

# The Angel Gabriel

Traditional Basque Carol: Birjina gaztettobat zegoen  
translated by Sabine Baring-Gould, 1834–1924

GABRIEL'S MESSAGE  
Arranged by Gerard Chiusano

INTRO (♩. = ca. 64–70)

Keyboard

VERSE 1  
Soprano/Alto  
*mp*

1. The an - gel Ga - bri - el from

7

1. heav - en came, His wings as drift - ed snow, his

9

1. eyes as flame; "All hail," said he, "O low - ly maid - en Ma - ry.

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Parts for 2-octave Handbells and Contrabass are available from the publisher, edition 70289.

Edition 30109311

12

1. — Most high - ly fa - vored la - dy!" Glo - ri - a!

**VERSE 2**  
Tenor/Bass

15

*mp*

2. "For know a bless - ed Moth - er you shall be, — All

18

2. gen - er - a - tions praise con - tin - ual - ly, — Your

*mf unis.*

20

2. Son shall be Em-man - u - el, by seers fore - told. — Most

*mf unis.*

The Angel Gabriel

22

2. high - ly fa - vored la - dy!" Glo - ri - a!

25

VERSE 3

S/A *mf*

3. Then gen - tle Ma - ry meek - ly bowed her

3. Glo - ri - a! Glo - ri - a! Glo - ri - a! Glo - ri - a!

*mp*

28

3. head; "To me be as it pleas - es God!" she said. "My

3. Glo - ri - a! Glo - ri - a! Glo - ri - a! Glo - ri - a!

30

3. soul shall laud and mag - ni - fy his ho - ly name." ——— "Most high - ly

3. Glo - ri - a! Glo - ri - a! Glo - ri - a! ——— *f* "Most high - ly fa - vored

*mf*

33

3. fa - vored la - dy!"

3. Glo - ri - a!

3. la - dy!" Glo ri - a!

*f*

35

38

## VERSE 4

40 *mf*

4. Of her, — Em - man - u - el, — the Christ, was born — In

*mf*

43

4. Beth - le - hem, all on — a Christ - mas morn; — And Chris - tian folk

46 *f*

4. through - out the world will ev - er say: — “Most high - ly fa - vored la - dy!”

*f*

48

4. Glo - ri - a! Glo - ri -

*unis.*

4. Glo - ria! Glo - ri - a!

51

4. a! Glo - ri - a! — Glo - ri - a!

4. Glo - ri - a! — Glo - ri - a!  
*senza rit.*

*senza rit.*

## Performance Notes

The text of *The Angel Gabriel*, as translated by Sabine Baring-Gould, is a proclamation of praise for Mary's *fiat*, her "yes" to God, and a proclamation of God's favor toward the one who would be *theotokos* (God-bearer).

This setting is composed specifically for choir, though the assembly could sing the melody as well. While the accompaniment may appear to be the same in verses 1 and 2, the keyboardist is cautioned to observe the subtle differences as written. Although the passage from Luke 1 that inspired this text is proclaimed at various times in the liturgical cycle, the reference to the nativity of the Lord alludes specifically to Advent/Christmas. This piece would be most appropriate on the solemnity of the Immaculate Conception (December 8), as well as on Christmas Eve, and for lessons and carols celebrations.

—*Gerard Chiusano*

Preview