



HYMNUS

VIDIMUS GLORIAM EIUS

A FESTIVAL OF NINE LESSONS & CAROLS
FOR CHRISTMAS

LUCEAT

JAMES FELLOWS, DIRECTOR

VIDIMUS GLORIAM EIUS

A Festival of Nine Lessons and Carols for Christmas

Luceat Choir

James Fellows ~ Director

Laurence John[†] & Rory Moules^{*} ~ Organ

Laura Newey^a, Charlotte Jefferies^b, Melissa Talbot^c, Michael Tuft^d, Daniel Maw^e,
Francesca Millar^f, Daisy Widdicombe^g, Benjamin Watkins^h & Sebastian Bosleyⁱ ~ soloists

DISC ONE [42:15]

HILDEGARD VON BINGEN (1098-1179)

1. INTROIT: O pastor animarum^a 1:48

HENRY JOHN GAUNTLETT, (1805-1876) arr. JAMES O'DONNELL (b. 1961)

2. HYMN: Once in royal David's city^{b†} 5:01

3. WELCOME AND BIDDING PRAYER 2:49

FELIX MENDELSSOHN (1809-1847)

4. INTRODUCTORY CAROL: Frohloeket, ihr Völker 1:15

5. THE FIRST LESSON 2:40

TRADITIONAL, arr. ROBERT PEARSALL (1795-1856)

6. CAROL: In dulci jubilo 3:28

7. THE SECOND LESSON 1:09

FRENCH TRADITIONAL, arr. JUNE NIXON (b. 1942)

8. CAROL: The holly and the ivy[†] 3:06

TRADITIONAL, arr. SIR STEPHEN CLEOBURY (1948-2019)

9. CAROL: Joys Seven^{c†} 3:16

10. THE THIRD LESSON 1:03

AARON KING (b. 1995)

11. CAROL: A spotless rose 3:01

TRADITIONAL, arr. SIR DAVID WILLCOCKS (1919-2015)

12. HYMN: Of the father's heart begotten^{*} 5:06

13. THE FOURTH LESSON 1:29

CARL RÜTTI (b. 1949)

14. CAROL: A Patre unigenitus^{*} 3:27

TRADITIONAL, arr. BOB CHILCOTT (b. 1955)

15. CAROL: Sussex Carol[†] 1:57

16. THE FIFTH LESSON 1:40

DISC TWO [65:08]

JOHN RUTTER (b. 1945)		
1.	CAROL: Dormi, Jesu*	5:13
2.	THE SIXTH LESSON	1:03
JOHN GOSS, (1800-1880) arr. SIR DAVID WILLCOCKS (1919-2015)		
3.	HYMN: See amid the winter's snow†	5:07
TRADITIONAL, arr. SIR DAVID WILLCOCKS (1919-2015)		
4.	CAROL: Quelle est cette odeur agréable?d†	4:31
5.	THE SEVENTH LESSON	1:58
TRADITIONAL, arr. ROBERT QUINNEY (b. 1976)		
6.	CAROL: Sing lullabyef	3:51
TRADITIONAL, arr. SIR DAVID WILLCOCKS (1919-2015)		
7.	CAROL: The first Nowell†	5:28
8.	THE EIGHTH LESSON	2:11
PHILIP STOPFORD (b. 1977)		
9.	CAROL: Lully, Lulla, Lullayg	4:29
TRADITIONAL, arr. MARTIN NEARY (b. 1940)		
10.	CAROL: We three kingsehi*	3:02
11.	THE NINTH LESSON	2:03
JOHN RUTTER (b. 1945)		
12.	CAROL: What sweeter music*	4:52
TRADITIONAL, arr. MACK WILBERG (b. 1955) & PETER STEVENS (b. 1987)		
13.	CAROL: Ding dong! merrily on high*	2:36
14.	THE COLLECT AND BLESSING	1:36
PHILIP STOPFORD (b. 1977)		
15.	CAROL: A Christmas Blessing†	2:54
TRADITIONAL, arr. JOHN FRANCIS WADE (1711-1786), PHILIP LEDGER (1937-2012), SIR DAVID WILLCOCKS (1919-2015) & JAMES FELLOWS (b. 1997)		
16.	HYMN: Adeste fideles*	5:21
OLIVIER MESSIAEN (1908-1992)		
17.	ORGAN VOLUNTARY: Dieu parmi nous (<i>La Nativité du Seigneur</i>)*	8:53
		TOTAL TIME: 107:53

It is a great joy to be able to share with you this collection of carols and readings, all the more so since the opportunity to record has been so hard won.

LUCEAT's philosophy has always emphasised that music cannot be separated from its original context, most significantly so in the case of the liturgy. It is only within the context of the liturgy that the music's affectual power is fully realised. The Carol Service format, perhaps more so than the Mass or Daily Office, makes this symbiosis explicit. Each carol provides a meditation on the theme of the preceding reading, adding an extra dimension to the congregation's response to the Christmas Story.

Christmas Carol Services are first and foremost an expression of communal strength and resilience. Eric Milner White's (formerly Dean of King's College Cambridge) inspiration from his harrowing memories of the Great War in devising the service cannot be ignored, neither can the collective trauma so many of us have endured through this pandemic. Our response now to these familiar words and melodies will similarly not escape such influence.

This disc is dedicated to the courage and fortitude of NHS staff on the frontline against COVID-19, who selflessly placed themselves in harm's way to defend the cause of humanity. Our readers are, largely, members of the Oxford Vaccine Group, who devised and scaled the ChAdOx1 Vaccine against COVID, which is saving hundreds of thousands of lives across the world.

As you explore the disc, we hope that you find a moment to reflect on the new meaning of the story, and how now we might consider the beginning of our Salvation, the birth of a baby in a manger alongside our fight against the suffering of others.

James R. Fellows, *Director*

Foreword

When Christians talk about Christmas they focus on the theology of the incarnation. At the core of the Christian faith is the belief that, through the birth of Jesus, God gets involved in our everyday human lives. In all the joy and the sorrows, in the mundane and the messy. Incarnation is about bodies and flesh. God shares our lives, our human form, in order that our lives can be transformed by him.

Vaccines are also about bodies and so it is appropriate that we mark the essential part that vaccination is playing in our COVID-19 recovery with a CD of Christmas Lessons and Carols. It is part of our culture to give and receive gifts at Christmas, because we are seeking to imitate, in even a small way, that wondrous generosity and love that God has shown to us.

Our giving and receiving reflects God's love and generosity as we reach out to others, showing our love for them in the gifts that we give.

Love and generosity go hand-in-hand: to love is to be generous as we look beyond ourselves and draw others into our life. When we love someone we are generous with them: we give of ourselves, our time and energy, as well as affection and gifts, not so that we might get something back, but simply because our love pours out towards that person. And so it is with God, as we celebrate this great feast of his all-giving, all embracing love. God does not give us presents, but becomes present to us. It is his very presence among us that is his greatest gift of all in the Child in the manger.

Of course we all love to receive – and hopefully – to give presents, to show our love and generosity to others. But the greatest gift of Christmas is God reaching out to us in the very human presence of his Son. Presence matters much more than presents and this is something many people have missed during COVID restrictions - the simple touch of a warm hand, a kiss on the cheek, a hug. To be most fully human we must be in relationships with one another; we must reach out in love and generosity, not only to those with whom we find it easy to get on with, but to reach out with God's love to the lonely, the despised, those on the margins of our society, and all whom our society would rather forget.

In our society, with iPhones, Facebook, Twitter and everything else at our disposal, it has never been so easy for us to communicate with each other, even though we might be thousands of miles apart. But, however instantaneous and easy that communication is, it does not encourage us to be physically present to others. It is easier to type it in fewer than 150 characters than to make the effort to go and visit someone.

Presence is the greatest present we could give anyone this Christmas and in the coming year. By being more fully human – more fully what God has created us to be – we can make a difference. We show how thankful we are for God's gift to us in Jesus by reaching out with that same love, generosity and real human presence to those who are most in need of a human touch, and the kindness of a human heart. That costs nothing, but it is that which so often means the most.

Fr Darren McFarland
Vicar, St Andrew's Headington

Performance Notes

From its humble beginnings more than one hundred and forty years ago, the Festival of Nine Lessons and Carols has become a cornerstone of Christmas in the Anglican repertoire. The very first Festival of Nine Lessons and Carols took place on Christmas Eve 1880 in Truro: the newly-enthroned Bishop of Truro, the Right Reverend Edward White Benson, devised a service of readings and carols to bring the worshipping community together, rather than in previous years where the choir would go from house to house in the parish, and with the added benefit of keeping parishioners out of the Cornish taverns. It traces the story of the Fall of Adam to the prophecies of the coming of the Messiah, culminating in the iconic prologue to the Gospel of St John, where Jesus is identified as the “Word” of God, asserting the divinity of Christ who has come from God as the redeemer of humankind.

The service opens with Saint Hildegard von Bingen’s antiphon **O pastor animarum**, an invocation to God to care for the souls of the righteous. Hildegard is one of the most revered composers of plainsong, and this antiphon shows her gift of setting flowing melodic chant. Following immediately is the hymn **Once in royal David’s city**. The first verse is sung unaccompanied by a soloist and the full choir joins in harmony at the second verse. The third verse is reharmonised for sopranos and altos, concluding with a final verse descant by James O’Donnell to reclothe the familiar hymn. The welcome and bidding prayer follow, setting the tone of the service, giving way to Felix Mendelssohn’s **Frohlocket ihr Völker**, an exuberant miniature antiphon for double choir, striking in its brevity and clarity.

Robert Pearsall’s setting of **In dulci jubilo** uses a macaronic text of Latin and English, translated from Old High German to illustrate the nativity. Pearsall alters the vocal texture, setting verses for the two different sides of the choir, solo trio, solo octet, and finally the full choir together to deliver the final statement “O that we were there!”, to draw us into the scene of the birth at the manger. June Nixon uses a French carol tune for her arrangement of **The holly and the ivy**. The words compare Jesus and his mother Mary to the holly bush, referring allegorically to the life and later suffering (or Passion) of Christ, popular in mediaeval writing. Sir Stephen Cleobury’s arrangement of the English mediaeval carol **Joys Seven** narrates seven defining chapters of Jesus’ life through Mary’s perspective: his birth, performing a series of miracles, then wearing the crown of heaven having conquered death, concluding with an exhilarating descant. Aaron King’s delicate setting of **A spotless rose** illustrates the mediaeval image of the Virgin Mary as a rose, referencing the prophecies of Isaiah: the spotless rose grows from the “root of Jesse”, tracing the lineage of Israelite kings in the genealogy of Christ in the New Testament.

The next hymn, **Of the father’s heart begotten**, has the distinction of being one of the oldest

hymns still in service today. The words date back to the fourth century BCE, written by Aurelius Prudentius, while the melody is taken from a mediaeval plainchant, first published in the 1582 collection *Piae Cantiones*, arranged here with organ accompaniment by Sir David Willcocks, closing the hymn with a soaring descant.

Carl Rütti sets another macaronic text in **A Patre unigenitus**; the anthem inexorably builds, using shimmering chords to paint the words until the final euphoric statement of “Glory to you, O Lord!”. Bob Chilcott’s arrangement of the **Sussex Carol** shifts the rhythm from the traditional jig-style setting to a toe-tapping dance in seven. The sparkling accompaniment is balanced by a driving pedal motif that spurs momentum on in this fun, sprightly setting.

John Rutter’s **Dormi, Jesu** sets both the original Latin version of a Flemish devotional text to the Virgin and part of Samuel Taylor Coleridge’s translation *The Virgin’s Cradle Hymn*. Rutter juxtaposes major and minor versions of phrases one after the other as the Virgin Mary rocks her newborn child to sleep. The last phrase’s mysterious harmonies give way to a peaceful and consonant final chord. John Goss’ well-known hymn **See amid the winter’s snow** follows, a well-loved Christmas staple that has been popular since its first printed appearance in 1871. This arrangement by Willcocks adds further choral harmonies to support the congregation’s melody.

Quelle est cette odeur agréable is another arrangement of an old French melody, used as a drinking song in John Gay’s *The Beggar’s Opera*. The words refer to the Adoration of the Shepherds at the Crib, and compare the coming of Jesus to Earth to the arrival of springtime in winter. **Sing lullaby** is a translation of a traditional Basque carol by the Reverend Sabine Baring-Gould. This arrangement by Robert Quinney enriches the harmonies and adds tenor and soprano solos, while the words trace the life of Christ from his birth to the Easter triumph, in the context of a simple cradle song. **The first Nowell** opens with a short fanfare to introduce this old English hymn, and Willcocks uses differing choir harmonies to characterise the verses that refer to the shepherds and the three wise men in their respective journeys to pay homage at the manger.

Philip Stopford’s **Lully, Lulla, Lullay** sets the Coventry Carol, from the Pageant of the Shearmen and Tailors, as a touching meditation. A poignant soprano solo soars over the final chorus, finding solace after the murderous actions of Herod. **We three kings**, arranged by Martin Neary refocuses our attention to the Magi who come from the East. Represented by three soloists – a tenor, a baritone and a bass – each king announces himself and his gift while the full choir welcomes them in refrain, to “guide us to thy perfect light”.

Rutter's setting of the English metaphysical poet Robert Herrick's text **What sweeter music** revisits the idea of Christ's arrival as the sudden turn of the season, portraying the Saviour as having the power to transform the very earth around him, and how we can welcome the Lord to the world. Mack Wilberg's arrangement of **Ding dong! merrily on high** brings sheer jubilation back to the fore. A tour-de-force organ part by Peter Stevens is full of character, and staccato chords in both choir and organ around the melody bring the bells to life in this stirring and spirited setting.

After the closing Collect and Blessing, Stopford's **A Christmas Blessing** takes its text from the Church of Ireland's Book of Common Prayer; it shows all the charm of his uncomplicated and tuneful style, presenting the prayer with a sweet and memorable melody. The last hymn, **O come, all ye faithful**, opens with the first two verses from the original Latin text by John Francis Wade. The third verse gives account of the shepherds' visit, then expanding into rhapsodic descants that transport singers and congregation to a true feeling of Christmas joy.

Finally, Olivier Messiaen's **Dieu parmi nous** (God among us) closes the service in grandeur. The final movement of Messiaen's *La Nativité du Seigneur*, a collection of nine meditations upon the birth of Jesus, written in 1935. The full resources of the organ are used, with Messiaen weaving themes representing the Word of God coming down to Earth (as represented in the powerful descending pedal theme), the Annunciation, and the life and mission of Christ into a monumental and thrilling denouement.

Paul-Ethan Bright, *Alto*

1. INTROIT O pastor animarum

O Pastor animarum et O prima vox
per quam omnes creati sumus,
nunc tibi, tibi placeat ut digneris nos
liberare de miseriis
et languoribus nostris.

*O Shepherd of our souls, O primal voice,
whose call created all of us:
Now hear our plea to thee, to thee, and deign
to free us from our miseries
and feebleness.*

Music and Text: Hildegard von Bingen (1098-1179)
Source: Wiesbaden, Hochschul- und Landesbibliothek
RheinMain, 2 (Riesencodex), r. 466

2. HYMN Once in royal David's City

1. Once in Royal David's city
Stood a lowly cattle shed,
Where a mother laid her Baby
In a manger for His bed:
Mary was that mother mild,
Jesus Christ her little Child.

2. He came down to earth from heaven,
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall;
With the poor, and mean, and lowly
Lived on earth our Saviour holy.

3. And through all His wondrous childhood
He would honour and obey,
Love and watch the lowly maiden,
In whose gentle arms He lay:
Christian children all must be
Mild, obedient, good as He.

4. For he is our childhood's pattern;
Day by day, like us He grew;
He was little, weak and helpless,
Tears and smiles like us He knew;
And He feebleth for our sadness,
And He shareth in our gladness.

5. And our eyes at last shall see Him,
Through His own redeeming love;
For that Child so dear and gentle
Is our Lord in heaven above,
And He leads His children on
To the place where He is gone.

6. Not in that poor lowly stable,
With the oxen standing by,
We shall see Him; but in heaven,
Set at God's right hand on high;
Where like stars His children crowned
All in white shall wait around.

Music: Irby, Henry John Gauntlett (1805-1876), Arthur Henry Mann (1850-1929),
arr. James O'Donnell (vv. 3, 6) (b. 1961)
Words: Cecil Francis Alexander (1818-85)

3. THE BIDDING PRAYER

Officiant: Fr Darren McFarland

Beloved in Christ, be it this Christmastide our care and delight to hear again the message of the angels, and in heart and mind to go even unto Bethlehem and see this thing which is come to pass, and the Babe lying in a manger.

Therefore let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious redemption brought us by this Holy Child.

But first, let us pray for the needs of the whole world; for peace on earth and goodwill among all his people; for unity and brotherhood within the Church he came to build.

And because this of all things would rejoice his heart, let us remember, in his name, the poor and helpless, the cold, the hungry and the oppressed; the sick and them that mourn, the lonely and the unloved, the aged and the little children; all those who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love.

Lastly, let us remember before God all those who rejoice with us, but upon another shore, and in a greater light, that multitude which no man can number, whose hope was in the Word made flesh, and with whom in the Lord Jesus we are for ever one.

These prayers and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us:

All. Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,

as we forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.

May the almighty God bless us with his grace;
Christ give us the joys of everlasting life,
and unto the fellowship of the citizens above may the King of angels bring us all.

All. Amen.

4. INTRODUCTORY CAROL Frohloket, ihr Völker

Weihnachten

Frohloket, ihr Völker auf Erden, und
preiset Gott!
Der Heiland ist erschienen, den der Herr
verheißen.
Er hat seine Gerechtigkeit der Welt offen-
baret.
Halleluja!

Christmas

*Rejoice, ye people of the earth, and praise
God!
The redeemer is come, whom the Lord has
promised.
He has revealed his justice to the
world.
Hallelujah!*

Music: Sechs Sprüche MWV B 42, Felix Mendelssohn (1809-1847)

Words: Anonymous paraphrase of Psalm 98

Edition: Robert Urman

5. THE FIRST LESSON

Read by Francesca Millar, Soprano

God tells sinful Adam that he has lost the life of Paradise and that his seed will bruise the serpent's head.

AND they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Thanks be to God.

GENESIS 33:8-19

6. CAROL: In dulci júbilo

1. *In dulci júbilo* [In quiet joy]

Let us our homage shew

Our heart's joy reclineth

In praesepio [in a manger]

And like a bright star shineth

Matris in gremio! [in his mother's lap]

Alpha es et O! [Thou art Alpha & Omega]

2. *O Jesu parvule* [O tiny Jesus]

I yearn for thee always,

Hear me, I beseech Thee,

O Puer optime! [O best of boys]

My prayer, let it reach Thee,

O Princeps gloriae! [Prince of glory]

Trabe me post te! [Draw me unto thee]

3. *O patris caritas*, [O father's love]
O nati lenitas, [O newborn's mildness]
Deeply were we stained
Per nostra crimina [by our crimes]
But Thou hast for us gained
Coelorum gaudia. [heavenly joy]
O that we were there!

4. *Ubi sunt gaudia* [where be joys]
If that they be not there?
There are angels singing
Nova cantica: [new songs]
There the bells are ringing
In Regis curia. [at the king's court]
O that we were there!

Music: R.L. Pearsall (1795-1856), ed. Reginald Jacques (1894-1969)

Words: Old German Carol tr. R.L. Pearsall

Edition: Oxford University Press

7. THE SECOND LESSON

Read by John Liggins, Luceat Choir Chairman

God promises to faithful Abraham that in his seed shall all the nations of the earth be blessed.

AND the angel of the LORD called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Thanks be to God.

GENESIS 22:15-18

8. CAROL The holly and the ivy

1. The holly and the ivy,
When they are both full grown,
Of all the trees that are in the wood,
The holly bears the crown.

*O the rising of the sun
The running of the deer,
The playing of the merry organ,
Sweet singing in the choir.*

2. The holly bears a prickle,
As sharp as any thorn,

And Mary bore sweet Jesus Christ
On Christmas Day in the morn.

3. The holly bears a bark,
As bitter as any gall,
And Mary bore sweet Jesus Christ
For to redeem us all.

4. The holly and the ivy,
When they are both full grown,
Of all the trees that are in the wood,
The holly bears the crown.

Music: French traditional carol arr. June Nixon (b. 1942)

Words: English traditional
Edition: Encore Publications

9. CAROL Joys Seven

The first good joy that Mary had it was the joy of one,
To see the blessed Jesus Christ, when he was first her son
When he was first her son, good man, and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.

The next good Joy that Mary had it was the joy of two,
To see her own son, Jesus Christ, to make the lame to go,
To make the lame to go, good man, and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.

The next good joy that Mary had it was the joy of three,
To see her own son Jesus Christ to make the blind to see.
To make the blind to see, good man, and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.

The next good joy that Mary had it was the joy of four,
To see her own son Jesus Christ to read the Bible o'er.
To read the bible o'er, good man, and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.

The next good joy that Mary had it was the joy of five,
To see her own son Jesus Christ to bring the dead alive.
To bring the dead alive, good man, and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.

The next good joy that Mary had it was the joy of six,
To see her own son Jesus Christ upon the crucifix,
Upon the crucifix, good man, and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.

The next good joy that Mary had it was the joy of sev'n,
To see her own son Jesus Christ to wear the Crown of Heav'n.
To wear the Crown of Heav'n, good man, and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.

Music: Sir Stephen Cleobury (1948-2019)
Words: English Traditional Carol
Edition: Oxford University Press

10. THE THIRD LESSON

*Read by Professor Matthew Snape, Associate Professor in Paediatrics and Vaccinology at
Oxford Vaccine Group*

The prophet foretells the coming of the saviour.

THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Thanks be to God.

ISAIAH 9:2:6-7

11. CAROL A spotless rose

A spotless rose is blowing,
Sprung from a tender root,
Of ancient seers' foreshowing,
Of Jesse promis'd fruit;
Its fairest bud unfolds to light
Amid the cold, cold winter,
And in the dark midnight.

The rose which I am singing,
Whereof Isaiah said,
Is from its sweet root springing
In Mary, purest Maid,
For through our God's great love and
might,
The Blessed Babe she bare us.

Music: Aaron King (b. 1995)

Words: Anonymous German text, tr. C Winkworth (1827-78)

12. HYMN Of the father's heart begotten (Corde ex Natus)

1. Of the father's heart begotten,
Ere the world from chaos rose,
He is Alpha: from that Fountain
All that is and hath been flows;
He is Omega, of all things
Yet to come the mystic Close,
Evermore and evermore.

2. By his word was all created;
He commanded and 'twas done;
Earth and sky and boundless ocean,
Universe of three in one,
All that sees the moon's soft radiance,
All that breathes beneath the sun,
Evermore and evermore.

3. He assumed this mortal body,
Frail and feeble doomed to die,
That the race from dust created
Might not perish utterly,
Which the dreadful Law had sentenced
In the depths of hell to lie,
Evermore and evermore.

4. O how blest that wondrous birthday,
When the Maid the curse retrieved,
Brought to birth mankind's salvation,
By the Holy Ghost conceived;
And the Babe, the world's Redeemer,
In her loving arms received,
Evermore and evermore.

5. This is he, whom seer and sibyl
Sang in ages long gone by;
This is He of old revealed
In the page of prophecy;
Lo! He comes, the promised saviour;
Let the world his praises cry!
Evermore and evermore.

6. Sing, ye heights of heaven, his praises;
Angels and Archangels sing!
Wheresoever ye be, ye faithful,
Let your joyous anthems ring,
Every tongue his name confessing,
Countless voices answering,
Evermore and evermore.

Music: Melody from Piae Cantiones (1582) arr. Sir David Willcocks (1919-2015)

Words: Prudentius (c. 348-413) tr. R.F. Davis (1866-1937)

Edition: Oxford University Press

13. THE FOURTH LESSON

Read by Dr Maheshi Ramasamy, Principal Investigator, Oxford Vaccine Group

The peace that Christ will bring is foreshown.

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the suckling child shall play on the whole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Thanks be to God.

ISAIAH 11:1-3a; 4a;6-9

14. CAROL A Patre unigenitus

A Patre unigenitus [The only-begotten of the Father]

Is through a maiden come to us.

Sing we of him and say 'Welcome!

Veni Redemptor gentium.' *Eya!* [Come, Redeemer of the nations]

Agnoscat omne seculum [Let every age perceive (that)]

A bright star made three kings to come

Him for to seek with their presents,

Verbum supernum prodiens. *Eya!* [The high Word forthcoming]

A solis ortus cardine [From the rising of the sun]

So mighty a lord is none as he,

And to our kind he hath him knit,

Adam parens quod polluit. *Eya!* [Which our father Adam defiled]

Make we joy now in this fest
In quo Christus natus est. Eya! [In which Christ is born]
Maria ventre concepit, [Mary conceived in her womb]
The Holy Ghost was aye her with.

In Bethlehem born he is,
Consors Paterni luminis. Eya! [Sharing in the light of his Father]
Make we joy now in this fest
In quo Christus natus est. Eya! [In which Christ is born]

O Lux beata Trinitas! [O Light of the Holy Trinity!]
He lay between an ox and ass,
Beside his mother maiden free:
Gloria tibi, Domine! [Glory to thee, O Lord!]

Music; Carl Rütti (b.1949)
Words: Anon. 15th Century tr. Hugh Keyte and Andrew Parrot (b. 1947)
Edition: Oxford University Press

15. CAROL Sussex Carol

1. On Christmas night all Christians sing,
To hear the news the angels bring,
News of great joy, news of great mirth,
News of our merciful King's birth.

2. Then why should men on earth be so sad,
Since our Redeemer made us glad?
When from our sin he set us free,
All for to gain our liberty?

3. When sin departs before his grace,
Then life and health come in its place;
Angels and men with joy may sing,
All for to see the newborn King.

4. All out of darkness we have light,
Which made the angels sing this night:
'Glory to God and peace to men,
Now and for evermore, Amen.'

Music: Trad. English arr. Bob Chilcott (b. 1955)
Words: Trad. English
Edition: Oxford University Press

16. THE FIFTH LESSON

Read by Dr Merryn Voysey, Lead Statistician, Oxford Vaccine Group

The angel Gabriel salutes the Blessed Virgin Mary.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the young virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Thanks be to God.

ST LUKE 1: 26-35;38

17. CAROL Dormi, Jesu

Dormi, Jesu! Mater ridet
Quaetam dulcem somnum videt,
Dormi, Jesu, blandule.

*Sleep, sweet baby! My cares beguiling;
Mother sits beside thee, smiling;
Sleep, my darling, tenderly.*

Si non dormis, mater plorat
Inter fila cantans orat,
Blande, veni, somnule.

*If thou sleep not, mother mourneth,
Singing as her wheel she turneth:
Come, soft slumber, balmily.*

Music: John Rutter (b. 1945)
Words: Latin, origin unknown, tr. S.T. Coleridge (1772-1834)
Edition: Oxford University Press

18. THE SIXTH LESSON

Read by Greta Economides, Final Year Medical Student, University of Oxford

St Luke tells the Birth of Jesus.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, and into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Thanks be to God.

ST LUKE 2: 1; 3-7

19. HYMN See amid the winter's snow

1. See amid the winter's snow,
Born for us on Earth below,
See the tender Lamb appears,
Promised from eternal years.

*Hail, thou ever blessed morn,
Hail redemption's happy dawn,
Sing through all Jerusalem,
Christ is born in Bethlehem.*

2. Lo, within a manger lies
He who built the starry skies;
He who, throned in height sublime,
Sits among the cherubim.

3. Say, ye holy shepherds, say,
What your joyful news today;

Wherefore have ye left your sheep
On the lonely mountain steep?

4. "As we watched at dead of night,
Lo, we saw a wondrous light:
Angels singing 'Peace On Earth'
Told us of the Saviour's birth."

5. Sacred Infant, all divine,
What a tender love was Thine,
Thus to come from highest bliss
Down to such a world as this.

6. Teach, O teach us, Holy Child,
By Thy face so meek and mild,
Teach us to resemble Thee,
In Thy sweet humility.

Music: John Goss (1800-80) arr. Sir David Willcocks (1919-2015)
Words: E. Caswall (1814-80)

Edition: Oxford University Press

20. CAROL Quelle est cette odeur agréable?

1. Quelle est cette odeur agréable,
Bergers, qui ravit tous nos sens?
S'exhale t'il rien de semblable
Au milieu des fleurs du printemps?

*Whence is that goodly fragrance flowing,
Stealing our senses all away?
Never the like did come ablowing,
Shepherds, in flowery fields in May.*

2. Mais quelle éclatante lumière
Dans la nuit vient frapper nos yeux!
L'astre du jour, dans sa carrière,
Fût il jamais si radieux?

*What is that light so brilliant, breaking
Here in the night across our eyes?
Never so bright, the day-star waking,
Started to climb the morning skies!*

3. A Bethléem, dans une crèche,
Il vient de vous naître un Sauveur;
Allons, que rien ne vous empêche
D'adorer votre Rédempteur.

*Bethlehem! There in a manger lying,
Find your Redeemer haste away,
Run ye with eager footsteps hieing!
Worship the Saviour born today.*

4. Dieu tout puissant, gloire éternelle
Vous soit rendue jusqu'aux cieux;
Que la paix soit universelle,
Que la grâce abonde en tous lieux.

*Praise to the Lord of all creation,
Glory to God the fount of grace;
May peace abide in every nation,
Goodwill in men of every race.*

Music: French Traditional

Carol arr. Sir David Willcocks (1919-2015)

Words: 17th Century France, Vv. 1-3 tr A.B. Ramsay (1872-1955)

V.4 tr. Sir David Willcocks (1919-2015)

Edition: Oxford University Press

21. THE SEVENTH LESSON

Read by James Fellows, Director

The shepherds go to the manger.

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Thanks be to God.

ST LUKE 2: 8-16

22. CAROL Sing lullaby

1. Sing lullaby!
Lullaby baby, now reclining,
Sing lullaby.
Hush! Do not wake the infant King!
Angels are watching, stars are shining
Over the place where he is lying;
Sing lullaby!

2. Sing lullaby!
Lullaby baby, now a-sleeping,
Sing lullaby.
Hush! Do not wake the infant King!
Soon will come sorrow with the morning,
Soon will come bitter grief and weeping;
Sing lullaby!

3. Sing lullaby!
Lullaby baby, now a-dozing,
Sing lullaby.
Hush! Do not wake the infant King!
Soon comes the Cross, the nails, the piercing,
Then in the grave at last reposing;
Sing lullaby!

4. Sing lullaby!
Lullaby, is the Babe awaking?
Sing lullaby.
Hush! Do not stir the infant King!
Dreaming of Easter, gladsome morning,
Conquering death, its bondage breaking:
Sing lullaby.

Music: Basque traditional (Bordes, 1895) arr. Robert Quinney (b.1976)
Words: Sabine Baring-Gould (1834-1924)
Edition: Encore Publications

23. HYMN The first Nowell

1. The first Nowell the angel did say
Was to certain poor shepherds in fields as they lay;
In fields where they lay, keeping their sheep,
On a cold winter's night that was so deep:
Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel!

2. They looked up and saw a star,
Shining in the east, beyond them far:
And to the earth it gave great light,
And so it continued both day and night:
Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel!

3. And by the light of that same star,
Three wise men came from country far;
To seek for a king was their intent,
And to follow the star wherever it went:
*Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel!*

4. This star drew nigh to the north-west;
Over Bethlehem it took its rest,
And there it did both stop and stay
Right over the place where Jesus lay:
*Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel!*

5. Then entered in those wise men three,
Full reverently upon their knee,
And offered there in his presence
Their gold and myrrh and frankincense:
*Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel!*

6. Then let us all with one accord
Sing praises to our heavenly Lord
That hath made heaven and earth of naught,
And with his blood mankind hath bought:
*Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel!*

Music: English traditional carol arr. Sir David Willcocks (1919-2015)

Words: English Traditional

Edition: Oxford University Press

24. THE EIGHTH LESSON

Read by Professor Sir Andrew Pollard, Chair of the Joint Committee on Vaccination and Immunisation, Director Oxford Vaccine Group, Professor of Paediatric Infection and Immunity, Chief Investigator University of Oxford COVID-19 Vaccine trials

The wise men are led by the star to Jesus.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and

when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Thanks be to God.

ST MATTHEW 2 1:12

25. CAROL Lully, Lulla, Lullay

*Lully, Lulla,
By, by, lully, lullay.
Lully, Lulla, Thou little tiny Child,
By, by, lully, lullay.*

1. O sisters too how may we do
For to preserve this day?
This poor youngling for whom we sing
By, by, lully, lullay,

2. Herod, the king in his raging,
Charged he hath this day.
His men of might in his own sight
All young children to slay.

3. That woe is me, poor Child for Thee,
And ever morn and day.
For thy parting neither say nor sing,
By, by, lully, lullay.

Music: Philip WJ Stopford (b. 1977)

Words: Traditional

Edition: Hal Leonard Corporation

26. CAROL We three kings

1. We three kings of Orient are;
Bearing gifts we traverse afar
Field and fountain, moor and mountain,
Following yonder star:

*O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.*

2. Born a king on Bethlehem plain,
Gold I bring, to crown him again,
King for ever, ceasing never,
Over us all to reign:
3. Frankincense to offer have I;
Incense owns a deity nigh:
Prayer and praising, all men raising,
Worship him, God most high:

4. Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying,
Sealed in the stone-cold tomb:

5. Glorious now, behold him arise,
King, and God, and sacrifice!
Heaven sing alleluya,
Alleluya the earth replies:

Music: Melody by J.H. Hopkins (1820-91) arr. Martin Neary (b. 1940)

Words: J.H. Hopkins (1820-91)

Edition: Encore Publications

27. THE NINTH LESSON

Read by The Very Revd John Hall KCVO

St John unfolds the great mystery of the Incarnation.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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.

Thanks be to God.

ST JOHN 1 1:14

28. CAROL What sweeter music

What sweeter music can we bring
Than a carol for to sing
The birth of this our heavenly King?
Awake the voice! Awake the string!

Dark and dull night, fly hence away,
And give the honour to this day
That sees December turned to May

Why does the chilling winter's morn
Smile, like a field beset with corn?
Or smell like a meadow newly shorn
Thus on the sudden? Come and see
The cause, why things thus fragrant be:
'Tis he is born, whose quickening birth
Gives life and lustre, public mirth,
To heaven and the under earth.
We see him come, and know him ours,
Who, with his sunshine and his showers,

Turns all the patient ground to flowers.
The darling of the world is come,
What sweeter music can we bring
Than a carol for to sing
The birth of this our heavenly King?
Awake the voice! Awake the string!

Dark and dull night, fly hence away,
And give the honour to this day
That sees December turned to May

Why does the chilling winter's morn
Smile, like a field beset with corn?
Or smell like a meadow newly shorn
Thus on the sudden? Come and see
The cause, why things thus fragrant be:
'Tis he is born, whose quickening birth
Gives life and lustre, public mirth,
To heaven and the under earth.

Music: John Rutter (b.1945)
Words: Robert Herrick (1591-1674)
Edition: Oxford University Press

29. CAROL Ding dong! merrily on high

1. Ding dong! Merrily on high
In heav'n the bells are ringing!
Ding Dong! Verily the sky
Is riv'n with angels singing!
Gloria! Hosanna in excelsis!

2.E'en so here below, below,
Let steeple bells be swungen,
And "Io, io, io!"

By priest and people sungen!
Gloria! Hosanna in excelsis!

3. Pray you, dutifully prime
Your matin chime, ye ringers!
May you beautifully rime
Your evetime song, ye singers!
Gloria! Hosanna in excelsis!

Music: 16th Century French Carol arr. Mack Wilberg (b. 1955) and Peter Stevens (b. 1987)
Words: G.R. Woodward (1848-1934)

30. THE COLLECT AND BLESSING

The Lord be with you.
And with thy spirit.

The people who walked in darkness
Have seen a great light.

For to us a child is born
To us a son is given.
Let us pray.

O God, who makest us glad with the yearly remembrance of the birth of thy only son, Jesus Christ: grant that as we joyfully receive him for our redeemer, so we may with sure confidence behold him, when he shall come to be our judge; who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

Amen.

Christ, who by his incarnation gathered into one things earthly and heavenly, fill you with peace and goodwill, and make you partakers of the divine nature; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be amongst you and remain with you always.

Amen.

31. CAROL A Christmas Blessing

May the joy of the angels,
The gladness of the shepherds,
The worship of the wise men
And the peace of the Christ child be yours
this Christmas.
May Christ, who by is incarnation
Gathered into one all things earthly
All things heavenly, and fill you with joy
and peace.

His name will be called Wonderful
counsellor, mighty God,
The everlasting Father, the Prince of Peace.

Glory to God in the highest
And peace to his people on earth.

And the blessing of God
The Father and the Son and the Holy Spirit
Be with you and remain with you always.
Amen.

Music: Philip WJ Stopford (b. 1977)
Words: Church of Ireland Book of Common Prayer ad. Philip Stopford (b. 1977)
Edition: Hal Leonard Corporation

32. HYMN *Adeste fideles*

1. *Adeste fideles,*
Laeti triumphantes,
Venite, venite in Bethlehem.
Natum videte,
Regem angelorum.
Venite adoremus, Dominum.

O come, all ye faithful,
Joyful and triumphant,
O come thee, O come thee to Bethlehem.
Come and behold him,
Born the King of Angels!
O come let us adore him, Christ the Lord.

2. *Deum de Deo,*
Lumen de lumine,
Gestant puellae viscera.
Deum verum,
Genitum non factum.
Venite adoremus, Dominum.

God of god,
Light of light,
Lo, he abhors not the Virgin's womb.
Very God
Begotten, not created
O come let us adore him, Christ the Lord.

3. See how the shepherds,
Summoned to his cradle,
Leaving their flocks, draw nigh with lowly
fear.
We too will thither,
Bend our joyful footsteps,
O come let us adore him, Christ the Lord.

Glory to God
In the highest:
O come let us adore him, Christ the Lord.

6. Sing, choirs of angels,
Sing in exultation,
Sing all ye citizens of heaven above;

7. Yea, Lord, we greet thee,
Born this happy morning,
Jesu, to thee be glory given;
Word of the Father,
Now in flesh appearing:
O come let us adore him, Christ the Lord.

Music: Traditional arr. v6: Philip Ledger, v7: David Willcocks, v7 chorus: James Fellows
Words: Anon tr. J.F. Wade (1711-1786)

33. ORGAN VOLUNTARY *Dieu parmi nous (La Nativité du Seigneur)*

Music: Olivier Messiaen (1908-92)
Edition: Alphonse Leduc



Sopranos

Rebecca Howitt
Charlotte Jefferies
Sasha Lawrence
Francesca Millar
Lucy Mitten
Helena Paish
Melissa Talbot
Daisy Widdicombe
Alexandra Moss
Laura Newey

Altos

Jemima Bennett
Paul-Ethan Bright
Peter Dockrill
Solomon Hayes
Matthias Olson
Nicholas Robinson
Samuel Thyr

Tenors

Michael Alchin
Samuel Foster
James Gant
Rhys Harries
Alexander Ledsham
Daniel Maw
James Wells

Basses

Sebastian Bosley
Peter Brooks
Harry Hoyland
John Liggins
Simon Littlewood
Lukas Russell
Michael Tuft
Benjamin Watkins



LUCEAT

Luceat Choir is rapidly establishing itself on the UK choral scene. Initially created in 2017 as a Cathedral visiting choir, the choir's membership now consists of some of the finest young singers in the country. Members also sing in ensembles such as Genesis Sixteen, the Monteverdi Choir and Ex Cathedra, as well as holding scholarships in the UK's premier collegiate and cathedral environments. Luceat also counts a number of more experienced professionals among its members, including many current or former lay clerks, who bring a wealth of wisdom and insight to the choir's rich sound.

The choir recently released its first CD, *Assumpta est Maria* to acclaim ('A very fine achievement' Julian Lloyd Webber), premiering a number of lost works from the Renaissance. In 2022, Luceat will undertake its first international tour, to the United States, and will perform in St Thomas Fifth Avenue and St John the Divine New York, as part of a collaborative project with internationally acclaimed organist David Briggs. Recent concert performances from Luceat have included Bach's *Matthäus Passion* (2020) and Handel's *Messiah* (2019). The choir's specialisms lie largely in the Catholic tradition of polyphony and chant, as well as the rediscovery of earlier works.



James Fellows is Artistic Director and founder of Luceat, and a doctoral researcher at the University of Oxford. With Luceat he directed the first student-led performance in Oxford of Bach's *Mätthaus Passion*, and at aged 21, directed their first recording *Assumpta est Maria*. In 2022, he will lead the choir at concerts in Keble College Oxford, St John the Divine and St Thomas Fifth Avenue, New York, alongside David Briggs. James' academic research looks at the choral and liturgical tradition of San Petronio, Bologna during the sixteenth century. This project follows a distinction in his master's thesis on a little-known polyphonic fragments found in both Bologna and at Lincoln Minster.

James is equally active as an organist, holding the positions of Organist at Pusey House and Graduate Organ Scholar at Trinity College Oxford. He has performed in venues across Europe and the UK on tour and recordings with the choirs of Keble College and St Giles' Church, notably in the Basilica of St Francis of Assisi and Notre Dame de Paris. He regularly gives recitals, recently at Christchurch

Cathedral, Blenheim Palace and The Queen's College Oxford.

James is an Associate of the Royal College of Organist, studying organ with William Whitehead, and conducting with Hilary Davan Wetton.

Rory Moules is an Oxford based organist and choral director currently holding the positions of Director of Music at the Oxford Oratory and Assistant Organist at Radley College. Prior to this, Rory completed degrees and held the positions of organ scholar at The Queen's and Keble Colleges before taking up the post of Director of Music at Corpus Christi College and Associate Organist at Magdalen College.

Alongside playing the organ Rory greatly enjoys working as a collaborative musician, in particular as a continuo player and piano accompanist. Having previously studied the organ with Christopher Tambling, David Bednall and Matthew Martin, Rory currently is taught by Stephen Farr and David Maw. Rory is a Fellow of the Royal College of Organists.



Laurence John is the organ scholar of Exeter Cathedral, having just completed studies in music at the University of Oxford.

Whilst an undergraduate, Laurence was organ scholar at The Queen's College, Oxford. He accompanied the chapel choir, described by Classic FM as 'one of the world's most renowned choirs', for weekly services as well as concerts, tours, recordings, and two BBC Radio 3 broadcasts. Beyond the college, Laurence played for the choir at Westminster Abbey, HM Chapel Royal St James's Palace and on a tour to America, where he accompanied services and concerts in many major cathedrals and churches, including Grace Cathedral, San Francisco.

He has worked as an organist, pianist, and harpsichordist with a number of the country's leading orchestras, including the Academy of Ancient Music, City of Birmingham Symphony

Orchestra, and Instruments of Time and Truth. Whilst a student at Hereford Cathedral School, Laurence accompanied the internationally acclaimed Cantabile Girls' Choir and played for winning performances by the choir in the final of Songs of Praise School Choir of the Year competition and at the International Eisteddfod in Llangollen; broadcast on BBC One and S4C respectively.

A prize-winning Associate of the Royal College of Organists, he currently studies with Stephen Farr.

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Colin Ashworth, Alison and Andrew Williams, Father Tomas Krejci



ORGAN OF KEBLE COLLEGE CHAPEL, OXFORD

Kenneth Tickell, 2012

Revoiced, Fratelli Ruffatti Padova, 2016

PEDAL ORGAN

Open Wood	16
Bourdon	16
Violone	16
Quint	10 ² / ₃
Octave	8
Bass Flute	8
Fifteenth	4
Mixture 17.19.22	III
Trombone	16

SOLO CHOIR ORGAN (ENCLOSED)

Open Flute	8
Viola	8
Flauto Traverso	4
Fugara	4
Nazard	2 ² / ₃
Flageolet	2
Tierce	1 ³ / ₅
Cor Anglais	16
Clarinet	8
Vox Humana	8
Tremulant	

GREAT ORGAN

Double Diapason	16
Open Diapason	8
Stopped Diapason	8
Gamba	8
Principal	4
Wald Flute	4
Fifteenth	2
Sesquialtera 12.17	2
Mixture 19.22.26.29	IV
Trumpet	8

SWELL ORGAN

Open Diapason	8
Gedackt	8
Salicional	8
Vox Angelica	8
Principal	4
Rohrflute	4
Fifteenth	2
Mixture 15.19.22.26	III-IV
Contra Fagotto	16
Oboe	8
Cornopean	8
Clarion	4
Tremulant	

BOMBARDE ORGAN

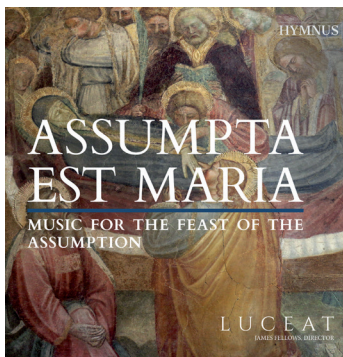
Cornet	1.8.12.15.17
Posaune	8

COUPLERS

Bombarde to Great
Swell to Great
Solo Choir to Great
Swell to Solo Choir
Bombarde to Pedal
Swell to Pedal
Great to Pedal
Solo Choir to Pedal
Great & Pedal
Combinations coupled
Generals on Swell toe
pistons
6 divisional pistons to each manual
6 toe pistons to Pedal
9 divisional memory levels
250 General memory levels
Stepper







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HYMCD101

ASSUMPTA EST MARIA

MUSIC FOR THE FEAST OF THE ASSUMPTION

Recorded in the Chapel of Keble College Oxford on 18th-20th
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