

樂曲介紹 Programme Notes

《降E大調小號協奏曲》之第一及第三樂章

海頓 (一七三二至一八〇九)

Movement I & III from *Trumpet Concerto in E-flat* Franz Joseph Haydn (1732-1809)

海頓被譽為「交響樂之父」，其一佰零六首交響曲創作堪稱前無古人，後無來者。海頓亦確立了古典樂期及以後的音樂結構形式包括奏鳴曲、協奏曲、弦樂四重奏及交響樂曲等。他的神曲《創世紀》與韓德爾的《彌賽亞》及孟德爾遜的《以利亞》並稱史上三大神曲。海頓大部份時間（一七六二至一七九〇）於奧匈貴族家中任職作曲、演奏及帶領樂隊，該熱愛音樂的貴族逝世後，其後人對音樂興趣不大，海頓遂可機會周遊演出，尤其多到英國，並在波邦令全歐洲都認識到他的音樂。他創作的奧地利及德國國歌亦沿用至今。

海頓於一七九六年創作此曲予其於維也納宮廷樂隊的友人，該曲首演後幾乎受人遺忘直至一九〇八年才由維也納愛樂樂團發掘出來公演，並於一四年再由德累斯頓樂團演出。此曲於三二年由英國廣播電台交響樂團演出並播放，而三八年的演出更被灌成七八轉唱片並馬上風行一時。香港聽眾在上世紀中透過香港電台聆聽英國廣播電台華語新聞報導前的主題音樂，就是這首樂曲的第三樂章。當時不少本地電影都有用這首曲作配樂，甚至個別本地填詞人更以此曲填上廣東話歌詞，流行一時。

協奏曲一般有快/慢/快三個樂章。今天晚上特別在上、下半場分別演出第一及第三樂章。希望以古典派簡單而喜樂的美感，去啟發觀眾。

Franz Joseph Haydn (1732-1809) was hailed as the Father of Symphony with his over 106 Symphonies leaving no followers that can rival with. Haydn also helped to establish the standard repertoire and instrumentation of the Classical performing idioms including sonata, concerto, string quartet in addition to Symphonies. His oratorio *The Creation*, together with Handel's *Messiah* and Mendelssohn's *Elijah*, is recognized as one of the three greatest oratorios in the history of western music. Haydn spent most of his life (1762-1790) serving in the court of Prince Nikolaus of the Esterhazy family as a composer, performer and leader of the court orchestra. Prince Nikolaus' successor Prince Anton was not so much a music lover allowing Haydn to retain a nominal appointment while spending most of the time taking trips to England. It was the musical engagements in England that made Haydn known to the European world with his Symphonies, string quartets and oratorios. The German and Austrian national anthem was also written by Haydn.

Haydn wrote this in 1796 for his friend Anton Weidinger, a member of the Imperial Court Orchestra in Vienna. After its first performance, the piece was actually forgotten until 1908 when it was rediscovered and performed by the Vienna Philharmonic Orchestra; and in 1914 by the Dresden Staatskapelle. It was later performed in England in 1932 with a broadcast by BBC. In 1938 it was performed and broadcast again by BBC with the recording made to 78 rpm phonograph. It is the first recording of this work making it immediately popular. Hong Kong audience in the last century could hear the trumpet theme of the third movement while listening to the BBC News programme in Chinese broadcast via Radio Hong Kong. It is also a popular theme frequently used in many local Chinese movies. It was even set to Chinese lyrics as a Cantopop song!

The Concerto originally consists of three movements fast-slow-fast as in most concertos. Tonight's concert deliberately features Movements I and III as the beginning of the first half and the second half to give a feeling of enlightenment all through the evening. The beauty of simplicity and joyfulness typical to the music of Classicism prevail.

C大調戰爭彌撒曲

海頓（一七三二至一八〇九）

Missa in tempore belli in C (Mass in Time of War) Franz Joseph Haydn (1732-1809)

《戰爭彌撒曲》成於一七九六年，是海頓十四套彌撒曲之一，因其用上定音鼓，故又稱《定音鼓彌撒曲》。創作此曲時正值奧地利與法國交戰，據聞此曲有反戰意味。全曲在一七九六年首演，莊嚴而不失古典派的清麗典雅。同期海頓亦在創作神曲《創世紀》，是以兩套樂曲在氣氛上亦有點相近。

Missa in tempore belli (Mass in Time of War) of 1796 is one of the 14 masses composed by Haydn. It is sometimes known as the *Paukenmesse (Kettle Drum Mass)* due to the use of timpani in the orchestra. The piece came during the time when Austria was at war with France. This Mass was thought of containing an anti-war sentiment and was premiered on December 26th, 1796 in Vienna. The music is generally solemn but not without Classical lyricism. The sense of enlightenment comes close to another great work *The Creation* that Haydn was also composing at the same time.

Kyrie eleison

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Lord Have Mercy

Lord, have mercy
Christ, have mercy
Lord, have mercy

垂憐經

上主，求您憐憫。
基督，求您憐憫。
上主，求您憐憫。

Glória in Excelsis

Gloria in excelsis Deo.
Et in terra pax hominibus bonæ
voluntatis.
Laudamus te;
benedicimus te;
adoramus te;
glorificamus te.
Gratias agimus tibi
propter magnam gloriam tuam.
Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite Jesu Christe.

Gloria to God in the Highest

Glory to God in the highest,
and on earth peace to people of
good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great
glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten
Son,
Lord God, Lamb of God, Son of the
Father.

光榮頌

天主在天受光榮。
主愛的人在世享平安。

我們讚美您、
我們稱頌您、
我們朝拜您、
我們顯揚您、
因為您無上的光榮，我們感謝
您。
主、天主、天上的君王、
全能的天主聖父、
主、耶穌基督，獨生子；

主、天主、天主的羔羊，聖父之
子。

Qui Tollis

Qui tollis peccata mundi,
miserere nobis.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dextram Patris,
O miserere nobis.

You Take Away the Sins of the World

You take away the sins of the
world, have mercy on us;
You take away the sins of the
world, receive our prayer.
You are seated at the right hand of
the Father, have mercy on us.

除免世罪者

除免世罪者，求您垂憐我們。

除免世罪者，求您俯聽我們的祈
禱。
坐在聖父之右者，求您垂憐我
們；

Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe.
Cum Sancto Spiritu
in gloria Dei Patris.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father.

因為只有您是聖的，
只有您是主，
只有您是至高無上的。
耶穌基督，您和聖神，
同享天主聖父的光榮。

Amen.

Amen

亞孟。

Excerpts from *Credo*

Credo in unum Deum;
Patrem omnipotentem,
factorem coeli et terrae,
visibilium omnium et invisibilium.

Credo in unum Dominum Jesum
Christum,
Filium Dei unigenitum,
Et ex Patre natum ante omnia s æ ula.
Deum de Deo, lumen de lumine,
Deum verum de Deo vero,
Genitum non factum,
consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines,
et propter nostram salutem
descendit de coelis.

et vitam venturi s æ ula.

Amen.

Sanctus

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.

Osanna in excelsis.

Benedictus

Benedictus qui venit
in nomine Domini.
Osanna in excelsis.

Agnus Dei

Agnus Dei, qui tollis peccata mundi,
miserere nobis.
Agnus Dei.
Dona nobis pacem.

Dona Nobis

Dona nobis pacem.

Excerpts from the *Creed*

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true
God, begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men
and for our salvation he came
down from heaven.

And life everlasting.

Amen.

Holy Holy Holy

Holy, Holy, Holy Lord,
God of power and might,
Heaven and earth are full of your
glory.
Hosanna in the highest.

Blessed Art Thou

Blessed is he who comes in the
name of the Lord.
Hosanna in the highest.

Lamb of God

Lamb of God who takes away the
sin of the world, have mercy on us.
Lamb of God.
Grant us peace.

Grant us peace

Grant us peace.

信經(摘錄)

我信唯一的天主。
全能的聖父，
創造天地天地萬物的，
並造有形無形的主。

我信唯一的主、耶穌基督、

天主的獨生子。
祂在萬世之前，由聖父所生。
祂是出自天主的天主，出自光明的
光明，
出自真天主的真天主。
祂是聖父所生，而非聖父所造，
與聖父同性同體，
萬物是藉著祂而造成的。
祂為了我們人類，
並為了我們的得救，
從天降下。
及來世的生命。

亞孟。

歡呼歌

聖、聖、聖、上主、
萬有的主，您的光榮充滿天地。

歡呼之聲，響徹雲霄。

當受讚美

奉主名而來的，
當受讚美。
歡呼之聲，響徹雲霄。

天主羔羊

除免世罪的天主羔羊，
求你垂憐我們。
天主羔羊，
求您賜給我們平安。

求主賜給我們平安

求主賜給我們平安。

聖靈的世界

The World of the Spirit

布列頓（一九一三至一九七六）

Benjamin Britten (1913-1976)

布列頓是二十世紀最偉大英國作曲家之一，同時亦是指揮家和鋼琴演奏家。他既不跟隨當時英國的傳統主流，也不盲從現代派的艱澀。他致力普及音樂，並建立了一套獨特的音樂語言，令人耳目一新，不論是業餘或專業音樂家，都能享受其音樂。

布列頓生於半個音樂世家，媽媽為優秀的業餘歌唱家。布列頓五歲便開始作曲。十一歲時，反對保守的英國作曲家布里奇發掘了布列頓。這位老師影響了布列頓的風格。自一九三五年，布列頓為郵政總局記錄片寫配樂，奠下他日後歌劇創作的基礎。四五年，他的歌劇《彼得·格林》首演後，他在國際聲名大噪。他一生對英國歌劇復興貢獻良多。

布列頓除了大量管弦樂、合唱、聲樂、室內樂及器樂作品外，亦包括不少電影、廣播和劇場配樂。樂曲投射了作曲家的一些信念，例如強烈的反戰思想。電台委約的《聖靈的世界》展現了布列頓厭惡戰爭、暴力和排外，提倡和平、正義與和諧。六二年創作的《戰爭安魂曲》與紀念聯合國二十周年的《當下的聲音》（一九六五），都是以此為主題的重要作品。

《聖靈的世界》乃為英國廣播公司（BBC）電台而作，於一九三八年六月五日首播。歌詞和講辭均由艾利斯·羅拔士選材，來源廣泛，包括英國詩歌、聖經、反戰哲學，以及一些歷史、政治的報導。布列頓根據選詞，運用了多種風格、樂種及體裁，如單旋律聖歌、讚美詩、船曲、巴赫風格的詠嘆調、清唱劇等。可見當時二十四歲的作曲家已是多才多藝，並純熟多樣作曲技巧。他成熟期的風格亦已隱約可見。

樂曲分為三部分。序幕以器樂前奏曲展開，有如創世之始，由虛空到生命、力量遞增，延伸至無限。接下來的合唱樂章如讚美詩，歌頌聖靈帶來生命與愛。之後的講辭及樂章提到大自然與聖靈的連繫。第二部分稱為「聖靈的果子」，與先前的讚美詩同以杜格羅的《聖靈的輪唱讚美詩》為詞，卻重點提到我們當代的逆境、戰禍、不仁，而跟隨聖靈則可帶來內心平安。聖靈住在我們心房，只要細心聆聽，必然出乎意料。祂帶來仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、及節制。尾聲的部分再次肯定聖靈的能力，重申我們要邀請聖靈到心房。

一九三九年BBC電台再次廣播此曲，其後卻久不聞於世。直至九五年，BBC電台第三台製作介紹布列頓音樂的文獻節目，《聖靈的世界》才回到現代的空氣中。今天，我們將聽到此曲的香港首演。

Although his works are not widely performed in Hong Kong, Benjamin Britten is surely one of the greatest English composers in the 20th Century. An outstanding conductor and pianist as well, Britten refused to conform to the English mainstream, nor to follow the modernist ideology of obscurity. Instead, he tried to develop a distinctive tonal language that allowed amateurs and professionals alike to enjoy his music, either performing or listening to it. Hence we find certain freshness in his music, at the same time accessibility.

Britten was born in a quasi musical family (his mother was a talented amateur singer). He began composing when he was 5. At the age of 11, he was discovered by the composer Frank Bridge, who was interested in experimental styles, in contrast to the rather conservative composing scene in England that time. One of Britten's first jobs was composing music for documentary films produced by the General Post Office, starting in 1935. This gave him a good background for writing operas in the future. The opera *Peter Grimes*, premiered in 1945, initiated his international fame. Throughout his life, he contributed greatly to the revival of English operas.

Besides abundant orchestral, choral, vocal, chamber and instrumental works, Britten wrote a lot of incidental music for films, radio, and theatre as well. He imbued his works with his own personal concerns, such as his fiercely held pacifist beliefs. *The World of the Spirit* is one of his radio-commissioned works, displaying the composer's abhorrence of war, violence and intolerance, and the affirming of peace, justice and reconciliation. *War Requiem* (1962) and *Voices for Today* (1965), commissioned for the 20th anniversary of the United Nations, are other important works of the composer that share the same faith.

Written for BBC Radio, *The World of the Spirit* was first broadcast on 5 June 1938. The sung and spoken texts were assembled by R. Ellis Roberts, chosen from a wide variety of sources, including English poetry, the Bible,

Quaker philosophy, or reportage of and from historic-political events. In response to the text, Britten used multiple styles, genres and forms, such as plainsong, chorale, Barcarolle (boat song), Bach-like arioso, cantata, etc. This shows the prodigious versatility and the mastery of a wide range of compositional techniques of the twenty-four-year-old composer. The musical language and personality of his mature style is already revealed.

The work is divided into 3 parts. The first part is a Prologue. The short but effective instrumental prelude is like depicting the creation of the world, beginning from nothing, gradually gaining power and life, ending in infinite. The chorale-like chorus number that follows praises the Spirit bringing life and love. The following speeches and musical numbers describe the bond between nature and the Spirit.

Part II, the *Fruits of the Spirit*, continues with the chorale setting of Duclaux's *Antiphon to the Holy Spirit*. The focus, however, shifts to the difficulties, warfare, and cruelty we face in the present world, and how we shall follow the Spirit to gain peace. The Spirit lives within us. If we seek, we have more than found. He brings us love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Part III, the Epilogue, reaffirms the power of the Spirit, and ends the work in confirming the need to invite the Spirit to come to us.

After the BBC rebroadcast in 1939, the piece was not heard until its revival in 1995, as part of a BBC Radio 3 series documenting Britten's music for radio. Tonight, we are going to hear its Hong Kong premiere.

PART 1 PROLOGUE

1 Prelude

Speaker 1 I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

- Joel 2:28

第一部分 序幕

1 前奏

演講者一 以後，我要將我的靈澆灌凡有血氣的，你們的兒女要說預言，你們的老年人要作異夢，少年人要見異象。

—約珥書2：28

2 O Thou that movest all

Chorus O Thou that movest all, O Power
That bringest life where'er Thou art,
O Breath of God in star and flower,
Mysterious aim of soul and heart;

O Life, O Love, how undivided
Thou broodest o'er this world of Thine,
Obscure and strange, yet surely guided
To reach a distant end divine!

- Mary Duclaux, *Antiphon to the Holy Spirit*

2 推動一切的力量

合唱 推動一切的力量，
無處不帶來生命，
神嘯氣予星辰與花卉，
你是心靈神秘的向心；

生命與愛不能分割啊，
孕育在你的世界，
難解且稀奇，卻必然領向遙遠天賜
的盡頭！

—瑪麗·杜格羅《聖靈的輪唱讚美詩》

Speaker 1 I have learned.
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh, nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

- William Wordsworth, *Tintern Abbey*

演講者一 我不再像青年時輕率。
我學會靜看大自然。我往往聽到人類靜靜的哀歌；並不刺耳，而使我心淨化與柔和。我體驗到崇高思想的喜悅，一份莊嚴的感覺，來自於日出日落，汪洋和空氣，還有藍天，以及人的意念。一股動力和精神，推動一切會思考的生物，滾動於萬物之間。

—威廉·華茲華斯《天坦修道院》

3 The sun, the moon, the stars

Chorus The sun, the moon, the stars, the seas, the hills,
and the plains-
Are not these, O Soul, the Vision of him who
reigns?

Tenor Speak to him thou for he hears, and Sprit with
Spirit can meet-
Closer is he than breathing, and nearer than
hands and feet.

- Tennyson, *The Higher Pantbeism*

Speaker 2 And, behold, the Lord passed by, and a great
and strong wind rent the mountains, and brake
in pieces the rocks before the Lord; but the
Lord was not in the wind ; and after the wind
an earthquake; but the Lord was not in the
earthquake. And after the earthquake a fire;
but the Lord was not in the fire; and after the
fire a still small voice.

- 1 Kings 19: 11-12

4a This is my commandment

Tenor This is my commandment, that ye love one
another, even as I have loved you.

- John 15: 12

Semi-chorus If ye love me, keep my commandments. And I
will pray the Father, and he shall give you
another Comforter, that he may abide with you
for ever; Even the spirit of truth; whom the
world cannot receive, because it seeth him not,
neither knoweth him: but ye know him; for he
dwelleth with you, and shall be in you.

- John 14: 15-17

4b With wide-embracing love

Soprano, With wide-embracinglove
Alto, Thy spirit animates eternal years,
Chorus Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And thou wert left alone,
Ev'ry existence would exist in thee.

- Emily Brontë

Part II THE FRUITS OF THE SPIRIT

Speaker 2 Lord make me see thy glory in every place;
If mortal beauty sets my heart aglow,
Shall not that fire beside thy fire burn low,
Extinguished by the flaming of thy grace?

I cry to thee for help, dear Lord, O raise
My spirit from this sadness, from this woe:
The Spirit alone can save me; may it go

3 太陽、月亮、星星

合唱 太陽，月亮，星星，海洋，山丘，
和曠野，
这不都是祂的美景？

男高音 告訴祂吧，祂能聽見。因靈能與聖
靈接觸，
比呼吸、比手足還近。

— 丁尼生《更高泛神論》

演講者二 那時耶和華從那裡經過，在他面前
有烈風大作，崩山碎石，耶和華卻
不在風中。風後地震，耶和華卻不
在其中。地震後有火，耶和華也不
在火中。火後有微小的聲音。

— 列王記上 19：11-12

4a 這就是我的命令

男高音 你們要彼此相愛，像我愛你們一
樣，這就是我的命令。

— 約翰福音 15：12

小組合唱 你們若愛我，就必遵守我的命令。
我要求父，父就另外賜給你們一位
保惠師，叫他永遠與你們同在，就
是真理的聖靈，乃世人不能接受的。
因為不見他，也不認識他。你們
卻認識他。因他常與你們同在，
也要在你們裡面。

— 約翰福音 14：15-17

4b 包容萬物的愛

女高音、 包容萬物的愛
女低音、 你靈永恆地賦予生命，
合唱 在天上瀰漫、孕育，
改變，維持，分解，創造，培養。

即使陸地與人皆盡，
星辰宇宙不再，
只有你獨個留下，
一切存在的都在你內。

— 愛梅麗·勃朗特

第二部份 聖靈的果子

演講者二 主讓我四處都見到你的榮耀；
若世俗美麗叫我怦然心動，
卻不較你的熱情比了下去
破滅於你恩典的光芒？

親愛的主，我向你呼求，
請叫我不再憂傷，不再悲痛：
只有聖靈才能救我；

Through will, thro'senses, purging what is base!
- Michelangelo, translated by R. Ellis Roberts

5 O Life, O Love, now undivided

Soprano, O Life, O Love, now undivided,
Alto, Thou broodest o'er this world of Thine,
Chorus Obscure and strange, yet surely guided?
To reach a distant end divine.
We know Thee in the doubt and terror
That reels before the world we see;
We knew Thee in the faiths of error:
We know Thee most who most are free.
This phantom of the world around Thee
Is vast, divine, but not the whole:
We worship Thee, and we have found Thee
In all that satisfies the soul!
How shall we serve, how shall we own Thee,
O Breath of Love and Life and Thought?
How shall we praise, who are not shown Thee?
How shall we serve, who are as nought?
Yet, though thy worlds maintain unbroken
The silence of thir awful round.
A voice within our souls hath spoken,
And we who seek have more than found.

- Mary Duclaux, *Antiphon to the Holy Spirit*

Speaker 1 Where the Spirit of the Lord is, there is liberty...
For as many as are led by the Spirit of God, they
are the sons of God.

- Corinthians 3:17 & Romans 8:14

6a A voice within our souls

Speaker 2 The Fruit of the Spirit is love, joy, peace,
longsuffering, gentleness, goodness, faith,
meekness, temperance.

- Galatians 5:22-23

Alto, Tenor, Baritone A voice within our souls hath spoken,
And we who seek have more than found.

Speaker 1 By their fruits ye shall know them.

- Matthew 7:20

6b The fruit of the Spirit is love

Alto The fruit of the Spirit is love, is peace, is
gentleness.

Speaker 1 One day in November 1682, William Penn and his
fellows made a treaty of Amity with the American
Indians, who had come to the meeting fully
armed. This is what Penn said:

請聖靈充滿我意志、知覺，洗淨我
心！

—米開朗基羅，意譯英：艾利斯·
羅拔士

5 生命與愛不能分割

女高音、 生命與愛不能分割啊，
女低音、 孕育在你的世界，
合唱 難解且稀奇，
卻必然領向遙遠天賜的盡頭！
我們看見世上充滿困惑和恐懼，
我們在當中認識你，
我們在錯誤中以信心依靠你，
我們越認識你，越是自由。
世上圍繞你的鬼魅，
碩大無朋，幸好並不完全。
我們敬拜你，
我們的靈在你裏面得著滿足！
我們當如何事奉你？
你就是那吹噓氣給我們的神，讓我們
充滿愛和生命氣息？
我們未見你的榮光，如何讚美你？
我們那麼卑微渺小，如何事奉你？
然而，即使你所創造的世界
保持肅靜如常，
我們心靈裏的聲音跟我們說話，
我們要得到比所尋找的更多。

—瑪麗·杜格羅《聖靈的輪唱讚美詩》

演講者一 主就是那靈，主的靈在哪裏，哪裏
就得以自由……因為凡被神的靈引
導的，都是神的兒子。

—哥林多後書3：17、羅馬書8：14

6a 靈內之音

演講者二 聖靈所結的果子，就是仁愛、喜樂、
和平、忍耐、恩慈、良善、信實、溫
柔、節制。

—加拉太書5：22-23

女低音、 我們心靈裏的聲音跟我們說話，
男高音、 我們要得到比所尋找的更多。
男中音

演講者一 憑著他們的果子，就可以認出他們
來。

—馬太福音7:20

6b 聖靈所結的果子是仁愛

女低音 聖靈所結的果子是仁愛、和平、恩
慈。

演講者一 一六八二年十一月，威廉·佩恩與
夥伴到來跟美洲印第安人訂立友好
條約，對方卻攜械赴約。佩恩說：

Speaker 2 “It is not our custom to use hostile weapons against our fellow-creatures, for which reason we have come unarmed. Our object is not to do injury, and thus provoke the great Spirit who made me and you, but to do good. No advantage is to be taken on either side, but all is to be openness, brotherhood, love.”

- A. Stanley, *The Testament of Man*

6c The fruit of the Spirit is faith

Bass The fruit of the Spirit is faith.

Speaker 1 A woman of Canaan cried unto Jesus, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

- Matthew 15:21-28

6d The fruit of the Spirit is goodness

Alto The fruit of the Spirit is goodness, is meekness.

Speaker 2 During the First World War, the Chief Rabbi Abraham Bloch, wearing the ecclesiastical hat common to all Army Chaplains, was helping to carry in both the wounded and the dead. He halted beside a mortally wounded soldier, who (taking him for a Catholic priest) asked for absolution. ‘I’m not a Catholic priest, my friend, I am a Jewish Rabbi. ‘Can you not, then, get me a crucifix?’ It happened that a passing stretcher-bearer was a Catholic Priest, who had a crucifix under his long coat. The Rabbi took it and carried it to the wounded soldier. Hardly had he done so than a shell burst close to them, shattering the Rabbi’s legs. He died moments later.

- Fr. Jamin, Roman Catholic Chaplain, French Army, translated by A. Stanley

演講者二 「我們不跟同伴動武，因此空手而來。我們滿心好意，不想叫人受傷。神造你我，就想我們心胸寬大、友好和互愛。」

—史丹尼編《人類聲明》

6c 聖靈所結的果子是信實

男低音 聖靈所結的果子是信實。

演講者一 有一個迦南婦人，從那地方出來，喊著說：「主啊，大衛的子孫，可憐我！我女兒被鬼附得甚苦。」耶穌卻一言不答。門徒進前來，求他說：「這婦人在我們後頭喊叫，請打發她走吧。」耶穌說：「我奉差遣，不過是到以色列家迷失的羊那裏去！」那婦人來拜他，說：「主啊，幫助我！」他回答說：「不好拿兒女的餅丟給狗吃。」婦人說：「主啊，不錯，但是狗也吃牠主人桌子上掉下來的碎渣兒。」耶穌說：「婦人，你的信心是大的！照你所要的，給你成全了吧。」從那時候，她女兒就好了。

—馬太福音 15:21-28

6d 聖靈所結的果子是良善

女低音 聖靈所結的果子是良善、溫柔。

演講者二 第一次大戰期間，首席猶太教士亞伯拉罕·布洛赫頭戴軍中所有教士都戴的制服帽子，幫忙搬運死傷士兵。他在一個重傷垂危士兵旁停步。士兵以為他是天主教神父，請求赦罪。「朋友，我不是神父，是猶太教士。」「那麼，可不可以給我一個十字架？」剛巧抬擔架的人中有天主教神父，長袍下掛著十字架。猶太教士把十字架交給那士兵。緊接著一顆炸彈在近處爆炸，炸斷猶太教士雙腿。他不久便死去。

—法軍天主教神父沙明，
法譯英：史丹利

6e The fruit of the Spirit is longsuffering

Alto The fruit of the Spirit is longsuffering.

Speaker 1 When James Connolly, the Irish rebel, was under trial in 1916, he was a sorely wounded man. About a week after his arrival at Dublin Castle he had an operation on his leg. When he was coming round after the anaesthetic, the sentry changed, and Connolly turned to the nurse minding him and asked, 'Have they come to take me away? Must I really die so soon?' Throughout, his behavior was that of an idealist. He had been calm and composed during the court martial, saying 'You can shoot me if you like, but I am dying for my country.' He showed no sign of weakness till his wife was brought to say goodbye to him the night he was to be shot. When she had left, he saw the monks, and about 3 a.m. he was carried down on a stretcher that was to bring him to the place of execution.

- Reproduced in A. Stanley, *The Testament of Man*

6f The fruit of the Spirit is joy

Alto,
Tenor,
Bass The fruit of the Spirit is joy.

Speaker 1 St Francis of Assisi once gave this wise advice to a novice:

Speaker 2 'My brother, why that sad face? Have you committed some sin? That only concerns God and yourself. Go and pray. But before me and your brothers light up your face with holy joys, because it is not fitting to have an air cross and sullen when one is engaged in the service of God.'

Speaker 1 No man can make God visible; no hands can hold him, nor man's mortal fingers touch, in spite of the heart's longing. He is not as man is: he is without body or parts or passions. He is spirit. He the holy, incomprehensible, flashing in swift thought, a flame of fire divine in all things burning.

- Empedocles, translated by R. Ellis Roberts

7 The Spirit of the Lord

Chorus,
Soloists The spirit of the Lord hath filled the whole world,
Alleluya!
O send forth thy spirit, and they shall be made:
And thou shalt renew the peace of the earth,
Alleluya!
I will not leave you comfortless.
I will come to you again, and your heart shall be joyful,
Alleluya!

6e 聖靈所結的果子是忍耐

女低音 聖靈所結的果子是忍耐。

演講者一 一九一六年，愛爾蘭起義者詹姆斯·康諾利在軍事法庭受審時已身負重傷。他抵達都柏林堡後約一週，腳部施手術。麻醉後醒來，哨兵換了崗，他問照顧他的護士：「是否來了人要把我押走？快要把我處死？」期間他表現理想主義者風範。受審時態度安詳，說：「你們喜歡便把我槍斃吧，但我是為國捐軀。」他一直表現堅強，直至行刑前妻子夜訪。妻子走後，他與教士會面，大約深宵三點他躺在擔架上被送上刑場。

— 史丹尼編《人類聲明》

6f 聖靈所結的果子是喜樂

女低音、
男高音、
男低音 聖靈所結的果子是喜樂。

演講者一 亞西西的聖方濟各曾給一位新入會的修士智慧的忠告：

演講者二 「我的弟兄，你為何滿臉愁容？可是犯了某件罪？那只是你與神之間的事。去禱告吧。但在我和你的眾弟兄面前，你當露出聖潔的喜樂，因為服侍神的人帶著不悅與怒容，是不合宜的。

演講者一 無人能令神顯現，無手可以承載他，無任何血肉之軀可以接觸他，不管內心如何渴想。他與世人不一樣，不受肉身限制，不為感情驅使。祂是個靈，至善且無限。意念飛閃，聖靈如火燃於萬物之間。

— 恩培多克勒，

希臘文譯英文：艾利斯·羅拔士

7 上主的聖靈

合唱、
所有獨唱者 聖靈已充滿世界！

哈利路亞！
差遣聖靈，叫我們完全吧：
你將回復世界和平，
哈利路亞！
我不會棄你不顧，
我會再臨到你，你要滿心歡欣。

哈利路亞！

PART III EPILOGUE

Speaker 2 I saw myself as a youth, almost a boy, in a low-pitched wooden church. All at once a man came up from behind and stood beside me. I did not turn towards him, but I felt that the man was Christ.

‘What sort of Christ is this?’ I wondered. ‘Such an ordinary man. It cannot be.’ I turned away, but I had scarcely turned my eyes from this ordinary man, when I felt again that it was really none other than Christ standing beside me. And then, only then, I realized that just such a face of Christ, a face like all men’s *faces*.

- Ivan Turgenev, *Dream*

8 O knowing, glorious Spirit!

Soprano O knowing, glorious Spirit!
When Thou shalt restore trees, beasts, and men,
When Thou shalt make all new again,
Destroying only death and pain,
Give him amongst Thy works a place
Who in them loved and sought Thy face!

- Henry Vaughan

Speaker 2 One afternoon I went out for a walk alone. Suddenly I became conscious of the presence of someone else. I cannot describe it, but I felt that I had as direct a perception of the being of God all round me as I have of you when we are together. I remember the wonderful transfiguration of the far-off woods and hills as they seemed to blend in the infinite being with which I was thus brought into relation. This experience did not last long. But it sufficed to change all my feeling. I had not found God because I had never looked for him. But he had found me.

- Joseph Estlin Carpenter, *I went out*

9 The world is Charged

Chorus, The world is charged with the grandeur of God.
Soprano It will flame out, like shining from shook foil;
It gathers to a greatness like the ooze of oil
Crushed.
Why do men then now not reckon his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared
with toil;
And wears man’s smudge and shares man’s
smell: the soil
Is bare now, nor can foot feel, being shod.
And for all this, nature never is spent;
There lives the dearest freshness deep down
things;

第三部份 尾聲

演講者二 我看到年輕的我，狀若少年，身處一所樸素的木教堂內。突然一個男子從後上來，站在我身旁。我並沒有轉身看他，但我感覺他是基督。

「這如何是基督？」我想。「如此平凡的一個人，準沒可能。」我轉開面，視線卻不離此人。強烈感覺告訴我這就是耶穌。一瞬間我明白了，基督就跟我們一樣，看上去平凡不過。

—屠格涅夫《夢》

8 通曉萬物，榮耀聖靈

女高音 通曉萬物，榮耀聖靈！
當你重設樹木，走獸和人，
當你叫萬物更新，
請除去死亡與痛苦，
讓祂加入你的工作，
叫我們愛祂，也尋求你的臉！

—亨利·沃恩

演講者二 一天下午我獨自外出散步去。突然，我察覺身邊有人存在。我好像被神包圍，感覺如斯直接，難以形容。我還記得遠方森林與山丘融為一體的景致，讓我首次感受到無限。這經歷雖然匆匆，卻足以改變我的感覺。我從來沒有尋見上帝，因我壓根沒有找過。他卻來了找我。

—約翰·卡本替《外出》

9 世界充滿神的偉大

合唱、 世界充滿神的偉大。
女高音 神的大能閃耀，如火光亮四射。
神在世上滿有大能，如油溢出四湧。
世人為何不聽從神的杖？
人生路途，代代步履不息；
人們因買賣，變得冷酷無情，受盡謊言攻擊，勞苦的折磨。
世人污穢不堪，同流合污。

人活在荒涼之地卻仍然無動於衷。
儘管如此，大自然仍生生不息，
生命氣息蘊藏於大地。

And though the last lights off the black West went,
Oh, morning, at the brown brink eastward
springs-
Because the Holy Ghost over the bent

World broods with warm breast and with ah!
Bright wings.

- Gerard Manley Hopkins

黑夜雖臨，總見黎明。

因為聖靈以溫暖的胸膛保守、孕育
著我們。

啊！你明亮的翅膀！

— 霍普金斯

Speaker 1 God is a Spirit; and they that worship him must
worship him in spirit and in truth. That which
is born of the flesh is flesh; and that which is
born of the spirit is spirit. And it is the spirit
that bears witness because the spirit is truth.
The Spirit of truth, whom the world cannot
receive, because it neither sees him nor knows
him; but you know him; for he dwells with you,
and will be in you. And the Spirit himself
bears witness unto our spirit, that we are the
Children of God.

- John 4:24, 3:6; Romans 8:16; John 14:17

演講者一 神是個靈。所以拜他的，必須用心
靈和誠實拜他。從肉身生的，就是
肉身。從靈生的，就是靈。並且有
聖靈作見證，因為聖靈就是真理。
就是真理的聖靈，乃世人不能接受
的。因為不見他，也不認識他。你
們卻認識他。因他常與你們同在，
也要在你們裡面。聖靈與我們的心
同證我們是神的兒女。

— 約翰福音4：24、3：6；

羅馬書8：16；約翰福音14：17

10 Come, O Creator Spirit, Come

Chorus Come, O Creator Spirit, come,
And make within our hearts thy home;
To us thy grace celestial give,
Who of thy breathing move and live.
Thou dost appear in sevenfold dower
The sign of God's almighty power;
The Father's promise, making rich
With saving truth our earthly speech.
Our senses with thy light inflame,
Our hearts to heavenly love reclaim;
Our bodies' poor infirmity
With strength perpetual fortify.

Speaker 2 Where the spirit of the Lord is, there is liberty.
As many as are led by the spirit of God, they are
the sons of God.

Soprano O Comforter, that name is thine,
Of God most high the gift divine;
The well of life, the fire of love,
Our souls' anointing from above.

Chorus Amen.

- Translated by Robert Bridges,
English Hymnal 154

10 造物主聖靈請降臨

合唱 造物主聖靈請降臨，
使我心作你的居所；
賜我們天國的恩典，
靠著你的靈氣而活。
你以七倍天賦展現，
象徵神全能的力量；
父的承諾叫我說話，
在人間也充滿真理。
你的光燃起我理智，
天國的愛降服我心；
我們軀體如何虛弱，
不絕力量助我牢固。

演講者二 聖靈臨到之處，就有自由。
跟隨聖靈的，都是神的兒子。

女高音 保惠師啊，那是你的大名，
至高的神賦予的神聖禮物，
生命之泉，愛的火焰，
我們的靈從那裏得膏抹。

合唱 阿門。

— 《英國讚美詩集154》
拉丁文英譯：羅拔·布里治斯

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