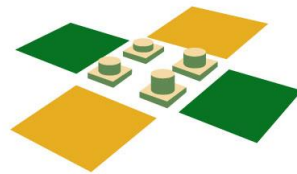


Cadeirlan Bangor Cathedral

Sunday, 12 February 2012

# Choral Eucharist

## Hymns and Translations



THE  
EXPERIENCE  
OF WORSHIP  
IN LATE MEDIEVAL  
CATHEDRAL AND  
PARISH CHURCH

*The Experience of Worship in late medieval Cathedral and Parish Church* is a research project based in the School of Music, Bangor University.

It is part of the UK-wide research programme *Religion and Society*, funded by the Arts and Humanities Research Council, and the Economic and Social Research Council.

Over the past year the project team, led by Professor John Harper and Dr Sally Harper, has overseen the enactment of a series of medieval liturgies in three medieval churches – Salisbury Cathedral, Bangor Cathedral, and the small church of St Teilo, now re-erected at St Fagans National History Museum Wales. This practice-led research has sought to bring to life the texts and chants found in medieval liturgical books in worship, and to explore just what that experience of worship might have been for clergy, for singers, and for lay people – intellectually, emotionally, spiritually, and physically. It has also involved the commissioning of a number of artefacts and vestments for the liturgy, made as newly created objects by craftsmen and artists but on the basis of historical investigation.

Among the artefacts researched and made for the project is the organ, built by Goetze and Gwynn of Welbeck, and painted by Fleur Kelly with Lois Raine. Using archaeological, documentary and musical evidence as its basis, it is an attempt to make an organ that may have been typical of instruments in Wales about 1500. The casework derives both its form and some of its carving from the sole surviving pre-Reformation organ case in Britain, at Old Radnor in Powys, as also from other examples of late medieval church woodwork.

The project team is enormously grateful to the Dean, Precentor, Chapter Clerk and all the staff of Bangor Cathedral for enabling this weekend of research workshops to take place; but above all for allowing us to explore some of the music in the context of the Cathedral Eucharist this morning, and to hold Evensong as it might have been sung in the reign of Elizabeth I this afternoon. There are few cathedrals which would have the courage and vision to hand over their Sunday services to such exploration. However, it is our sincere hope that out of this exploration may come new insights about the way we worship today, how we relate to this cathedral building as a space for worship, and how we use music in worship, especially music that we have inherited from past generations.

We would also like to thank all those singers and other musicians who have come to Bangor for this weekend, many from a considerable distance, and especially Dr Magnus Williamson (Newcastle University) and Andrew Johnstone (Trinity College, Dublin).

## Entrance hymn

Be - hold the dwell - ing place of God,

No build - ing made of stone,

But formed in - stead of mor - tal flesh

By which the Church is known.

See gathered here in Jesus' name  
The greatest and the least,  
The weak, the strong, the rich and poor –  
All welcome to the feast.

Within these hearts a covenant  
Of wondrous love is cast.  
Upon these lips an ancient song  
Of generations past:

'O God, our rock and fortress strong,  
Before whom nations bow,  
Lead us from darkness into light.  
Be here among us now!'

## Kyrie Eleison (Cunctipotens genitor)

Cunctipotens genitor Deus omni creator eleyson.  
Fons et origo boni pie luxque perhennis eleyson.  
Salvificet pietas tua nos bone rector eleyson.  
Christe Dei splendor virtus Patrisque sophia eleyson.  
Plasmator humani factor lapsi reparator eleyson.  
Ne tua damnetur Iesu factura benigne eleyson.  
Amborum sacrum spiramen nexus amorque eleyson.  
Procedens fomes vite fons purificans vis eleyson.  
Purgator culpe venite largitor optime offensas dele sacro nos munere reple  
Spiritus alme eleyson.

Almighty parent, God the creator of all things, have mercy.  
Fount and kindly source of good and of light everlasting, have mercy.  
Good ruler, let your loving-kindness save us, and have mercy.  
Christ, the brightness of God, the strength and wisdom of the Father, have mercy.  
Maker of humanity and restorer of the fallen, have mercy.  
That the work of your hands be not condemned, Jesus have mercy.  
Holy Spirit of both [Father and Son], bond of love, have mercy.  
Kindling fire, proceeding [from Father and Son], fountain of life, have mercy  
Purger of sins, most excellent bringer of pardon, blot out our offences, fill us with your  
holy gift, O gracious Spirit have mercy.

## Gloria in excelsis in alternation between singers and organ

*Organ verses by Philip ap Rhys (d. 1567), replacing the text in italic*

Gloria in excelsis Deo et in terra pax *hominibus bone voluntatis*. Laudamus te, benedicimus te, adoramus te, glorificamus te, *gratias agimus tibi propter magnam gloriam tuam*, Domine Deus, Rex celestis, Deus Pater omnipotens. *Domine Fili Unigenite, Iesu Christe*, Domine Deus, Agnus Dei, Filius Patris, *qui tollis peccata mundi, miserere nobis*; qui tollis peccata mundi, suscipe deprecationem nostram; *qui sedes ad dexteram Patris, miserere nobis*. Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Iesu Christe, *cum Sancto Spiritu: in gloria Dei Patris. Amen.*

Glory to God in the highest and peace to his people on earth. Lord God, heavenly King, Almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. 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.

## Tract sung after the Old Testament reading

Iubilate Deo omnis terra, servite Domino in letitia.

Introite in conspectu ejus in exultatione.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos et non ipsi nos,  
populus eius et oves pascue eius.

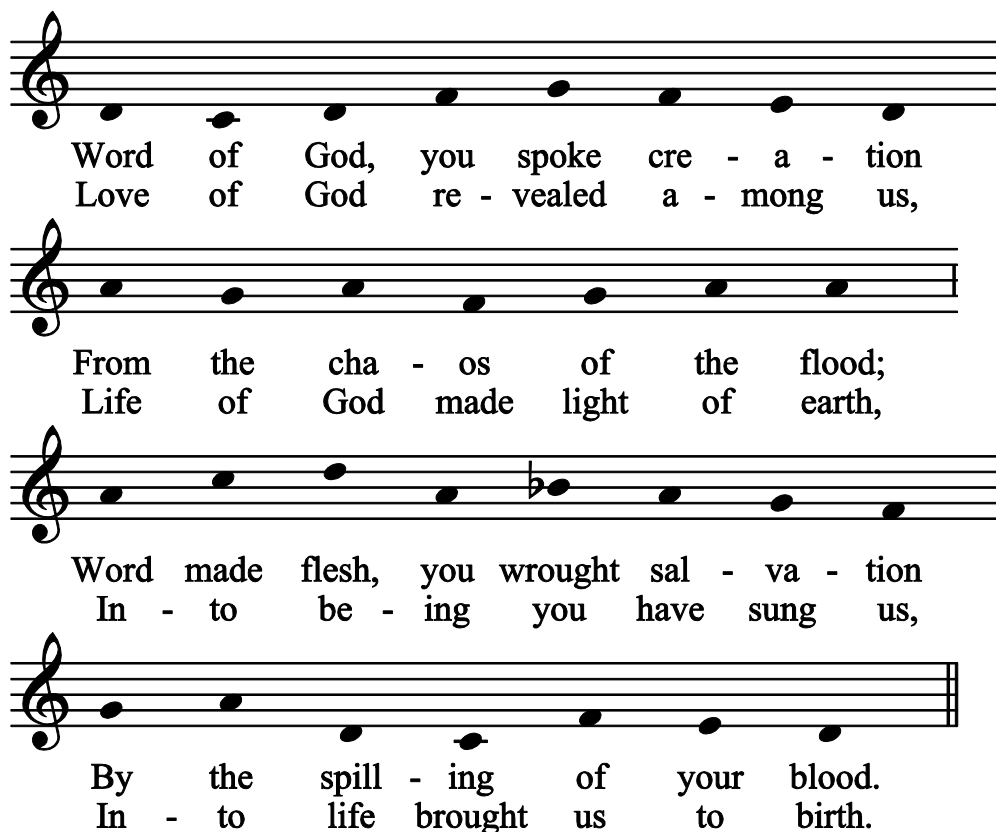
Make a joyful sound to God, all the earth. Serve the Lord with gladness.

Enter his presence with rejoicing.

Know that the Lord himself is God: he himself made us and not we ourselves,  
his people and the sheep of his pasture.

from Psalm 100

## Gradual Hymn



Word of God, you spoke cre - a - tion  
Love of God re - vealed a - mong us,  
From the cha - os of the flood;  
Life of God made light of earth,  
Word made flesh, you wrought sal - va - tion  
In - to be - ing you have sung us,  
By the spill - ing of your blood.  
In - to life brought us to birth.

Word of God, we all adore you,  
Flame that burns away the night,  
Word made flesh, we bow before you,  
Child who topples thrones of might:

Splendour of God's hidden glory,  
Fullness of God's faithful love;  
Born with us to death's dark story,  
Raised for us in light above.

Music: Grenoble Antiphoner, 17th century, part of a Sequence *Sponsa Christi*  
Words: Genevieve Glen OSB, © 2001, Sisters of Charity of the Incarnate Word

# Offertory Hymn

The first system of the Offertory Hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both staves are in a key signature of one flat (B-flat major or D minor). The music is written in a style that suggests a hymn tune, with a steady, rhythmic accompaniment in the bass and a more melodic line in the treble. The first measure of the treble staff begins with a quarter rest, followed by a series of quarter notes. The bass staff provides a harmonic foundation with chords and moving lines.

3

The second system begins at measure 3. It features a triplet of eighth notes in the treble staff, indicated by a '3' above the staff. The bass staff continues with a steady accompaniment. The melody in the treble staff moves through several measures, ending with a half note. The bass staff provides a consistent harmonic support throughout the system.

The third system continues the musical piece. The treble staff shows a melodic line with some chromatic movement, including a B-flat and a B-natural. The bass staff maintains the accompaniment with a mix of chords and moving lines. The system concludes with a half note in the treble and a quarter note in the bass.

7

The fourth system begins at measure 7. The treble staff features a melodic line with a dotted quarter note and an eighth note. The bass staff provides a steady accompaniment. The system ends with a double bar line in both staves, indicating the end of the piece.

Word of the Father, Son of God most high,  
Reigning in power before the earth was made,  
Speaking God's sacred word through fire and flame,  
Bringing God's holiness, our souls to save:

Teach us to seek, beyond this world of time,  
The prize of life, the splendour of your face;  
Fed by your word, a lamp to guide our feet,  
Strong in your steadfast love, O God of grace.

Saviour most holy, still, small voice of love,  
Lead us by desert paths of purity;  
Speak to our hearts, your will for us our peace;  
Bring us to live the truth that sets us free.

Praise to the Father, fount of love divine;  
Praise to his Son, our joy and great reward;  
Praise to the Spirit, wisdom from on high;  
God the all-holy, one eternal Lord.

Music: Orlando Gibbons, Song 22. Words: Ware Carmel, © 1995

## Sanctus and Benedictus

*Organ verses by Philip ap Rhys (d. 1567), replacing the text in italic*

Sanctus, *sanctus, sanctus Dominus Deus Sabaoth.*  
Pleni sunt caeli et terra gloria tua. *Hosanna in excelsis.*  
Benedictus qui venit in nomine Domini. *Hosanna in excelsis.*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory. Hosanna in the highest.  
Blessed is he who comes in the name of the Lord. Hosanna in the highest.

## Agnus Dei

*Organ verses by Philip ap Rhys (d. 1567), replacing the text in italic*

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

Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, grant us peace.

## Communion antiphon

Manducaverunt et saturati sunt nimis et desiderium eorum attulit eis Dominus  
non sunt fraudati a desiderio suo.

They did eat and were well filled, and the Lord gave them what they desired:  
they were not deprived of their desire

Psalm 78.30

## Post-Communion Hymn



Lord of beau - ty, — thine the splen - dour  
Lord of wis - dom, whom o - bey - ing  
Lord of beau - ty — bid us own thee,



Shown to earth and sky and sea,  
Migh - ty wa - ters ebb and flow,  
Lord of truth, our foot - steps guide,



Burn - ing sun and moon - light ten - der,  
While un - hast - ing, un - de - lay - ing,  
Till as Love our hearts en - throne — thee,



Hill and ri - ver, flower and tree:  
Pla - nets on their cour - ses go:  
And, with wis - dom pu - ri - fied,



Lest we — fail our — praise to ren - der  
In thy — laws thy - self dis - play - ing,  
Lord of — all, when all have known thee,



Touch our eyes — that — they may see.  
Teach our minds — thy - self to know.  
Thou in all — art — glo - ri - fied.

Music: Sarum hymn. Words: George Timms © 1986, Canterbury Press