



*Presents*

**Not as the World Giveth:  
Meditations on Peace**

**A Doctoral Conducting Recital**

Dallin Baldwin, *conductor*

*Featuring*

SMND Concordia Choir

**Unsettling Times**

*Timor et tremor*

Francis Poulenc  
(1899-1963)

**Light**

*Three Prayers, with a vision of light*

1. Conversi ad Dominum
2. Aufer a me, Domine
3. He who lives in light
4. Veni, sancte Spiritus

Gabriel Jackson  
(b. 1962)

**The Son**

*O vos omnes*

Carlo Gesualdo  
(1560-1613)

*Crucifixion*

Adolphus Hailstork  
(b. 1941)

**Spirituals on Peace**

*We Shall Walk Through the Valley in Peace*

arr. Moses Hogan  
(1957-2003)

*Peace Like a River*

arr. Ronald Staheli

**When We Arrive At Home**

*Hallelujah*

arr. Shawn Kirchner  
(b. 1970)

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Leighton Concert Hall, DeBartolo Performing Arts Center  
Saturday, April 10, 2021, 9:30AM

This is a degree recital for the Doctor of Musical Arts.

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## **Personnel**

Dallin Baldwin, *Conductor*  
Benton Schmidt, *Rehearsal Pianist*

### **Concordia Choir**

#### **Soprano**

Christina Beasley\*  
Leah Martin  
Jeron Burney  
Alissa Plenzler

#### **Alto**

Molly Burnham  
Martha Barth  
Lauren Lundy  
Suze Villano  
Kate Ragan

#### **Tenor**

Brandon Hollihan  
Tucker Moore\*  
Benton Schmidt  
Christian Copeley

#### **Bass**

Juan-Carlos Alarcon\*  
Preston Harrell  
David Marshall\*  
Stephen Drendall

\* = assistant conductor

Dallin Baldwin is a student of Dr. Mark Doerries.

## Texts and Translations

### *Timor et tremor*

Timor et tremor venerunt super me,  
et caligo cecidit super me:  
miserere mei, Domine, miserere mei,  
quoniam in te confidit anima mea.

Fear and trembling came over me,  
and darkness fell over me:  
have mercy on me, O Lord, have mercy on me,  
for my soul trusts in you.

Exaudi, Deus, deprecationem meam,  
quia refugium meum es tu et adjutor fortis.  
Domine, invocavi te, non confundar.

Hear, O God, my prayer,  
for you are my refuge and my strong helper.  
Lord, I have called upon you, I shall not be  
confounded.

### *Three prayers, with a vision of light*

#### **1. Conversi ad Dominum**

Conversi ad Dominum Deum Patrem omnipotentem, puro corde ei, quantum potest parvitas nostra, maximas atque veras gratias agamus: precantes toto animo singularem mansuetudinem eius, ut preces nostras in beneplacito suo exaudire dignetur; inimicum quoque a nostris actibus et cogitationibus sua virtute expellat, nobis multiplicet fidem, mentem gubernet, spirituales cogitationes concedat, et ad beatitudinem suam perducatur per Iesum Christum Filium eius. Amen.

*Let us turn towards the Lord God and Father Almighty, and with a pure heart let us give Him sincere thanks as well as our littleness will allow: Let us with our whole hearts beseech His extraordinary clemency, that He may vouchsafe to hear our prayers according to His good pleasure. May He by His power drive our enemies far from us, lest we fall under the sway of the evil one in act or thought. May He increase our faith, rule our mind, give us spiritual thoughts, and at last lead us to His blessedness, through Jesus Christ His Son. Amen.*

St. Augustine of Hippo (345-430)

#### **2. Aufer a me, Domine**

Aufer a me, Domine, cor lapideum, aufer cor coagulatum, aufer cor incircumcisum; da mihi cor novum, cor carneum, cor mundum! Tu cordis mundator et mundi cordis amator, posside cor meum et inhabita, continens et implens, superior summo meo et interior intimo meo! Tu forma pulchritudinis et signaculum sanctitatis, signa cor meum in imagine tua: signa cor meum sub misericordia tua, Deus cordis mei, et pars mea Deus in aeternum. Amen.

*O Lord, take away my heart of stone, my hardened heart, my uncircumcised heart and grant to me a new heart, a heart of flesh, a clean heart! O Thou who purifies the heart and loves the clean heart, possess my heart and dwell in it, containing it and filling it, higher than my highest and more intimate than my most intimate thoughts. You who are the image of all beauty and the seal of all holiness, seal my heart in your image and seal my heart in your mercy, O God of my heart and the God of my portion in eternity. Amen.*

Baldwin of Forde, Archbishop of Canterbury (c. 1125-1190)

### 3. He who lives in light

He who lives in light doesn't age.  
He who belongs in the universe  
shares with everyone,  
doesn't wear away.  
He is like a rock, that lets  
the waves smooth him.  
He is like a mirror  
on which the sun shines:  
light that doesn't cast a shadow,  
fire that doesn't burn.

Doris Kareva (b. 1985)

English translation by Tiina Aleman (b. 1958)

### 4. Veni, sancte Spiritus

Veni, Sancte Spiritus. Veniat unio Patris, beneplacitum Verbi. Tu, Spiritus veritatis, es praeium sanctorum, refrigerium animarum, lux tenebrarum, pauperum divitiae, amantium thesaurus, esurientium satietas, consolatio peregrinorum; tu denique ille es, in quo omnes thesauri continentur.

Veni, qui descendens in Mariam fecisti, ut, carnem sumeret Verbum, atque in nobis operare per gratiam quod in illa es per gratiam naturamque operatus.

Veni, qui es omnis castae cogitationis alimentum, fons omnis clementiae, omnis puritatis cumulus.

Veni et in nobis absolve quicquid impedit ne nos absumamur in te. Amen.

*Come, O Holy Spirit. Let this pearl of the Father and delight of the Son come. O Spirit of truth, you are the reward of the saints, refreshment of souls, light in the darkness, riches of the poor, treasure of lovers, feeder of the hungry, and comfort of wayfarers; indeed you are the one in whom all treasures are contained.*

*Come, you who came to Mary so the Word might become flesh and also work in us through grace as you worked in her through grace and nature.*

*Come, you who are nourishment of every chaste thought, font of all mercy, and sum total of all purity.*

*Come and consume in us whatever impedes us from being consumed in you. Amen.*

St. Mary Magdalene de Pazzi (1566-1607)

### ***O vos omnes***

O vos omnes qui transitis per viam:  
attendite et videte si est dolor sicut dolor  
meus.

O all ye that pass by the way,  
attend and see if there be any sorrow like to  
my sorrow.

### ***Crucifixion***

They crucified my Lord,  
And he never said a mumblin' word.  
They nailed him to a tree...  
They pierced him in the side...  
He bowed his head and died...

### ***We Shall Walk Through the Valley in Peace***

We shall walk through the valley in peace.  
We shall walk through the valley in peace.  
For Jesus Himself will be our leader.  
We shall walk through the valley in peace.

We will meet our loved ones there...

There will be no sorrow there...

### ***Peace Like a River***

I've got peace like a river in my soul.  
I've got love like an ocean in my soul.  
I've got pain like an arrow in my soul.  
I've got joy like a fountain in my soul.

Let not your heart be troubled, neither let it be afraid.  
Peace I leave with you, my peace I give unto you.  
Not as the world giveth, give I unto you.

### ***Hallelujah***

And let this feeble body fail, and let it faint or die;  
My soul shall quit this mournful vale, and soar to worlds on high;  
And I'll sing hallelujah, and you'll sing hallelujah,  
And we'll all sing hallelujah when we arrive at home.

O what are all my sufferings here, if Lord, Thou count me meet,  
With that enraptured host to appear, and worship at Thy feet!

Give joy or grief, give ease or pain, take life or friends away,  
But let me find them all again in that eternal day.

## Program Notes

*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* (John 14: 27)

*Not as the World Giveth* is a meditation on the sacred peace that Christ extends to each one of us. The past year has brought uncertainty, fear, and despair throughout the world. With a global pandemic that has led to the loss of many lives, social injustice, political unrest, and financial anxiety, it can be hard to feel peace. The world offers temporary respite, yet it is the tranquility given by Christ that helps us find the long sought eternal peace of God.

*Timor et tremor*, a sacred motet by French composer Francis Poulenc, is a petition to God for mercy and refuge in times of fear and anxiety. The composition begins with a strong, unison opening. As the piece progresses, sudden shifts in dynamics and mood arise from the text, interrupting any sense of unity. After three repetitions of the final phrase, “*non confundar*” (“I shall not be confounded”), Poulenc concludes in the major mode on the final word, *confundar*.

*Three prayers, with a vision of light* by Gabriel Jackson sets to music three medieval prayers alongside an Estonian poem about light by Doris Kareva. The ancient call to prayer, “*Conversi ad Dominum*” (Let us turn toward the Lord God), by St. Augustine is the source of the text in the first movement. Jackson evokes the sound of timeworn plainsong by setting the melody in E Dorian mode while adding quick embellishments to an otherwise stable and slow chant. First heard in unison, the sopranos continue the chant while the rest of the choir punctuates the phrase “*precantes toto animo singularem...*” (“Let us with our whole hearts beseech his extraordinary clemency”) with staccato chords. The movement climaxes with the entire choir singing *forte* staccato chords followed by the tenors and sopranos singing the chant-like melody in high tessitura and *fortissimo*. The tension of the movement then slowly relaxes until all voices return to an intimate unison. The second movement, “*Aufer a me, Domine,*” continues the idea of a chant, this time beginning with the tenors and basses. However, the accompanying chords in the sopranos and altos are legato and of a floating nature. A petition to God to purify our hearts, this movement reflects the beauty that comes from being formed in God’s image.

The third movement, “*He who lives in light,*” is the “*vision of light*” to which the title of the work refers. It opens with aleatoric music in the lower voices, while the sopranos sing a soaring melody. The next section paints the text “*He is like a rock*” as grounded and strong, while the ensuing phrase, “*that lets the waves smooth him,*” is more freely flowing. The final section highlights the words “*light*” and “*fire,*” which reflect the work’s duality between creation and destruction. We are consumed by God’s light in an eternal flame. This theme is reflected in the final movement, “*Veni, Sancte Spiritus,*” where ever-shifting rhythms depict “*Veni et in nobis absume quicquid impedit ne nos absumamur in te. Amen.*” (“Come and consume in us whatever impedes us from being consumed in you. Amen.”)

The next section of music, “The Son”, highlights the peace that comes through Christ, specifically through His suffering and crucifixion on the cross. *O vos omnes*, a Renaissance motet by Carlo Gesualdo, mixes a text that highlights the suffering of Christ with changing tonalities that suggest discord. The tonality shifts, quite unusually, through descending thirds, C-A-F-D-B flat-G minor-E, and musically depicts the torture of Christ. *Crucifixion* by Adolphus Hailstork continues the theme of Christ’s suffering and death. A setting of the spiritual *He Never Said a Mumblin’ Word*, Hailstork begins with a dramatic opening leap of an octave on the text “My Lord!” A brisk section follows that sets the lines “They crucified my Lord... They nailed him to a tree... They pierced him in the side... and he never said a mumblin’ word.” The contrasting middle section, with the words “He bowed his head and died” is soft, slow, and somber. The final section accelerates the tempo before ending where the piece began, with a strong declaration of “My Lord!”

The next pieces are two settings of spirituals on peace. *We Shall Walk Through the Valley in Peace*, arranged by Moses Hogan, is beautiful in its simplicity. The text describes the day when we will meet our loved ones who have passed on, a day devoid of pain and trials, where Jesus will be our leader. With this knowledge, we can confidently sing, “We shall walk through the valley in peace.” *Peace Like a River*, arranged by Ronald Staheli, founder and long-time director of the Brigham Young University Singers, is a musical prayer that employs the text of the eponymous American hymn: “I’ve got peace like a river, love like an ocean, pain like an arrow, and joy like a fountain.” Staheli begins simply with the sopranos singing the melody in unison. Shortly after, the basses and altos enter in counterpoint to create a flowing and undisturbed musical texture. Toward the middle of the composition, he weaves in the scripture from John 14: 27, which is the title and theme of this recital. The final section and climax of the work is an exuberant explosion of joy while singing “I’ve got joy like a fountain.”

The final work on the program, *Hallelujah*, arranged by Shawn Kirchner, sets Charles Wesley’s 1759 hymn text that celebrates the joyful feeling when we leave this “feeble body” and arrive at our heavenly home. Kirchner begins by overlapping repetitions of the primary musical motive of the composition in the soprano, alto, and tenor parts; music that is continuously developed. After the first two energized verses there is an extended transition as the work slows down and declaims, “Give joy or grief, give ease or pain, take life or friends away. But let me find them all again in that eternal day.” Here again, as in the other compositions of *Not as the World Giveth: Meditations on Peace*, we see the joy that comes in joining our loved ones after our mortal existence. The work concludes with the hope-filled refrain, “I’ll sing hallelujah, and you’ll sing hallelujah, and we’ll all sing hallelujah when we arrive at home.”

In these times, and through any difficult times that may lie ahead, it is my hope that this music may help you find comfort, solace, and, ultimately, peace.

## Acknowledgements

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Finally, my praise and gratitude to Heavenly Father, the source of all gifts, fountain of mercy, and creator of all that is good. Soli Deo Gloria!

This recital is dedicated to my beloved grandfather, Perry Leonel Baldwin (1933-2020).