluiya.
Blagosloven Ghospod' ot Siona,
zhiviy vo Iyerusalime. Alliluiya.
Ispovedaytesia Ghospodevi, yako blag.
Alliluiya, alliluiya.
Yako v vek milost Yego. Alliluiya.
Ispovedaytesia Bogu nebesnomu.
Alliluiya, alliluiya.
Yako v vek milost Yego. Alliluiya.

9. Blagosloven yesi, Ghospodi

Blagosloven yesi, Ghospodi,
nauchi mia opravdaniyem Tvoim.

Angel'skiy sobor udivisia,
zria Tebe v mertvih vmenivshasia,
smertnyuyu zhe, Spase,
krepost' razorivsha,
i s Soboyu Adama vozdvigsha,
i ot Ada fsia svobozhdsha.

Blagosloven yesi, Ghospodi,
nauchi mia opravdaniyem Tvoim.

'Pochto mira s milostivniimi slezami,
o uchenitsj, rastvoriyayete?'
Blistayaysia vo grobe Angel,
mironositsam veshchasha:

'Vidite vi grob, i urazumeyte:
Spas bo voskrese ot groba.'

7. The Six Psalms

*Glory to God in the highest,
and on earth peace,
good will among men.
O Lord, open Thou my lips,
and my mouth shall proclaim Thy praise.*

8. Praise the Name of the Lord

*Praise the name of the Lord. Alleluia.
Praise the Lord, O you His servants. Alleluia.
Blessed be the Lord from Zion,
He who dwells in Jerusalem. Alleluia.
O give thanks unto the Lord, for He is good,
Alleluia, alleluia.
for His mercy endures forever. Alleluia.
O give thanks unto the God of Heaven.
Alleluia, alleluia.
for His mercy endures forever. Alleluia.*

9. Blessed art Thou, O Lord

*Blessed art Thou, O Lord,
teach me Thy statutes.*

*The angelic host was filled with awe,
when it saw Thee among the dead.
By destroying the power of death,
O Saviour,
Thou didst raise Adam,
and save all men from hell!*

*Blessed art Thou, O Lord,
teach me Thy statutes.*

*'Why do you women
mingle myrrh with your tears?'
cried the radiant angel in the tomb
to the myrrh-bearers.*

*'Behold the tomb and understand!
The Saviour is risen from the dead!'*

Blagosloven yesi, Ghospodi,
nauchi mia opravdaniyem Tvoim.

Zelo rano mironositsi techahu
ko grobu Tvoyemu ridayushchiya,
no predsta k nim Angel, i reche:
'Ridaniya vremena presta, ne plachite,
voskreseniye zhe Apostolom rtsite.'

Blagosloven yesi, Ghospodi,
nauchi mia opravdaniyem Tvoim.

Mironositsi zheni s miri prishedshiya
ko grobu Tvoyemu, Spase, ridahu.
Angel zhe k nim reche, glagolia:
'Chto s mertvimi zhiivago pomishliayete?
Yako Bog bo voskrese ot groba!'

Slava Ottsu, i Sinu,
i Sviatomu Duhu.

Poklonimsia Ottsu, i Yego Sinovi,
i Sviatomu Duhu,
Sviatey Troitse vo yedinom sushchestve
s Serafimii zovushche:
'Sviat, sviat, sviat, yesi Ghospodi!'

I niine, i prisno, i vo veki vekov. Amin'.

Zhiznodavtsa rozhdshi, greha, Devo,
Adama izbavila yesi.
Radost' zhe Yeve v pechali mesto podala yesi;
padshiya zhe ot zhizni, k sey napravi,
iz Tebe voplotiviyasi Bog i Chelovek.

Alliluiya, alliluiya, alliluiya, slava Tebe, Bozhe

*Blessed art Thou, O Lord,
teach me Thy statutes.*

*Very early in the morning
the myrrh-bearers ran with sorrow to Thy tomb,
but an Angel came to them and said:
'The time for sorrow has come to an end! Do not
weep, but announce the resurrection to the
apostles!'*

*Blessed art Thou, O Lord,
teach me Thy statutes.*

*The myrrh-bearers were sorrowful
as they neared Thy tomb,
but the Angel said to them:
'Why do you number the living among the dead?
Since He is God, He is risen from the tomb!'*

*Glory to the Father and to the Son
and to the Holy Spirit.*

*We worship the Father, and His Son,
and the Holy Spirit:
the Holy Trinity, one in essence!
We cry with the Seraphim:
'Holy, Holy, Holy art Thou, O Lord!'*

*Both now and ever, and unto ages of ages.
Amen.*

*Since Thou didst give birth to the Giver of Life, O
Virgin,
Thou didst deliver Adam from his sin!
Thou gavest joy to Eve instead of sadness!
The God-man who was born of Thee
has restored to life those who had fallen from it!*

Alleluiya, alleluia, alleluia! Glory to Thee, O God!

10. Voskreseniye Hristovo videvshe

Voskreseniye Hristovo videvshe,
poklonimsia Sviatomu Ghospodu Iisusu,
yedinomu Bezgrshnomu.
Krestu Tvoyemu pokloniyemsia, Hriste,
i sviatoye voskreseniye Tvoye poyem i slavim:
Ti bo yesi Bog nash, razve Tebe inogo ne
znayem,
imia Tvoye imenuyem.
Priidite fsi vernii,
poklonimsia sviatomu Hristovu voskreseniyu:
se bo priide krestom
radost fsemu miru,
fsegda blagosloviashche Ghospoda,
poyem voskreseniye Yego:
raspiatiye bo preterpev,
smertiyu smert' razrushii.

11. Velichit dusha moya Ghospoda

Velichit dusha moya Ghospoda,
i vozradovasia duh moy o Boze Spase moyem.

Chestneyshuyu Heruvim
i slavneyshuyu bez sravneniya Serafim,
bez istleniya
Boga Slova rozhdshuyu,
sushchuyu Bogoroditsu Tia velichayem.

Yako prizre na smireniye rabī Svoeyea,
se bo otniñe ublazhat mia fsi rodi.
Chestneyshuyu Heruvim ...
Yako sotvori mne velichiye Sil'niy,
i sviato imia Yego,

i milost' Yego v rodi rodov boyashchimsia Yego.
Chestneyshuyu Heruvim ...

Nizlozhī sil'niya so prestol,
i voznese smirenniya,
alchushchiya ispolni blag

10. Having beheld the resurrection of Christ

*Having beheld the Resurrection of Christ,
let us worship the holy Lord Jesus,
the only Sinless One.
We venerate Thy Cross, O Christ,
and we hymn and glorify Thy holy resurrection,
for Thou art our God, and we know no other than
Thee;
we call on Thy name.
Come, all you faithful,
let us venerate Christ's holy resurrection.
For, behold, through the cross
joy has come into all the world.
Ever blessing the Lord,
let us praise His resurrection,
for by enduring the cross for us,
He has destroyed death by death.*

11. My soul doth magnify the Lord

*My soul doth magnify the Lord,
and my spirit hath rejoiced in God my Saviour.*

*More honourable than the Cherubim
and more glorious than the Seraphim,
without corruption
Thou gavest birth to God the Word,
true Theotokos, we magnify Thee.*

*For He hath regarded the
lowliness of His handmaiden.
For behold, from henceforth all generations shall
call me blessed. More honourable ...
For He that is mighty hath magnified me,
and holy is His name,*

*and His mercy is on them that fear Him,
throughout all generations. More honourable ...*

*He hath put down the mighty from their seat,
and hath exalted the humble and meek;
He hath filled the hungry with good things,*

i bogatiashchiyasia otpusti tshchi.
Chestneyshuyu Heruvim ...
Vospriyat Izrailia, otroka Svoyego,
pomianuti milosti,
yakozhe glagola ko ottsem nashim,
Avraamu i semeni yego dazhe do veka.
Chestneyshuyu Heruvim ...

12. Slavosloviye velikoye

Slava v vishnih Bogu, i na zemli mir,
v chelovetseh blagovoleniye.
Hvalim Tia, blagoslovim Tia,
klaniyem Ti sia, slavoslovim Tia,
blagodarim Tia, velikiya radi slavi Tvoyeya.
Ghospod, Tsariu nebesniy,
Bozhe Otche Ffederzhiteliu.
Ghospod, Sine yedinorodniy, lisuse Hriste,
i Sviatiy Dushe.
Ghospod, Bozhe, Agnche Bozhiy, Sine Otech',
vzemliay greh mira,
pomiluy nas;
vzemliay grehi mira,
priimi molitvu nashu.
Sediay odesnuyu Ottsa,
pomiluy nas.
Yako Ti yesi yedin sviat,
Ti yesi yedin Ghospod', lisus Hristos,
v slavu Boga Ottsa. Amin'.

Na fsiak den' blagoslovliu Tia
i vos'hvaliu Imia Tvoye vo vek i v vek veka.
Spodobi, Ghospodi,
v den' sey bez greha sohranitisia nam.

Blagosloven yesi, Ghospodi,
Bozhe otets nashih,
i hval'no i proslavleno Imia Tvoye vo vek.
Amin'.

*and the rich He hath sent empty away.
More honourable ...
He remembering his mercy,
hath holpen His servant Israel,
as he promised to our forefathers,
Abraham and his seed for ever.
More honourable ...*

12. The Great Doxology

*Glory be to God on high, and on earth peace,
Goodwill towards men.
We praise Thee, we bless Thee,
we worship Thee, we glorify Thee,
we give thanks to Thee for Thy great glory.
O Lord God, Heavenly King,
God the Father almighty.
O Lord, the only begotten Son, Jesu Christ,
and the Holy Spirit.
O Lord God, Lamb of God, Son of the Father,
that takest away the sin of the world
have mercy on us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of the Father,
have mercy on us.
For Thou only art holy,
Thou only art the Lord, Jesus Christ,
to the glory of God the Father. Amen.*

*Every day will I bless Thee
and I will praise Thy name forever,
yea forever and ever.
Vouchsafe, O Lord, to keep us this day without sin.*

*Blessed art Thou, O Lord,
God of our fathers,
and praised and glorified is Thy name forever.
Amen*

Budi, Ghospodi, milost' Tvoja na nas,
yako zhe upovahom na Tia.
Blagosloven yesi, Ghospodi,
nauchi mia opravdaniyem Tvoim.
Ghospodi, pribezhishche bil yesi nam
v rod i rod.

Az reh: Ghospodi, pomiluy mia,
istseli dushu moyu, yako sogreshih Tebe.
Ghospodi, k Tebe pribegoh,
nauchi mia tvoriti voliu Tvoyu,
yako Ti yesi Bog moy,
yako u Tebe istochnik zhivotu;
vo svete Tvoyem uzrim svet.
Probavi milost' Tvoyu vedushchim Tia.

Sviatiy Bozhe, Sviatiy Krepkiy,
Sviatiy Bessmertniy, pomiluy nas.
Slava Ottsu, i Sinu,
i Sviatomu Duhu,
i nune i prisno, i vo veki vekov. Amin.
Sviatiy Bessmertniy, pomiluy nas.
Sviatiy Bozhe, Sviatiy Krepkiy,
Sviatiy Bessmertniy, pomiluy nas.

13. Tropar "Dnes' spaseniye"

Dnes' spaseniye miru bist,
poyem Voskresshemu iz groba
i Nachal'niku zhizni nasheya;
razrushiv bo smertiyu smert',
pobedu dade nam i veliyyu milost'.

14. Tropar "Voskres iz groba"

Voskres iz groba
i uzi rasterzal yesi Ada,
razrushil yesi osuzhdeniye smerti,
Ghospodi, fsia ot setey vruga izbaviviy,
yaviviy zhe Sebe Apostolom Tvoim,
poslal yesi ya na propoved'
i temi mir Tvoy podal yesi,
Yedine Mnogomilostive.

*Let Thy mercy, O Lord, be upon us,
as we have set our hope on Thee.
Blessed art Thou, O Lord,
teach me Thy statutes.
Lord, Thou has been our refuge
from generation to generation.*

*I said: Lord, have mercy on me,
heal my soul, for I have sinned against Thee.
Lord, I flee to Thee,
teach me to do Thy will,
for Thou art my God;
for with Thee is the fountain of life,
and in Thy light we shall see light.
Continue Thy mercy on those who know Thee.*

*Holy God, Holy Mighty,
Holy Immortal, have mercy on us.
Glory to the Father, and to the Son,
and to the Holy Spirit,
both now and ever and unto ages of ages. Amen.
Holy Immortal, have mercy on us.
Holy God, Holy Mighty,
Holy Immortal, have mercy on us.*

13. Troparion "Today hath salvation come"

*Today hath salvation come to the world.
Let us sing to Him who rose from the dead,
the Author of our life.
Having destroyed death by death,
He has given us the victory and great mercy.*

14. Troparion "Thou didst rise from the tomb"

*Thou didst rise from the tomb
and burst the bonds of Hades.
Thou didst destroy the condemnation of death,
O Lord, releasing all from the snares of the enemy!
Thou didst show Thyself to Thine Apostles,
and didst send them forth to proclaim Thee;
and through them didst grant
Thy peace to the world,
O Thou Who art plenteous in mercy!*

15. Vzbrannoy voyevode

Vzbrannoy voyevode pobeditel'naya,
yako izbavl'shesia ot zlih,
blagodarstvennaya vospisuyem Ti
rabi Tvoi, Bogoroditse:
no yako imushchaya derzhavu nepobedimuyu,
ot fsiakih nas bed svobodi,
da zovem Ti:
'Raduysia, Nevesto nenevestnaya!'

15. To Thee, the victorious leader

*To Thee, the victorious Leader of triumphant hosts,
we Thy servants, delivered from evil,
offer hymns of thanksgiving,
O Theotokos!
Since Thou dost possess invincible might,
set us free from all calamities,
so that we may cry to Thee:
'Rejoice, O unwedded Bride!'*

Carlos Rodríguez Otero

Conductor



Born in Santiago de Compostela and brought up in Bristol, Carlos is a versatile singer, teacher and conductor. He is tenor Lay Clerk at St John's College Choir, regularly singing and touring with concert choirs such as Tenebrae, and church choirs across the country. During 2018–21, Carlos re-founded and directed the Fisher House Schola Cantorum, which specialises in the liturgical performance of Gregorian chant and polyphony.

During 2019–20, he was also Assistant Conductor of the Cambridge University Music Society, which, as well as assisting internationally renowned conductors in large-scale orchestral projects, involved regularly conducting the Cambridge University Wind Orchestra. He was also

principal violinist of the Cambridge University Sinfonia during 2017–19, of which he was President 2018–19. In recent months, he has conducted Cambridge performances of Handel's *Dixit Dominus*, Rachmaninov's Second Piano Concerto, Dvorak's Sixth Symphony, Mozart's *Requiem*, and has been the musical director for Handel's *Xerxes*, John Blow's *Venus and Adonis*, and Francesca Caccini's *La liberazione di Ruggiero*—all charity projects.

Carlos was previously a choral scholar at Queens' (2017), where he read for his undergraduate and master's degrees in music. His academic interests centre on sacred music in medieval and early modern Europe, and is taking doctoral studies with Iain Fenlon and Maria Jose de la Torre Molina at the University of Malaga, specialising in sacred music in Early Modern Galicia (Northern Spain). Carlos combines his activity as a freelance musician and postgraduate student with an active teaching practice in Cambridge, including supervising for the Faculty of Music, which he greatly enjoys.

John Richardson

Tenor



Hailing from Huntington Beach, California, John began singing as a cantor in the Cathedral of the Madeleine in Salt Lake City, which led to a position in Brigham Young University's flagship choir, the BYU Singers, and a Choral Exhibitioner award with the Choir of Queen's College Oxford during studies for his MSt in History in 2021-2022.

John is now enjoying his second year as tenor Lay Clerk with the Choir of Clare College Cambridge, which has included recent tours to the USA, Netherlands and Belgium, and an upcoming soloist role in Monteverdi's *Vespers of 1610* at St John Smith Square this April. John is active in Cambridge's music scene, with recent operatic performances including Britten's *Curlow River* and Francesca Caccini's *La liberazione de Ruggiero*. John will be reprising the tenor role in the *All-Night Vigil* after his first performance at the Thaxted Festival in June 2023.

Abigail Horton

Contralto



Abigail Horton is a contralto who has been studying with Ann de Renais since 2021. She has been a member of The Choir of Trinity College, Cambridge, since she joined the university to read Music at Sidney Sussex College. With the Choir she has performed and recorded in venues across Europe, notably touring Duruflé's *Requiem* in 2022 and 2023 under the direction of Stephen Layton.

Whilst regularly performing in Cambridge chorally, Abigail has toured and recorded around the country with the choir, Continuum, directed by Harry Guthrie. She is also a member of the university's jazz a capella group, CADENZA, with whom she enjoys performing at the Edinburgh Festival Fringe. Most recently, as a soloist, Abigail has performed Handel's *Messiah* with the Exultate Choir and Orchestra, in aid of St. Catherine's Hospice and Help Musica.

Performers

Sopranos

Amelia Monogham
Maggie Tam
Fleur Gardner-Wray
Sophie Madden
Grace Dixon
Helen Southernwood
Butterfly Patterson
Hannah Brookes-Hughes
Ina Kruger
Emily Coatsworth

Altos

Isabella Theodosius
Helena Paish
Abigail Horton
Heidi Homewood
Alice Hilder-Jarvis
Isabelle Freeman
Matthew Monaghan
Freddie Lindsey-Coombs
Megan Webb

Tenors

Andrei Smid
Joseph Hancock
James Gant
John Richardson
Garbhán McEnoy
Matthew Chan
Finlay A'Court
Theo Horch
Hugo Williamson

Basses

Sam Gray
Benedict Randall Shaw
Alex Semple
Ben Thurlow
John Moore
Cameron Riley
Sam Travis
Jacob Robinson
Henry Montgomery
Ed Stubbs

With thanks to...

The Master and Fellows of Trinity College for kindly hosting us in their beautiful chapel.

Trinity College Music Society for facilitating, funding and promoting this concert. We would like to pay particular thanks to Sam Gray and Benedict Randall Shaw for their immensely generous and knowledgeable organisational efforts, and to Jamie Shepherd for diligently facilitating this concert's publicity and promotion.

The Master and Fellows of Clare College for the use of their chapel for rehearsal and filming. We wish to extend our gratitude specifically to Mr Graham Ross, The Revd. Dr Mark Smith, and Ms Gabrielle Bell.

Sophie Meuwissen, and the other staff and trustees at Cambridge Women's Aid for their time and resources - it has been an honour to be able to support such a worthy cause over the last four years.

James Gant, for taking our publicity photographs.

Nicholas Ong, for writing our programme notes.

A special thank you to Meg Webb, our wonderful Project Coordinator, without whose imagination, dedication and patience this concert could neither have started nor seen its way through to completion. Her invaluable assistance as an excellent musician, brilliant organiser and kind friend have shaped this project throughout, making it a most enjoyable experience for its musicians, who would like to express their collective gratitude (especially the conductor).

And finally, to all of our family, friends and loved ones – as always, you are at the heart of everything we do.

Cambridge women's aid

Supporting women & children since 1977

We believe that every woman and child has the right to live free from violence and fear.

Cambridge Women's Aid has been a local charity since 1977, offering dedicated and specialist services to women and children affected by domestic abuse. We support hundreds of survivors each year, providing safe accommodation for families fleeing domestic abuse, as well as ongoing emotional and practical support as they rebuild their lives independently. Our support is free, flexible, independent, open-ended, and always led by what women tell us they need.

Our work is only possible thanks to the support of our wonderful community, which allows us to keep going the extra mile for the women and children who need us. We are grateful to each and every person who has been able to donate to our work through attending this magnificent evening of music. Here are just a few examples of how we can use your donation:

- ❖ Offering one-to-one advocacy for a survivor, providing her with emotional support, and clear, practical advice about her options.
- ❖ Providing counselling and play therapy sessions for children recovering from the impact of domestic abuse in their family.
- ❖ Running support groups for survivors of abuse to boost self-confidence and self-esteem, to learn new skills, or to understand more about the dynamics of abuse.
- ❖ Helping women moving on from refuge to furnish a new, safe home, so that families can establish a new and independent life free from abuse.

We are thrilled to be the chosen charity for this concert – from all of us at CWA, we hope you enjoy the performance and we are grateful for your support.

If you would like to continue supporting work of Cambridge Women's Aid, please visit:

<https://cambridgewa.org.uk>

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