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# GANZ NOTES - THE NIGHT SCHOOL, SERIES 9, PART IV: CHRISTMAS CAROLS

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TODAY, 14 DECEMBER 2021

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Today is the 384<sup>th</sup> day of the year; the Moon is waxing (gibbous – “*Astronomy*. Said of the moon or a planet when the illuminated portion exceeds a semicircle but is less than a circle”) and is illuminated at 77.5%; the Winter Solstice happens one week from today – the longest dark of the year in the northern hemisphere – on **Tuesday, December 21, 2021 at 7:59 am PST**.

It is also, besides the birthday of my brother Mark, the feast day of St. John of the Cross, about whom:

**Mystic and Doctor of the Church (1542-1591)** “Where there is no love, put love, and you will draw love out.” St. John of the Cross has been acclaimed as one of the church’s great mystics – indeed, a genius of mystical theology. For this he was not merely canonized but proclaimed a Doctor of the Church. In light of this solid recognition, it is important to recall that such approval came only after his death. In life, his spiritual insights were forged in the experience of persecution and suffering, trials inflicted not simply by his own Church but by the members of his own religious community – the Carmelites.” [Ellsberg, Robert. *All Saints*, at December 14<sup>th</sup> entry on “John of the Cross”. The Crossroad Publishing Company. Kindle Edition.]

John wrote: “Where there is no love, put love, and you will draw love out.”

## “O COME DIVINE MESSIAH”

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**Author:** M. l'abbé Pellegrin (1663-1745) - "A French abbé and well-known librettist. His collections of French carols were published in 1708 and 1711."<sup>1</sup>

**Translator:** Sister Mary of St. Philip

**Performance:** The Benedictine Sisters of Mary, Queen of the Apostles, *Advent at Ephesus* (released 2013).

**1** - O come, divine Messiah!  
The world in silence waits the day  
When hope shall sing its triumph,  
And sadness flee away.

**Refrain:**

Dear Savior, haste! Come, come to earth.  
Dispel the night and show your face,  
And bid us hail the dawn of grace.  
O come, Divine Messiah!  
The world in silence waits the day  
When hope shall sing its triumph,  
And sadness flee away.

**2** - O come, Desired of nations,  
Whom priest and prophet long foretold.  
Come break the captive's fetters,  
Redeem the long-lost fold. [Refrain]

**3** - O come in peace and meekness,  
For lowly will your cradle be:  
Though clothed in human weakness  
We shall your Godhead see. [Refrain]

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<sup>1</sup> From: [https://hymnary.org/text/o\\_come\\_divine\\_messiah](https://hymnary.org/text/o_come_divine_messiah).

## SCRIPTURE - "REJOICE ALWAYS"

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Paul exhorts them all yet again to "rejoice." In that joy their "kindness" (or "gentleness") can and should "be known to all" (4:5). "The Lord is near" refers to the soon-expected "day of Christ" (2:16; cf. 3:20). In the meantime, they must not "worry"; that would be the opposite of joy. They must simply make their prayers and requests known to God (4:6), and "the peace of God" (cf. John 14:27), which has to do with far more than the absence of conflict or suffering (1:29), "will guard their hearts and minds" (4:7). "Peace" is the gift that flows from "grace" (1:2; Rom 5:1-11). "Finally," Paul exhorts them simply to hold fast to all that is good and repeats again the theme of learning from and imitating his manner of following Christ. The "peace" blessing is also found elsewhere (Rom 15:33; 2 Cor 13:11).<sup>2</sup>

"**hold firm**" - **στήκω** impf. ἔστηκον (RV 12:4); a new verb from ἕστηκα, the perfect of ἵστημι (*place, put*); (1) literally *stand* (MK 11:25); (2) figuratively; (a) as demonstrating stability *stand firm, be steadfast* (1C 16:13); (b) as gaining approval when examined *stand* (RO 14:4), opposite πίπτω (*fall*)<sup>3</sup>

**Philippians 4** - <sup>1</sup> So then, my brothers and dear friends whom I miss so much, my joy and my crown, hold firm in the Lord, dear friends.\*

### Last Advice

<sup>2</sup> I urge Euodia, and I urge Syntyche to come to agreement with each other in the Lord; <sup>3</sup> and I ask you, Syzygus,<sup>a</sup> really to be a 'partner' and help them. These women have struggled hard for the gospel with me, along with Clement and all my other fellow-workers, whose names are written in the book of life.\*

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<sup>2</sup> Vincent M. Smiles, "[The Letter to the Philippians](#)," in *New Testament*, ed. Daniel Durken, The New Collegeville Bible Commentary (Collegeville, MN: Liturgical Press, 2009), 633.

impf. imperfect

<sup>3</sup> Timothy Friberg, Barbara Friberg, and Neva F. Miller, [Analytical Lexicon of the Greek New Testament](#), Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 356.

\* 1:4b; 1 Th 2:19-20

\* Dn 12:1a; Rv 20:12i

<sup>4</sup> **Always be joyful, then, in the Lord; I repeat, be joyful.\*** <sup>5</sup> Let your good sense be obvious to everybody. The Lord is near.\* <sup>6</sup> Never worry about anything; but tell God all your desires of every kind in prayer and petition shot through with gratitude,\* <sup>7</sup> and the peace of God which is beyond our understanding will guard your hearts and your thoughts<sup>b</sup> in Christ Jesus.\* <sup>8</sup> Finally, brothers, **let your minds be filled with** everything that is true,<sup>c</sup> everything that is honourable, everything that is upright and pure, everything that we love and admire<sup>d</sup> – with whatever is good and praiseworthy. <sup>9</sup> Keep doing everything you learnt from me and were told by me and have heard or seen me doing. Then the God of peace will be with you.\* <sup>4</sup>

**Ganz (6 October 2014)**, while on day six of directing the Long Retreat for the Tertians, wrote: “Up to now, I have paid more attention to “*think* about these things,” (v 6) in the sense of pondering them, wondering about them, and so forth. But since yesterday I have heard it differently: “think about *these* things,” **in the sense of concentrating on noticing these things rather than their opposites** (many examples of which exist in the world for us to worry about if we fall prey to that temptation).”

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## JOY TO THE WORLD (1719, BY ISAAC WATTS)

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Wikipedia at “**Joy to the World**” –

“Joy to the World” is an English Christmas carol written in 1719 by the English minister and hymnwriter Isaac Watts. **The carol is based on a Christian interpretation of Psalm 98, Psalm 96 (verses 11 and 12), and chapter 3 of the Book of Genesis (verses 17 and 18)** and is usually sung to an 1848 arrangement

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\* 1:4b

\* 1 Co 16:22i

\* Mt 6:25–34 • Ep 5:20+

\* Jn 14:27; Col 3:15

\* 1 Th 2:13d; 2 Th 3:7b

<sup>4</sup> [\*The New Jerusalem Bible\*](#) (New York; London; Toronto; Sydney; Auckland: Doubleday, 1990), Php 4.

by the American composer Lowell Mason. Since the 20th century, "Joy to the World" has been the most-published Christmas hymn in North America.

*Wikipedia* at "**Isaac Watts**" – "Isaac Watts (17 July 1674 – 25 November 1748) was an English Congregational minister, hymn writer, theologian, and logician. He was a prolific and popular hymn writer and is credited with some 750 hymns. His works include "When I Survey the Wondrous Cross", "Joy to the World", and "Our God, Our Help in Ages Past". He is recognized as the "Godfather of English Hymnody"; many of his hymns remain in use today and have been translated into numerous languages."

**Performance:** *King's Choir Christmas Hymns* (2021) by the Choir of King's College, Cambridge, England, directed by Sir Stephen Cleobury – track #1 – "Joy to the World".

## THE DIFFERENCE BETWEEN GAUDETE-JOY AND LAETARE-JOY.

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Latin: *laetor, -ari, -atus sum* (1): a first conjugation deponent verb (passive in form; active in meaning) that means: "to rejoice; to feel joy; to be joyful or glad."

Latin: *gaudeo, -ēre* (2): this second conjugation verb means: "to rejoice; to be glad; to take pleasure in".

So, what's the difference? We have Gaudete Sunday that commences the third week of Advent; we have Laetare Sunday that commences the fourth week of Lent.

**Gaudete-joy** is an inwardly felt joy; a hidden (to anyone else but me) joy. We should think in Advent of the hidden joy of a mother in communion with her baby who is stirring within her, very soon to be born. Gaudete-joy is what Mary is feeling as she gets close to delivering her baby.

**Laetare-joy** is a joy that is expressed outwardly, robustly, loudly. We should think of the crowd at the recent Timbers Soccer game, when in the last three second of stoppage time, the Timbers scored and tied the game, sending the national championship game into overtime.

Joy<sup>5</sup> to the world! the Lord is come;  
Let Earth receive her King;  
Let every heart prepare him room,  
And heaven and nature<sup>6</sup> sing,  
And heaven and nature sing,  
And heaven, and heaven, and nature sing.

Joy to the world! the Saviour reigns;  
Let men their songs employ;  
While fields and floods, rocks, hills, and plains<sup>7</sup>  
Repeat the sounding joy,  
Repeat the sounding joy,  
Repeat, repeat the sounding joy.

No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found,  
Far as the curse is found,  
Far as, far as, the curse is found.

He rules the world with truth and grace,  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love,  
And wonders of His love,  
And wonders, wonders, of His love.

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<sup>5</sup> “**Joy**” – Note that this is the first word of the poem, which indicates unambiguously the theme of the poem. We must assume **Laetare-joy** is meant here.

<sup>6</sup> The *Oxford English Dictionary* at “**nature**” - “**c.** The vital functions of the human body as requiring sustenance, esp. nourishment. Frequently in *to support (also †suffice, †sustain) nature.*” But further, “**a.** The inherent dominating power or impulse in a person by which character or action is determined, directed, or controlled. Sometimes referred to as if having an independent existence or character, and in early use frequently with implication of moral principle.... Chiefly *Christian Church*. This impulse as contrasted with the perceived influence of God on man.”

<sup>7</sup> “**While fields and floods...**” – This insight completely eludes human beings, at least throughout our present Age; namely, that the created world, in its own way – every distinct created thing – rejoices in the presence of God, and especially of God-with-us (where “us” means all created things).

## YES, VIRGINIA

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### “YES, VIRGINIA, THERE IS A SANTA CLAUS”

Eight-year-old Virginia O’Hanlon wrote a letter to the editor of New York’s *Sun*, and the quick response was printed as an unsigned editorial **Sept. 21, 1897**. The work of veteran newsman Francis Pharcellus Church has since become history’s most reprinted newspaper editorial, appearing in part or whole in dozens of languages in books, movies, and other editorials, and on posters and stamps.

“St. Nicholas was the hero of several legends involving children. To be sure, they reflect an image of childhood that has little to do with “sugarplums.” In one story Nicholas rescued three young girls whose father, for want of a dowry, was about to sell them into prostitution. Nicholas tossed three bags of gold through an open window, enough to pay the dowry of each of the sisters. In another story these three bags of gold (with which the saint is often depicted) became the heads of three little boys who were murdered by an evil maniac. The holy bishop not only uncovered the crime but restored the children to life.

It is common and appropriate to decry the commercialization of the Christmas season. There are fewer voices raised to mourn the trivialization of St. Nicholas. Well does he deserve to be the patron of children, and well might they delight in his name. But he might be remembered not only as the jolly source of toys and treats but also as the protector of those whose lives and innocence remain threatened today, as they were in the time of St. Nicholas, by violence, poverty, and exploitation.” [Ellsberg, Robert. *All Saints*, at “St. Nicholas of Myra – December 6<sup>th</sup>”. The Crossroad Publishing Company. Kindle Edition.]

DEAR EDITOR: “I am 8-years old. Some of my little friends say there is no Santa Claus. Papa says, ‘If you see it in the *Sun*, then it’s so.’ Please tell me the truth; is there a Santa Claus?”

To MS. VIRGINIA O’HANLON  
115 WEST NINETY-FIFTH STREET.

VIRGINIA, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men’s

or children's, are little. In this great universe of ours, man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Yes, VIRGINIA, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus. It would be as dreary as if there were no VIRGINIAS. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, VIRGINIA, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

## CHRISTINA ROSSETTI - "LOVE CAME DOWN AT CHRISTMAS"

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**Performances:** *The John Rutter Christmas Album* with Stephan Varcoe directing The Cambridge Singers; John Rutter directing the City of London Symphony (released 2002); *Point of Grace, A Christmas Story* (released 1999) - "When Love Came Down" (this is a Carol that takes from Rossetti only the line "When Love came down at Christmastide"); *Jars of Clay, Christmas Songs* (2007), "Love Came Down at Christmas"

(this version arranged by Shawn Colvin and Doug Petty). **Shawn Colvin**,<sup>8</sup> *Holiday Songs and Lullabies* (released 1998) - "Love Came Down at Christmas".

Love came down at Christmas,  
Love all lovely, Love Divine,  
Love was born at Christmas,  
Star and Angels gave the sign.

Worship we the Godhead,  
Love Incarnate, Love Divine,  
Worship we our Jesus, -  
But wherewith for sacred sign?

Love shall be our token,  
Love be yours and love be mine,  
Love to God and all men,  
Love the universal sign.

See my Ganz Notes on this poem/carol.

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## JULIAN OF NORWICH

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Julian at the end of the Long Text of her *Showings* writes:

This book is begun by God's gift and his grace, but it is not yet performed, as I see it. For charity, let us all join with God's working in prayer, thanking, trusting, rejoicing, for so will our good Lord be entreated, by the understanding which I took in all his own intention, and in the sweet words where he says most

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<sup>8</sup> From the **Shawn Colvin** website - "Over the last few decades, Americana has evolved to encompass a myriad of sounds rooted in folk, country, blues, gospel, and rock & roll. And while fans and critics may never agree on exactly how to define it, one thing is certain: **It's a sound borne of our need to express all the hurt and joy bursting from our hearts.** Three-time Grammy winner Shawn Colvin stopped the industry in its tracks with her arresting 1989 debut, *Steady On*. The following spring, Colvin took home the GRAMMY for Best Contemporary Folk Album, legitimizing a burgeoning genre that's grown ever stronger and richer with time. As the record's 30th anniversary looms, the trailblazing singer and songwriter readies a truly mesmerizing acoustic reinvention of her breakthrough release, lacing up each track with fresh layers of warmth, charm, and wisdom."

happily<sup>397</sup>: I am the foundation of your beseeching. For truly I saw and understood in our Lord's meaning that he revealed it because he wants to have it better known than it is. In which knowledge he wants to give us grace to love him and to cleave to him, for he beholds his heavenly treasure with so great love on earth that he will give us more light<sup>398</sup> and solace in heavenly joy, by drawing our hearts from the sorrow and the darkness which we are in.

And from the time that it was revealed, I desired many times to know in what was our Lord's meaning. And fifteen years after and more, I was answered in spiritual understanding, and it was said: What, do you wish to know your Lord's meaning in this thing? **Know it well, love was his meaning. Who reveals it to you? Love. What did he reveal to you? Love<sup>399</sup>. Why does he reveal it to you? For love.** Remain in this, and you will know more of the same. But you will never know different, without end.<sup>9</sup>

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## JAMES TAYLOR - "WHO COMES THIS NIGHT?"

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**Singer and Melody:** James Taylor<sup>10</sup>

**Album:** *James Taylor at Christmas* (2006)

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<sup>397</sup> See p. 157.

<sup>398</sup> 'With so great ... more light' from SS; P, C omit.

<sup>399</sup> 'What did ... Love' from SS; P, C omit.

<sup>9</sup> Julian of Norwich, *Julian of Norwich: Showings*, ed. Richard J. Payne, trans. Edmund Colledge and James Walsh, *The Classics of Western Spirituality* (Mahwah, NJ: Paulist Press, 1978), 342.

<sup>10</sup> **James Vernon Taylor** (born March 12, 1948) is an American singer-songwriter and guitarist. A five-time Grammy Award winner, Taylor was inducted into the Rock & Roll Hall of Fame in 2000.

**Track #12** - "Who Comes this Night?"

**Lyrics:** Dave Grusin and Sally Stevens - © Sony/ATV Music Publishing LLC

Who **comes**<sup>11</sup> this night, this wintry night,  
As to the lowly manger?  
The Shepherds and the Kings did come  
To welcome in the Stranger.

Who **sends** this song upon the air,  
To ease the soul that's aching?  
To still the cry of deep despair  
And heal the heart that's breaking.

Brother Joseph bring the Light  
Fast, the night is fading.  
And who will come this wintry night  
To where the Stranger's waiting?

Who **comes** this night, with humble heart,  
To give the fullest measure?  
A gift of purest love to bring -  
What good and worthy treasure!

Brother Joseph bring the Lamb  
For they are asking for him.  
The children come this starry night  
To lay their hearts before Him.

For those who would the Stranger greet  
Must lay their heart before Him,  
And raise their song in voices sweet  
To worship and adore Him.

Pure of heart this starry night  
To lay their hearts before Him.

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<sup>11</sup> "Who comes..." - This question, which the whole carol will be about, has an answer. The answer is "It is God, the Lord Christ, who comes", which the lyrics keep referring to as the "Stranger." We know that this answer is this, because the "Who sends this song" in the next stanza clearly refers to God, or perhaps to the child Jesus whose baby-cries are the "song".

## “HARK! THE HERALD ANGELS SING”

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See my Ganz Notes on this text.