



PORTSMOUTH  
CATHEDRAL CHOIR

# PLAINSONG

THE ECHO OF ANGELS





# ‘HE WHO SINGS, PRAYS TWICE’

*so said St Augustine of Hippo*

The music of Gregorian Chant, or plainsong is the Church's most ancient form of chanted prayer, and perhaps its most haunting and beautiful. It can transport, delight and transform. This recording is a snapshot of how plainsong is used at Portsmouth Cathedral,

from the simplest of psalms sung at weekday Evensong, a great hymn marking a major Feast Day such as Veni Creator for Pentecost, or through its use in simple motets as set here by the Cathedral's Director of Music, David Price.

## PORTSMOUTH CATHEDRAL CHOIR

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Portsmouth Cathedral Choir is made up of 22 boy choristers and 12 gentlemen (including 6 Choral Scholars) who contribute to the pattern of daily cathedral worship. The choristers rehearse on weekday mornings at 8.00am before a normal school day in preparation for the week's music. In any normal week the Cathedral Choir sings for at least 6 services.

The Choir also sings at various special services and events both locally and internationally, and has toured Belgium, Holland, Sweden, France and more recently Estonia and Germany. At home in the UK they have also sung at St Paul's Cathedral, the Queen's private chapel at St George's in Windsor Castle and, most recently,

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at Westminster Abbey. The Choir was involved in the 70th Anniversary of D-Day in including two BBC Radio broadcasts and an International Drumhead Ceremony. The Cathedral Choir maintains strong links with the Royal Navy and takes part in a number of services for them such as the annual Royal Marines Band Remembrance Service and the Second Sea Lord's carol service on HMS Victory.

In 2014 the boy choristers performed in Britten's War Requiem to a capacity audience at Winchester Cathedral, alongside choirs and orchestras from Bournemouth University, Imperial College, London, and Bournemouth Symphony Chorus, and the full choir toured Belgium.

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# CANTATE

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Set up in 2006, Portsmouth Cathedral Youth Choir - Cantate - opened the way for girls and teenage boys to sing as part of the daily music-making at Portsmouth Cathedral, and in concerts around the Diocese. In addition to singing Evensong each Thursday and occasional weekend services in term time, Cantate has performed in various concert venues and been involved in Portsmouth Cathedral's SingUp! Chorister Outreach Programme.

Cantate has taken part in the annual Portsmouth Festivities and broadcast live on BBC Radio 4. In October 2008 they made their first tour to Paris and visited Salzburg in December 2009. In 2011,

in addition to their schedule of cathedral services for Advent and Christmas they broadcast on BBC Radio 3 with the Cathedral Choir and in April 2012 they went on tour to the French Alps. In July 2013, they visited Malta and Gozo, singing services and concerts across the islands, including a concert in St George's Basilica in Gozo, on the penultimate night of the Victoria International Arts Festival.

Earlier in May 2013, they took part in the 'Fauré Requiem Tour' with Stephen Layton and the City of London Symphony Orchestra, performing Fauré's Requiem and Countless and wonderful are the ways to praise God, a new commission from Gabriel Jackson.

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David Price is Organist and Master of the Choristers at Portsmouth Cathedral. Before he came to Portsmouth he was Assistant Organist of Ely Cathedral having previously held Organ Scholarships at Rochester Cathedral and Croydon Minster.

During his time at Ely he toured Germany, Belgium, Holland, Poland and the Czech Republic with the Cathedral Choir. The choir's John Amner recording for Hyperion was critically acclaimed and was the Editor's Choir in 'The Gramophone' music magazine.

Since David has been at Portsmouth the profile of the Cathedral's music has been raised to new heights through twelve international tours, numerous recordings and regular work for the BBC and ITV. He has been pleased

to lead vocal training sessions for other choirs and has recently worked in this capacity for the Diocese of Berlin and with the choir of Pembroke College, Oxford.

In addition to his duties at the Cathedral, David serves on the committee of RSCM Portsmouth, and is a member of the Council of the Royal School of Church Music. He has recently served two terms on the Association of English Cathedral's Music & Liturgy Committee.

In 2007, Portsmouth University conferred David Price with an Honorary Doctorate of Music in recognition of the significant contribution he has made to the development of music at the Cathedral and for his contribution to the cultural life of the city. In the same year he

## DAVID PRICE

# OLIVER HANCOCK

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was made an Honorary Fellow of the Academy of St Cecilia. Recent recital venues for David include Chambery Cathedral and Notre Dame de Neiges, Alpe d'Huez in the French Alps and Trinity Church, Copenhagen in Denmark and he is playing in Westminster Abbey, Newcastle Cathedral and Hexham Abbey later in the year.

His St John Passion for Good Friday was published by Encore Publications in a series of the gospel passions alongside John Scott, Philip Moore and Richard Lloyd. Last year he was elected to an Honorary Fellowship of the Guild of Church Musicians presented to him by the Archbishop of Canterbury.

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Oliver Hancock was Organ Scholar at Jesus College, Oxford, where he read for a degree in Music. In 2010, he was among the first students to take the new MMus in Choral Studies degree at the University of Cambridge. His organ teachers have included John Wellingham, Mark Wardell, David Sanger, and William Whitehead.

From 2008-2012, Oliver held the post of Assistant Organist to Ely Cathedral Girls' Choir, and for the academic year 2011-2012 was also Graduate Organ Scholar at Selwyn College, Cambridge.

In September 2012, Oliver took up the post of Sub-Organist at Portsmouth Cathedral and School Organist

at The Portsmouth Grammar School. He has toured much of mainland Europe and the East coast of the USA, has broadcast live on BBC Radio 3 and 4, and has played numerous recitals throughout the UK, including at Westminster Abbey and Edinburgh University, and is a Fellow of the Royal College of Organists.

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William Wallace was Organ Scholar at Portsmouth Cathedral, and prior to this, a chorister at Chichester Cathedral rising to become Head Chorister in his final year. While at Chichester, he took organ lessons from Mark Wardell. He has been, for the past five years, a music scholar

at The Portsmouth Grammar School, during which time he has studied the organ with James Lloyd Thomas. Upon entering the upper sixth form, he took up the Organ Scholarship at Portsmouth Cathedral, where he frequently accompanies the Cathedral's three choirs. From September 2014, William was appointed Scholar at Canterbury Cathedral, where his duties involve working at The King's School.

William has given several recitals including most notably, St Lawrence Jewry, the University of Sussex and Our Lady and the English Martyrs Church, Cambridge. When not at an organ console, he can be found sailing across Sussex seas or engaged in some form of political debate!

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## WILLIAM WALLACE

# ADVENT PROSE

## ARR. CLEOBURY

Cantor Alexander Pratley Organ Oliver Hancock

Words Advent Prose from *The Promise of His Glory* (Archbishops' Council)

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The Advent Prose, or the Rorate Coeli is a plainsong sequence with a response often used by both Catholic and Anglican churches during the season of Advent. The text comes from Isaiah 45: 8 - 'Drop down ye heavens from above' – a passage that shows the world's longing for the Messiah. Another way of translating this phrase is 'Drop down dew, ye heavens, from above.' Dew is dropped from the sky to revive the earth before evaporating back to the sky – an analogy for the Incarnation.

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*Pour down, O heavens, from above,  
and let the skies rain down righteousness.  
Turn your fierce anger from us, O Lord,  
and remember not our sins for ever.  
Your holy cities have become a desert,  
Zion a wilderness, Jerusalem a desolation;  
our holy and beautiful house,  
where our fathers praised you.*

*Pour down, O heavens, from above,  
and let the skies rain down righteousness.  
We have sinned and become like one who is unclean;  
we have all withered like a leaf,  
and our iniquities like the wind have swept us away.  
You have hidden your face from us,  
and abandoned us to our iniquities.*

*Pour down, O heavens, from above,  
and let the skies rain down righteousness.  
You are my witnesses, says the Lord,  
and my servant whom I have chosen,  
that you may know me and believe me.  
I myself am the Lord, and none but I can deliver;  
what my hand holds, none can snatch away.*

*Pour down, O heavens, from above,  
and let the skies rain down righteousness.  
Comfort my people, comfort them;  
my salvation shall not be delayed.  
I have swept your offences away like a cloud;  
fear not, for I will save you.  
I am the Lord your God, the Holy One of Israel, your redeemer.*

*Pour down, O heavens, from above,  
and let the skies rain down righteousness.*

# HODIE CHRISTUS NATUS EST

## ARR. BRITTEN

Harp Anna Wynne Words From *Vespers for Christmas Day*

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Hodie Christus natus est is the antiphon for the Magnificat on Christmas Day, "Today Christ is born." It is a verse rejoicing with the angels and archangels that the saviour has appeared, for which we offer thanks and praise to God – 'Glory to God in the highest. Alleluia.' In his Ceremony of Carols, Benjamin Britten used this antiphon to frame this work and is accompanied by harp.

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*Hodie Christus natus est:  
Hodie Salvator apparuit:  
Hodie in terra canunt Angeli,  
laetantur Archangeli:  
Hodie exsultant justi, dicentes:  
Gloria in excelsis Deo.  
Alleluia.*

*This day Christ is born:  
This day the Saviour appeared:  
This day on Earth the Angels sing,  
Archangels rejoice:  
This day the righteous rejoice, saying:  
Glory to God in the highest.  
Alleluia.*

# III

## VERBUM INFANS

### DAVID PRICE

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**Words** *Lancelot Andrewes from a the sermon 'Of the Nativity' Christmas Day 1616*

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This anthem uses the text from a sermon preached to King James I on Christmas Day 1616 by 17th Century Bishop of Winchester, Lancelot Andrewes. Its inspiration was the biblical text 'And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth.' The musical setting interweaves plainsong tones, is set for double choir and dedicated to Kenneth Stevenson (Lord Bishop of Portsmouth 1995-2009).

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*Verbum Infans.  
The Word without a word,  
not able to speak a word.*

*Verbum Infans.  
He that taketh the vast body of the main sea,  
turns it to and fro, as a little child.*

*Verbum Infans.  
And rolls it about with the swaddling bands of darkness;  
He too thus into clouts himself!  
Verbum Infans.*

# IV

## ECHO CAROL

### DAVID PRICE

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**Organ** *Oliver Hancock & William Wallace* **Words** *from the Latin hymn translated by J M Neale*

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The plainsong hymn, O lux beata is used for liturgy between Christmas and Candlemas and speaks of the new-born light of Christ, co-equal with the Godhead, shining as a beacon in the world and pointing to the way of truth and salvation. This setting was written for the Choristers of Portsmouth Cathedral.

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*O Trinity of blessed light,  
O Unity of primal might,  
The fiery sun now goes its way;  
Shed thou within our hearts thy ray.  
Alleluia.*

*To thee our morning song of praise,  
To thee our evening prayer we raise;  
Thy glory, suppliant, we adore,  
For ever and for evermore.  
Alleluia.*

*O Trinity, O Unity,  
Thou help of man's infirmity,  
Protect us through the hours of night,  
Who art our everlasting light.  
Alleluia.*

*To God the Father, God the Son,  
And God the Spirit, Three in One,  
Let glory, praise and worship be  
From age to age eternally.  
Alleluia.*

# PSALM 85

## 7<sup>TH</sup> TONE 7<sup>TH</sup> ENDING

Cantor William Pepperell Organ (improvised) Oliver Hancock  
Words Church of England (Book of Common Prayer, Coverdale)

'Mercy and truth are met together; righteousness and peace have kissed each other.'  
This psalm relates to us the trust of the ancient Hebrew peoples in God.

*Lord, thou art become gracious unto thy land  
thou hast turned away the captivity of Jacob.*

*Thou hast forgiven the offence of thy people  
and covered all their sins.*

*Thou hast taken away all thy displeasure  
and turned thyself from thy wrathful indignation.*

*Turn us then, O God our Saviour  
and let thine anger cease from us.*

*Wilt thou be displeased at us for ever  
and wilt thou stretch out thy wrath  
from one generation to another?*

*Wilt thou not turn again, and quicken us  
that thy people may rejoice in thee?*

*Shew us thy mercy, O Lord  
and grant us thy salvation.*

*I will hearken what the Lord God will say  
concerning me*

*for he shall speak peace unto his people,  
and to his saints, that they turn not again.*

*For his salvation is nigh them that fear him  
that glory may dwell in our land.*

*Mercy and truth are met together  
righteousness and peace have kissed each other.*

*Truth shall flourish out of the earth  
and righteousness hath looked down from heaven.*

*Yea, the Lord shall shew loving-kindness  
and our land shall give her increase.*

*Righteousness shall go before him  
and he shall direct his going in the way.*

*Glory be to the Father and to the Son;  
and to the Holy Ghost.*

*As it was in the beginning is now and ever shall be;  
world without end. Amen.*



# MISSA DE ANGELIS ARR. LUCAS

Cantor William Pepperell Organ Oliver Hancock

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The Mass of the Angels – or Missa VIII from the Graduale Romanum is perhaps the most famous plainsong setting of The Ordinary. Its lyrical lines and musical purity help us to enter into the Eucharistic Feast.

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## KYRIE

*Kyrie eleison.  
Christe eleison.  
Kyrie eleison.*

*Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.*

## GLORIA

*Gloria in excelsis Deo  
et in terra pax hominibus  
bonae voluntatis.*

*Glory to God in the highest,  
and peace to his  
people on earth*

*Laudamus te,  
benedicimus te,  
adoramus te, glorificamus  
tegratias agimus tibi propter  
magnam gloriam tuam.*

*Lord God, heavenly King,  
almighty God and Father,  
we worship you,  
we give you thanks  
we praise you for your glory.*

*Domine Deus, Rex caelestis,  
Deus Pater omnipotens.  
Domine Fili unigenite, Jesu Christe,  
Domine Deus, Agnus Dei,*

*Lord, Jesus Christ  
only Son  
of the Father,  
Lord God, Lamb of God,*

*Filius Patris,  
qui tollis peccata mundi,  
miserere nobis;  
qui tollis peccata mundi,  
suscipe deprecationem nostram;  
bonae voluntatis.  
qui sedes ad dexteram  
Patris, miserere nobis.*

*you take away the sin of  
the world,  
have mercy on us.  
You are seated at the  
righthand of the Father,  
receive our prayer.*

*Quoniam tu solus sanctus,  
tu solus Dominus,  
tu solus Altissimus, Jesu Christe,  
cum sancto Spiritu  
in gloria Dei Patris. Amen.*

*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. Amen.*

## SANCTUS

*Sanctus, sanctus, sanctus  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra  
gloria tua  
Hosanna in excelsis.*

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

## BENEDICTUS

*Benedictus qui venit  
in nomine domini.  
Hosanna in excelsis.*

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

## AGNUS DEI

*Agnus Dei, Lamb of God, you take  
qui tollis peccata mundi away the sin of the world:  
miserere nobis have mercy on us*

*Agnus Dei, Lamb of God, you take  
qui tollis peccata mundi away the sin of the world:  
dona nobis pacem. grant us peace.*







# X

## PSALM 42

### 3<sup>RD</sup> TONE, 4<sup>TH</sup> ENDING

Cantor Peter Norris Organ (improvised) Oliver Hancock

Words Church of England (Book of Common Prayer, Coverdale)

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'Like as the hart desireth the water brooks' – this Old Testament text points to the innate longing of the soul for God and is compared to an animal needing water – the essence of life.

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*Like as the hart desireth the water-brooks  
so longeth my soul after thee, O God.*

*My soul is athirst for God, yea, even for the living God  
when shall I come to appear before the presence of God?*

*My tears have been my meat day and night  
while they daily say unto me, Where is now thy God?*

*Now when I think thereupon, I pour out my heart by myself  
for I went with the multitude, and brought them forth into  
the house of God;*

*In the voice of praise and thanksgiving  
among such as keep holy day.*

*Why art thou so full of heaviness, O my soul  
and why art thou so disquieted within me?*

*Put thy trust in God*

*for I will yet give him thanks for the help of his countenance.*

*My God, my soul is vexed within me  
therefore will I remember thee concerning the land of Jordan,  
and the little hill of Hermon.*

*One deep calleth another, because of the noise of the water-pipes  
all thy waves and storms are gone over me.*

*The Lord hath granted his loving-kindness in the day-time  
and in the night-season did I sing of him,  
and made my prayer unto the God of my life.*

*I will say unto the God of my strength, why hast thou  
forgotten me*

*why go I thus heavily, while the enemy oppresses me?*

*My bones are smitten asunder as with a sword  
while mine enemies that trouble me cast me in the teeth;  
Namely, while they say daily unto me*

*Where is now thy God?*

*Why art thou so vexed, O my soul  
and why art thou so disquieted within me?*

*O put thy trust in God*

*for I will yet thank him,  
which is the help of my countenance, and my God.*

*Glory be to the Father and to the Son;  
and to the Holy Ghost.*

*As it was in the beginning is now and ever shall be;  
world without end. Amen.*



# LENT PROSE

ARR. SCOTT

**Cantor Alexander Pratley Organ** (improvised) Oliver Hancock  
**Words** Advent Prose from *The Promise of His Glory* (Archbishops' Council)

The Lent Prose is another liturgical example of a hymn with response. 'Hear us Lord, have mercy upon us; for we have sinned against thee.' Sung during the penitential season of Lent, the Attende Domine implores God to spare a sinful people who recognise the price paid by Jesus, our Redeemer.

*Hear us, O Lord, have mercy upon us:  
For we have sinned against thee.  
To thee, Redeemer, on thy throne of glory:  
lift we our weeping eyes in holy pleadings:  
listen, O Jesu, to our supplications.*

*Hear us, O Lord, have mercy upon us:  
For we have sinned against thee.  
O thou chief cornerstone, right hand of the Father:  
way of salvation, gate of life celestial:  
cleanse thou our sinful souls from all defilement.*

*Hear us, O Lord, have mercy upon us:  
For we have sinned against thee.  
God, we implore thee, in thy glory seated:  
bow down and hearken to thy weeping children:  
pity and pardon all our grievous trespasses.*

*Hear us, O Lord, have mercy upon us:  
For we have sinned against thee.  
Sins oft committed, now we lay before thee:  
with true contrition, now no more we veil them:  
grant us, Redeemer, loving absolution.*

*Hear us, O Lord, have mercy upon us:  
For we have sinned against thee.  
Innocent captive, taken unresisting:  
falsely accused, and for us sinners sentenced,  
save us, we pray thee, Jesu, our Redeemer.*

*Hear us, O Lord, have mercy upon us:  
For we have sinned against thee.*

# VENI CREATOR SPIRITUS

This ancient plainsong hymn for Pentecost is thought to have been written in the ninth century and is now used extensively in the Anglican tradition for ordinations of deacons and priests, and for the consecration of bishops, archbishops and the monarch.

*Veni, creator Spiritus,  
Mentes tuorum visita:  
Imple superna gratia,  
Quae tu creasti pectora.*

*Come, Holy Ghost, Creator blest,  
and in our hearts take up Thy rest;  
come with Thy grace and heav'nly aid,  
To fill the hearts which Thou hast made.*

*Qui diceris Paraclitus,  
Altissimi donum Dei,  
Fons vivus, ignis, caritas  
Et spiritalis unctio.*

*O Comforter, to Thee we cry,  
Thou heav'nly gift of God most high,  
Thou Fount of life, and Fire of love,  
and sweet anointing from above.*

*Tu septiformis munere,  
Digitus paternae dexterae  
Tu rite promissum Patris  
Sermone ditans guttura.*

*O Finger of the hand divine,  
the sevenfold gifts of grace are thine;  
true promise of the Father thou,  
who dost the tongue with power endow.*

*Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis,  
Virtute firmans perpeti.*

*Thy light to every sense impart,  
and shed thy love in every heart;  
thine own unfailling might supply  
to strengthen our infirmity.*

*Hostem repellas longius  
Pacemque dones protinus;  
Ductore sic te praevio  
Vitemus omne noxium.*

*Drive far away our ghostly foe,  
and thine abiding peace bestow;  
if thou be our preventing Guide,  
no evil can our steps betide.*

*Per te sciamus da Patrem  
Noscamus atque Filium,  
Te utriusque Spiritum  
Credamus omni tempore.*

*May we by thee the father know,  
And through the Son, by thy grace grow,  
Who art of both; and thus adore  
In perfect faith for ever more.*

*Deo Patri sit gloria,  
Et Filio qui a mortuis  
Surrexit, ac Paraclito,  
In saeculorum saecula.  
Amen.*

*Praise we the Father and the Son  
And Holy Spirit with them One;  
And may the Son on us bestow  
The gifts that from the Spirit flow.*

# MISSA DEUS GENITOR ALME

**Cantor** William Pepperell

**Organ** (improvised) Oliver Hancock

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Most often used during the seasons of Advent and Lent, Mass XVIII from the Graduale Romanum is therefore a reflective setting of The Ordinary and is sung here by solo cantor and full choir.

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## SANCTUS

*Sanctus, sanctus, sanctus  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra  
gloria tua  
Hosanna in excelsis.*

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

## AGNUS DEI

*Agnus Dei,  
qui tollis peccata mundi  
miserere nobis*

*Lamb of God, you take  
away the sin of the world:  
have mercy on us*

*Agnus Dei,  
qui tollis peccata mundi  
dona nobis pacem.*

*Lamb of God, you take  
away the sin of the world:  
grant us peace.*

## KYRIE

*Kyrie eleison.  
Christe eleison.  
Kyrie eleison.*

*Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.*

## BENEDICTUS

*Benedictus qui venit  
in nomine domini.  
Hosanna in excelsis.*

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

# BENEDICTUS ARR. PRICE

**Cantor** William Pepperell **Organ** Oliver Hancock

**Words** Church of England (Book of Common Prayer, Coverdale)

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The *Benedictus*, or *Song of Zechariah* is a song of thanksgiving on the birth of his son, John the Baptist. In the Anglican tradition, this canticle is said or sung daily as part of Morning Prayer, though here is it set for use in the Vigil of Holy Saturday within the Easter Triduum.

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*Blessed be the Lord God of Israel  
for he hath visited, and redeemed his people;  
And hath raised up a mighty salvation for us  
in the house of his servant David.  
As he spake by the mouth of his holy Prophets  
which have been since the world began;  
That we should be saved from our enemies  
and from the hands of all that hate us;  
To perform the mercy promised to our forefathers  
and to remember his holy Covenant;  
To perform the oath which he sware to our forefather Abraham  
that he would give us.  
That we being delivered out of the hands of our enemies  
might serve him without fear;  
In holiness and righteousness before him  
all the days of our life.  
And thou, Child, shalt be called the Prophet of the Highest*

*for thou shalt go before the face of the Lord to prepare his ways;  
To give knowledge of salvation unto his people  
for the remission of their sins,  
Through the tender mercy of our God  
whereby the day-spring from on high hath visited us;  
To give light to them that sit in darkness,  
and in the shadow of death  
and to guide our feet into the way of peace.*

*Glory be to the Father and to the Son;  
and to the Holy Ghost.  
As it was in the beginning is now and ever shall be;  
world without end. Amen.*

# ADORO TE DEVOTE

## DAVID PRICE

Cantor Edmund Saddington Organ William Wallace Words St Thomas Aquinas

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The words of this hymn were written by the great medieval Christian thinker, St Thomas Aquinas, in the thirteenth century. Musically, it has a lighter, more optimistic tone, portraying the thanksgiving and praise that pour from the text – ‘hidden God, devoutly I adore you’. Whereas the *Lent Prose* speaks of the turmoil of the Crucifixion of Jesus, *Adore Te* overflows with joy about his resurrection as a ‘Living Bread’, a Eucharistic presence in our lives.

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*Adoro te devote, latens Deitas,  
Quæ sub his figuris vere latitas:  
Tibi se cor meum totum subjicit,  
Quia te contemplans totum deficit.*

*Visus, tactus, gustus in te fallitur,  
Sed auditu solo tuto creditur.  
Credo quiddid dixit Dei Filius:  
Nil hoc verbo veritatis verius.*

*O memoriale mortis Domini,  
Panis vivus, vitam præstans homini,  
Præsta meæ menti de te vivere,  
Et te illi semper dulce sapere.*

*Pie Pelicane, Jesu Domine,  
Me immundum munda tuo sanguine,  
Cujus una stilla salvum facere  
Totum mundum quit ab omni scelere.*

*Jesu, quem velatum nunc aspicio,  
Oro, fiat illud quod tam sitio:  
Ut te revelata cernens facie,  
Visu sim beatus tuæ gloriæ.*

*Prostrate I adore Thee, Deity unseen,  
Who Thy glory hidest 'neath these shadows mean;  
Lo, to Thee surrendered, my whole heart is bowed,  
Tranced as it beholds Thee, shrined within the cloud.*

*Taste, and touch, and vision, to discern Thee fail;  
Faith, that comes by hearing, pierces through the veil.  
I believe whate'er the Son of God hath told;  
What the Truth hath spoken, that for truth I hold.*

*O memorial wondrous of the Lord's own death;  
Living Bread, that giveth all Thy creatures breath,  
Grant my spirit ever by Thy life may live,  
To my taste Thy sweetness never-failing give.*

*Pelican of mercy, Jesus, Lord and God,  
Cleanse me, wretched sinner, in Thy Precious Blood:  
Blood where one drop for human-kind outpoured  
Might from all transgression have the world restored.*

*Jesus, whom now veiled, I by faith descry,  
What my soul doth thirst for, do not, Lord, deny,  
That thy face unveiled, I at last may see,  
With the blissful vision blest, my God, of Thee.*

# ORGAN: MEDITATION ON ADORO TE DEVOTE

## ARTHUR WILLS

Organ David Price

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Dr Arthur Wills was organist of Ely Cathedral from 1958-1990 and was also a professor of music at the Royal Academy of Music from 1964-1992.

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## ORGANIST & MASTER OF THE CHORISTERS

David Price

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